







JANUARY 5, 1957

1544



Religious News Service

THE CHRIST OF THE CITY

THE crowded ways of life cross at many levels on Times Square in the heart of New York City. Recently the Seventh-day Adventists dedicated a new center there to "Christ and clean living." In the new building hangs this attractive painting by Harry Anderson.

The hands of Christ extend an invitation to the whole metropolis. There are not many churches or even Christian centers located in the midst of night clubs, theaters and department stores. Often the churches have moved away, taking with them the Christian symbolism, the Christian compassion, and even the Christian witness that is just as desperately needed in the canyons walled by skyscrapers as in the quiet streets of the suburbs.

Jesus' hands were often outstretched toward Jerusalem, the city that did not know the time of its visitation and refused to accept the ways that would have brought it peace. Yet Jesus walked its streets, sometimes honored as a teacher, sometimes burdened by a cross. He did not fail the city even when it failed him. There were words of forgiveness on his lips and his arms were extended in invitation even when the rulers of the city nailed him to a cross. The church has a mission in the asphalt jungle of a metropolis just as truly as it has a mission to the tropical jungle of a faraway land.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service.
Ecumenical Press Service, World Around Press

JANUARY 5, 1957

Volume 106

Number 1

In This Number . . .

Editorial—

The Christ of the City 1
The Board Looks Ahead 5

The General Forum—

"On Tiptoe for Christ" Charles E. Zunkel 3
The Churches of Southeast Asia.
Winburn T. Thomas and Rajah B.
Manikam 6
Mission: U.S.A.—and You.
Mae H. Ashworth 10
Sermon on the Mount: Matt. 5:1.
J. Carter Swaim 11
Away Down South in India.
Harlan Brooks 12
Family Counselor 14
Assurance (verse). Martha Martin 15
Reviews of Recent Books 15

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 27

Toward His Kingdom—

To Be a Friend. Joyce Whitacre 20
Kassel News 21
Language—A Barrier or a Bridge?
Ferne Baldwin 22
Seeing Nigeria With Doris Blough .. 23
Flat Creek Story. Mrs. F. C. Rohrer .. 24
Women and the Local Church.
Anna Warstler 25
Have You Recognized Your "Assistant
Pastor"? 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Rescue the Sermon on the Mount

Inasmuch as I am a Christian, not a Jew, and have been taught that God and our standard of conduct is revealed in the life and teaching of Christ, I was shocked to read Brother Weimer's statement, "The Lord Is a Man of War."

Brother Weimer might continue his story according to his method of Biblical interpretation as follows:

The Lord is a man of war who expects his followers to be circumcised, to eat no pork, and to deal with and marry only Jews who are children of Abraham. Jesus Christ, who claimed to be his son, was a coward who discouraged his people from rebelling against their Roman enemies, and refused to let his followers kill the corrupt Jewish leaders of his day. They, encouraged by his military impotency, siezed him and put him to death in disgrace.

The whole story arising from following the same logic and method of interpretation is no less contrary to the spirit and teachings of Jesus than the first statement.

If the Sermon on the Mount has been thrown into the wastebasket, let us rescue it and read it.—Floyd M. Irvin, Eustis, Fla.

New Dispensation

In the old dispensation it was an eye for an eye and a tooth for a tooth. In other words, if a man shed blood, he would have his blood required.

But in the new dispensation after Christ came that was changed. In John 13:34 Jesus said, "A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another."—Mrs. M. Shaffer, Shrewsbury, Pa.

A Kingdom of Love

You have only to read the principles taught by Jesus himself to see that the kingdom which he came to establish was a kingdom of love, and that he was taking away the first (or Mosaic dispensation) that he might establish the second (grace dispensation Heb. 10:9). The old law said, Eye for eye, tooth for tooth (Lev. 24:20). Jesus in his sermon on the mount (Matt. 5:38-44) referred to this, when he said "Ye have heard that it hath been said an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil, . . . but I say unto you love your enemies and pray for them."

Can we do this and at the same time, take their lives from them? Jesus told Pilate, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight." At no time in his three and one-half years of example teaching do we find him with any weapon of destruction in his hands.—Robert C. Wells, Scheller, Ill.

The Black Man's Curse

It did my heart good lately to read Bro. C. E. Weimer's letter, "The Lord Is a Man of War," because I thanked God for the printing of liberal views. Many Brethren leaders are radical on integration. I believe in segregating the races, because in the ninth chapter of Genesis when Noah learned Ham had seen his nakedness he said, "Cursed is Canaan, a servant of servants shall he be unto his brethren."

He also should dwell outside the tent. To come inside the tent of his brethren was a shame. Canaan, was, I think, the father of the colored race. We read in those chapters that after the flood, God divided the world through the sons of Noah into races. It ought to be so today.

The curse will be lifted in heaven (Rev. 22:3), "There shall be no more curse," referring to Noah's curse of Canaan. It won't be lifted in this world though some think otherwise.—Joel B. Naff, Boones Mill, Va.

ObeY God, not men

Brother Weimer in his quotation from Mark 13:7-8, seemingly to justify Christians taking part in war, has illustrated, and I believe has meant it only as an illustration, how far persons can go as referred to in 2nd Peter 3:16 "to wrest the scriptures to their own destruction." Read on in Mark 13:9-13 where Jesus tells his disciples how they may need to suffer and he instructs them how they should meet the situation in time of war.

War must needs be, i.e. must necessarily be expected as long as the world has not received Christ. Jesus and his apostles respected and were subject to the laws of the land in which they lived as well as the law of God, but when it came to a test of their loyalty between the two, they chose to obey God rather than men, and died for their faith. We have it so in all the teachings of Christ and his apostles.—J. S. Roller, Timberville, Va.

"On Tiptoe for Christ"

TRUMAN B. Douglass in his book, *Mission to America*, points up well the situation which the church faces in America. He says, "It must regard itself as being in a characteristically missionary situation. What we call 'home missions' is not an eccentric or marginal or optional activity; it is the business of every church, . . . church school, . . . every Christian."

The Church of the Brethren is faced with the peculiar urgency for church extension, the outreach of presently existing congregations, and the establishment of new ones not now in existence.

Charles E. Zunkel

Some trends within our denomination are pertinent to this concern. First, in the past fifteen years we have increased at the rate of approximately one thousand members per year. Second, many districts such as Northern Illinois and Wisconsin, and Southern Illinois have established not more than one new congregation in the past twenty-five years. In other districts congregations have been established which have remained rather small and weak across the years.

Secretary, Ministry and Home Mission Commission, General Brotherhood Board

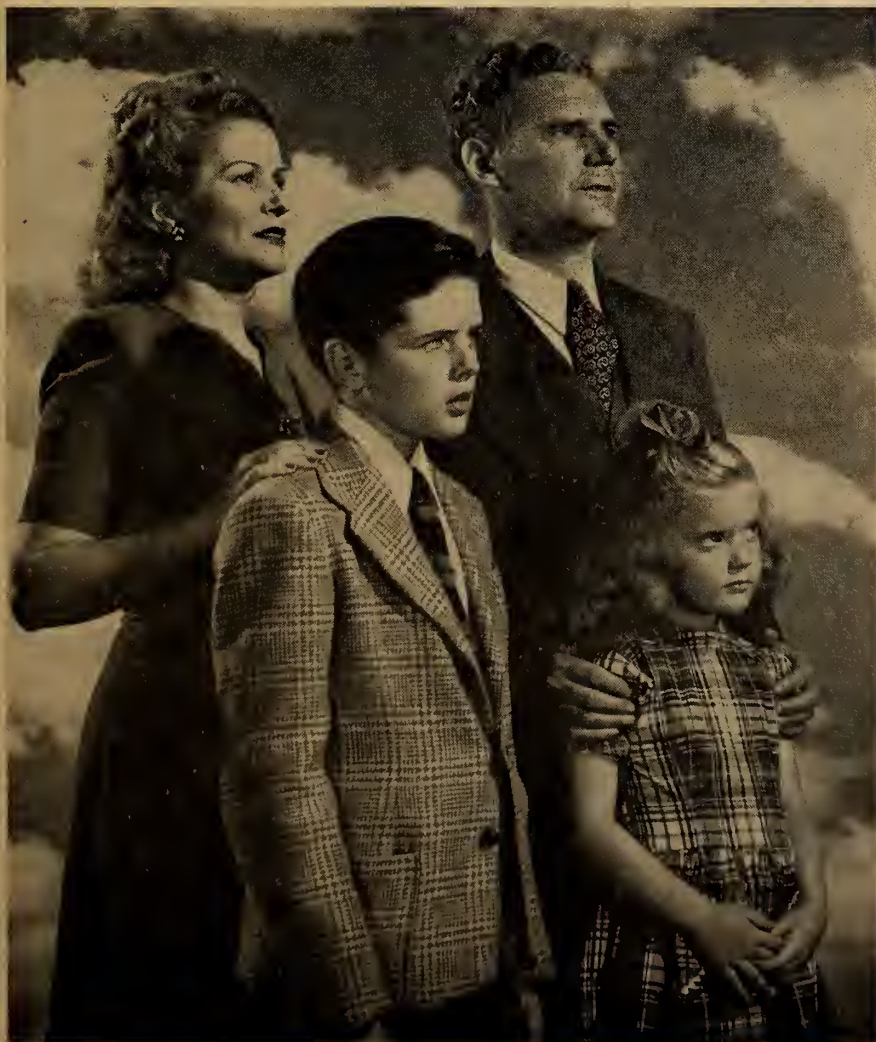
Many weaker districts such as Nebraska, North Dakota, and others have closed from ten to twenty congregations in the same period.

One could go on to illustrate this situation with more distressing figures. My concern is to mention it and to give my personal conviction that this cannot continue if either of two things is to happen: (1) if we are to continue to exist as a people or (2) if we are to fulfill any reasonable share of our mission for outreach as followers of Christ.

Our national situation adds to the urgency. In sharp contrast to what we Brethren have been and are doing is the sober prediction that within the next twenty years our national population will increase thirty per cent, roughly from 165 millions to 220 millions. There is common knowledge of the rapid development of new cities and communities, each one of which will need churches.

The strain being placed upon all Christian bodies to assume a fair share of responsibility for these new communities is almost unbelievable. It is asserted that if present denominational efforts at their best were doubled, we would meet only half of the

Because the church has the good news of Christ to share with a waiting world Christians must look forward to being used of God



A. Devaney

JANUARY 5, 1957

3

need. Another facet of this national situation is the growing paganism that will inevitably take place in America if we fail in this task of wider sharing of the gospel.

In the face of such a situation do we need to be discouraged? A thousand times no! We have the good news to share! We also have the resources by which to share that good news. There are young men and women willing to dedicate lives to the task of sharing. But we do need to enlist them.

This year we may have thirty or more vacant pulpits unless we find folk not now known to supply these. We have homes and institutions of learning in which to nurture and train our youth for the ministry. What we really need is fuller commitment to the endeavor. We have the money with which to support adequately our ministers and to provide the materials with which to work effectively.

The two and one-half per cent average giving in recent years by members of the Church of the Brethren needs to rise rapidly to ten per cent and more. It was encouraging to see a district like Southern Ohio seek \$25,000 this past year beyond its regular budget for the first new congregation to be established in twenty-five years—Prince of Peace in Kettering—and achieve nearly \$23,000 on the charter day. Or, to see Northeastern Ohio assume a \$40,000 obligation for their new congregation in Painesville and now plan to seek \$10,000 per year for new church development.

And we of Northern Illinois and Wisconsin were thrilled to a pentecostal level when at district meeting in September 1955 we passed a budget three times the ones of previous years, one of \$39,000 plus, with \$20,000 for new church development. It

One day
open fields,
the next
year a
teeming
suburb that
is both a
challenge to
and an
opportunity
for the
church



was more than mere sentiment too, for the funds have been coming in month by month throughout this year to underwrite that budget!

One could go on to tell what other districts such as Michigan, North and South Carolina, and those of Missouri are doing. I am merely saying we have the resources which belong to God to do his work. Beyond all of these we have his eternal resources to undergird them and us in our task.

Today, with greater resources than ever before at our disposal, we ought to be increasing measurably in the size of our fellowship. We have more and better church houses than ever before. In the past ten years we have remodeled or built new at least half of those of the Brotherhood. We have far greater wealth at our disposal than we had in the late thirties, when we were just

heading out of a terrible depression. We have more widespread use of modern means of mass communication and travel than then. We can and should rise to fulfill our true role in the cause of Christ!

I am reminded of words of Paul to the church at Rome, as translated by Phillips, words which were used in another connection, but so appropriate for us here and now. They are. "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

Ours is the high privilege of making those words more than mere words. We may be used of God in these years ahead so that indeed the "sons of God [may] come into their own."

If these words are to be more than fine sentiments or empty phrases, I am convinced there are some necessities to be laid upon us and I can do nothing more than to enumerate them without much comment.

First, a new passion to share God's good news must really possess us. Will we seek it and give it freedom to operate within us?

Second, a new commitment to the wider sharing of our material wealth must come. Two and one half per cent average giving must increase to ten or fifteen per cent. This is on the way to realization in many local con-



Charles Zunkel delivering the address, "On Tiptoe for Christ" at the Eugene Annual Conference
Harry Zeller, Jr. is at right

EDITORIAL

The Board Looks Ahead

THE General Brotherhood Board was in session. Two hours was allotted for a discussion of the church today. Board members and their staff associates in the work of the Brotherhood were urged to speak freely concerning the state of the church, its problems, its resources, its prospects for the future. They were reminded that the Church of the Brethren has completed almost two hundred and fifty years. How adequately are we meeting the challenges of this day and the promises of tomorrow?

Most of the speakers were Board members; a few were staff persons; a few were missionaries. Listen to what they had to say:

"I am concerned at the lack of genuine growth in our churches. We are not keeping up with natural population increase."

"Remember that not all churches are located in rapidly growing communities. Some with little increase in membership still have quite a constructive program."

"We need to emphasize the mission of the church in a local community. What is it?"

"The church must translate the way of Christ into moral standards for our day. We must put the mind of Christ alongside our distorted world even if tensions result."

"Our basic mission is to witness for Christ."

"Let's not excuse our failure to grow on the point that our beliefs are not popular. The fastest growing groups are often the ones that make the greatest demands of their members."

"We may not see the full results of a real revival for several years. The major impact will come a generation from now."

"Let's make sure it's a Christian revival, not merely a religious revival."

"The trouble is, we haven't expected much of the church. We have small objectives, small achievements and self-imposed limitations on our financial resources."

"Do we really want new faces in our congregations? Some observers say we act like a 'closed corporation.'"

"We talk a lot about our Brethren heritage as if it were something one must be born into."

"The basic problem is how to have deep convictions and to be humble at the same time. Exclusiveness is our greatest hindrance."

"But we have a responsibility to move from where we are now. Our values must be shared and extended—even around the world."

"There is danger that we emphasize the means

rather than the source and goal of Christian fellowship. How can we help people see what it means to share Christ with others?"

"The new people who come to our churches are often more enthused about our New Testament teachings than are some of our proud, staid members."

"We do have some ailments as a church, but mainly the trouble is that we don't work at the matter of growth. We don't sit down as congregations and plan how to reach others."

"We can and will grow if we make our case with our own children, if we raise, not lower, the standards of church membership, and if we give the church back to the laymen."

"But we want to be far more than a social club. We do a good job in sharing the fruits of our faith, but are we evangelistic in establishing roots?"

"The unconverted aren't coming to us to hear sermons. We must take the church to the people with a program that will reach them."

"We have a mission, not because we are Brethren, but because we are Christians. As we look forward we must expect to become more ecumenical."

"Growth results from the witness of contagious personalities. We need more dedicated leaders."

The General Brotherhood Board is composed of forward-looking men and women who are devoted to serving Christ and the church. Will the readers of the Gospel Messenger join them in facing up to our limitations, considering the challenges that confront us, and then setting forth with the message and the program the church of Jesus Christ has for such a time as this?—K.M.

All We Are and All We Have

A YOUNG man was baptized in the Fulda river near Kassel, Germany. When the minister who conducted the service wrote a letter to the American congregation that would receive the new member, he offered this comment "for the historical records." He wrote, "Don's traveler's checks were in his pocket and were baptized with him. Would that more of us could have our pocketbooks baptized also."

Not everyone who is baptized is willing to have his bank account also converted. But Christians who insist on complete immersion as a symbol of a complete conversion ought to insist also that commitment to Christ means a total dedication of all we are and all we have.—K. M.

Mission study groups this year are becoming better acquainted with

The Churches of Southeast Asia

MR. and Mrs. Jorge Quismundo, the young and attractive couple who were the first Filipino missionaries to serve in Indonesia, attended a Reformation Day service one day. Held on an Indonesian football field, it brought together Protestants of several persuasions. All of them were gripped by the spirit of the occasion. The climax came at the end of the program when, while many non-Christians watched them, the Protestants joined in song. A tropical rain storm was pelting down but could not smother the voices that sang, in Malay, Martin Luther's great hymn, "A Mighty Fortress Is Our God."

The incident reveals a great deal that is true of church life in Southeast Asia. The picture is one of variety in organization and method, yet one of growing unity in spirit.

Differences in Church Forms

A person traveling from one country to another discovers marked differences in worship and church organization. Many of these differences were originally imported from the West. They were brought by the missionaries who, being loyal Baptists or Presbyterians or Anglicans, gave converts the beliefs and the mold of church organization that they knew.

**Winburn T. Thomas and
Rajah B. Manikam**

Consequently, Southeast Asian churches show denominational patterns, sometimes half-heartedly, sometimes with strong loyalty.

A visitor who notes these differences created by Western influence will find other differences that have sprung from the cultures of Asia. Languages and customs set people apart. Among the Karens of Upper Burma, in the long-house worship of Borneo's Dyak Christians, in the Philippines and Thailand and elsewhere, he will come upon elements in the church life that are quite dissimilar. For the most part, these are minor differences, but they tend to keep the churches somewhat apart. Many missionaries have observed that, as the educational level of the Christians rises, and especially as they travel and participate in ecumenical assemblies, some of the differences tend to disappear. The same observers, however, also point out that Western-implemented differences persist longer and, outwardly at least, with greater vigor.

Bonds In Worship

For all the varied ways in which the Christians of Southeast Asia conduct their church affairs, many strong bonds exist between them, and when seen in

the light cast by the many likenesses, the differences recede into relative unimportance. These Christians share a common allegiance to Christ as Lord and Master, a fairly uniform set of beliefs with which they can confront Islam, Buddhism, Hinduism, and animism, and a general pattern of operational methods and aims.

What are some of the common elements found among the Christians and churches of Southeast Asia?

Practically every congregation makes use of singing. It may sound primitive and unharmonious to Western ears, but it affords spiritual expression for the singers. In the heart of a Sumatran jungle, after traveling far from the city by decrepit auto, then for part of a day on foot with half-naked guides leading through nearly impassable growth, we found a Christian congregation. We worshiped with them for two hours and then went to bed—but not to sleep. Until after midnight, those Bataks sang "the songs of Zion," some familiar to us, others unknown.

The music is frequently of high quality. Anyone who has ever traveled on Sunday among the many strong churches of

Winburn T. Thomas has served as missionary and ecumenical leader in Japan, China and Indonesia; Rajah B. Manikam is a Lutheran bishop in Asia and has represented the World Council in East Asia.

the Toba Plateau has heard those Indonesians sing European music so difficult that many American congregations would hesitate to try it. In cities throughout Southeast Asia—Manila, Djakarta, Singapore, Medan, and Rangoon, for example—choirs of splendid singers add stateliness to worship services.

The use of the Bible in the languages of the people is common to all the churches of the area we are concerned with. Protestants must have access to the Word of God and in scores, even hundreds of languages, the Word is in the hands of myriad congregations. Many churches place Bibles in the pews, both for congregational reading aloud and to follow the preacher's reading.

The need for the printed Bible has demanded the attention of missionaries and of native scholars. Translation and revision have been necessary. And if, as is still true in parts of Southeast Asia, the language has not yet been reduced to writing, this must be done in order that the Bible and other books of worship can be prepared.

An Indonesian Bible translator has recalled that, though he was a Simalungen Batak, the Bible used in the church where he worshiped as a child was Toba Batak. Thus he grew up thinking that Jesus was of the other tribal group. When later the Bible was produced in the language of the Simalungen Bataks, the spiritual life of his people was deepened.

The Kachin Bible is another example. Missionary Ola Hanson had first to learn the spoken language, then reduce it to writing. This task took four years. In sixteen years, he prepared a dictionary, hymnal, and other texts. Finally, after twenty-six years, he had produced a translation of the complete Bible in Kachin.



Religious News Service

A mission church and a navigation light both stand ready to guide this Papuan man and his wife as they walk home from work in their village of Sefoa in New Guinea

Another common factor among Christian groups is worship. This has been implied in the mention of music and the use of the Bible, but it should be made explicit. No matter where you go in this entire region, wherever you find Christian groups you find them engaged in some form of worship. It may be, and often is, simple in the extreme. The lay leader or the preacher may have no knowledge of the niceties of worship. At the other extreme, you may find stately, even "high church," ritual presided over by men in clerical robes.

The Churches and Education

For the most part, the churches of Southeast Asia stress education. Respect for education among most Asian people, coupled in areas under British control with the educational policy of training civil servants, affected the beginnings of the churches' educational policies. In the Philippines, educational policies and methods reflect both Spanish and American influences.

Critics of the churches' achievements in education assert

that, with a few notable exceptions, the education is the kind that produces a "white collar" class. Clerks have been needed in civil service and in business; education was an open door to such positions, highly esteemed in nearly all Southeast Asia. Generally speaking, the products of this type of education have not met Asia's demands for men and women skilled in the crafts, professions, agriculture, and technology.

Whatever the achievements and shortcomings, education sponsored by missions has provided men and women capable of church leadership. The schools have graduated thousands of persons with at least some knowledge of Christian principles. Many of them are staunch followers of Jesus Christ. In Burma in 1954, the Baptists reported 31,612 pupils in schools entirely supported and governed by the Christian groups. Methodists in Malaya stress education, operating 62 schools with 42,505 students enrolled. Fifteen hundred primary

schools and 159 middle schools are under church auspices in Indonesia. In the Philippines, 52 schools of the Association of Christian Schools and Colleges reported an enrollment of 17,000 for 1954-55. In Thailand the reported enrollment is also 17,000. There are no Protestant schools in Indochina.

The Churches and Health

Another emphasis of Christianity in Southeast Asia is on hospital care and health education. An Asian social worker-pastor said that he conducts a medical clinic because "This is where the God of love about whom I preach comes alive to the people." The McCormick Hospital in Chiangmai, the Mary Johnston Hospital in Manila, the Bethesda Hospital in Djakarta (Java), the Ellen Mitchell Memorial Hospital in Moulmein—these and other Christian hospitals set an example of medical skill and efficiency for government and private institutions to aim at. Their staffs combine the medical profession's desire to serve humanity with the selfless motivation of the Christian faith.

Small though the Christian community is in Southeast Asia, its witness through the ministry of healing has been powerful. Some Christian doctors have set up practice in rural areas and economically retarded districts, even though working conditions are bad and the income low. A Burmese Christian resigned her government post to accept a position in a Christian institution at a greatly reduced salary. She wanted to make a Christian contribution to the national health campaign. Christian teachers, evangelists, and preaching missionaries, utilizing their elementary knowledge of hygiene and armed with simple household remedies, have taken healing to isolated areas



Monkmeyer

Schools in Southeast Asia have produced men and women capable of church leadership. Literacy classes like this one in Thailand encourage the reading of the Bible and other Christian literature

which no skilled practitioner has ever before visited.

Churches have been forced to concern themselves with conditions that endanger the physical well-being of people. Malaria, for example, is a major problem in every land of Southeast Asia. In Burma, two fifths of all deaths are caused by it. Everyone—from farmers to theological students—expects to be ill a certain number of days each year from malaria. Tuberculosis is another killer in Asia, even as it is in the West. Diet deficiencies weaken resistance to disease. The tempo of educational life in Asian schools demands more energy than the traditional diet supplies. Flies, lack of ice to preserve foods, uncovered foods in the markets, absence of sanitary facilities in the cities—all contribute to the prevalence of stomach ailments and are among the factors that keep life expectancy low.

Church hospitals thus work both in the fields of preventive medicine and of public health. Thirteen hospitals in Thailand,

founded by the missions, are related to the Church of Christ. In the past, European missions, in co-operation with colonial governments of the East Indies, established more than forty large hospitals and hundreds of clinics throughout the islands. Protestant hospitals were established in the Philippines following an older tradition established by the Roman Catholic missionaries. A pattern has developed over the years: Missions make people health conscious; governments supplement mission work; finally government institutions replace church agencies and Christian medical work disappears, or remains an incidental experiment.

Christianity and the Status of Women

There is another characteristic of church life in Southeast Asia that is of a different sort than the ones mentioned so far. Generally, the status of women has been raised wherever the church has taken root. This is both because Christianity accords women equality with men and because

education offered by Christian agencies has enabled women to develop their abilities—and to assert their rights.

This generalization cannot be uniformly applied. Women in some countries of this area were indeed held down, but even in pre-British days, Burman women did not regard their interests as being different or separate from those of men. Being equal with men in respect to property ownership, divorce, business, and inheritance, they had substantial status. In the Philippines, women reflect the more than three centuries of Spanish and American influence. They retain much that is feminine, but participate vigorously in government, education, and business.

Yet even in lands where the level of women's life was highest, Christianity has raised that level. Literacy is more widespread among Christian women than among non-Christian in even the more advanced countries of Southeast Asia. The postwar extension of wider political rights to women found Christian women ready for responsible posts. Kua Saligupta of Thailand vividly illustrates this fact. The daughter of a high official who was a Buddhist, she gained her primary and higher education through church influence. Her ability and her devotion have brought high recognition for her in the Christian educational system of Thailand.

In the Philippines, a Protestant woman, Mrs. Ascension A. Perez, has served as a member of the cabinet. During the early years of Burma's national development, a Protestant woman, Mrs. Ba Maung Chain, was likewise a minister in the government. Women have been elected to the legislature in Burma since before World War II; Indonesian women are members of the national Parliament. Two women were ordained by the Protestant

church in 1954, the first Indonesian women to be given full rights in the ministry.

Movement Toward Unity

Typical also of Christianity in Southeast Asia is a trend toward unity and world-wide church contacts. Movement toward unity was accelerated during the Japanese occupation, both under duress and for mutual protection. In Burma, as an example, the churches found it possible and advisable to co-operate. While no united church has resulted, the joint activities of the churches have been greatly increased since the war.

There long has been only the Church of Christ in Thailand, which now embraces the activities of three foreign mission agencies, American Presbyterians, American Baptists, and British Disciples. The many groups that have entered Thailand since the closing of war generally have been co-operative, and many have worked according to agreements that prevent overlapping of efforts.

The Indonesian Council of Churches was formed in 1950 for the sole stated purpose of effecting a single united church of Christ in the archipelago. While no immediate organic realization of this aim is in sight, numerous other joint services and activities have developed.

The United Church of Christ in the Philippines includes approximately one half the Protestants. The largest other group is Methodist. Both of these have worked together through the Philippine Federation of Christian Churches, engaging jointly in such activities as audio-visual work, production of literature, and conferences.

This article is a chapter from the mission-study book, The Churches in Southeast Asia, published by Friendship Press and based on the foreign mission theme for 1957. Copyright 1956 by Friendship Press and used by permission

On Tiptoe for Christ

Continued from page 4

gregations now, but needs to be sought and pushed. Too long we, "a New Testament church," have evaded this basic New Testament teaching.

Third, in our homes, in our churches, and in our colleges we must unashamedly *lift up the worthwhileness of life dedicated to full-time church service.*

Fourth, we need to *recognize our oneness with all who love Christ* and are committed to him. We, therefore, need in our local congregations to welcome within our fellowship those of other denominational backgrounds, recognizing in them the presence and witness of the Holy Spirit. This will mean accepting them into full membership on their former believer's baptism.

Recently a survey was made to know the policies and practices now at work in our home mission churches of the Brotherhood. Forty-eight of the forty-nine districts responded. Forty-one districts already permit the acceptance of members in their home mission churches on their former believer's baptism. Three permit members to be received only by trine immersion. Four were uncertain of their policy.

Finally, let me urgently emphasize that we *unhesitatingly share our New Testament insights*, including our baptism, our love feast, our anointing for healing, our doctrine of reconciliation, and our faith and efforts for human brotherhood and world peace. These we need to teach by means of membership classes to all members coming into our fellowship.

Ours then is the high privilege and opportunity in the years immediately ahead to be "*on tiptoe for Christ*"! May we see "the sons of God coming into their own."



A BVS worker helps to point the way for Sunday-school pupils in a mountain community. They are part of our own mission field: U.S.A.

Mission: U.S.A.-- and You

A RECENT issue of a conservative metropolitan newspaper carried the following headlines: Photographer Found Beaten to Death; Explosion Laid to Psychopath; New Disorder Marks Plane Plant Strike; Forces Entrance, Leaps to Death; Angered by Horn, Shoots 5; Senate Hearings on Political "Gift"; Clerk Nabbed on Larceny Charge; Millionaire Flees Sex Charge Trial; Hotel Apartment Robbed of Gems and Furs.

Startling? Not particularly, if you are a regular newspaper reader. Comparatively speaking, it was a quiet journalistic day. No teen-age crimes were recorded, no small children had been murdered, and no scandalous divorce hearings were in the headlines. Readers probably scanned the news with no feeling of disaster or crisis.

A creeping illness has come over America. We have learned, step by step, to accept horror as a part of our daily living. We

Mae H. Ashworth

talk glibly of neurotics and psychotics, sex deviates and thrill killers, quadruple divorces and bottle club orgies. Our nation is spiritually sick.

Sometimes, of course, the corruption steps out of the headlines and walks the streets of our own community. The boy next door is arrested for assault. One of our churchwomen is struck and killed by a drunken driver. The wife of a prominent man elopes with his best friend. The president of the bank shoots himself when examiners discover discrepancies in his books.

Many an American, seated in the pew of his church on Sunday morning, has asked himself why the character of our national life has changed so frighteningly during the twentieth century. The answer is not simple. Yet, by process of elimination, we can come close to the answer. Few Americans have pressing physical needs. Our land has an abundance of good food, com-

fortable homes, sturdy and fashionable clothes. Our medical services are unparalleled. The variety of our resources for entertainment would make a Scheherezade gasp.

The trouble, then, seems to lie within the inner selves of human beings. In the brash materialism of recent years, we have neglected the intangibles of the life force, and they are reasserting themselves in new and terrible ways.

Here is a problem that only the church can meet. Millions of Americans, chastened by the failure of a philosophy that omitted God, are ready to reconsider old truths.

At this important juncture of our history, twenty-eight church denominations, acting together through the Joint Commission on Missionary Education of the National Council of Churches, are undertaking a study to explore the causes of our national disorder and to discover the cures. The study bears the dramatic title, *Mission Field: U.S.A.*

How will this study be made?

It will be made in the only way that can possibly count, by groups meeting together in local churches in every part of the country, using a program of materials planned by the Joint Commission on Missionary Education and published under the imprint Friendship Press.

You and your neighbors will be able to sit down together to study, discuss, and act on the situations that have troubled you. The study materials make a many-sided approach to our national problems, so that every member of your group will find in them something that pinpoints his own needs and particular concerns. Many Brethren churches, either in this month of January as a part of a school of missions or later, will participate in this study.

There are study books that set forth the basic Christian convictions that must underlie an honest and effective effort to deal with our problems and that describe the practical techniques through which live churches are reaching into their communities. Study guides have been planned to help you make the best use of these books.

The unique feature of this new mission to America is that it is both for you and by you. It is aimed to help you meet your own problems and to show you how to share your old-new in-

The Mountain Revisited

Sermon on the Mount: Matt. 5:1

J. Carter Swaim

WHEN Muriel Lester went to live in the East End of London, she took a basement room in a settlement house. Outside, there was a flat and uninteresting piece of ground, which she proceeded to transform by building herself a hill. In one corner she piled all the debris she could find: old bricks, broken pottery, bits of guttering and concrete which a builder had left behind. This heap of rubbish she then covered with a layer of earth. In this soil she planted flowers and finally it all stuck together.

Miss Lester felt that she had to have a hill because it is not right to live without a sense of up and down. As it was the gospel which motivated her to go into the slums, so perhaps also it was the gospel which in-

spired her with this feeling. The gospels relate that Jesus frequently climbed the heights. Sometimes he "went up into the hills by himself to pray" (Matt. 14:23). It was after such an experience that he chose "twelve, whom he named apostles" (Luke 6:13). On the last night, he and his friends "went out to the Mount of Olives" (Mark 14:26).

Matthew has collected the sayings of Jesus and prefaces them by telling how "he went up on the mountain" (Matt. 5:1). Earlier translations relate that "he went up into a mountain," but the Revised Standard Version preserves our idiom. When referring to men exploring a whole range of lofty peaks, or families going there for vacation, we say they went "into the mountains." When the elevation is singular, however, we are accustomed to use "on." "He went up on the mountain."

At Sinai Moses went "to the top of the mountain" (Ex. 19:20), and came back down with the law. Matthew no doubt intends us to see Jesus as the giver of a new and greater law. Several times in the sermon the laws which govern the kingdom of God are contrasted with those which prevailed in ancient Israel.

An eighteenth-century commentator observed that "a lofty part of the earth . . . is best suited for the most holy actions." This is why Jesus "went up on the mountain."

The author of this short series of articles based on the Sermon on the Mount is executive director of the Department of English Bible, National Council of Churches.

sights with neighbors in every part of the country. It is to provide an opportunity for you to be part of a great revival that can offer new hope to America by turning its face toward the Source of full and abundant life.



A bed is a luxury for most Navajo families. Many schools of missions this year will learn how the church ministers to Indian Americans



Religious News Service

Enthusiastic crowds—Christians, Hindus, Moslems—gathered to hear Billy Graham at Madras, India

Away Down South--in India

I WANT to share with you something of my travels into the deep south of India, and very especially through Travancore-Cochin State, among historic churches, national church leaders, and the Christian relatives of our Christian friends.

One of my fellow passengers, a Christian businessman, was also a farmer of tea and rice. When he learned that I was a missionary of Bombay State he showed me his Bible. When we had gotten better acquainted, he asked if I could help him get hold of a smaller (Gideon) New Testament, with Psalms, like the one I was carrying in my brief case. He had no more hesitancy in speaking of the Bible and of his Savior than he did of the rain which was falling or of the beautiful banana and coconut palm groves making beautiful every mile of the way. His Christian family heritage, he said, went back a number of generations. He is preparing by private Bible study at present, to preach the gospel of Christ later.

I kept marvelling at the beautiful

Harlan Brooks

scenery of groves and groves of bananas and coconut palms, and fields and fields of tapioca and rice, and gardens of vegetables. The Travancore monsoon had already begun in the last half of May, a month earlier than ours in Bombay State. Travancore, we are told, means "abode of prosperity." The language generally is Malayalam, which in English may be spelled forwards or backwards, and means "hills and valleys," and is from the Dravidians. And the land is, indeed, rolling.

Upon my arrival in Kottayam (Travancore), the axle of our car broke. Glad it did not happen en route! The Kottayam YMCA secretary finalized plans, made by letters previously, for my preaching and showing colored slides Sunday evening of our rural work in Bombay State. I enjoyed tea with the beloved and famous Bishop C. K. Jacob and his wife. One of his sons, K. Jacob, who has been a National Christian Council secretary since 1952, was present.

This small Christian city, Kottayam, with a population of over 45,000, entertained the World Christian Youth Conference four years ago. Even though there is neither river nor reservoir near by to supply water, it is known for its own many wells from many of which water is pumped electrically to the inhabitants. I was told that ninety-five per cent of the shops and places of business are owned and operated by Christians. Among the many Christian businessmen, I was especially impressed with Mr. Joseph, maker and seller of shoes, briefcases, suitcases, and other such articles of leather. He and other Christians of Kottayam were making a good livelihood in leather work, for instance.

A stigma still attaches to the handling of leather in other parts of India where, it is hoped, the attitude will change, and thus additional means of improving economic conditions will be possible.

In order to make clearer to our comparatively poorer Christians of Bombay State the bettered economic state to which Christians in South India have risen, I have taken colored slides of banks, printers' shops,

doctors' and dentists' offices, bakeries, restaurants, etc., bearing Christian names, which, in South India, are generally Bible names.

Bishop Jacob showed several national Christian leaders the hillside beside his home where the Rev. Billy Graham meetings were held. Billy Graham had remarked that the hillside, animated by 28,000 people, reminded him of the mount upon which Jesus had preached the sermon. Christians everywhere were deeply stirred by his meetings, and many accepted Christ in South India.

The Mar Thoma Church (a reformed branch of the Syrian Jacobite Church) has in Travancore State one Metropolitan, four bearded bishops, two hundred reverends (clergy), and 200,000 members. They became separated from the larger Jacobite Syrian Church in South India in some such fashion as the Protestant Christians became separated from the Roman Catholic Church in the West. Their authority came from Antioch (Syria) instead of Rome. The population of the Jacobite Syrian Church of South India is about two millions, but they are not as missionary-minded as the Mar Thoma Church.

A short time ago, Prime Minister Nehru referred to the progressive thinking of the people of South India. He also spoke appreciatively of Christianity in these parts as being one of the oldest and greatest religions of India. Dr. Rajendraprasad, president of India, has also spoken of India's indebtedness to the Apostle Thomas for having come to South India. Both of these national leaders have pleaded with adherents of other faiths of India to understand and be more tolerant and appreciative of the Christian faith in this country. And Acharia Bhava, a Hindu, who has done much to persuade those with much land to give for those without land, has proclaimed that Christ is for India as well as for the West.

But even long before the coming of the Apostle Thomas or later Christian missionaries from Syria, King Solomon and succeeding foreign merchants were obtaining tapioca, black pepper, rice, and coconut from South India. And the name Rozarios Bakery and Restaurant, where a double Bible-named Mathew Philip took me for a noon meal, indicates long-time Christian contact.

South India's course of events and destiny owe much, surely, to the Apostle Thomas' probable ministry until death in martyrdom and to the

work of missionaries from Antioch (Syria).

The half-week's visit in Kottayam was most satisfying and inspiring. According to Bishop C. K. Jacob's arrangement and schedule for me, I went on to Maramon. Mathew Philip and a friend of his on furlough from Persian oil fields accompanied me. Government buses do not go this route, as it is not paved. We reached Maramon at about 3:00 p.m., and I was taken to the residence of Bishop Dr. Mathews Mar Athanasius. He lives by the river where tens of thousands of Mar Thoma Christians gather every February in a great annual convention.

Bishop Mathews Mar Athanasius was a gracious host in the Maramon retreat. We dined, worshiped, fellowshiped, visited, and attended two meetings together. I listened and spoke to the men's weekly prayer meeting in one of the old Mar Thoma churches. This bishop, like the other three bishops of the old Mar Thoma Church, was unmarried, but married to the church. Pastors may marry. He is greatly interested in his church's missionary outreach. They have thirteen mission centers in India, and two foreign mission centers.

While I stayed with him, he introduced a number of young people who wish to do definite Christian service. Some of these wish to study in the U.S.A. I showed colored slides of our younger church work in Bombay State among poorer Christians to young men who had come for the night, as well as to other young people of the community.

Bishop Mathews Mar Athanasius had studied in the U.S.A. some twenty years ago. He comes from a family whose forbears seemed active in trying to reform the Jacobite Syrian Church away from such beliefs and practices as praying for the dead. Finally they and others withdrew,

becoming the Mar Thoma Syrian Church. The latter were the losers so far as church property and certain institutions were concerned. But by their evangelistic missionary, and zealous spirit they became a vigorous, self-supporting, and self-propagating church.

I visited with and led devotions for the staff of the Plymouth Brethren mission hospital in Tiruvalla. Here I met our (Vyara) Mrs. Thomas' sister, Dr. Chacko. The Chacko family, like so many other South India Christian families, is outstanding for the number of doctors and educators in the family.

The church here has also produced the great national leader, Dr. John Mathai, formerly member of Prime Minister Nehru's cabinet. Though not a preacher, he, while studying in England many years ago, taught a Sunday-school class of lively British boys. They thought him very dark at first, but as they liked him better, they told him he was getting whiter!

Tiruvalla is a hub of great Christian movements. It has grown great national and church leaders. The Mar Thoma Church, the Jacobite Church and others administer elementary and high schools, colleges, seminaries, literature depot, and home and foreign missionary movements from here.

I boarded a noon southbound bus at Tiruvalla, reaching Trivandrum at 5:30. Bishop Legg's letter of welcome had reached me; so I stayed in their home. This was the only non-Indian home I visited on this trip.

P. Philips was helpful in showing me quickly many of the churches' services on Sunday. We also heard the Trivandrum men's chorus Sunday noon. They sang beautifully, and with almost perfect harmony, Abide With Me, Babylon's Fallin' to Rise No More, Grandfather's Clock, etc. Some of the twenty-three singers were college students and others were businessmen. They practice every Sunday. Beginning at 6:15 Sunday morning, when 600 gathered in St. Joseph's church for seven o'clock mass (600 more were there for the 8:30 mass), I got to see parts of services in seven different churches in Trivandrum: Jacobite Syrian, Mar Thoma Syrian, Roman Catholic, Church of South India, etc.

I had never seen so many Indian Christians in one day! But this was South India, where the Apostle Thomas probably died for Christ



Religious News Service

The Rev. M. A. Thomas of
Travancore, India

and to which place missionaries from Antioch came with the gospel before the church was very widely established in Europe and other countries of the West.

It is encouraging to find an increasing number of Christians of this Mar Thoma Church working for the government of India in the revenue, map-making, medical, and other departments, in Bombay State and in other northern areas. Wherever found, they generally associate themselves with some church or church leaders in the area.

It will be recalled that the 19th centenary of the Christian church was celebrated in South India in 1953. May they find an ever-increasing sense of oneness in Christ so that they may be more effective in their evangelistic and missionary outreach in all directions, and especially northward as fast as linguistic and other barriers may be overcome.

And this is no easy task. Hindi is supposed to become the all-India language. Due respect, however, is to be given to provincial languages for their respective limited purposes. But the Malayalam, Tamil, and Telugu languages are so deeply set in South India that they have resisted stoutly the teaching or use of

Religious News Service

Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Orthodox Church of South India (left) in conversation with the Anglican archbishop of Sydney at a meeting of the World Council executive committee



Hindi from Madras southward. So that English is still the only language that can be used in interstate conferences in which South India is involved. But Christ is tall enough to surmount all barriers dividing states, as he has been those dividing continents.

I was impressed by the strong Christian family pattern in the churches of South India. This was no more than should be expected for, generally, almost all of the members

of the family are Christians. Furthermore, Christ's gospel was taken to South India before it had been taken to England and most of Europe. And let us keep in mind that the church began in South India from sixteen to eighteen hundred years before it began in our Bombay State territory. They chronologically qualify to sing Faith of Our Fathers. The singing of Christian hymns in homes is a common practice.

A golden cross worn by bridegroom and bride upon the chest in the marriage ceremony is symbolic of their parents' and forefathers' Christian faith. It is also a symbol predicting that Christ is to be the Head of their new home.

The family's devotion to the church and the church's sincere concern for the family was in evidence everywhere. Before departing for a journey, for instance, it is a common practice for the minister to be visited or called to pray a blessing upon the family.

The family and the church work shoulder to shoulder, so that the well-trained pastor is taken for granted as a companion, counselor, and very necessary spiritual leader in church, family, community, and state. Educated and spiritually conditioned pastors, generally, give their full time to pastoral work.

Most of the stronger congregations are not only self-supporting but they show a concern for helping the weaker congregations. Most of the denominations' pastors are supported by a central pastor fund, or its equivalent. Systematic solicitation or giving is a general practice or requirement in older and stronger churches.

Bible schools and seminaries are taken for granted as indispensable to train future ministers and evan-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Should I teach a Sunday-school class if it does not permit my husband to attend church and Sunday school? Very soon after the birth of our baby the church pleaded for me to return and teach the class I had previously taught. Now, my husband stays at home to care for our six-month-old baby.

Dear Friend,

Discuss the problem with the board of Christian education. It may be wise for you to postpone teaching for some three to six months. On the other hand, if the teaching situation is crucial a volunteer "grandmother" may be able to give assistance. The board of Christian education may also want to discuss what arrangements the church will make for other mothers who will be teaching in the church school.

You are correct in appreciating that the routine of the baby ought not to be seriously disturbed. The younger the baby the more essential is the care it receives from its mother. These hour-by-hour needs of the baby will gradually be outgrown as the child matures. Each succeeding month it will be easier to take the baby to the nursery.

As a Sunday-school teacher you will want the child in the church school as soon as feasible. In this six months to one year interim you and your husband may be able to work out a co-operative arrangement satisfactory to both of you. Most churches now have some provision for the care of six-month-old babies. If you do feel called to teach and the need for teachers is so acute that you make adjustments at home in order to teach, be cautious that this arrangement does not degenerate into a permanent routine.

Harry K. Zeller, Jr.

gelists. Young people can, therefore, when called of God, thank God, take courage and make the necessary preparation for a full-time life investment in the work of the ministry.

In a number of churches the catechist, or evangelist, serves as sort of an assistant pastor at some outpost. He may receive part-support from the congregation or pastor fund or its equivalent, and obtain the remainder of his livelihood by farming land of his own or that provided by or through the church.

Of the many Bible names used for family names, Thomas is a great favorite. Whatever credit should be given to the Apostle Thomas for having, by Christ's grace and power, been one of the instruments in the establishment of strong Christian families and ministers, and a firm and abiding church in South India, it was not because Thomas was the "doubter." No! But, rather, when Jesus' disciples were refusing to let Jesus go with Mary and Martha into enemy territory, to revive Lazarus and restore a family's peace and faith, it was thoughtful, courageous, faithful Thomas who said, "Let us go too; let us die along with him!"

ASSURANCE

A Morning Meditation

MARTHA MARTIN

The Lord is near whate'er betide,
For he is ever by our side;
And he will all our burdens share
When they are brought to him in prayer.

He is our Father kind and true,
And loving, gracious, faithful too;
He will e'en all our trials bless
And take away our strain and stress.

Our Father has great things in store
As brighter grows the way before;
So may we love him more and more,
As his great glories we adore.

His own beloved Son he gave
To us redeem, to bless, and save;
He for man's sin his life laid down
And he arose and gained the crown.

This Son will come in glory bright,
And break upon our eager sight;
He'll bring us to the mansions fair
To dwell with him forever there!

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The International Lesson Annual 1957. Charles M. Laymon. Abingdon, 1956. 448 pages. \$2.95.

This book is a "must" for all adult Sunday-school teachers and superintendents. It is a most useful supplement to our own Bible Study Monthly and Adult Quarterly. A wealth of material is supplied to teachers for each Sunday of the calendar year of 1957. Each lesson gives the printed Bible text, a section on exploring the text, and another write-up on the practical application of the lesson. The nationally known writer, Roy L. Smith, has prepared most of the latter. Each lesson is concluded by a very helpful outline entitled Teaching the Lesson in Class by a prominent scholar.

The book emphasizes two types of teaching: (1) the traditional lecture method and (2) the method emphasizing group discussion and action. We have been impressed with the fine suggestions for the group approach. For this reason alone the annual would be an indispensable supplement for our teachers, to say nothing of the many other fine features contained in this book.—A. Stauffer Curry.

Understanding and Counseling the Alcoholic. Howard J. Clinebell, Jr. Abingdon, 1956. 252 pages. \$3.75.

The author leads one through the causative factors to three religious approaches to alcoholism and an evaluation of them and then to the counseling role of any person who would help in the problem. But this book goes further than most and presents the Christian opportunity, responsibility, and program for prevention of alcoholism.

While written specifically on dealing with the alcoholic, this book will have much wider application for the teacher, minister, deacon, or other person who seeks to understand people and their problems and to help them find and apply the Christian solution. Recommended for every pastor, every teacher, and all who counsel or help people with problems.—James E. Renz.

Skid Row—USA. Sara Harris. Doubleday, 1956. 285 pages. \$3.75.

Through visits to America's skid rows, the author leads us through the maze and rubble of personality deterioration, flophouses, and other

aspects such as "greasy spoon" restaurants and "bloody bucket" saloons. Sara Harris presents an account that is lively and level-headed.

Much of the book is based on personal interviews and testimony of skid row itself. It deals with mission work, jails and courts, as well as the "flophouse" hotels and prostitution.

With all the insights at hand, the author gives us new insights into the egoless persons, the pensioners, and others who live in Skid Row—just around the corner from our town.—James E. Renz.

Night Train to Scotland. Sybil Burr. Westminster, 1956. 208 pages. \$2.75.

This is a fast-moving story with enough mystery to make it exciting. The story lifts up the value of co-operation and is a good book for teen-age youth who enjoy mystery and adventure stories.

Holly Gorden from boarding school and Ross Mordely, a merchant navy cadet are both on summer vacation in Scotland and together they travel with a caravan of players. During the summer Ross hopes to trace his great-great-grandfather who is said to have been a pirate. Through many thrilling and dangerous adventures, Ross and Holly finally succeed in solving the mystery of the real identity of Ross's great-great-grandfather. — Doris Eikenberry, Elgin, Ill.

The Boy Who Discovered the Earth. Henry Gregor Felsen. Scribners, 1955. 140 pages. \$2.25.

This book gives a very interesting twist to space travel—space man comes to earth. While the space plot is fantastic, the book shows how thinking (a very common space habit) about ordinary things—home, family, pets, etc.—makes even children see both sides of an issue. Maybe our American children do not spend enough time thinking.

Tommy, earth boy, and Tex Son, space boy, have the opportunity to exchange families, but each decides he will take the consequences, and like it, of staying in his own family, in his own planet.—Helen M. Kauffman, Elgin, Ill.

KINGDOM GLEANINGS

Standing Committee Delegates

Southern Pennsylvania: Joseph Long, Murray Lehman, Robert Knechel

Changes of Address

Dr. and Mrs. John Hamer arrived in New York from Nigeria, Dec. 13, 1956, on the SS United States. Their furlough address is Route 2, North Manchester, Ind.

Melvin S. Ritchey from Milledgeville, Ill., to North Liberty, Ind.

Licensed and Ordained

Donald Valentine licensed to the ministry in the Upper Marsh Creek church, Southern Pennsylvania.

Richard Gordon licensed to the ministry in the New Carlisle church, Southern Ohio.

Jerry Boyer licensed to the ministry in the Salamonie church, Middle Indiana.

Oliver C. Dilley ordained to the eldership in the St. Joseph church, Northern Missouri.

The Church for the Traveler, a ten-day Christmas program at Union Station in Indianapolis, Indiana held its third season this year. The program was sponsored by the Railroad Community Committee and the Church Federation of Indianapolis. More than 1,000 individuals participated in the project which brought sacred Christmas music to travelers for a period each day.

The student exchange program, with headquarters at New Windsor, Maryland, is now making plans for the 1957-58 season. Churches are encouraged to sponsor a visiting student from Europe and to make the program a two-way exchange by sending a local young person as an "ambassador of good will" abroad. The New Windsor office, John H. Eberly director, can send explanatory literature and application forms.

Florence Ziegler Sanger of Trappe, Maryland, is the author of the meditation being used on Friday, January 4, by an estimated eleven million people around the world who are readers of *The Upper Room*. The Upper Room has a world circulation of more than three million copies. It is published in thirty-four editions including twenty-eight languages, English Braille, and English Talking Book. Mrs. Sanger based her meditation on Ephesians 4:23-24.

The World Council of Churches now has 120 staff members, most of them on a temporary emergency basis, working among the Hungarian refugees in Austria. Teams of Hungarian-speaking pastors and theological students have now been organized, and services are being held in all the major camps. Before and after church services the pastors give information about emigration possibilities. During the week the pastors and students help in the World Council of Churches emigration program and pastoral counselling. Plans are being made to coordinate as fully as possible the pastoral services of the Reformed, Lutheran and Baptist pastors. About thirty Hungarian-speaking pastors are engaged in the Reformed, Lutheran and Baptist work. On Dec. 8, Dr. M. R. Zigler of the Brethren Service Committee arrived in Vienna to work with the Brethren representatives and the World Council staff in connection with the work at Linz, set up on an ecumenical basis and carried out by the Brethren.

Arrangements permitting some 3,000 Christians in Israel to make Christmas pilgrimages to Arab-controlled Bethlehem were announced early in December by Israeli authorities. According to the Israeli radio, they could cross over into Jerusalem's Arab-held "Old City" on December 24.

The Nappanee church, Ind., will hold an evangelistic meeting Jan. 18-27, 1957. Bro. William Longnecker, a student at Bethany Seminary, will preach on Fridays, Saturdays and Sundays of this period. Bro. Leland Emrick, pastor of the Nappanee church, will preach the four nights intervening.

God's Word Through Prayer is the theme of the universal week of prayer observed by many churches January 6-11. Suggested topics for meditation, based on chapters two through seven of Luke's gospel, are as follows: Sunday, To Know God's Presence; Monday, To Repent and Be Forgiven; Tuesday, Anointed to Preach Good News; Wednesday, To Let Thanksgiving Be an Offering; Thursday, To Bring Others Before Christ; and Friday, Our Times Are in God's Hand.

Dedication services for the new Indianapolis, Indiana church were held on December 9. Charles Zunkel, Executive Secretary of Ministry and Home Missions for the Brotherhood, was guest speaker at the morning service of consecration for the people. Dr. V. F. Schwalm, former president of Manchester College, delivered the dedicatory address at the afternoon service. The new location is at 5555 East 46th Street in northwest Indianapolis.

Minneapolis Brethren held their first services on December 9 at their new location in Golden Valley. They have been granted comity in this area by the Church Planning and Location Committee of the Greater Minneapolis Council of Churches. A site for a new church building has been purchased. Their temporary meeting place is the Sunny Hollow school on Medicine Lake Road between Winnetka Ave. and Mendelssohn Ave. The school is about one-quarter mile from the proposed new building site.

The church at Castañer, Puerto Rico, is again in need of the skills of builders who are interested in spending a delightful vacation this winter in Puerto Rico and making it worthwhile by assisting in the building of a parsonage. Rev. Ignacio Rivera, pastor of the church, is Puerto Rican and has studied at Bethany Seminary. Dr. Homer Burke, elder of the church there, is assisting in arrangements for "work campers" for this project. Write to the Brethren Service Commission, 22 South State Street, Elgin, Illinois.

A study of nursing education in relation to community and church needs has been launched by a planning committee representing Bethany Hospital and the Christian Education Commission of the General Brotherhood Board. The completion of the study is in the hands of a research sub-committee composed of Robert E. Eshleman, hospital trustee and associate professor of sociology at Franklin and Marshall College, director; Earl Garver, dean of Manchester College; and A. Stauffer Curry, editor of church school publications. The research committee will welcome suggestions from persons interested in the study.

Brotherhood Theme: Seek First His Kingdom

Harl Russell has been named by the Department of Stewardship and Benevolence of the National Council of Churches to a committee of five to represent interdenominational stewardship interests at the Lutheran World Federation Conference convening in Minneapolis, August 15-26.

Northern Missouri and North Dakota-Eastern Montana districts of the Western Region achieved the distinction of *every* church having contributed to the Brotherhood Fund during the period October 1 to November 30. This conforms to the 1954 Annual Conference recommendation that churches should remit all benevolent monies each month.

American Protestants have already contributed more than \$2,000,000 in emergency relief for victims of the Hungarian fight for freedom, according to a report from R. Norris Wilson, executive director of Church World Service. The agency is the overseas relief arm of the National Council of Churches. Most of the aid given thus far has been food, clothing and medical supplies. The major portion of the funds has been used to aid the Hungarian refugees pouring into Austria.

Four clergymen, including the head of the Greek Orthodox Church in North America, will participate in the public inauguration of President Eisenhower and Vice President Nixon on Monday, January 21. It will be the first time that a representative of Eastern Orthodoxy has taken part in an inauguration ceremony. The three clergymen are Dr. Edward L. R. Elson, pastor of the National Presbyterian Church, Archbishop Michael of the Greek Orthodox Church, Dr. Louis Finkelstein, chancellor of Jewish Theological Seminary and Edward Cardinal Mooney, archbishop of Detroit. The formal public inauguration ceremony will take place on Monday, although the president will take a private oath at the White House on Sunday noon, January 20, when his term of office ends under the twentieth amendment to the constitution. President Eisenhower will become the first president of the United States ever to be sworn in on a Sunday. The president decided to take the oath on Sunday because of the tense, international situation.

Elizabethtown College

The new residence hall for women is scheduled for occupancy at the beginning of second semester. The 130 residents will move in at the close of semester examinations on January 25 and 26. Men students, now housed in town, will occupy Fairview, West and Memorial halls. Second semester classes begin January 30.

Mrs. Grace Allan, formerly head of residence in Alpha Hall, returns to be head resident in the new dormitory. She will be assisted by Mrs. Mary Cox, Lewistown.

The trustee committee on buildings and grounds reviewed preliminary plans for the west wing of the science hall. Plans call for the beginning of construction at the earliest possible date.

President A. C. Baugher and Dean Roy McAuley will attend the meeting of the Association of American Colleges in Philadelphia January 7 to 10. Bro. Baugher

is chairman of the committee on higher education representing Brethren colleges which meets in Philadelphia January 7.

The president and dean will also attend a dinner for presidents of Church of the Brethren, Evangelical United Brethren, Mennonite, Brethren in Christ, and Scotch Covenant Presbyterian College presidents.

Three alumni elected recently to the board of trustees are I. Wayne Keller, controller, Armstrong Cork Company, Lancaster; Miss Martha Bucher, elementary school principal, Lancaster; and H. E. Raffensperger, owner of the Continental Press, Elizabethtown. Mr. Keller was nominated by the Alumni Association for a three-year term beginning January 1, 1957. Miss Bucher was nominated by the nominating committee of the board of trustees to complete the unexpired term of her father, the late Rufus P. Bucher. H. E. Raffensperger was nominated for a three-year term by the board of trustees after serving for six years as an alumni-nominated trustee. All were elected by the Eastern and Southern Districts.

Nominated and elected by the Southern District were Noah Sellers and Jacob L. Miller, both former board members. The Eastern District nominated and elected J. W. Kettering and F. S. Carper, both with experience on the board.

Joseph N. Cassel was named honorary trustee for life after twenty-five years of service on the board.

The Church Calendar

January 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Wise Men Seek Jesus. Matthew 1-2. Memory Selection: They fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. Matthew 2:11. (R.S.V.)

Jan. 6-13 Week of Prayer

Jan. 20-26 Church and Economic Life Week

Jan. 27—Feb. 3 Youth week "Consider Your Call"

Jan. 29—Feb. 1 District fieldmen's conference, Elgin, Ill.

Feb. 4-8 Youth Seminar to Washington and New York

Feb. 5-7 Spiritual Life Institute, Bridgewater College, Va.

Feb. 10 Race Relations Sunday

Feb. 9-14 Christian Education Division Meetings, NCC, Cincinnati, Ohio

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Russell G. West of Wiley, Colo., in the Batavia church, Ill., Jan. 20-27.

Gains for the Kingdom

Three baptized in the Bethel church, Unity congregation, Va. **Thirteen** baptized and three received by letter in the Oak Grove church, Va. **Six** baptized in the Glade View church, Eglon congregation, W. Va.

Eight baptized in the Rockwood church, Pa. **One** baptized in the Middle Creek church, Pa.

Nine baptized and two received by letter in the Oakland church, Ohio. **Four** baptized and two received by letter in the South Whitley church, Ind. **Eight** baptized in the Pyrmont church, Ind. **Six** baptized and three received by letter in the Pittsburg church, Ohio. **Nine** baptized in the Shepherd church, Mich. **Four** received by letter in the Brookville church, Ohio. **Five** baptized in the Constance church, Ky. **Three** baptized and one received by letter in the Astoria church, Ill.

News and Comment From Around the World

World Council Asks Nations to Lift "Yoke"

The World Council of Churches called on "powerful nations to remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society."

The emergency appeal promised prayers for the people of Hungary and said that Christians throughout the world are profoundly shocked that the "tragic reversal" suffered by the Hungarian people who had "so clearly asserted their desire for freedom and independence."

Signing the appeal were Dr. Franklin Clark Fry, chairman of the World Council's Central Committee; Ernest A. Payne, vice-chairman and W. A. Visser 't Hooft, general secretary. The officials noted that delegates at the Evanston Assembly had agreed that Christians "must stand together with all who, in their struggle for freedom, suffer pain and trial."

Baptists Form Relief Committee for Hungary

A Baptist Relief Committee for Hungary, composed of denominational leaders from various parts of Europe has started to function. It will purchase food and medical supplies and process parcels of clothing, shoes, and nonperishable foods sent by Baptists from various parts of the world.

A Baptist church in Vienna has set up three emergency centers for Hungarian refugees pouring across the border. Two of them are in Vienna and the third in Strasburg.

German Communists Revamp Family Books

East German church officials have reported that Soviet Zone authorities have revamped family books in a new effort to wean young people from their religious loyalties. These family books are traditionally issued in Germany by the registrars' offices to newlywed couples. They are designed for official entries by both the registrars' offices and church authorities regarding such events as marriages, births, and deaths occurring in the family.

The new books issued in the Soviet Zone no longer provide space for entering church ceremonies such as



Religious News Service

This Hungarian family is typical of thousands of others who have been streaming across the border into Austria. About 2,500 refugees are leaving Hungary each day, according to reports from there

weddings, baptisms, confirmations and funerals. Instead, they include a double page for "entries regarding participation in youth dedication ceremonies." These dedication ceremonies are atheistic counterparts of communion and confirmation rites. Leaders of both the Evangelical and Roman Catholic churches have forbidden their members to encourage or take part in them.

Indonesian Churches Work for Human Rights

The founding of the United Nations was commemorated in Indonesian churches on Oct. 24. The Council of Churches in Indonesia also urged Christians to celebrate the anniversary of the Declaration of Human Rights on Dec. 10. Copies of the Declaration of Human Rights, translated into Indonesian, were distributed in the churches. The purpose of the Indonesian Council was to strengthen the Christians' sense of political responsibility and help them to fulfill their duties as citizens.

French Protestant Leaders Secure Anglo-French Action

The Council of the French Protestant Federation, in a statement issued in Paris, criticized the Anglo-French action in Egypt and deplored the United Nations' "want of effectiveness" in the situation. The council said it was most distressing and regrettable that the governments of France and Great Britain should have judged unilateral intervention

as legitimate. The council stressed that "order and justice are possible only when there is respect for an internationally acknowledged standard of law."

Canadian Churches Ask Investigation of "Persecution" in Colombia

The Canadian Council of Churches, at its biennial meeting in Kitchener, Ontario, called on the World Council of Churches to send a two-man team into Colombia for an on-the-spot investigation of alleged persecution of Protestants in that country. The call was made in a resolution voicing "deep apprehension and concern at the repression of religious groups, and the denial of freedom of public worship to some in Spain and Colombia."

Russian Churchmen Comment on Current Crisis

The first indication of the attitude and activity of Russian churches in the current international crisis in Hungary and the Middle East was revealed in a cablegram from Metropolitan Nicolai of the Russian Orthodox Church to the president of the National Council of Churches.

President Eugene Carson Blake cabled the Metropolitan on November 8 expressing the hope that Christians in the USSR will "join us in supplication to Almighty God for all who suffer and hope that you will join in sending material aid to the several victims of the present conflicts."

In his cabled reply Metropolitan Nicolai said the churches in the Soviet Union stand solidly together in calling for an end to aggression in the Middle East. He did not disclose the attitude of the churches toward the political situation in Hungary, but said the churches were participating in material aid being extended by the Soviet Government to "those who suffer in Hungary."

While welcoming the cordial nature of the Metropolitan's reply, Dr. Blake said he regretted the omission of any adequate response to his appeal with regard to the tragedy in Hungary.

British Presbyterian Ministers Protest Suez Action

Documents from the United Kingdom dealing with the Suez crisis include a statement signed by 85 of the almost 300 ministers of the

Presbyterian Church of England, which was sent to the Prime Minister, Sir Anthony Eden.

The ministers deplored the action taken by the United Kingdom and France against Egypt, and called upon the government to comply immediately with the request of the General Assembly of the United Nations for a cease-fire.

American Personnel Aid British Missions

American missionaries will take over activities sponsored by two major British mission groups in Egypt whose personnel were placed under house arrest by the government. They are the Church Mission Society of the Church of England and the Egyptian General Mission, an interdenominational enterprise.

Some sixty British missionaries were put under "protective" custody and reportedly will be expelled from Egypt.

Grants Aid Training of Agricultural Workers

Agricultural Missions, Inc., has received a \$10,000 grant from the Lilly Endowments, Inc., of Indianapolis for the purpose of training United States missionaries for rural construction work in mission areas. Dr. Ira W. Moomaw, executive secretary of the mission group, said the new program will provide missionary instruction in such fields as health, agricultural improvement, education and youth work.

The program will be available to young people under appointment for foreign missionary duty, missionaries home on furlough and foreign students in the United States under the auspices of mission boards. Agricultural Missions is related to the National Council of Churches' Division of Foreign Missions.

Excavate Ancient Cave in Galilee

A rock-hewn subterranean labyrinth unlike any ever before found in the Middle East has been unearthed by Hebrew University archaeologists in Northern Galilee. They were excavating what they believed to be the first unopened royal tomb of the Hyksos period ever discovered.

The Hyksos or "shepherd kings," invaded and conquered Egypt about 1685 B.C., and reigned over it for 511 years. After being driven out by a rebellion, some migrated back to Judea, where they built Jerusalem. Historical records of the period are rare and few archeological traces of it have ever been found.

Koinonia Foundation Considers Expansion

Dr. Frank C. Laubach, missionary educator, reports that the establishment of a branch of the Koinonia Foundation in Southern California is under consideration. The organization now operates a training center for overseas workers on an estate near Baltimore. Its graduates are employed by the federal government, foreign governments, and private firms, usually on overseas assignments.

Christian personnel are oriented there for work abroad, and to provide a practical Christian witness once they are in foreign countries.

Ancient Scroll Describes Sarah's Beauty

A lyrical description of the beauty of Sarah, wife of Abraham and mother of Isaac, is given in an excerpt of a Dead Sea scroll made public recently by the Hebrew University in Jerusalem.

Badly preserved and very brittle, the 2,000-year-old Aramaic-written scroll is the last of seven found in the caves in the Judean desert in 1947 and acquired by the university. The excerpt enlarges on the story of Abraham's journey to Egypt with Sarah as related in Genesis 12.

Delegation Reports on Religion in Romania

A five-man delegation from the Lutheran Church of Denmark which made an eighteen-day visit to Romania said on their return that religious life was flourishing in that country despite strict controls over it exercised by the government.

The delegation said that of eigh-



Twin sisters, Mrs. Raymond Buterbaugh and Mrs. Joseph Wingert, and their husbands celebrated their fiftieth wedding anniversary on Nov. 4. Both sisters are active in Brethren service work, one as president of the Broadfording church aid society (Md.) which has sent hundreds of pounds of materials for relief and the other in using her home as a collection center for the churches in the Mercersburg, Pa., area

teen million inhabitants in Romania, fourteen million are members of the Orthodox Church. All of the churches are under the jurisdiction of the Department of Religious Affairs which, among other things, sees that there is no propaganda against the Communist regime.

Priests are forbidden to deal with politics in their sermons. No religious education is given in the schools, but the church is permitted to give such instruction. However, the deputation said the church does not take advantage of this privilege.

The churchmen said that there is an increase in the number of sermons preached and added that efforts were being made to raise the educational requirements for seminarians. Church attendance is very large and young people are especially evident at worship services.

Protestant and Jewish Youth Confer in Germany

"How can we overcome our mutual prejudices?" was the theme for a conference in Germany attended by about sixty young Protestant men and women and about thirty-five young people belonging to the Jewish faith.

The young Jews came from all over the Federal Republic where some of them, being citizens of Israel, were on a visit or studying. Most of them were Jews who had survived persecution and returned to live permanently in Germany. The meetings were the first of the kind to be held in Germany. They sought new ways for young Jews and Christians to find ways of living together in the future.

A council of young Christians and Jews was appointed to maintain and strengthen the contacts made, to make suggestions in schools and universities, and to seek to influence public opinion.

Visitor Believes Russia Will Accept Missionaries

A Church of Christ missionary who recently visited Russia believes that American missionaries can soon be sent there. He bases his belief on a statement by the Soviet Union's minister of cults. Evangelist Otis Gatewood pointed out that Moscow, a city of 8,000,000 people, had only eight congregations of all faiths. However, he indicated that there are about 500,000 Protestants in Russia and that the Church of Christ had eighty-five congregations there.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



A scene before two of the attractive brick cottages at the women's federal reformatory at Alderson, W. Va. BVS'ers who serve on this project find that their most significant contribution is "just being a friend"

BRETHREN VOLUNTEER SERVICE

To Be a Friend

THE Women's Federal Reformatory is located at Alderson, W. Va., and is one of only two of its kind in the United States. Its population averages 560, but girls are going and coming all of the time. To the newcomer it looks more like a college campus than a reformatory.

The girls live in large brick buildings, with no bars, known as cottages. Most of them live in private rooms, a few in dormitory style. Each room has a bed, dresser, desk, and chair. There is a homelike living room in each cottage equipped with a big radio, piano, bridge tables, overstuffed chairs, and davenport. The front doors are kept locked most of the time; whenever a girl goes out to class or to work, the officer in charge of the cottage calls to the

Joyce Whitacre

control room which in turn calls to the place where the girl is going.

This is defined as "supervised freedom." At night the girls are locked in their rooms and a night patrol officer checks the cottages several times to see that the girls are asleep and that no trouble has developed.

During the day, five days a week, the girls work eight hours in the food service kitchens, laundry, storehouse, garment shop, offices, farm cottage, weaving room, maintenance and paint groups, or in the hospital.

In their free time, the girls do their laundry and clean their rooms; they have a choice of classes and crafts which they may study, such as English, math, science, home economics, knitting, crocheting, and art.

A Catholic priest has an office for

counseling on the reservation and a Baptist minister and an Episcopal bishop are on call. Mass is held each Sunday morning, Protestant services on Sunday afternoon and Episcopal services on Wednesday evening.

Most of the time I was at Alderson I worked in Orientation. This is where the girls stay for four weeks after their arrival in order to learn the rules, the proper way to make a bed, how to patch and darn, and how to fix their institution clothing so that they are neat and nice looking.

They come in to Orientation frightened, not knowing anyone or what they are going to be required to do. I felt that I was really needed there to talk to the girls and to let them know that anytime I could be of help, not to be afraid to let me know.

If any occasion came up at all, I told them about my faith in God and his love for me, how he died for me just as for them. This was not encouraged at all because the officers felt that this was a chaplain's duty.

In short, a BVSer's job there is to be friends with the girls and to try to help them to get adjusted. You may not see much progress and ask "Oh, what's the use?" But it is a deeply rewarding satisfaction to see just one girl's face light up when you speak to her.

About four nights a week, I went to the cottages on the reservation to see the girls and to talk with them. This was very interesting because they would show me the work they had done in knitting and crocheting and all of their other hobbies.

I really appreciated my project at Alderson and gained a great deal from it. Not being used to an environment like that, I had my eyes opened to the blessings that I have had in life and how much I actually have to be thankful for. My appreciation for my Christian parents and for the ideals of the Church of the Brethren has deepened greatly. It was an experience I wouldn't exchange for any amount of money.

There are times when you feel that you might be of greater service somewhere else, but the girls will tell you differently if they even suspect that you are "down in the

dumps." I have received letters from several girls who have gone home and their letters are full of thanks for just being there and giving them a smile. It makes you feel pretty good.

BRETHREN SERVICE

Kassel News

Student Exchange

As the student exchange department begins its new program under interdenominational administration, applications are flowing into the office at Kassel. In October *Wilbur Mullen*, director of Brethren Service in Germany, talked with approximately thirty German pastors discussing with them the program and the part they can play in furthering these exchanges between Germany and America. Assurances have been received from German families that they are interested in having American teenagers in their homes just as large numbers of American families have been opening their homes to German teenagers.

Esther Mohler, volunteer from McCune, Kansas, and student exchange representative in Germany, has been busily preparing material to send to exchangees through school and church officials, and is planning an extensive visitation of government officials in order to explain and clarify plans for the new program.

Heifer Project

Milo Yoder and *Mark Schrock*, Indiana cowboys, and *Paul Miller* of Iowa arrived at Brethren House, Kassel, on Nov. 11, on their way back from delivering a shipload of heifers to Russia. They spent several hours talking to volunteers and giving their impressions of talks and visits they had had with the Russian people.

Two shipments of heifers were distributed in recent weeks in the Bad Wurttemberg and Niedersachsen areas of Germany.

A reunion among an American father, his American son, and his German son took place in Germany the second week of November. *Mr. Clyde Kreider* of Quarryville, Pa., came to Europe as a cowboy with a shipload of heifers. Meeting him at the boat was his son *Kenneth*, volunteer who works with Heifer Project, Inc., on visitation to refugee families who have received heifers. On their way from Bremerhaven to Kassel

they stopped to visit *Eika Grevel* of Lubbecke, Germany. Eika had lived in the Kreider home in Quarryville for a year as a student exchangee. This was also the first meeting of the two "brothers" as *Kenneth* had sailed for Europe in 1955 before Eika had arrived at his new home.

Material Aid

Ted Vance, volunteer from Twin Falls, Idaho, now working in material aid, has been making regular food distributions to the elderly people of Kassel. In the month of October 1956, 3,423 pounds of material, including food, clothing, sewing goods, blankets, and soap, were distributed in Germany.

Wilbur Mullen and *Ellis Shenk* of Myerstown, Pa., recently attended a meeting of CRALOG, organization of relief agencies licensed to operate in Germany, in Bonn. *Pastor Diehl*, chairman of the association, requested continuation of supplies on the same scale as previously, provided it does not detract from areas of greater need.

Work Camps

Brethren House was recently host to the Association of International Work Camps for Peace, which met for its fall conference. Representing ten organizations from seven countries, its members have attempted to aid one another through the coordination of efforts and programs.

Another work camp organization met at Brethren House on Nov. 19-20. The *Deutsche Arbeitsgemeinschaft Christlicher Aufbaulager* is the German ecumenical work camp committee with headquarters at Stuttgart, and they are holding their annual meeting at our center.

WHERE CAN I FILL A NEED ?

A SMALL group of refugees in an Austrian refugee camp is hoping to secure a bell for their "new" church. Actually, the building is a remodeled army barracks and the bell, for Europeans, is a vital part of a church building.

A bell of the type used on farms many years ago to call workers from the fields would be suitable for this purpose. If you have such a bell and are willing to make a gift of it, please write to the Director of Material Aid, Brethren Service Center, New Windsor, Md.

Volunteers

Johannes Haese, volunteer from Bremen, Germany, ended his one year of service on Nov. 4. He is now studying theology at Wuppertal University in preparation for the ministry. *Johannes* was a student exchangee to America in 1949. While at Brethren House, he worked in the material aid program, directed the youth groups, was House librarian, and directed an international work camp in Austria in the summer of 1956.

The volunteers who arrived in Germany in September have been assigned to their projects. *Mary Church* of Winston Salem, N. C., has gone to Westertimke refugee camp for girls, where she will work with volunteer *Clara Zunkel* of Denver, Colo. *Clyde Carter* of Bassett, Va., has been assigned to the boys' refugee camp at Sandbostal, Germany, where he will work with volunteer *Dick Kinter* of San Anselmo, Calif.

Paul Grubb of Elizabethtown, Pa., has been assigned to the old people's home at Hofgeismar, Germany. Paul will work directly with the daily tasks of caring for old people who are ill or disabled. *Arlene Markey* of Densmore, Kansas, is working in the student exchange office with *Esther Mohler*. *Dan Raf-fensperger* of Elizabethtown, Pa., has been assigned to the Karlsschule at Vienna, Austria, where he will also be working on publicity details. *Ray Glick* of Bridgewater, Va., left Germany in October for Istanbul, Turkey, where he is working on a farm with Bulgarian refugees.

Evelyn Kulp of Ambler, Pa., who had been working in the Geneva offices returned to Brethren House, Kassel, for a few days before sailing for the States on Nov. 21.

Dale Mankamy, volunteer from Easton, Md., who has been serving his alternative service on an experimental farm in Assuit, Egypt, is now at Brethren House. Dale was one of the many Americans evacuated from Egypt during the recent tensions.

The midwinter spiritual retreat has been indefinitely postponed. It had been planned for the week following Christmas but owing to deadlines and heavy schedules of volunteers working with refugee resettlement or with the refugee program in Berlin it was decided to cancel the dates and have the retreat either in late January or February.

NIGERIA, WEST AFRICA

LANGUAGE

A BARRIER OR A BRIDGE?

I WAS visiting the beginning class at the Garkida leprosarium school and Malam Dika was teaching Hausa (the most commonly known language in northern Nigeria). But the children were just beginning and many of them needed most of the new words explained. I heard the teacher explaining to Tobi in Fulani, then to Toma in Kilba, to Mari in Bura and to Fali in Margi. But one little boy seemed wrapped in silence and finally Malam Dika turned to me with a frown. "I can't explain to him," he said, almost in apology; "I don't know his language."

Since Garkida is at the edge of several tribal areas many people here speak four or five languages rather well and those who progress far in school learn English in addition. At the present time in most of our primary schools the children learn to read in the local vernacular but begin oral Hausa at the same time. By the second year they are reading in the vernacular, beginning to read in Hausa and learning English orally. By the time they have finished the fourth year of school they have read all the literature in the local tongue, are reading and speaking fairly difficult Hausa, and have an English vocabulary of about five hundred words. This, of course, is in addition to one or two languages which the child may know but never have studied in school. For example, in our eastern area a Higi child would know Higi, probably Fulani and some Margi before he came to school. There he would learn to read in Margi, later in Hausa and then learn English. Eventually he may go to Waka Training Center and after long association with Bura boys become able at least to hear what is being said in Bura.

In contrast to all this knowledge of languages, the missionary feels the barrier of language most keenly. At first when one wants to convey a simple thought to a fellow man this barrier rises like a stone wall. The pages of the dictionary get hard wear as does the famous tool sen-

Ferne Baldwin

tence: "What is the name of this thing?"

Some missionaries go through a period when they unconsciously speak louder and louder in English trying to make people understand. Many times the person gives some sign of agreement and goes off to do exactly the opposite of what he was told because he did not understand. A bit later is the period when with an incomplete knowledge of the language errors in tense or pronoun creep in sometimes with laughable results.

The next barrier which the missionary feels keenly might be called the barrier to the spiritual life. When one has once become able to discuss the farm, school, or illness of the person and can greet him properly and inquire into the health of his family then it is that the missionary must bridge the gap and learn to discuss spiritual things.

To inquire into the health of a child is an empty thing when one

cannot discuss with a mother her hopes and desires for her children. To teach a child arithmetic becomes second choice when one can discuss with him the most important thing he will ever learn—the way of Jesus.

Just yesterday I sat talking with Famata and she was telling about her children. Soon she was describing for me the days and nights of Sikari's serious illness. About two years ago this child had become very seriously ill and finally the doctor operated to find a great knot of worms in the intestine blocking the passage. He had removed this knot but of course there were many other worms which he could not get out. "After the operation," said Famata, "the doctor said, 'Now I have taken out some of these worms but there are many more and perhaps the child will not live. We can only await the face of God.' And so we did. The doctor said, 'If she lives for four days I think she will live.' I counted the days and nights. Her father sat on one side holding one hand while I sat on the other side, holding the other. Sometimes when she cried at night I held her on my arm outside under the banyan tree until morning. Finally the four long days had passed and still she lived. Then ten days had passed and I said to her father, 'Fathers do not wait by the side of sick children. You must go home



It is a joyous experience when a missionary discovers that she has progressed in language study to the point where language becomes a bridge enabling her to share the deepest feelings and experiences of her Nigerian neighbors

and I will wait by the child.' And so we were there one month and one week and God turned his face toward us and healed the child."

The child about whom she spoke was running and laughing in front of us with a younger sister. "Oh,"

she said, "God helped and the doctor—only God can thank him for me." And a silence fell between us—both of our minds filled with the joys and sorrows of child rearing. Language was no longer a barrier but a bridge between us.



When patients from a distance come to the Garkida hospital for treatment the entire family comes along and lives in a house provided by the mission

SEEING NIGERIA With Dorris Blough Outpatients*

SOMETIMES when we are driving along the road, we see people who are obviously traveling. The woman has pots and dishes on her head; the man is carrying what appears to be a sack of grain. The only clothing they have is what they are wearing. It is possible that they are going to the hospital. If the man is ill, his wife is going along to cook his food. The grain on his head is their food. She is taking her own pots and dishes. Perhaps they have come many miles. As in Bible days, news of healing spreads, and people come hoping to be cured of their illnesses.

Just for example, let us say the husband is coming for a hernia repair. When they reach the hospital, the husband goes to the dispensary where the doctor checks him and puts him on the waiting list for a hospital bed.

As long as they are here, they think the wife and children should be checked; so they are checked by the laboratory to discover what in-

ternal parasites should be treated. The doctor sees them and they are given their medicine cards. Since only a very few can read, it is no wonder that many go at the wrong time for the wrong medicine, but this card tells the dispenser what to give them. If they have schistosomiasis—a disease of the bladder contracted by bathing in a river, they will need twelve injections, one three times a week. If they have amoebic dysentery, they will drink some medicine or take pills. And so on for other diseases.

They are assigned to a room in the outpatient buildings especially provided for this purpose since there is no place in the village for them to stay. Because it is only during the busy season that so many houses are needed part of them are made of grass mats and are taken down when the number of patients begins to lessen as farming season approaches. The woman is able to pound her grain, grind it and cook it on facilities provided by the hospital. She must find her own wood.

The wife is able to buy fish from

vendors who come to the hospital. She can go to market on Tuesdays and buy meat or leaves to go with their guinea corn mush. She cooks two meals a day as is the custom of the Africans here.

There is a hospital worker who keeps check on these outpatients. One hundred fifty people living in houses provided by the hospital create many problems. One of the major ones is the fact that at home the people had no latrines; so when they come here they continue their practice of making a toilet wherever they happen to need it. Anyone found doing so is fined five shillings (70c), which is a large amount. If they still do it, they may be sent home or refused medicine.

While awaiting a bed in the men's ward, the husband is given vitamins and treatment for his internal parasites, amoebic dysentery, or whatever illness he may have, to make him a better surgical risk.

I think they must enjoy coming to the hospital like this. They meet people from many areas. Their only responsibility is to prepare their meals, watch the children, and go to get their medicine at the proper time. They may attend worship services held for them. Some come year after year since they become reinfected. I wonder if they don't look forward to their stay.

When their treatment is finished, they collect their few belongings and walk the long way home again. We are glad they came, for they are healthier than before, and perhaps by seeing Christianity in action, a seed may be sown in their hearts which may ripen some day into a desire to be identified with the Master.

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German Protestant Mission Personnel Increasing

German Evangelical foreign missionary personnel has increased from 180 to 754 since the end of World War II. The secretary of the German Mission Council reported that during the past fifty years about 40,000,000 persons have been converted to Christianity through the efforts of Protestant missions. German Protestant missionary fields include India, Indonesia, South Africa, Ethiopia, Egypt, Japan, and New Guinea. Medical work is especially stressed in the German missions.

* An out-patient is a person treated without being admitted into the hospital.

Flat Creek Story

The Call

Mrs. F. C. Rohrer

This is the first in a series of three articles to describe the beginning of our work at Flat Creek mission, Creekville, Ky.

IT WAS a hot, sticky fall day and the family was about their school work and at the store. A strange feeling of lassitude possessed me. I scarcely heard the car come into the yard, nor did it seem important that Ferdie had come at that unusual hour until I saw his face. My first thought was that one of the children might have been hurt and I asked quickly, "What is the matter?"

"Come and sit down. I have a story to tell you."

"Is everyone all right?" I asked anxiously.

"Yes," he answered at once. "But I had a visitor at the store and he asked something that you will have to help answer."

Even then a sense of something too big to listen to was upon me. He had been making ice cream in the store when a man carrying a briefcase came in and sat down at the counter. Thinking he was a salesman, Ferdie finished filling the pint containers and shut off the freezer unit before he turned to see what he wanted.

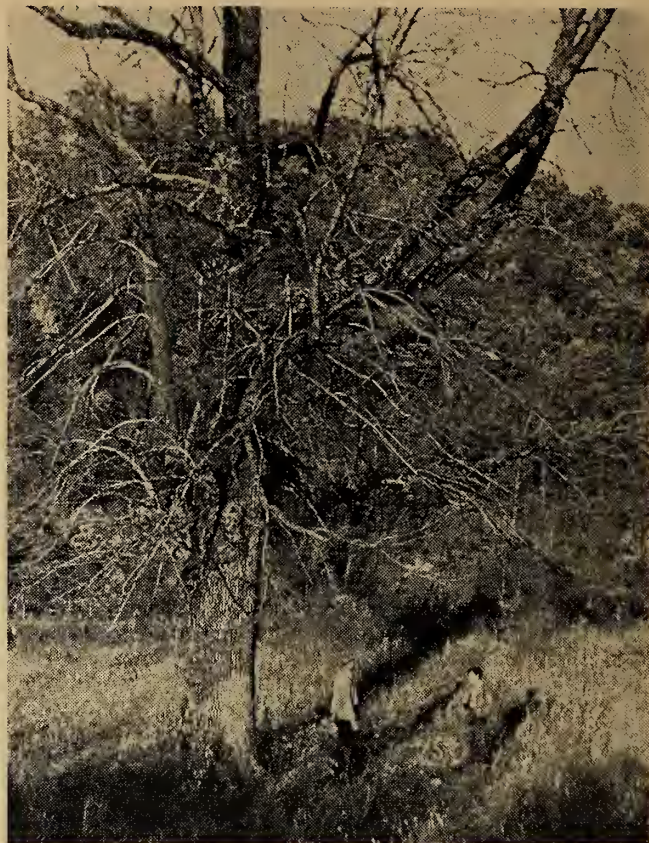
"You are Ferdie Rohrer, are you?" At Ferdie's nod he reached out his hand and said, "I am H. M. Coppock from near Cincinnati, Ohio. If you have time, I have an interesting story to tell you." (Brother Coppock was then chairman of the mission board of Southern Ohio.)

"Bro. Manly Deeter sent me to see you," he said. "Know him?"

Ferdie told of meeting him briefly in Florida.

"Brother Deeter's wife died about four years ago, and he has been trying to let the Lord lead him to wherever there is a need for his services," Brother Coppock started his story. "Last summer Brother Deeter started with his house trailer in search of a place where there was a need. He thought there might be

Tree under which
Manly Deeter,
founder of the Flat
Creek mission,
parked his trailer
in the summer
of 1943



such a place in Southern Indiana, so he spent some time there. Unsatisfied, he went on south, no certain place in mind, but feeling content to move on. At Hazard, Ky., where he stopped to inquire about Christian work and needs, he was directed to go to see a Preacher Adams at Big Creek. Reverend Adams made him welcome and he spent the night with them. Their talk was of churches, preachers, and where there might be a place to serve.

"Next morning, Brother Deeter went on to the road where he had been directed to turn, and over a narrow, rough road, this man, who was no longer young pulled his long trailer for miles back to the home of Hiram S. Bowling. After some conversation, Hiram told him to park his trailer by an apple tree and to get water as he needed it from their well.

"There he stayed for two weeks, talking with the people as they came to the store-post office, owned and operated by Hiram and his wife, Clara. He ate at their table occasionally and did favors in return for their kindnesses to him, fixing a table in their kitchen, adding needed shelves in a cabinet, and whatever a handy man could find to do.

"With cold weather threatening, he told of his plan to go on to

Florida and to return again in the summer. A slightly grudging permission to return was given, for Hiram did not like some of the folks calling Brother Deeter 'Hiram's preacher,' for Hiram was not a Christian. Some even called this preacher a German spy in their lack of knowledge about him.

"It was rather late in the next summer before Brother Deeter returned to Creekville, Ky. He had contacted the mission board of Southern Ohio in the meantime, seeking their support to start a church in that area of Clay County. The mission board felt unable to support a mission at that time, so he contacted the General Brotherhood Board. Since Brother Deeter felt that a younger man and family could work more effectively there, the big question was whom to ask for that task. A delegation went to Flat Creek from Southern Ohio to investigate. They saw fine opportunities if they could find a man who would come. That is why I am here to see you," he finished.

After a series of questions and answers, Brother Coppock had urged Ferdie to see what I would say. "And that is why I am here to see you," he smiled.

I think that right then I knew that we would go, but, oh, the

heartaches in that way. Our two sons were so nearly through high school that they would have to stay behind somewhere. Since the Kentucky school year started so much earlier than Indiana schools, Janette would have to stay behind or lose a year of school. The nearest high school was eighteen miles away, but there were no satisfactory places for boarding students and to drive that far every day over those roads was impossible.

A place known as the Flat Creek Nursing Center was near the place which was under consideration for a parsonage. Nurses from the Frontier Nursing Service cared for minor ailments, but were there mainly to care for mothers and babies. The next nearest medical aid was eighteen miles one way or twenty miles eastward. Dismay filled my heart as I listened.

That was in September 1942. From then until the last of November, we

felt that a slow tide was carrying us on toward an inevitable goal. We went to Camp Mack to visit Brother Deeter and to learn as much as we could. He asked what monthly payment we would expect if we went there, and, facing college days for our children, Ferdie said \$100 a month would be enough; I agreed, yet wondered how we could ever manage on that! I was still looking for a way that we could refuse to go.

It was then Brother Deeter suggested that we go to see the place before we decided what we would do. That seemed good and we agreed to do so. He would meet us after Thanksgiving and take us for a visit to Creekville, Clay County, Ky.

Our Flat Creek Mission, a brief, complete account of this work is available in a pamphlet for mission study groups from the Brethren Publishing House, Elgin, Ill., for twenty cents a copy.

which each group inherently possesses, along with God's abundant grace and wisdom, will become the basis for creative program building and the fostering of a rich Christian fellowship in the 1,050 churches in the Brotherhood . . ."

Principles for Operation of Program

Bible study and spiritual enrichment, homebuilders, peace and citizenship, temperance, aid-service and world missions have been the program areas for which specific materials have been arranged largely during the past few years. However, these do not represent the complete number of concerns the women have championed. If these only had been the total number of emphases, indeed, the program would have been fragmentary. The manual indicates that in 1947 the total concerns of the church became the accepted operating basis for women's work interests and program.

With this direction and with suggestive avenues pertinent for such growth, two emphases, among others, have been especially included in the current working materials for women's work. The first one is related to the general formation of Section II of the program guide, which is Bible study and spiritual enrichment.

In this division the attention of the program builders is called to a number of areas which may well be lifted up for the sake of more inclusive concerns and program, and to the possibilities of a very meaningful

Women and the Local Church

Anna Warstler

THE women of the church have been pioneers in many areas of the church's program throughout the years. In fact, they have tended to carry with enthusiasm and efficiency some of the important concerns of the local church. This service has been very praiseworthy. Currently, however, when the local church is seeking afresh for the strongest possible approach and witness to meet the needs of a very disturbed world, the women, along with other groups within the local setup, are facing anew also this common challenge and their relationship to it.

Principles for Program Building

In order to encourage and give some direction to this trend in the church's outlook, the foreword in the current women's work materials draws attention to some of the relevant principles which underlie their compilation. They are: (1) to present an integrated picture of the year's total program; (2) to indicate the increasing working relationship between men's and women's work as a part of the adult department of the church (other age groups being children, junior high, young people); (3) to discover ways by which women's work can increasingly strengthen the total program of the local

church; (4) to provide some tools for initiating and implementing an effective program; and (5) to challenge groups to do creative planning for the most effective program possible.

"It is hoped with these simple leads that the initiative and interest



From the filmstrip Plainview's Awakening

The president of the women's work group of the church serving as a member of the planning board helps to plan for the total program of the church

fellowship in the area of study for personal and group growth, in a spiritual ministry through prayer and association and in an ever-widening challenge in an area known as "fellowship unlimited."

The second emphasis lies in the suggestions given for the possible use of the materials in each particular area. They are: (1) These materials may be used by the director of women's work in this area (for example, homebuilders, temperance, etc., or by the program chairman of women's work as the case may be). (2) These materials may be shared with any other person or groups of persons who have been assigned similar work in the church and may be seeking helps. (3) If perchance in the over-all church organization there is a provision made for this area of work and, because of that, women's work does not need to take the initiative in this particular field, then these materials may be kept in the women's work file for a time when they may be needed. (For instance, the general church planning committee or commission may ask the women's group to serve in some way during the year by being responsible for a one-session program or by taking part in a panel or forum. At that time this material may be of value.) Also there may be opportunities for its use in community or other church group activities. (4) Regardless of the organizational setup within the local church, women will always be interested in this subject and will want to be considered among those informed regarding it. Therefore, the materials contained within the program guide may lend encouragement to individual study or group study. (5) We believe that women will increasingly find a valuable place in the work of the church, serving as "keepers of the light" in this area as well as others, and by consistent encouragement will be able to add to the richness of the total program of the church. (6) Perhaps the group may find other ways to use the materials.

A Positive Statement of Purpose

As the women of the local church look to the future, they are incorporating a very positive statement in their immediate program materials, and indicating it as their basic working purpose. This statement is



Youth find the bound volumes of the Gospel Messenger full of rich supplementary program materials

Have You Recognized Your "Assistant Pastor"?

SOME time ago a minister wrote the following statements: "The weekly visits of the Gospel Messenger to the various homes of the congregation should serve as a good assistant pastor. Each week every family will be reminded of their relationship and responsibility to the local church. In addition, as they read the Gospel Messenger, they will get inspiration and encouragement, information on the outreach program of the church and news on happenings in various congregations."

Not only is the Gospel Messenger a most helpful magazine coming into the home, but it serves church leaders by providing invaluable resource materials.

Program planning persons in the various program areas of the church

should form the habit of clipping articles for future use. Or, if they prefer to maintain a complete file of the Gospel Messengers, they could start an index card system of cataloguing materials that will enable them to refer quickly to the particular article when it is needed.

Worship leaders could well start a file of poems, pictures, and bits of inspirational narrative writings.

If the church maintains a library, there should be a complete file of all issues of the Gospel Messenger for every year. It might be well to have each year's numbers bound for permanence.

Each member of the church ought to look with appreciation to the Gospel Messenger, his assistant pastor, for the enrichment it can bring to his life.

found in the leaflet, Women at Work.

"We seek to serve.

"We are part of the total church, and consider ourselves intimately related to it.

"We do not desire to compete, or overlap, in those activities that can be better fulfilled by other groups, or by the total church working together to do them.

"We are willing to carry a 'Quaker concern' in launching new and needed activities; at the same time being willing to be forgotten when the larger church is ready to take over.

"We see particularly that as women, we are also adults, and that together with the men of the church, we need to seek new ways of carrying the total, adult responsibility co-operatively whenever we can better achieve results that way.

"We seek to serve."

• • •

The Fourteenth World Convention on Christian Education will be held in Tokyo, Japan, Aug. 6-13, 1958. It will be sponsored by the World Council of Christian Education.

Church News

Northern Indiana

Blissville—The men of our church had a father and son banquet with Jim Thain showing pictures of his visit to Holland. Our evangelistic meetings were the last two weeks of October with Bro. Ralph Rarick as the evangelist. Sister Rarick led the music. Eleven were baptized into our church. Our communion was held on the evening of Nov. 3, with breakfast at the church on Sunday morning. Our pastor, Sister Opal Pence, held a two-week meeting in the Pleasant Chapel church. In her absence, Bro. Clyde Joseph was with us. Our women's work has reorganized for another year.—Mrs. Arthur Long, Plymouth, Ind.

Goshen City—A two-month building fund drive, conducted by Dr. Alexander Thompson, representative of the Marts and Lundy fund raising firm, was concluded and Fred Priser, campaign chairman, announced that a total of \$116,757.60 was pledged for the fund. John Yoder, chairman of the building committee for the new church, will present building plans for the approval of the congregation. No date has been set for the beginning of construction. We held our love feast on Oct. 7. On Sunday evening, Oct. 28, we were guests at a song fest in the West Goshen church. Bro. Harry Eshelman, our elder, had charge of our fall council meeting on Oct. 30. Bro. Samuel A. Harley, district executive secretary of Middle Indiana, conducted evangelistic services at our church Nov. 4-11. The newly organized women's work fellowship has held two circle meetings thus far and several women have expressed their appreciation of the Christian fellowship they have enjoyed through their circle meetings.—Mrs. Donald Edwards, Goshen, Ind.

Northeastern Ohio

Baltic—A number of our members attended the district Christian education conference at the East Chippewa church the last of September. On Oct. 2, council meeting was held with Moderator Harlan C. Grubb presiding. We voted to begin a building fund for the remodeling of the church. New hymnals were purchased for our church and a new organ has been installed. World Community Day was held in our church Nov. 2. Family night was held Nov. 1, with a covered dish supper followed by a Thanksgiving program. Bro. John Laprad of Delhi, Ind., held our week of evangelistic meetings in November. Love feast was observed Nov. 11, with Bro. Willis Stehman of New Philadelphia, assisting our pastor. Our pastor, Bro. Guy S. Fern, and his wife attended regional conference at Manchester College.—Mrs. Guy Fern, Baltic, Ohio.

Eden—In July Mrs. Forest Kidwell was elected as superintendent of our Sunday school. A group from the Piney Woods school in Mississippi gave us a program of music in our church. We had an average daily attendance of eighty-eight during our Bible school. Five of the young people attended Camp Zion this past summer. Bro. Lester E. Fike of Hagerstown, Ind., conducted our revival meeting. Don Disler of the Akron church was in charge of the music. Five persons were received into our church. Bro. C. H. Deardorff spoke to us on Oct. 14, and also officiated at the communion service in the evening. The laymen of the church had charge of services on Oct. 21. Mr. A. J. Hill from Berea, Ohio, presented the district mission program for this year in Berea. On Oct. 28, Sister Goldie Swartz, missionary to India, was our guest speaker. The peace declamation award this year was presented to one of our young people, Miss Gene Tanley. Home-coming and rally day were held on Nov. 18. Bro. Elmer Frick brought the morning message and Bro. George Sheets of Ashland, Ohio, was the speaker in the afternoon.—Mrs. Maud Dayton, Canton, Ohio.

Sugarcreek—The dedication service for our new church building was held Aug. 12, with Bro. C. N. Ellis of Huntingdon, Pa., as our guest speaker. Two members have been received into the church by baptism since our last report. Bro. Myrl Veyant of Sebring, Fla., held a week of evangelistic services in our church in August. Council meeting was held Oct. 3, with our moderator, Harlan C. Grubb, presiding. Rally Day was observed Oct. 7, with a program by the children's department, under the direction of Sister Mable Trachsel. A new Sunday-school class has been organized for the younger married people and single adults. On Nov. 2, we held our family night with a covered dish supper followed by a Thanksgiving program. Bro. Spenser Minnich gave an inspiring talk. The Eppley Sisters of York, Pa., presented a musical program in our church on Nov. 12. The community Thanksgiving service was held in our church this year.—Mrs. Guy Fern, Baltic, Ohio.

Northwestern Ohio

Lick Creek—A number of our children and young people attended camp at Camp Mountain Lake and Camp Mack this past summer. The building program has been progressing. Offerings for the building fund and the total church program have been excellent in our church. A musical program was presented by the Cotton Blossom singers of the Piney Woods school of Mississippi. Several of our families attended laymen's fellowship at Camp Mack in August. Our CBYF met each Sunday evening during the summer months. The young people have attended training institutes, recreation labs and cabinet workshops. The men have had as projects the raising of corn and beans, and have placed new church signs along the main highways near the church. The women's work canned for the Fostoria Old Folks Home, sponsored the annual ice cream social, and is collecting clothing and grease for Brethren Service. The women also gave gifts to the Columbus school for retarded children. Bro. R. C. Wenger of Franklin Grove, Ill., was with us in a preaching mission the week of Oct. 21-28. Since our last report, five have been received into the church by baptism and three by letter. At our semi-annual council meeting on Sept. 18, our pastor, Bro. A. P. Musselman, and Bro. Robert Watson were chosen as delegates to district conference at Lima. Bro. Ronald Spire and Bro. Tom Connelly were relicensed to the ministry. Our fall communion was held on World Communion Sunday. Adjoining churches of the district met in our church for a stewardship skillshop with Bro. Harl Russell, director of stewardship education in charge. These meetings were held Nov. 18, 25 and Dec. 2.—Mrs. Leo Stombaugh, Bryan, Ohio.

Southern Ohio

Castine—Since our last report, eight persons have been baptized and seven received by letter into our fellowship. Our Sunday-school attendance has increased to 141, an increase of 11 over last year's average. On Sept. 16, our young people were hosts to the district youth rally. Four of our young people are attending Manchester College, and one is in nurse's training. One of our students, Max Loxley, was relicensed to the ministry at our last council. Harry Hubler is a member of a youth caravan and has been visiting other churches. A Negro boy, Osevell Moody, from the Prentiss school in Mississippi, spent the summer months in the home of one of our members to learn the modern methods of dairying. He will be helping with the dairy which is being installed at the school. Two of our Sunday-school classes gave a heifer to the school in honor of Osevell. Our refugee family from Greece is in their home furnished by our church family. A reception and food shower was held for them and the women canned vegetables for the family. One of our Sunday-school classes had a project of making apple-butter.—Mrs. Ada Rogers, Arcanum, Ohio.

Eastern Pennsylvania

Allentown—Our fall council meeting was held the last Saturday of September with Elder Robert Hess as moderator. On Oct. 7, we held our men's and women's work meeting at the church in the form of a reception for our new pastor, Bro. Walter Longenecker, and his family. During the summer months, the pulpit speaker was Bro. Donald Ruhl from Manheim, Pa. On Oct. 7, our love feast was held with Bro. Milton Hershey officiating. On Sunday, Oct. 28, we observed the eighteenth anniversary of our church. We gathered at the church in the evening for a lunch and fellowship; then had the showing of several films, one of the films being the history of our church in Germany. Sunday, Nov. 11 was dedication services for babies.—Mrs. Charles Wolford, Emmaus, Pa.

Heidelberg—Since our last report, five have been received into our fellowship by letter. During recent months, Bro. Henry Wenger was with us for a temperance meeting; and Bro. Herbert Wolgemuth brought a missionary sermon. Our church co-operated with the churches of our community in vesper services during the month of July. Mrs. Curtis Bucher conducted our Bible school. The offering from the school was used to buy chicks for Turkey. Bro. Enos Heisey brought us a conference report. Our ladies' aid does sewing every month at a local hospital. Bro. Jacob Fahnestock was guest speaker for our harvest home services and Bro. Gene Bucher preached our rally day sermon. Brethren Jerry Cassel and Daniel Kettering were with us for our love feast and communion services in October. At our regular November council meeting, Brother and Sister Enos Heisey were ordained to the ministry. Bro. Paul Forney was guest speaker for our Thanksgiving service. The offering was received for the Neffsville Children's Home. A number of our young people attended Camp Swatara during the camping season.—Mrs. Alton Bucher, Myerstown, Pa.

Lake Ridge—In August the East Petersburg male quartet was with us for a morning service. The CBYF group of Fredericksburg, Pa., was with us the Saturday and Sunday that our evangelistic meetings began. Robert Eshelman was the evangelist. In September the Rolland Florys showed slides of their work in Ecuador. Our regular quarterly council was held on Sept. 9, with Bro. Abram Eshelman, presiding. On Sept. 23, E. Ezra Bucher of Elizabethtown College was with us for a three-session Bible institute. We held our love feast and communion on World-wide Communion Sunday, Oct. 7. On Oct. 18, we enjoyed our annual birthday supper. Our pastor, LeRoy Dick, and his wife attended the district meeting at the Annville church. Brother and Sister E. F. Nedrow of our congregation have gone to Florida for the winter and are doing the pastoral work in the Arcadia church during their stay there. A week end at Camp Gregory was planned in September for the Christian workers' Sunday-school class. Bro. Hiram Fry singer was the leader for the week end. He was the guest speaker for the Sunday morning services. A music institute was held in our church one week end with Bro. Nevin Fisher as leader.—Martha Weibly, King Ferry, N. Y.

Spring Grove—On Aug. 19, a harvest meeting was held at the Blue Ball church with Bro. Earl Eshelman of the Conewago congregation bringing the message. Evangelistic meetings were held at the Blue Ball church Aug. 19-Sept. 2, with Bro. Harold Martin of the Pleasant Hill congregation, as the evangelist. On Sept. 9, eleven persons were received into our church by baptism. On Sept. 30, we worshipped in an old fashioned service in the Blue Ball church. Bro. Elmer Moyer of the Indian Creek congregation brought the message in English and in German. On Oct. 14, love feast was held at the

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Blue Ball church. The visiting ministers were Brethren Aaron Heisey of the Midway congregation and J. L. Miller of the New Fairview congregation, who officiated. —Mary Esther Stoner, Lititz, Pa.

Middle Pennsylvania

Claysburg—Bro. D. Alfred Replogle of the Roxbury church, Pa., held a two-week meeting prior to our love feast and communion service. On Sunday, Sept. 30, our elder, C. L. Cox, celebrated his seventy-fifth birthday with many of his friends having dinner with him in the social room of the church. Rally day was observed on the same day. We held our quarterly business meeting on Oct. 10, with our elder presiding. Delegates were elected to district meeting at New Enterprise. Since we are without a pastor, we have been having guest speakers. They have been Brethren Tobias Henry of Huntingdon, Richard Gillen of Cone- maugh, Wilbur Feather of Altoona, and Clifford Mock of the Juniata Park church. The women's Bible class sponsored a

birthday calendar this year. The women's work group is making cancer dressings to be used in the local community if necessary. Six of our teachers attended the teachers' training classes at the Woodbury church.—Mrs. Wilbur Ebersole, Claysburg, Pa.

Glendale—Bro. Ordo Pletcher, pastor of the Leamersville church, closed a two-week revival meeting in our church. The meetings were well attended and there were nine confessions. After a class of instruction, these persons will be baptized into our church. We participated in a union Thanksgiving service, Nov. 25, with all the churches in the area and their ministers taking part in the service.—John H. Buffenmyer, Flintstone, Md.

Huntingdon—The activities of our church have been curtailed due to the extensive building program. However, it is expected that our new Christian education building will be completed soon and dedication ceremonies are scheduled for Dec. 9. During the past few months, we have collected garments for the relief truck. The women's work collected eye glasses for the Indian mission. Two of our young people attended work shop at

Wilmington, Del., during the summer. Our church has participated in all regional men's and women's work and young people's district work. Guest speakers in our church have been Bro. Earl Russell of Elgin, Ill., and Bro. Rosenberger of Huntingdon, Pa.—Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Spring Mount—The entire basement of our church has recently been remodeled. We have three Sunday-school classrooms, a large kitchen, and a new heating system. Our church was host to the Sunday-school convention of district one of Huntingdon County. The Eppley sisters of York, Pa., presented an evening program at our church recently. Our women's work society raised money to purchase two reading lamps for our home for the aged at Morrison Cove. Several members from our congregation attended the men's and women's work joint banquet in Altoona, Pa. Bro. W. K. Kulp of Tire Hill has just completed a successful week of evangelistic services at our church. On the closing evening of the meeting, a delegation of fifty members of the Tire Hill congregation attended our meeting. They also rendered special music.—Ethel C. Rodkey, Warriors Mark, Pa.

Southern Pennsylvania

Hanover—Children's Day was observed by the children presenting the program. Brother and Sister Norris conducted a two-week Bible school. Bro. Galen Killefner of Elizabethtown preached the dedicatory sermon for our newly remodeled parsonage at 410 Fulton St., Hanover. A number of our children attended the Camp Swatara ministerial meeting and the Sunday-school meeting at the Carlisle church. Our Sunday school enjoyed a picnic at the Christ Reformed church grove. The South Mountain male chorus, led by Bro. Charles Rowland, presented a program one Sunday evening. Bro. Warren Kissinger of Windber preached the rally day sermon on Sept. 30, and began our evangelistic meetings the same evening. The young adult class opened a nursery in our church. We had an installation service for the new officers of our CBYF. District meeting met in the Gettysburg church. November was designated as friendship calling month. Our church sent clothing for relief. Bro. Ron Rowland brought the message on Layman's Sunday.—Mrs. Jay Earhart, Gettysburg, Pa.

York, Madison Avenue—Bro. M. Guy West, pastor of the First church, York, gave a report of Annual Conference at one of our morning services. Our delegate to the district Sunday-school meeting was Sister Helen Sheely. We held unified services during the months of August and September. Several of our members attended a curriculum conference at the Second church, York. Our church participated in a relief drive on Aug. 15. On Aug. 19, we received our quarterly improvement offering. A group of our youth and advisers attended the regional youth conference at Juniata College and also the district youth rally at the Shrewsbury church. We received our Achievement Offering on Sept. 16. Our evangelistic meetings were held Sept. 16-30 by Bro. D. I. Pepple of Woodbury, Pa. Our pastor, Bro. Jesse O. Jenkins, was moderator at the district ministerial meeting. Our women's work group had a Trip Around the World program. On Oct. 7, we observed rally day and harvest home services. The food was given to the Brethren home at Cross Keys. Our delegates to the district meeting at the Gettysburg church were Sister Mabel James, Bro. C. F. Trimmer and Pastor J. O. Jenkins. Our fall love feast and communion service was held on Nov. 4, with Bro. A. C. Baugher of Elizabethtown, as officiating elder. Guest speakers in the past few months have been Brethren Elmer Gleim, M. Guy West, and Maurice Strausbaugh. We have used the film, City Story. Three persons were baptized and two were received by letter.—Mrs. Phyllis Morthland, York, Pa.

Western Pennsylvania

Maple Grove—Bro. Merle Weyant brought a message concerning the Navaho Indians. Bro. Canfield of Locust Grove was our pulpit speaker on pastor's exchange Sunday. Three babies were dedicated at a special service. Dedication services were conducted for the new Sunday-school hymnals. Our ladies' aid purchased new pulpit furniture. The annual summer picnic was held in August. On Aug. 12, during our pastor's absence, Bro. R. Gillen preached for us. Election of officers was held in September. Bro. Chalmer Dilling of Nanty Glo, Pa., is our pastor; James E. Murphy of Windber, Pa., our elder; and Kermit Jones our Sunday-school superintendent. Our birthday offerings which were received once a month are used for missions. Our adult classes are sponsoring various projects to help increase our building fund. Our goal is \$10,000. Our Sunday school has changed from outside teaching material to Brethren material for all classes.—Mrs. Florence Kelley, Elton, Pa.

Maple Spring—Bro. Hamilton Satvedi brought us an inspiring message one Sunday evening. Marlin Mishler recently entered I-W service at the Norristown state hospital. Our evangelistic meetings were held the first two weeks in October by Bro. James D'Amico of Brooklyn, N. Y. Nine persons were baptized at the close of the meetings. Applications have been made for one refugee family and one single man who will arrive in this country in a few months. A music institute was conducted by Bro. Charles L. Rowland of Shippensburg, Pa. The trustees have been promoting general improvements. These included the laying of walks and landscaping around the church and the painting of buildings in the church grove. The women of our church have sent comforters, clothing, soap, and glass jars for relief distribution. A number of the women recently visited the Church World Service center at New Windsor. The men's work group has enrolled in the Town and Country Church Development Program and will conduct the study. The men are collecting and repairing toys for the needy at Christmas time. The workers' conference voted to pay the expenses of all the superintendents to regional workshop and pay the registration fee for all teachers. A home-coming service was held on Nov. 18, with Bro. T. F. Henry as the principal speaker.—Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Florida, Georgia and Puerto Rico

Castañer—Our first service in the new church was held on Aug. 19. Until the church was ready for use, we held services in the homes. On Aug. 29, we held our council meeting; we elected new officers for the coming year. The young people have been meeting regularly each week. The ladies' aid also has been holding weekly meetings. On Oct. 7, we held an ordination and installation service for our pastor. The sermon was given by Reverend Toro from the Presbyterian church, Arecibo. The charge to the pastor was given by Rev. Luis Rivera, a brother of our pastor, Ignacio Rivera, from the Presbyterian church, San Sebastian. Other ministers sharing in the laying on of hands were Rev. Clodomiro Crespo, Rev. Francisco Rios, Bro. Eugene Carper, and Rev. Tomas Rodriguez. The elder, Homer Burke, presided at this service. On the evening of Oct. 7, we observed the love feast service. Bro. Ignacio Rivera, Bro. Eugene Carper, and Mrs. Marguerite Burke attended district conference at Camp Ithiel, Gotha, Fla. Recent work campers have been Brother and Sister Harry Swank, Roy Gump, Ralph Hollenberger, and James Bollinger. Bro. Medford Neher of Michigan City, Ind., illustrated songs by chalk talks. He also painted a picture for the baptistry. Our pastor attended the meeting of the Evangelical Council of Churches which was held for three days at Humacao.—Blanche Carper, Castañer, Puerto Rico.

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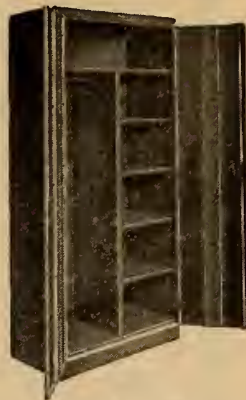
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ELGIN, ILLINOIS

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Denton—Our church conducted a successful two-week vacation school. We participated in the State Town and Country Development program and received recognition for commendable progress and a check for \$100.00. The district conference was held in our church Aug. 28-29. Bro. Walter Mahan was re-elected as our elder for another term. The ladies' aid is busy quilting and sewing for relief. Our communion was held Oct. 7. On Oct. 18, the district women's meeting was held in our church. Bro. Donald H. Shank of Philadelphia, Pa., conducted inspirational services Oct. 28—Nov. 4. Two of our young people are serving in BVS.—Mrs. S. H. Krabill, Denton, Md.

Eastern Maryland

Sams Creek—The Sunday-school and church attendance during the summer months remained very good. The preaching was done by guest ministers which included Brethren John Eberly, Berkley Bowman, Thornton Black, Dean Kagarise, and Ivan Fry. In July Bro. Dean Kagarise was licensed to the ministry in the Sams Creek church by members of the district ministerial board. Our delegates to the district meeting were Brother and Sister

Albert Miller. They gave an excellent report of the meeting. At our fall council, Bro. John Eberly was re-elected as our moderator; and Bro. Norman Naill was elected as our Sunday-school superintendent. Plans are under way by Bro. Paul Vosburgh, chairman of the trustee board, to make Sunday-school rooms in the church basement and to repaint the church sanctuary in the near future. Evangelistic services were conducted during the week of Oct. 21 by Bro. Eberly. As a result of the meetings, two young people were received into our fellowship. Our annual family night supper was held on Saturday evening, Dec. 1. Beginning Dec. 1 and continuing for the next six months, the pastoral work of the church will be carried on by Brethren Thornton Black and Dean Kagarise. Members of the religious education committee are making plans to present the Christmas play, The Star Still Shines.—Thornton Black, Westminster, Md.

Western Maryland

Western Port—Since our last letter, we have enjoyed a musical program by the

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29

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Bridgewater Glee Club. Our church co-operated with the E.U.B. congregation in a ten-day vacation Bible school. Eight from our church attended Camp Galilee. A group from our church went to the district Sunday-school convention at the Cherry Grove church. Sixteen of our members attended the district men's work banquet at the Maple Grove church and several members, including our pastor and his wife, Brother and Sister B. M. Flory, Sr., attended district conference at the Bear Creek church. Guest speakers at our church have been Bro. Byron Flory, Jr. of Edgewood with a message and pictures of Annual Conference; Mr. Allan Poland, giving the message at the installation of the men's and women's work officers; and Mrs. Bernard Merrill, bringing a message and picture one Sunday evening on the district children's work. At our regular council, five deacons were elected. Our pastor consecrated four persons. Seven persons have been baptized into our church. Bro. R. G. West conducted our revival meetings. On Nov. 4, the cornerstone laying was held for our new church. The building is progressing and we hope to have it under roof soon. On Nov. 5 our business council was held with Bro. Flory as moderator. The women's work has sent clothing to New Windsor, and also garden seed, quilts and blankets. Our Sunday-school continues to grow. A nursery has been started with Sister Flory as director. Our youth reported a week-end retreat and were hosts to a district youth meeting. Other departments of the church have sponsored a Christian witness team from Bridgewater College, the Martin Luther film, and the 100% Messenger Club. Our love feast and communion was held Sunday evening, Nov. 11. Bro. Albert Alford from Frostburg officiated at this service.—Mrs. Ruth Liller, Westernport, Md.

Eastern Virginia

Oakton, Dranesville—On July 29 we had our anniversary and home-coming services, with Bro. Paul M. Robinson, as guest speaker. The educational building expansion program is in the hands of a committee. We hope to begin building within a year. A successful day camp for children, ages seven to ten years, was conducted in July. There have been forty-four persons received into our church by letter and baptism within the last year. Recently eight were baptized and eight received by letter. Laymen's Day was observed with the laymen in charge of the worship service. A successful choir hymn sing was held on the evening of Oct. 14. Our juniors collected money for UNICEF instead of treats for themselves on Halloween, and the young people collected relief goods. Brother and Sister Albert Sauls served as our summer pastor at Dranesville. A successful Bible school was held and a revival was held which closed with a communion service. The Sauls are returning the first and third Sundays for services at Dranesville. Area ministers are preaching the other Sundays. Deputation teams are going to Dranesville from Oakton twice each month with a worship service. Again this year we had an outdoor live nativity scene. On Oct. 11, our young people gave a pageant for peace. Our union Thanksgiving service for the community was held at the new Oakton Methodist church on Thanksgiving morning. In the absence of our pastor, Bro. David L. Rogers, Bro. Alvin Zunkel of the Washington City church, preached for us. At a recent council, it was unanimously decided to call our pastor, Bro. David L. Rogers, to the eldership.—Mrs. Joel Miller, Oakton, Va.

First Virginia

Norfolk—Our fall love feast was held on Sunday evening, Oct. 21. The every-member canvass was conducted with emphasis placed upon budgeting our time, as well as our money for the Lord. We have a mid-week bulletin which carries Sunday-school and church announcements, as well as other activities. Both our morning and evening services are well attended.

Brethren Placement and Relocation Service . . .

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Miscellaneous

No. 253. Wanted: A middle-aged housekeeper widow or single, by a widower in Middle Maryland. Widower is partly handicapped with deformed feet. Can get around some and drive a car. Lady will have private room in modern home. Brethren Church nearby. Lady who desires a good home with very light work. Contact: Brethren Placement Service.

No. 255. Bethany Hospital needs a switchboard operator and information clerk. Contact Olga Bendsen, Personnel, 3420 W. Van Buren St., Chicago 24, Ill.

No. 259. Wanted: Licensed embalmer of Christian character to manage a funeral business in a small Pennsylvania Community. Contact Brethren Placement Service.

Medical Opening

No. 256. A vacancy exists at the State Tuberculosis Hospital at Cresson, Pennsylvania for a physician who must perform alternative service for regular or doctor draft. This hospital, with a 600 bed capacity, approved by the Joint Board for Hospital Accreditation, is located at Cresson, reached by United States Highway No. 22, six miles west of Altoona, Pennsylvania. Contact: M. C. Stayer, M.D., P.O. Box 90, Harrisburg, Pennsylvania.

No. 257. Wanted: General Practitioner for mountain section of eastern Kentucky hospital, for work with under-privileged people. Four year old, 88 bed, completely modern equipped hospital which would be filled at all times, faces closing if physician not secured. Contact: Brethren Placement Service.

Social Work

No. 254. Wanted: A lady between 25 and 60 for cook and a general worker between 25 and 50 to work in a Children's Home in the East. Room, board and salary. One half day off each week and a week end once a month. Contact: Mrs. Oscar Anderson, 630 S. Hanover St., Carlisle, Pennsylvania.

No. 258. Wanted: Brethren Home, Neffsville, Pa., is in need of a steward, preferably a retired farmer who enjoys gardening, lawn care, and working with the aged. It is a steady job with a six-day week and two weeks' vacation with pay, annually. Contact Brethren Home, Neffsville, Pa.

Thanksgiving services were observed on Wednesday evening, Nov. 21. The women's work is under the direction of Mrs. Susie Pyle. The officers and Sunday-school teachers met and formulated plans for a Christmas program for the children, and a cantata on the night of Dec. 21. We are looking forward to the coming of our resident minister, Bro. F. E. Williar, the first of February. We welcome all who do not have a church home to come and worship with us at 1046 Philpotts Road, Norfolk, Va.—Mrs. Cornelia Carter, Norfolk, Va.

Peters Creek—Our Sunday-school and morning worship attendance has been good since our last report. Recently we have had as guest speakers Edward K. Ziegler, C. H. Cameron and C. M. Key. Reports from district and regional conferences were given at our Sunday evening services. During the month of September, Sunday evening classes were held for all groups on stewardship. Our loyalty campaign was also conducted during September. Our fall communion was held Oct. 7, with Bro. C. M. Key officiating. Plans are progressing for the addition of a new sanctuary and Sunday-school rooms and actual construction is expected to begin within a short time. We now have with us a refugee family from Austria. Living quarters and furniture have been secured and the family is making satisfactory adjustment in their new home and surroundings. Employment has been secured for the father. This project is sponsored by the Berean Sunday-school class but has received co-operation from the entire congregation. Evangelistic meetings were held Nov. 18-25, with Bro. Perry Huffaker as evangelist.—Mary E. Naff, Roanoke, Va.

Roanoke, First—Mrs. Vera Mitchell was re-elected as president of the Roanoke Council of Church Women. On Aug. 26, a special service was held for the older folks of the church. Bro. Hardin Bowman, ninety-two years, was the oldest member present. The women's auxiliary and the ladies' aid society bought and packed clothing for children in a Japanese orphanage. The primary children also made friendship packets for these children. Bro. Charles Whitacre conducted our evangelistic service in October. The Thanksgiving service offering was used for the building fund. Breakfast was served by the youth department following the service. A Christmas program was presented on Dec. 9, by our church school children.—Mrs. E. E. Wilson, Roanoke, Va.

Trinity—Our church had a vacation Bible school under the leadership of Mrs. C. A. Layman. We had an installation service for the new church and Sunday-school officers on Sunday, Oct. 7. Bro. Hamilton Satvedi of India was our guest speaker the evening of Oct. 8. On Nov. 4, we had our communion service with our pastor, E. J. Jacobs, presiding. Our church has recently installed a new oil furnace. We had special Thanksgiving services.—Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Cooks Creek, Dayton and Garbers—We co-operated with the three other churches in Dayton in having union vesper services each Sunday night during the months of July and August. The vacation Bible schools were well attended at both the Dayton and Garbers churches. The children packed health kits for both overseas and the Navaho Indians. Twelve of our young people and two leaders attended Camp Bethel. We have welcomed six new members into our church by letter since our last report. The temperance play, The Eternal Hills, was presented at the Dayton church by the young people of the Mill Creek church. The parsonage was painted and cleaned in preparation for our new pastor and his wife. Brother and Sister James Flora moved into the parsonage the first of September. On Sept. 9 Bro. Paul H. Bowman conducted installation services for the Floras at the Dayton church. On Sept. 5 a large number of our members met in the fellowship room of the church for a reception for the Floras. The young people enjoyed a week-end retreat at Wakemans' camp near Edinburg. The men's work sponsored the project of buying new furniture for the pastor's study in our new church. The women's work will help on this project. The women also sent food, clothing, shoes, grease, and sewed garments for overseas relief. Seventeen of our women attended the district women's work rally at Front Royal in September. The Cooks Creek church was in charge of the afternoon

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worship at this meeting. Twelve students from our congregation are attending college.—Mae Wine McDorman, Harrisonburg, Va.

Second Virginia

Lebanon—Our revival meeting was conducted by Bro. Clyde Weaver of East Petersburg, Pa. As a result, eight were baptized into our church. Our church participated in a two-week community vacation Bible school. Four of our young people attended Camp Bethel during the past summer. Mr. and Mrs. Marcus Cupp from our church served as leaders for the camp. A membership class of fifteen was conducted by our pastor during the Sunday-school hour for one quarter. On Sept. 2, Brother and Sister Levi S. Shively of Bridgewater, led us in three sessions on Christian education and Brethren curriculum. The men's work sent one heifer, and plans to send another one soon, to the Heifer Project. Our women's work made comforters for relief. The women also sent Christmas packets and clothing for relief. On Nov. 21, we met for our annual family night supper and fellowship. We have again this year sponsored the 100% Messenger Club. Miss Joyce Petcher, a senior at Bridgewater College, is our

choir director again this year. The men of the church have begun construction on a garage at the parsonage. Bro. Ervin Block of the Mt. Vernon church directed us in a successful fund raising campaign. Plans are in the making for some extensive remodeling of the present building. Recent visiting speakers have been Albert Sauls, David Rittenhouse, and Donald Clague of Bridgewater, and James Flora. Our elder, Bro. B. E. Cupp, has spoken in our church on several occasions in the absence of our pastor, Bro. E. R. Beahm.—Mrs. Anna L. Beahm, Mt. Sidney, Va.

Southern Virginia

Antioch—Our pastor, Bro. C. M. Key, and his wife attended Annual Conference in Eugene, Oregon. The chancel has been remodeled for the children and adult choirs. The new electric organ has added much to our worship services. Several of our youth attended Camp Bethel this past summer. Our daily vacation Bible school had as a theme, The Bible. On Sept. 30, promotion day and the dedication of officers and teachers was held with a

JANUARY 5, 1957

31

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special service by our pastor. We observed membership Sunday and had roll call the first Sunday of October. The women have had a special day of quilting for relief. Bro. Harl Russell held a Christian stewardship skillshop in our church Oct. 11-13. Bro. Merlin Garber of the Central church, Roanoke, Va., held our revival services Oct. 14-21. Two were baptized and four received by letter into our church. Robes have been purchased for the adult choir. Fall communion and home-coming services were held Nov. 3-4.—Mrs. Glenn R. Wertz, Rocky Mount, Va.

Brick—During the absence of our pastor who was attending Annual Conference, Ray Pasley, Kermit Flora preached for us. Bible school was held for a week. Bro. Willard Bowman was guest speaker

one evening. Marshall Flora, Herschel Fike, and Curtis Sink served our church as delegates to district conference at the Fraternity church. Sept 11 was our annual membership day. A basket lunch was served at the noon hour. Following the meal, we had the election of Sunday-school and church officers. Our elder, J. B. Peters, presided at this meeting. Bro. Kermit Flora conducted installation services on the last Sunday of September for the new officers. Our women's work was reorganized into two circles. A youth choir was organized with Mrs. Flora as director. Mrs. Herschel Fike is our music and choir director. Our fall love feast and communion was Oct. 11, with Bro. Burren Elgin of Stuart, Va., officiating. The following day, Bro. Elgin brought the morning message. A basket lunch was served at the noon hour. In the afternoon Bro. Merlin Garber from the Central church, Roanoke, Va., spoke concerning a parsonage fund drive. Special music was presented at the morning service by the choir and at the afternoon service by the male quartet. Seven persons from our group attended the district women's workshop at the Bethlehem church. Our group ordered cut garments from New Windsor and sent new bedding and used clothing for relief distribution.—Mrs. Levi T. Angle, Rocky Mount, Va.

Fremont—We had a successful vacation church school. Bro. C. C. Kurtz held services on the second and fourth Sunday evenings during the summer months. As a result of these meetings, three were added to our church by baptism. Our revival was held Aug. 19-25 by Bro. Rufus McDannel of Elizabethtown, Pa. One member was received into the church by baptism. On Sunday evening, Sept. 9, Bro. Maurice Shrausbaugh of Floyd, Va., gave a message on curriculum. Our love feast was held on Saturday evening, Sept. 15, with our pastor, J. Willard Bowman, officiating. On Sunday, Sept. 16, home-coming was observed with Bro. A. N. Hylton of Floyd, Va., and Bro. Otis Utt of Galax, Va., as visiting ministers. On Sept. 30, our Sunday-school officers were elected for the new year. Bro. Arvin Quesenberry was re-elected Sunday-school superintendent. On Nov. 4, we had church council with Bro. Maston Stanley serving as moderator. We planned our budget and other work of the church at this meeting. We have a 100% Messenger Club. On Sunday, Oct. 21, Bro. Ray Showalter of Bridgewater College visited our church. Our congregation has responded to the financial needs of the college. On Wednesday, Nov. 21, a Thanksgiving program was sponsored by the education board with Bro. Arvin Quesenberry and Mrs. Ruth G. McGrady as leaders.—Hattie R. Gardner, Hillsville, Va.

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First West Virginia

Knobley, Harness Run—Our vacation Bible school was held in August with an enrollment of thirty-one. Bro. Vernon Shanholtz of Ridgeley, W. Va., started our revival meeting Aug. 26, and closed Sunday night, Sept. 2. As a result of the meeting, one person was baptized into our church. Bro. Owen Stultz, our pastor, with Bro. Shanholtz, visited in the homes of the community. Our Sunday-school attendance has increased in the last year.—Etta Bene, Burlington, W. Va.



Heilman

Winter's Transformation

JANUARY has a special welcome for the artist whose specialty is retouching a familiar scene. Only in the winter can one discover so sudden a transformation. Yesterday the naked branches of shivering trees pointed their weird fingers to the smoky sky. But this morning revealed the lovely compensation of a January snowfall. The snow came with feathery lightness to soften the barrenness of trees and cover the dull earth with a blanket of white velvet. Today the angular barn and the undistinguished road are gently folded into a pattern where sunlight and shadow blend together. Though the winter day be short, it revels in its full measure of beauty.

No month is barren, no season is desolate, no day is depleted of beauty so long as a man can delight in God's creation. The Master Artist is ever at work, retouching, renewing, restoring, redeeming. He can even remake one's colorless life into a thing of beauty. But consider that as far more than a seasonal transformation.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

JANUARY 12, 1957

Volume 106

Number 2

In This Number . . .

Editorial—

Winter's Transformation 1
The Turning Point 5
Let's Consider District Realignment .. 5

The General Forum—

Their Faith and Ours. Norman J. Baugher 3
Nigerian Women in the Church.
Dorris Blough 6
Reviews of Recent Books 9
Marriage Can Be Permanent.
L. Avery and Anne E. Fleming 10
In the Spirit of Holiness (verse).
John F. Watkins 11
Whose Business? Matthew M. Meyer 12
Family Counselor 14
"When He Sat Down." J. Carter Swaim 14
"Cunning" and "Curious."
Luther A. Weigle 15
The Boy in the Carpenter Shop (verse).
May Allread Baker 15

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 27

Toward His Kingdom—

Resolutions on the Christian Family .. 20
Laymen Grow in Service.
Willard Powers 21
A Prayer and Its Answer.
Mrs. Ferdie C. Rohrer 21
Three Generations With Christ.
Marianne Michael 23
With the Earl Ziglers. Rachel Zigler .. 24
Year-end Report From Ecuador.
Wilma Kreps 24
Let's Go to Seminar. Velda Petre 25
Here's How It Was!
Mrs. Daniel C. Flory 26
Youth Seminar! 27

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Find the Real Causes of War

C. E. Weimer asks how the Brethren can justify their stand on military service. Here are some of the ways:

It is true that in the Old Testament there are many instances of the Lord giving commands to wage war on others, giving the Israelites the strength to win their battles and conquer their opponents. But our records of these things came from men, and God gave commands through men. True, these men were great prophets, and good men, and I am not doubting the divine origin of their prophecies or records. But these men were still human, and God could reveal to them only as much as their human minds could accept. On the other hand, Jesus *was* divine, and we can accept his teachings as truly having come from God. Perhaps the people of Old Testament times would have been no more able to accept and understand twentieth century ideas of peace than they would have been able to construct and use atomic bombs. If we are going to go back to the Old Testament ideas on war, then why not also go back to the Old Testament customs, the Old Testament way of life? How far civilization has progressed since Old Testament times! Are we then to go back to the ancient way of living as well as the ancient way of thinking? . . .

Christ's entire life emphasized love, peace, and justice. His incomparable suffering, his death and resurrection were necessary to show us so perfectly a new way of life. Certainly God could not possibly be a "man of war" or he would not have sent his only son to be the prince of peace. God must be infinitely loving and forgiving to have sent his beloved son to earth to suffer such undeserved treatment for our sakes. Surely the prince of peace is the son of a God of peace! . . .

One reason wars are so futile is that while they are caused by ideas, it is men that are killed. And regardless of how many soldiers are killed, the idea which caused the trouble in the first place will remain until it is replaced by a better one. It is not the masterminds, the plotters, who are killed in a war; it is the innocent sons and husbands and brothers of ordinary people like you and me.

And if it is ideas and conditions that cause wars, then let us go to the source and destroy the ideas and con-

ditions, rather than the victims of the ideas and conditions. If we would use the money now spent for weapons, training and research, for education, technical assistance to backward areas, and relief of human suffering, in time the causes of war would be greatly diminished, perhaps even abolished.—Mrs. F. D. Stull, Danville, Ohio.

Weapons Not Carnal

I got the impression that Bro. Weimer believes that God favors and creates war. That does not coincide with my concept of a God of love. Wars are the natural result of sin, greed and selfishness, as expressed in James 4:1-4. . . .

Jesus said "I am the way, the truth, and the life. No man cometh unto the Father but by me." In the teachings of his disciples as in Matthew 5-7 where he gives the rules for his spiritual kingdom he repeatedly says, "It has been said, but I say unto you." When James and John wanted to take vengeance on the Samaritan village that refused to receive him, he rebuked them for not yet knowing what manner of spirit they were of. He came not to destroy life but to save men (Luke 9:53-56).

Since his weapons were not carnal, neither should ours be (2 Cor. 10:3-4). I am wondering whether Brother Weimer did not miss this truth when he criticized the Brethren for the attitude we take on military service.—P. M. Habecker, Quarryville, Pa.

If They Had Come in Love

A reader writes that our God is a God of war, but is he? Would our friend go back to the oxcart, the spinning wheel, the plow but a crooked stick? Or does he believe that the world is flat? That an eclipse is a sure sign that a dragon is eating the sun or moon? He bases his thesis on the knowledge of God about fifteen hundred years before Christ, who says, "He that hath seen me hath seen the Father." . . .

Suppose Israel had come to the promised land with a background filled by the Holy Spirit instead of one filled with lust, jealousy (Miriam and Aaron), drunkenness (Nadab and Abihu), complaining, their conception of God a calf even though golden. Their lives were so far below

Continued on page 19



Annual Conference, the church's representative body, has final authority on matters of faith and practice

Their Faith and Ours

WHO are the Brethren? How did we come into being as a religious group? What do we believe and practice? Where do we live and work and witness? What did our founding fathers believe that is still relevant for us today?

In an earlier day, the Church of the Brethren was known as the German Baptist Brethren Church or, perhaps, more popularly as "The Dunkers." The term derived from the German word *tunk* and referred to our immersionist form of baptism in which we "tunked" or "dunked" the believer in the water. We were "dunkers" by manner of practice.

Norman J. Baugher

In more recent years, we have been more popularly identified in relation to a bale of relief clothing, a heifer, or a conscientious objector. We make no apology for being identified by such associations, as long as it is also recognized that we are a church carrying on an active ministry of the sacraments and ordinances of the New Testament and a program of education and church extension.

We make no apology for being identified by relief goods and objection to war because for our

entire history of 248 years the Brethren have claimed that if the church is to be the church she must take seriously Jesus' words concerning giving "a cup of cold water," serving "the least of these my brethren," and being "peacemakers." This traditional faith has identified us along with the Quakers and Mennonites as one of the historic peace churches.

The Church of the Brethren originated in Schwarzenau, Germany, near the city of Berleburg, in 1708. The times were much like today's years have been—a time of wars, totalitarianism, insecurity, and cor-

General secretary, General Brotherhood Board

JANUARY 12, 1957

3

ruption! The Rhineland had been devastated by armies fighting in the name of religion. Pious religious people found refuge in small, rural villages.

In the village of Schwarzenau, located along the Eder River, a group of eight gathered in refuge and fellowship under the protection of a provincial prince who guaranteed religious freedom. The eight recognized the leadership of Alexander Mack in their thinking and fellowship. They studied, prayed, worshiped, fellowshiped together. After much soul searching, they decided they should form a "body of believers," a church. They rejected the kind of separatism that rejected the church as such.

After a year of intensive searching of the Scriptures, with the New Testament as their authority in faith and practice, they reached a basic conclusion that if religious faith and practice were to be genuine there could be "no exercise of force in religion."

This led to believers' baptism, to rejection of war and violence in resolving differences, and to refusal to go to court against a brother. These convictions were central when the Church of the Brethren was founded with the baptism of the eight in 1708 in the Eder River. Their essential faith was that the New Testament was their authority in religion and the life exemplified by Jesus and taught in the Sermon on the Mount was to be their pattern of life. They regarded the imitation of Jesus as central in the Christian experience.

Persecution influenced the Brethren of Germany to seek haven in America. In 1719 and the decade following they nearly all migrated to the colonies, settling in the area of Germantown, Pa. In those early years in the Pennsylvania colony, they

sought for the development of Christian community. They cared for the poor, aided neighbors in need, took active interest in community affairs, and engaged in religious instruction of children in the church.

Robert Raikes is generally regarded as starting the first Sunday school but the Brethren of Germantown started one forty-two years earlier.

Christopher Sower and son, friends of Ben Franklin, operated the famous Sower Press in Germantown, which in 1743 printed the first non-English Bible in America. Because of the Sowers' position in renouncing war and in being nonassociators in the Revolutionary War, their press was ransacked and confiscated first by British and then by American forces. Pages of unbound Bibles were used by the soldiers to bed their horses; some of these were later recovered and used in later editions of the Sower Bible. These editions with horseshoe prints

on some of the pages are now collector's items.

From the eastern Pennsylvania area the Brethren spread by migration and by pioneer preaching into the Shenandoah Valley of Virginia, across the great midland belt of Ohio, Indiana, Illinois, Iowa, Kansas to the West Coast where they went both north and south along the Pacific slope. In more recent years congregations have been established in most areas of the country except the New England states. Mission work beyond our land is actively sponsored in India, Nigeria, and Ecuador.

The denomination now numbers approximately 200,000 members organized in 1,100 congregations. Its organizational pattern is basically congregational and democratic, but the congregation does not have final authority on matters of faith and practice. This authority rests with Annual Conference, which is the church's representative

Continued on page 8



EDITORIAL

The Turning Point

A FEW years ago the Atlantic Monthly asked several distinguished biographers to write short essays concerning the moments of crisis that changed the course of famous lives. The turning point may have been the decision that made a man either a failure or a success in his chosen career. Or it could be an experience that left an indelible mark on a man's future, coloring his actions and influencing his thought.

The articles were as varied as their subjects. In the case of Joan of Arc it was not the mystic voices she heard in the countryside but the first glimpse she had of the French prince that gave her the determination to proceed with her calling. The idea of describing the decline and fall of the Roman empire struck Edward Gibbon during a visit to Rome when he contemplated the ruins of the ancient capitol. The hardest decision for George Washington had nothing to do with his trying years of leading a revolutionary army but confronted him when he was asked to become this nation's first president. For Mahatma Gandhi the turning point came early in his life when as a young lawyer in South Africa he first experienced racial prejudice.

It frequently happens that when a man faces up to a crisis in his own career, his personal decision becomes the turning point not only for himself and his family but for a generation as well. When Martin Luther posted his theses on a cathedral door he may have been thinking primarily of his own protest, but with his simple act the Protestant Reformation began. When Patrick Henry said that liberty was more precious than life, he spoke for thousands of restless colonists. What begins as an inward struggle may result in a world-shaking movement.

Surely this is the case in Christian experience. One man will be running away from God, like Jonah, when the course of his life is changed. Another may be doing his daily work, like Moses, when he turns aside to see the glory of God and listen to God's call. One man may need a blinding vision, like Paul, before he recognizes his need to turn around. Another may already be seated in the place of worship, like Isaiah, when he commits his life to God. Each turning point means that a life was changed and subsequent events are influenced by that change.

The time of conversion, however, is not the only turning point, although it is the most important. As surely as we seek to walk in the steps of Jesus, there are other moments of great decision when we must set our faces toward

Jerusalem or come to grips with our own Gethsemane or stand our trial before the Pilates and Herods of our own day. And the direction we take, when we come to each turning point, may well determine the direction many others will take.
—K.M.

Let's Consider District Realignment

THE time is here to do something constructive about realigning the boundaries of our church districts. They have developed through the years into a jigsaw puzzle pattern that hardly makes sense on or off the map. Many of the districts are too small to maintain an effective program. Others have peculiar geographical problems that make district activities extremely difficult.

The district is an important unit in our Brotherhood organization. It should initiate and support a district-wide program of church extension. It should provide training opportunities for church leaders. It should maintain, through district-wide gatherings, the face-to-face contacts that enable us to function as a fellowship. At the same time it should be the means whereby the local church and the Brotherhood program are kept in touch with each other.

When the churches in a district are too few or too scattered or divided by natural barriers, the district fails to function effectively and churches suffer. Realigning district borders will not solve all these problems but it can help significantly.

Recently two districts in Kansas took the necessary steps leading to union. Many other small districts should follow their example. The need for such uniting of resources has already been illustrated as districts have co-operated in a joint field program. But such co-operation is only a half-way measure.

While it is true that much progress can be made on the initiative of district boards and fieldmen, their action ought to be guided by careful study of every district and its potentialities for future growth. It seems to us that this situation calls for a carefully selected Annual Conference committee that will work closely with each regional board to recommend the best realignment for future districts.

If some of our district leaders share this concern, we hope they frame the query and propose the procedure that will enable Annual Conference to act soon.—K.M.



Learning to read and write is an important aspect of the women's school in Nigeria

Nigerian Women in the Church

WHAT part can Bura women play in the life of the church in Africa?

Do any of their activities resemble the women's work projects in the States?

Perhaps I could best tell you about the church life of our Bura women by describing their program during the three months after Christmas. This is the season of most church activity since there is less work at home.

Women's School

Women's school is held for two twelve-week periods each year, one beginning in January and the other in September. In the school they learn to read, write and sew. They have Bible

and health lessons. The highest attendance for the January school was ninety-seven.

In order to learn of Christ and his teachings Bura women must listen to someone else. I would not like to get my religious convictions solely by listening. I imagine that many of the parables and stories about Jesus I would never hear. So it is with the people here. Seven per cent of the children are in school in this region. That leaves many persons unable to read their Bibles. Learning to read is one of the major objects of the women's school.

Perhaps the most important reason for holding the women's school is for the fellowship. Fellowship is extremely important here, but people have fewer opportunities because of their so-

Dorris Blough

cial customs. The women's school provides an opportunity for Christians to strengthen their beliefs in the company of other Christians and also for non-Christians to discover more about the Christian way of life.

Since no one has clocks a bell rings at 1:00 p. m., announcing the session which will begin thirty minutes later. The women leave their homes when the bell rings. They come walking from all directions.

The women go immediately to their study groups. Some have never seen a book and do not know which is right side up. Others are in the primer; some in the first reader, and so on up

Missionary in Nigeria, West Africa

to the Bible. Since they also want to write their names, a small group at a time practice printing their names. We spend perhaps an hour on reading and writing.

Then for half an hour we work at finding numbers in the hymnbook. They know there are twelve *kobos* in a shilling and beyond that their knowledge of numbers is almost nil. They have little use for higher numbers except in the hymnbook. If they open the book in the 40's they have no idea which way to go to find 30's or 50's. The 100's are completely outside their comprehension. Finding numbers is quite a struggle.

At three o'clock we all come together in front of the church. Singing takes perhaps ten minutes. A scripture text and lesson are read, perhaps illustrated on a flannelgraph.

Health Lessons

I am responsible for the health lessons. As with any group of people learning something so completely new, they need something to see.

I took Susan's big doll (the size of an eight-month-old baby), tied a smaller one on its back and used them for demonstration in good health habits. There was quite an uproar. Some were afraid of it and moved away. None had ever seen a doll so big and lifelike before. All were curious. Some finally got up courage to touch it; then they all wanted to.

What do we teach in health? We tell them to wash their hands, clean their fingernails, dig latrines, boil their water. Elementary? Indeed it is, but very few people wash their hands when they should, or boil their water, and only a few have latrines. Doing those three things would cut illness and death in Africa to a fraction of its present rate.

Preparing for Church Conference

This year the Garkida church was host to a meeting of representatives from Protestant churches in all of northern Nigeria. Since the new church was not ready, it was decided to do some repairs on the old one. The women set aside one day for cleaning. This is a task slightly different from what you might think. The benches in the church are mud bricks covered with smooth mud cement. The women decided the mud covering should be redone, as well as parts of the mud floors resurfaced.

At ten o'clock on the appointed day, they began arriving with buckets in hand. Some mixed the mud with straw by walking on it barefooted. It was then applied to the benches by hand. Fifty-four women working at one time made quick work of the job.

There were thirty-seven delegates to the meeting for whom the women had to plan and prepare meals. Two houses, made by putting grass mats around posts, were used, one in which to cook the food, one in which



This girl is looking after her brother while the mother helps with mudding the church benches



When one of the leaders of the women's school became ill the women each gathered a headload of wood to take to her

to serve it. They butchered a goat or sheep each day. They cooked over open fires, using great black earthenware pots. It was an all-day job to prepare the two meals and do the dishes.

Weekly Projects

When there is no women's school in session, the women meet every Saturday. These meetings are similar to our ladies' aid meetings, except there are never any refreshments. The Garkida women support several of their own projects for which they raise money. A few years ago they had a peanut farm. Now they have decided that each woman will do the work on her own farm and bring two shillings for the project.

The money is used for some big project which they choose each year. For two years this money went into the building



The women put the finishing coat of mud plaster on the church benches. Their hands, tough and calloused, are not hurt by the sticks in mud

fund for the new church. Last year it was given to help support the newly begun Bible school.

Over and above the two shillings a year which they give, the women take weekly offerings at their meetings. Besides their offering and their two shillings each woman brings four pans of grain. When grain becomes scarce just before harvest, part is given to poor people and the rest sold.

From this money they pay lo-

cal leaders who teach in their women's school. A number of orphans have been able to go to primary school because the women paid their fees. Sometimes they buy meat or a sleeping mat for a poor or sick person.

Recently one of the leaders was very ill. The women each gathered a headload of wood to take to her. In this country wood is a significant gift and showed the appreciation of the women.



A few of the Garkida women gather for their weekly meeting

World Day of Prayer

In March the women were in charge of the World Day of Prayer service. Various ones had parts in the service. Since the program was about the Good Shepherd, one little girl brought a tiny newborn lamb.

So it is that the women meet the needs which arise in their community: cleaning the church, cooking meals for meetings, providing a worship service, improving their education, and ministering to those in sorrow or need. Christian women do the Lord's work wherever they are.

Their Faith and Ours

Continued from page 4

assembly and its highest legislative body. The general program of the church is directed by the General Brotherhood Board which body is responsible to the Annual Conference. The general headquarters of the communion are located at Elgin, Illinois. As a communion we have been a member of both the World and National Councils of Churches since their creation.

The church sponsors seven institutions of higher learning: Bethany Biblical Seminary, La Verne, McPherson, Manchester, Juniata, Elizabethtown, and Bridgewater colleges.

Faith Today

The Brethren today are heirs of a heritage which urges the imitation of early New Testament Christianity. This makes our faith timeless and relevant for any day or situation.

- The New Testament is our standard for religious faith and practices;
- The Lord's Supper, including foot-washing, love feast, and communion, is perpetuated;
- Prayer and anointing for healing are practiced;
- Church polity remains basically democratic and representative;

- The Sermon on the Mount and Matthew 18 are regarded as basic for the Christian life and for maintaining peace and fellowship;
- Personal integrity in all life's affairs is an absolute value;
- Life is meant to be lived simply, because of its singleness of devotion to Christ.

Our forms and symbols are secondary to the truth and the life they represent. These higher values of eternal and timeless validity are:

integrity,
simplicity,
sacredness of personality,
goodwill to all men, and
openness to Biblical truth.

The Brethren intend to accept the challenge of a heritage of nonconformity and non-resistance as relevant to this century's condition. To make our faith relevant and positive, we are advancing programs of: volunteer service, material aid, refugee resettlement, relief and rehabilitation, student exchange, heifers for relief, emergency disaster aid, peace education.

The Church of the Brethren takes her place in the larger heritage of evangelical Protestantism. This too is our heritage to claim—as vital and as relevant as that which we associate with Schwarzenau. So we are ecumenical! We co-operate. We want to see the whole body of Christ strengthened to become a mighty army for Jesus Christ and his kingdom among men.

This was their faith now entrusted to us their children. But this was not just a faith given for us to conserve, defend, protect! This is a faith to live by, a faith to live for, a faith to bring hope and life to men who, through this faith, are confronted with Jesus Christ.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

How Christian Parents Face Family Problems. John Charles Wynn. Westminster, 1955. 144 pages. \$2.50.

John Charles Wynn speaks with authority because he is a family man. He deals with the everyday relations of the family as well as with special concerns that face many of our families today. Subjects covered include discipline, worship, family finances, sex education, interfaith marriages, divorce, and other family needs.

Out of his rich background of experience in the home and pastorate, the author presents, in nontechnical style, solutions that are Christian for parents who are just like the family next door. Each method suggested bears the verity of human experience. Behind all this we see through our problems the loving kindness and efforts of a Father in heaven who "does not abandon families to go it alone." Recommended for pastors, parents, church libraries, youth preparing for marriage, etc.—James E. Renz.

The Paradoxes of Democracy. Kermit Eby and June Greenlief. Association Press, 1956. 221 pages. \$3.50.

The authors, Kermit Eby and June Greenlief, have here presented a rather critical and searching study of democracy in the United States today in which they point up the contradictory social forces that threaten individuality and democracy. Such things are scrutinized as the promise of individuality versus the pressure of public opinion and the state; individuality versus centralized economic power, accentuated by automation's second industrial revolution; government by the individual's vote versus government by fiat; government by men versus government by lobby; and individuality versus indifference and fear to translate ideas into reality.

It is a sobering, thoughtful study, set in the historical perspective of our national development from early colonial times down to the present.—Charles E. Zunkel.

The Timeless Gospel. Harold Cooke Phillips. Abingdon, 1956. 171 pages. \$2.50.

This is a book of sixteen sermons on the place of religion in the life of modern man. Actually, these sermons attempt to develop a theme, and in this sense they are more like

chapters of a book than a miscellaneous collection. The main thrust of the sermons probably is that although religion is a personal matter, it is never a private matter. Some of the stimulating subjects are: The Uniqueness of Jesus; What Sort of Man is This?; On Being One's Self; What Can Prayer Do For Us?; The Gospel and Society.—Stewart B. Kauffman.

On Listening to Another. Douglas V. Steere. Harper, 1955. 71 pages. \$1.50.

In this book, the well known Quaker author sets forth in a most able way the role of the listener in interpersonal conversation as well as the great dialogue between man and God. Dr. Steere helps the reader to understand that there are different levels of listening and that a person must learn what to listen for and when to speak and when to remain silent. The book is most helpful as it relates to the over-all matter of prayer and worship. Real insight is given into Quaker worship and the unfolding of concerns and how to act upon them. This is a book for every person who would learn a deeper experience of God.—Stewart B. Kauffman.

The Presbyterian Enterprise. Armstrong, Loetscher, Anderson. Westminster, 1955. 336 pages. \$4.50.

From American Presbyterian sources, three outstanding historians trace the history of the Presbyterian Church from the first presbytery in 1706, through the great awakening, through the Civil War period, and the intervening time to the present. It traces the struggles for religious and political freedom, the founding of numerous schools and colleges, and the efforts for co-operation and union of Christian forces. An excellent, scholarly, and well-written story of a church which has yielded great influence in American life.—Charles E. Zunkel.

McCall's Giant Golden Make-it Book. John Peter. Simon and Schuster, 1953. 256 pages. \$2.95.

Crafts and activities for children. Many creative activities suggested for children of all ages from four to fourteen. Recommended for use in the family. An excellent book.—Mary Spessard.

Marriage Can Be Permanent

WHEN two persons stand before the minister and pledge a loyalty "until death do us part," they do not usually foresee the many choices, expectations and values of their marriage. The making of marriage vows includes many extended results not verbalized in the marriage ceremony.

In selecting a mate, young people also choose the ancestors of their children, their friends and family, the mood and atmosphere of their future home, the intellectual, spiritual, and aesthetic levels of future living. In choosing a lifetime companion, one limits or expands the possibilities for one's own personality enrichment and realization. He will live the greater part of his life in intimate relation to the one who answers "I do." Whether that choice is for "better or worse," temporary

or relatively permanent, depends upon the development of insights and mature attitudes which contribute to the spirit of togetherness in marriage.

Fortunately for modern marriages, the same creative forces which produced the atom bomb have also produced more adequate ways for developing personalities who can bring greater permanence and stability to marriage and family living. The results of modern research, the insights shared in education, and the freedom of our democratic way of life provide means for greater development than ever before in history.

Reduction of failures in marriage requires not only a mastery and wise use of facts provided by modern research, but also the development of attitudes and values which support the marriage relationship.

L. Avery and Anne E. Fleming

Preparation for permanence in marriage involves, then, wise guidance and education of children and youth through all the years of development and maturity. The long period in infancy provides ample opportunity for developing the learnings and values that are needed. The goal should be individuals with unique personalities of their own and maturity enough to contribute to the growth of mates and children in a democratic family.

Marriage Expectations

When individuals with different marriage expectations fall in love and marry, the poor adjustments that result set the stage for disappointment and marital conflict. Important differences must be faced and resolved before stability and cohesion can be achieved. Views on child guidance and discipline, social and religious attitudes, and even ideas about recreation are samples of serious disagreement and conflict. Engaged couples can advance toward reconciliation of differences by developing understandings of the differences and the means for harmonizing them.

The idealization of romantic love tends to obscure basic disagreements in marriage expectations until after marriage. For this reason, a major task of adequate preparation for marriage



Two persons standing before the minister, pledging their loyalty until "death do us part" do not usually see the choices and values of their marriage

is to contrast romantic love and its inadequacies with a higher level of refined unselfish love which holds greater promise for successful marriage. Disillusioned and over-romantic individuals whose marital experiences have failed to measure up to their expectations are well represented in our divorce courts.

Romantic love is usually dependent, diffident, insecure, adolescent, and immature. In sharp contrast is refined, other-centered love, empowering persons to be companions, friends, and individuals who express unselfish concern and genuine affection. Its ideal is Christian love in its finest refinements. a love that "never disappears." By contrast, romantic love usually seeks to gratify all its needs in one, all-consuming passion. The ideal of love in the emerging, companionship family is both creative and developmental, seeking its sure foundations in Christian love and in the independence-dependence dimensions of personality.

Changes in Family Functions

Parents and youth can further the permanence of modern marriages by understanding the changes that are affecting family living. The most significant change is that from an institution with family behavior controlled by the mores, public opinion, and laws to a companionship relationship characterized by mutual affection and new types of satisfaction associated with family living in the world of today.

Family conflict over careers for wives illustrates one of the problems created by the change in family functions. The traditional "woman's place in the home" was to keep the house, bear the children, prepare the food, and serve the husband. Woman's place in the emerging companionship family is one of relative equality in making

decisions, in pursuing a profession, in living as a citizen and a creative individual. It is obvious that husbands and wives who hold contradictory concepts of "women's place in the home" today will have basic conflicts in marriage.

In building and strengthening the marriage ties, it is most important to understand the profound contrast between the institutional and the emerging companionship type of family. In our day, most functions of the traditional family have been assumed by other institutions. The family is no longer the religious, social, recreational, and economic center it once was. It has also lost many of its educational and protective functions.

The two remaining functions, namely, giving affection and sharing companionship, have become even more important in meeting the family needs of a highly urbanized society. Thus, even though various social and economic changes have practically eliminated most of the traditional family functions, affection and companionship, strongly supported by affectional and cultural activities, are emerging as "core family functions."

Democratic Family Patterns

A comparison of the older authoritarian family with the democratic family shows that teenagers brought up in the democratic family enjoy happier homes than do young people reared in a home dominated by parents' wishes or commands. Teenagers in democratic families are better adjusted, have fewer major problems, and have

a closer relationship with their parents.

A higher percentage of boys and girls who had been reared in a democratic family wanted to be exactly like their father or mother. It is important to note that the degree of influence the parents will have, and the extent to which the boy or girl will adopt the way of life of the parents, depends on the degree of democracy in the home. A recent study showed that twice as many teenagers living in authoritarian homes frequently disagreed with parents as those living in democratic homes.

It was also revealed that democratic families are happier than authoritarian families. There is only one-third as much quarreling in the democratic family. Experience and evidence seem to indicate quite clearly that democratic home relationships develop more creative individuals and better adjusted homes. If husbands and wives gave only a reasonable proportion of their time to discussing and planning their home relationships, their marriage would grow in meaning and happiness. A writer suggests that many couples spend more time keeping their automobiles clean than they spend in keeping their romance shining.

The trends of living in our day make it necessary for those who wish to be successful and happy in their marriage to plan consciously for those goals. The same trends make it possible for modern couples to find new patterns of achievement in marriage which were not possible under the more rigid patterns of the past.

In the Spirit of Holiness

JOHN F. WATKINS

**The plowman seems to tear the earth, to destroy a living thing;
Yet, following him, the sower sows, the reaper the harvests bring.
Most jobs alone seem a labor waste, to produce no results at all;
But all together? Behold the thing. May wholeness be our call.**

Whose Business?

Matthew M. Meyer

Photos by Religious News Service

HAVE you ever innocently inquired about someone or something and received this startling rebuke, "That's none of your business"? Or have you ever been asked something of a private or personal nature that you honestly felt was no one's business but yours?

Recently I heard of a sure way to stop cold any unwanted or improper questions from any overly curious people. When you are confronted with a question about a subject which is strictly your own affair, just answer with this question, "Why do you want to know?" It usually works miraculously.

I remember the standard reply used in college for all those seeking the intricate details of other people's lives. We used to say, "Are you writing a book?"

Actually we do seriously detest the questions which pry too deeply into personal affairs which we wish to keep private. We deplore the busybody, the meddler, and the gossip who love to explore the deep, dark secrets of the lives of neighbors and perhaps former friends. (If they are not former friends, they soon will be.) It is probably true that more friendships are broken by impulsive and free-flowing tongues than by any other method.

As we think about personality development, one of the first and most important lessons to learn is to curb the questions on things private to others. We certainly do not want to be known as an officious or prying individual. We do not want people to think we are nosy. Therefore we try hard to avoid saying things which should not be said

and asking questions which should not be asked.

All this is good, because people should mind their own business and "keep off the grass" of tender and private feelings. But the question now arises: What is our business? What is the business of the church? How far should our concern go out toward others?

How much should we be concerned about the person now seated beside us? How concerned should we be about our neighbors at home? What about the family down the street which needs help and guidance and counsel? What about the sick and lonely several blocks away?

Very early in the history of man we meet this problem of concern for other people. The Lord said to Cain, "Where is your brother, Abel?" And Cain replied, "Am I my brother's keeper?" Should I care where he goes and what he does? Since

that day, for millions of years, man has been debating how and why he should be concerned about others.

There are people who show interest in others only when there is opportunity for personal gain or advantage. They associate with others only when they can receive something in return, such as friendship, professional advice, or advantageous business contacts. But this is not the motive of Christians. Christians have concern for others without thought of reward or return. There is no ulterior motive behind their visits to the sick and their friendship to the lonely. They look for a need which they can relieve or fulfill and unselfishly serve toward that goal. All of us, in being Christians, try to have such concern for others.

Here, then, lies the problem. At what point does our Christian concern become idle curiosity? How far can we go toward the

1956 graduate of Bethany Biblical Seminary, now serving in the pastoral ministry

If we believe that it is God's will that every child should have a good environment in which to grow conditions like these are our business



affairs of others and yet not tramp on the sensitive and delicate flowers growing in the private gardens of personality? What comes under the heading of the Christian's business or the church's business?

We remember vividly the remarks of Jesus as a twelve-year-old boy: "Know ye not that I must be about my Father's business?" We, as his followers, should be about the same business. We must be concerned about doing the will of God and influencing others to do it also. Perhaps this is too general and vague to have much practical meaning. Let's make it more concrete.

If we believe that God wants everyone to go to church and learn of Jesus and his teachings, then we will be concerned about all who do not go to church. When we know of someone who does not attend church we cannot dismiss it from our minds by saying, "It's none of my business." If it is in God's will, then it is our business and it is the church's business.

If we believe it is God's will

that all races and groups of people should be brothers and equal, then we must be concerned about racial problems and minority group problems. No matter whether the problem arises within our own city or in the remotest corner of the world, if it is not according to God's will, if it is evil instead of right, then it too is our business.

If a child is brought up outside the church and knows little or nothing of right and wrong, and if he falls victim to the accepted or unaccepted sins of our society, this too is our business and our concern.

If we believe God wants all pride and jealousy and evil thoughts to be wiped from our minds, then we will never completely rest until we meet Christ in perfection. Improving the personality and character of ourselves and others is our business.

The scope of our concern as Christians is tremendously wide. It reaches into the innermost drives and emotions of our personalities and to the uttermost corners of the world, to places

we have never been and to people we shall never know. If it has to do with God's will, then it is included in the scope of our concern.

Can you hear the disciples calling to Jesus as the angry seas lashed their small ship almost to the point of sinking, "Master, carest thou not that we perish"? If we are sensitive enough to the will of God we can hear men and women drowning, in a different sense in our time, calling, "Christian, carest thou not that we perish?" Oftentimes those who need help most do not realize their condition and will not likely call for our help. But if we, as true disciples of Christ, are sensitive enough, we shall feel the need and hear the call for help even though no words are spoken.

How many times have people miserably wrecked their lives and even Christians have said, "Well, it's not my concern"? How often have you seen young people begin habits of loose living and heard the remark, "It's purely a matter for each individual to decide for himself"?

In this desire for complete personal freedom for everyone we somehow have swung to the other extreme. There are those who believe you are trespassing on the freedom of individual choice when you encourage your children to attend Sunday school and church. I have heard it said many times, "I'm not going to push my child into going to church or Sunday school. I want him to be able to decide for himself."

I have often wondered what has happened to the old-fashioned advice in Prov. 22:6: "Train up a child in the way he should go and when he is old he will not depart from it." It seems we are afraid to influence people for good. Many twen-

The church can do something about slum areas; here is a playground that a church built after tearing down buildings pictured left



tieth-century Americans fail to realize that when they do not train their children in Sunday school and church, they are actually training them not to go to Sunday school and church. In this area there is no neutral ground. We influence either for or against church attendance. And we do it by both words and example.

There should be little doubt in the minds of Christians as to what things are their business or concern. Each one should care about everything that Christianity cares about. The next step is action. How should Christians go about showing their concern and influencing for good?

We will never have the right to go barging into any home and demand, "In the name of Christ, give me a full account of all

your activities for the past seven days and nights." And yet, many well-meaning Christians do about as much harm as that by their attitudes toward other people.

We must be extremely careful that we do not gather a protective cloak of self-righteousness about us and look down at other people. We must never condemn the person who does not go to church. We must never attack the person. We are fighting practices and habits and attitudes, not people. The first rule in helping another is to come in sympathy, understanding, and love. This step might take a long time, but until that certain feeling of trust and confidence is reached, progress in lifting another person to a higher level is almost impossible.

If we go about it in the proper method, we will never pry into people's lives; but, in many cases, we will be invited in through Christian concern and mutual trust. Surely there will be times when the doors will be slammed shut upon us, but, at least, we have made an effort. And many times we will meet rewarding success.

Each Christian is a witness for Christ. As a witness we must be concerned and let our light shine so that others see and follow the path to Christ. I believe that in a very real way we are responsible, at least in some degree, for everyone we contact or associate with; and the closer our association, the greater our responsibility. We are responsible for everyone we teach, everyone we talk to, and everyone within our scope of influence. I believe our responsibility is in direct proportion to the opportunities we have. And every time we fail to let our light shine and influence others for good, we fail the Christ we serve.

Paul admonishes us by these words, "Every one of us shall give account of himself to God." When that great day comes, can each of us say with conviction and sincerity, "I have been about my Father's business"?

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

When an eleven-year-old girl shows signs of being "boy crazy" and has wrong ideas that dating is mostly hugging and kissing, what should her parents do to help her?

Concerned Parents.

Dear Friends,

The eleven-year-old is a pre-teener and is hardly ready for an active dating program even though girls at this age are sometimes quite the wishful dreamers. This "boy-crazy" stage may be interpreted as one of the symptoms that this young lady is wanting to grow up and needs help in the "know how."

The parent has several tasks at this point: the first is to be on hand to see to it that this so-called craze is not given undue attention. Teasing, criticism, and repeated reprimands provide the attention such phases thrive upon. They might casually observe and voice appreciation of dating patterns which would be considered wholesome.

Most of all, parents need to be available to talk when the pre-teener wants to talk. They never show surprise or shock at ideas proposed but will listen with interest and will value what she has to say. The pre-teens need and want our help and guidance, but it is only when there is two-way flow in such conversations that there is real understanding and acceptance.

Secondly, parents might well raise with themselves this question, Where and how has she acquired this idea of dating? Help may be given in the choosing of reading materials and in selecting carefully the movies and television programs she sees. She should be encouraged to widen her circle of friends.

Parents can be a step ahead by planning for wholesome group activities—games, music, sports, arts and crafts projects.

When this young lady is ready for dating, part two of Evelyn Duvall's book, *Facts of Life and Love*, would be quite helpful.

Leah Zuck.

The Mountain Revisited

"When He Sat Down"

J. Carter Swaim

IN A home for aged women one resident was always complaining. Another, who was confined to her room by a gangrenous foot and endured continuous pain and really did have something to complain about, said to her more fortunate friend: "Why are you always grumbling about the little things? Why don't you fix your mind on the big things? Why don't you look at the hills?"

"From my room," was the gloomy reply, "I can't see any hills." "Well, then," came the unexpected response, "why don't you look at the clouds and imagine they're hills?"

This suggests not only the power of the religious imagination but also the advantage of having a hill country of the soul. Matt. 5:1 tells how Jesus "went up on the mountain, and when he sat down his disciples came to him." In many artistic representations of the Sermon on the Mount, Jesus is portrayed as standing with outstretched arms and pronouncing his blessing upon the people. This may be partly due to the fact that, among us, men ordinarily stand to deliver sermons, but poor translation contributes to the false picture. Earlier versions here said: "When he was set, his disciples came unto him." To be "set" now conveys the taking of a fixed position, usually upright. The runner gets set for the race. A guard is set to keep watch over the royal palace. A telephone pole is set in place.

This usage tends to make us think that when Jesus "was set," it means he was standing. Hence, the common representations in art. The dictionary, however, tells us that the first meaning of "set" is "to cause to sit, to make to assume a sitting position." Webster describes this meaning as "archaic," but it is no doubt the sense in which it was used by the King James translators. The Revised Standard Version gives us the true picture: "when he sat down." Even the King James Version at Matt. 15:39 tells us that Jesus "went up into a mountain and sat down there."

When the boy Jesus stayed behind in the temple, his parents found him "sitting among the teachers." Sitting was the usual position of a Jewish teacher, and in some Jewish lore the verb to sit becomes nearly synonymous with to teach. The word *disciple*

means "learner." A favorite term for Jesus was *Master*, which means Teacher. This teacher-pupil relationship the Revised Standard Version makes clear: "When he sat down his disciples came to him."

"Cunning" and "Curious"

Luther A. Weigle

THE word *cunning* is used in a good sense in the Old Testament of the King James Version, and in a bad sense in the New Testament. It refers in the Old Testament to practical knowledge or skill. As this use of the word is now almost, if not quite, obsolete, the revised versions replace it usually with "skilled" or "skillful." Esau was a skillful rather than a cunning hunter (Gen. 25:27). David was skillful in playing the lyre (1 Sam. 16:16). Hiram of Tyre was "full of wisdom, understanding, and skill" (1 Kings 7:14). The "cunning artificer" of Isa. 3:3 was a skillful magician."

In the chapters of Exodus and Chronicles dealing with the furnishing of the tabernacle and

the temple, "cunning men" are "skilled men," "cunning workmen" are "skillful craftsmen" or "skilled designers," and "of cunning work" is "skillfully worked."

The word *curious* is used in its now obsolete sense of made with care and art. The "curious girdle of the ephod" (Ex. 28:8) was a skillfully woven band to gird it on." The "curious works" which Bazalet devised were "artistic designs" (Ex. 35:32).

The Bible Word-Book quotes from an old concordance the following statement concerning the expression "curiously wrought in the lower parts of the earth" (Ps. 139:15): "The word is the same which is usually translated 'embroidered'; the adjusting and formation of the different members of the human body being by a bold and beautiful metaphor compared to the arranging the threads and colours in a piece of tapestry."

In the New Testament, "curious arts" are "magic arts" (Acts 19:19). "Cunning" is used in the bad sense which is now its prevalent meaning; the passages are Eph. 4:14 and 2 Peter 1:16.

The Boy in the Carpenter Shop

MAY ALLREAD BAKER

*I think that He played in the carpenter shop
When He was a child of three or four.
Having fun with the corkscrew curls
From Joseph's plane, that littered the floor,
The scented shavings so clean and sweet
Making a rug for his tiny feet.*

*I think that He learned, in the carpenter shop,
Some little tasks as the years went by,
When He was a lad of nine or ten,
Willing and eager his skill to try.
While Mary and Joseph looked on, and smiled,
Proud of the beautiful gifted child.*

*The carpenter shop in Nazareth
Sheltered the lad as He grew apace.
And few of his friends or neighbors dreamed
That fame should come to this little place
Where the young man, Jesus, wise and good,
Worked, for a season, with clean, white wood.*

KINGDOM GLEANINGS

Elizabeth Angle, who lives in Peru, Indiana, wishes to thank all who sent her greetings during a recent illness.

David R. McFadden, former pastor of the East Chippewa, Ohio church and well-known evangelist, died on Saturday, December 22. Funeral services were held the following Wednesday.

Bethany Hospital personnel decided at their recent annual Christmas party to give \$60.40 to the Brotherhood's Hungarian relief program in place of individual purchases of gifts for their traditional exchange.

Joseph B. Mow was recently appointed as resettlement director for the Church Federation of Greater Chicago. An ordained minister of the Church of the Brethren, Bro. Mow once served as associate director of Church World Service immigration services in New York. Protestant churches in Chicago have already requested a plane load of Hungarian refugees for resettlement.

The week of January 18-25 will be sponsored by the World Council of Churches again this year as a week of prayer for Christian unity. A call to prayer during this period has been sent out by the Commission Faith and Order of the World Council. Dr. Olive Wyon has prepared a service including prayers and litany for both corporate and private devotion. Her two booklets on prayer for unity may be ordered from the World Council of Churches 156 Fifth Avenue, New York, New York.

A group of Roanoke, Virginia ministers helped pack ten tons of clothing, food and bedding on a Church World Service van which came from New Windsor, Md., to pick up their collection. The materials were gathered in a week-long drive sponsored by the Roanoke Ministers Conference, which comprises about 175 Protestant clergymen in Roanoke city and county. An estimated sixty churches took part in the drive. Edward K. Ziegler, pastor of Williamson Road Church of the Brethren, headed the campaign.

International Voluntary Services announces that there are eight openings immediately (more by June 1st) for unmarried Brethren men twenty years of age or older on community development projects in Iraq and Indochina. Applicants must have actual farm experience and competency in one or more of following fields: farm crops, animal or poultry husbandry, carpentry, farm machinery, gas engines. Formal college and/or agricultural education is desirable but not necessary. Project is financed by U. S. Government, under supervision of American churchmen (including Brethren). It is approved by Brethren Service. Travel and all necessary living expenses plus reasonable salary will be paid on a two-year contract. There are also vacancies for women in home economics and public health nursing. Contact: International Voluntary Services, 1930 Columbia Road, N. W., Washington 9, D. C.

The price of Recreation and the Local Church is **\$2.75** per copy. The price listed on the Brethren Youth Quarterly and the Brethren Adult Quarterly for January, February and March is incorrect.

The Bethel Center church of Middle Indiana will celebrate its seventieth birthday with an all-day meeting on Jan. 27. Brother Charles Oberlin will be the speaker..

H. Stover Kulp, who has been on furlough in the States, was scheduled to return to Nigeria via Pan American Airways, leaving New York on January 2, 1957. He will be stationed at Mubi, via Yola, Nigeria, W. Africa.

The new church fellowship in Tucson, Arizona was officially organized on Saturday, December 8, and accepted as a part of the district of Southern California and Arizona. Three new members were received at that time and Duayne Wiles was licensed to the ministry. The church is looking forward to securing a pastor in the near future.

Licensed to the Ministry

Albert Crouch in the Danville church, Southern Virginia.

Donald Knaub in the New Fairview church, Southern Pennsylvania.

Change of Address

Dr. Joseph Schechter, who had been living at 708 South Homan Avenue, Chicago, Ill., is now at the Milwaukee County Hospital, 8700 West Wisconsin Avenue, Milwaukee 13, Wis.

Charles A. Miller from Westphalia, Kansas, to 519 West 7th Street, Garnett, Kansas.

How Brethren Can Respond

In a letter to pastors, Norman J. Baugher, secretary of the Brotherhood Board and W. Harold Row, secretary of the Brethren Service Commission, commend the following actions to Brethren interested in helping in the current emergency situation in Hungary and Egypt:

1. A call to constant prayer for those who suffer, for our Brethren service and other workers in Austria and the Near-Middle East, and for those in government responsibilities (including prayer for our so-called "enemies").

2. Letters and visits to legislative and administrative officials in Washington urging non-military aid to refugees and hard-pressed foreign nations, and for continued reliance on the facilities of the United Nations.

3. Renewed clothing collections for our Brethren Service Centers at New Windsor, Nappanee and Modesto, especially underwear, caps, stockings suitable for winter wear for men, women and children; toilet articles; almost any good used warm clothing. (Volunteer workers are needed at our service centers to assist in processing).

4. Vigorous efforts to secure sponsors for Hungarian and other refugees through our Brethren Resettlement office at New Windsor.

5. Special offerings from congregations and individuals to the Brotherhood Fund for the Eastern European and Near-Middle East crises, and also for the Share Our Surplus (SOS) program of our Brotherhood.

Brotherhood Theme: Seek First His Kingdom

Kirby Page will direct two travel and study tours of Europe, lasting thirty-two days and beginning with departure dates on May 29 and July 10. For further information write to W. M. Hammond, Jr., Horizons Unlimited Tours, A-1 Travel Service, 303 Fifth Avenue, New York 16, N. Y.

Many state-wide intercollegiate oratorical contests will be sponsored this spring by the Women's Christian Temperance Union. Orations must deal with alcohol and related problems. For further information as to dates, prizes and requirements, write to the national office of the W.C.T.U. at 1730 Chicago Ave., Evanston, Ill.

Lutheran Refugee Service aided in the resettlement of more than 14,000 persons in the United States during 1956. About 300 of these are refugees from Hungary who have come to this country since the middle of November. The others comprise 12,650 persons entering the country under the 1953 Refugee Relief Act and 1,050 admitted under the regular quotas of the countries of their birth. Lutheran Refugee Service is an agency of the National Lutheran Council. The Lutheran Church-Missouri Synod, which is not a member of the NLC, co-operates with the service.

Juniata College

Students from Juniata took time off at Thanksgiving to attend a meeting of the BSCM at McPherson, Kansas, from Nov. 22 to Nov. 25. They traveled to Kansas by bus along with students from Bridgewater, Manchester and Elizabethtown College. Those attending were: W. Robert McFadden, instructor in biblical studies; Anna K. Winger, assistant librarian; Helen A. Herr, York; Richard A. Livingston, Johnstown; W. Bryan Stauffer, Greensburg; James H. Swarr, Lititz; and Aileen L. Wright, Johnstown.

The cornerstone for Juniata's newest building—the \$638,000 residence hall for women—was placed in position in a brief ceremony on Parents Day, Nov. 10. The dormitory is scheduled for occupancy next September.

A campus judiciary has been approved by students, faculty and administration here "to implement the rules of college life in non-academic matters" and to provide greater opportunity for self-government. The nine-member committee includes four students elected from the student body; student chairman of men's house; dean of men; dean of women; and a member of the faculty elected by the faculty. The Judiciary committee is "not intended to be merely an arm of the administration but a predominantly student agency, subject only to the ultimate discretionary powers of the president of the college in cases of extreme misconduct."

Two new courses, both religious in character, have been added to the program of study for the spring term. They are: a course in church music in the department of music, and one in the theology of peace from the department of Biblical studies.

Two drives for aid to Hungary were scheduled to be held after the Christmas holidays. The Senate and JWSF are planning a one-day fund raising campaign while the Juniata Christian Association is planning a clothing drive in co-operation with downtown Huntingdon churches.

The resignation of Juniata's dean of men and the approval of a sabbatical for the college librarian were announced recently. Dr. James F. Penney will leave to become assistant professor of guidance and psychology at Boston University while Mrs. Sarah S. Hettinger will take a leave of absence for "rest and travel." Replacements are Charles A. Godlasky, presently serving as line coach in football and instructor in sociology, as dean of men; Miss Anna Kathryn Winger as acting librarian. Miss Winger is presently assistant librarian.

Carol Ann Newborg of Ardmore, Pa., a senior chemistry major, received the American Chemical Society prize for the college recently. Prizes are awarded annually to students in the Central Pennsylvania Section of the A.C.S. Colleges included are Bucknell, Penn State, and Juniata.

Spiritual Emphasis Week is scheduled for the week of February 3. Joseph J. Haroutunian of McCormick Theological Seminary, Chicago, Ill., is the speaker scheduled for the week. The Stone Church of the Brethren will hold Spiritual Emphasis Week from Feb. 17 to 23, with John Long, pastor of the Church of the Brethren in Lancaster, as leader.

Daniel Raffensperger, a graduate of Juniata in 1956, is now serving two years of alternate service in Germany under Brethren Service at Linz, Austria. He is working with care of Hungarian refugees in the area.

The Church Calendar

January 13, 1957

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Baptized and Tempted. Matthew 3-4. Memory Selection: You shall worship the Lord your God and him only shall you serve. Matthew 4: 10. (R.S.V.)

Jan. 20-26 Church and Economic Life Week

Jan. 27—Feb. 3 Youth week "Consider Your Call"

Jan. 29—Feb. 1 District fieldmen's conference, Elgin, Ill.

Feb. 4-8 Youth Seminar to Washington and New York

Feb. 5-7 Spiritual Life Institute, Bridgewater College, Va.

Feb. 10 Race Relations Sunday

Feb. 9-14 Christian Education Division Meetings, NCC, Cincinnati, Ohio

Feb. 17-24 Brotherhood Week

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Russell G. West of Wiley, Colo., in the Naperville church, Ill., Jan. 29—Feb. 10.

Gains for the Kingdom

Twelve baptized and three received by letter in the Spray church, N. C. Five baptized and twenty received by letter in the Winter Park church, Fla. Twelve baptized in the Valley Pike church, Woodstock, Va. Two baptized and one received by letter in the Danville church, Va.

Twelve baptized and three reinstated in the Williamsburg church, Pa. Seven baptized in the Center Hill church, Pa. Eight baptized in the New Fairview church, Pa.

One baptized and one received by letter in the Cincinnati church, Ohio. Two baptized and one received by letter in the Roann church, Ind.

One baptized in the Verdigris church, Kansas. Five baptized in the Scott Valley church, Kansas.

JANUARY 12, 1957

17

News and Comment From Around the World

Religious Sermons Banned From Air in Lebanon

The Lebanese government has banned religious sermons over the state broadcasting station. The order announcing the ban said that in the future broadcasting of religious services would be limited to the reading of the Holy Scriptures—the Bible or the Koran—prayers and liturgy.

Both Christian and Moslem services are affected by the ban. Christian services are broadcast during a designated half-hour from different churches on Sundays, while Moslem services are aired at noon on Fridays.

The ban was instituted following a sermon by a Moslem religious leader who criticized the Lebanese authorities for not allegedly giving full support to Egypt and Syria and for not severing diplomatic relations with Great Britain and France.

More Than a Million Attend Air Force Services

Chapel attendance by members of the United States Air Force and their families topped the ten million mark for the third consecutive year during the 1956 fiscal period.

The year's attendance figures included 10,616,000 at services conducted by chaplains and 1,547,000 at services held in Air Force chapels by civilian clergymen, serving as auxiliary chaplains. Attendance at Sunday school and religious education classes at air base chapels was 3,363,000.

Air Force chaplains officiated at 7,000 marriages, 16,000 baptisms, and more than 2,000 funerals during the year. The statistics do not include the thousands who attend services at churches in nearby cities and towns, or at special preaching missions and retreats.

Russian Church Leaders to Meet With World Council Leaders

The Russian Orthodox Church has agreed to meet representatives of the World Council of Churches for discussion of its relations with the international body. The Rev. Kenneth Slack, general secretary of the British Council of Churches, indicated that the get-together is expected to take place in Paris next January. He said it might possibly lead to the Russian Church and other Eastern Orthodox bodies in Communist



Religious News Service

This new \$900,000 center in New York's Times Square was dedicated by the Seventh-day Adventists to "Christ and Clean Living." The location in the heart of the night club and theater area was planned to bring a Christian witness to the district. The center, will minister to the whole person, regardless of race or creed, providing health lectures, panel discussions, concerts, exhibits, recreation and a reading room

countries affiliating with the World Council.

The British Council of Churches has voted unanimously in favor of an exchange of delegations with the Christian churches in Communist China.

Moravians Support Desegregation Ruling

The Southern Province of the Moravian Church recently adopted a resolution, urging its member churches to comply with the U. S. Supreme Court decision outlawing segregation. The synod said, "We recognize it as a sacred duty to render punctual obedience, according to the precepts of Holy Scripture to the laws and ordinances of the country in which the Lord has set us."

YMCA World Alliance Offers War Prisoner Aid

The World Alliance of YMCAs has written to the governments of Israel, Egypt, Great Britain and France, offering to institute YMCA War Prisoners' Aid to war prisoners in the recent conflict in the Middle East. If the governments agree, the YMCA will institute an educational, recreational and social programme in close collaboration with the International Red Cross.

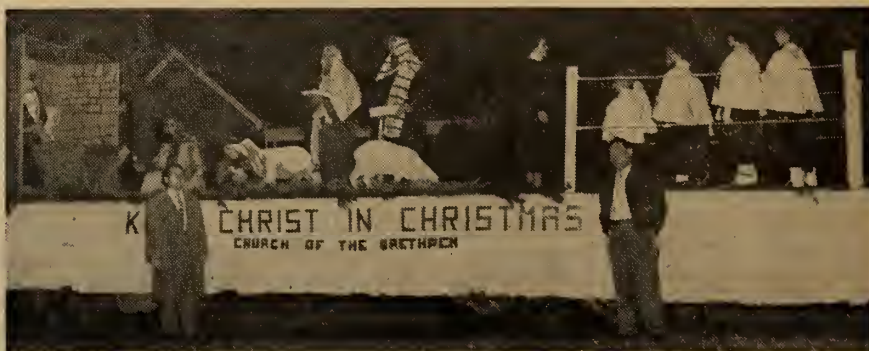
News Briefs

Northern Virginia and Southern Maryland Protestant churches will merge with the Washington, D. C., Federation of Churches, which will expand its services and change its name to the Metropolitan Council of Churches.

Major chain food stores in Dayton, Ohio are now closed on Sunday for the first time in a year. Officials of three chains operating about 50 stores in the area said they are closing "in the best interest of the community." Church groups have taken a strong stand against Sunday business by the stores.

Evangelical Hilfswerk, the Austrian Protestant relief organization, has turned over nine Protestant resort homes to house Hungarian refugees. The organization also has distributed food, supplied 2,000 refugees with clothing and pocket money and distributed 4,000 blankets.

With the aid of public funds either by purchase or lease contract, 70,739 expellee and refugee farm families have been resettled on farms in West Germany within the past five and a half years. Voluntary relief agencies helped with initial gifts of food, livestock, improved seeds, and farm equipment.



An adult fellowship group in the Hopewell, Virginia church prepared a float for a local Christmas parade with a timely message. Standing on the ground are Clyde Shallenberger, left, pastor of the church, and Curtis J. Lee, president of the group



The U.S. Post Office placed this commemorative stamp on sale Dec. 15. Its theme is spelled out and illustrated by the picture

The Armenian Apostolic Church of America has voted unanimously at its annual assembly to seek membership in the National Council of Churches. It was announced at the annual meeting that work will be started shortly on a new \$1,000,000 Armenian Cathedral and cultural center in New York City.

The vast research assembled for Cecil Be DeMille's production of *The Ten Commandments* has been published in book form by the University of Southern California Press under the title *Moses and Egypt*. It is available in limited edition in hard back and paper back covers. The editor is chief research consultant for the film.

Readers Write

Continued from page 2

their destiny that five-sixths of the spies could not see the glory of the land because of the giants there.

They could not see straight. If they had come in love, filled with the Spirit, which is what our Brethren try to show in Brethren Service, the whole history would likely have been different.

Lord, open our eyes to Thy glory, our minds to Thy will, our hearts to Thy Spirit and we will join in the testimony of Elder John Kline, David Gerdes and the host of the faithful.—Harry H. Ziegler, Cordova, Md.

All Brothers

Is it true that Christ is our example of the correct way to everlasting life? If so, then may I ask if Christ was ever a soldier? Nowhere in Scripture does it tell us that Christ even as much as struck another on the cheek, nor did he ever lift a finger in revenge. Furthermore, Christ never permitted his followers to strike back in his defense, nor for one another (Matt. 26: 51-54). . . .

A further look into the Scriptures will explain more thoroughly why peace-loving people in Christ, whether of the Brethren, Mennonite, or Quaker denomination, cannot take up arms and kill their brothers. We all are brothers, by blood relation, or by bonds through God's love.—Mrs. Owen B. Etter, Columbus Grove, Ohio.

Record of God Working

My comment refers to the letter from V. P. Mock on October 20.

I agree with Mr. Mock that there is no virtue in paying homage to the customs of fifty years ago. . . . Yet it seems to me that all who appreciate the Bible will disagree with the latter part of his letter. Mr. Mock speaks disparagingly of "a primitive world, where ax-heads float on water, . . . where water is changed into wine; men walk on the water; the dead arise from the grave and walk in the streets of Jerusalem, etc. No wonder people go to sleep in church!"

Jesus said, "O ye of little faith." If God made the world, how easy it is for him to do any of the above miracles and many others. If he is powerless to do anything in an unusual manner, how could he send his Son into the world to save you and me? But if God did not make a way of salvation, why go to church at all? This is the logical result of the humanism which Mr. Mock advocates.

While the Bible narrates about people with customs different from ours, it does not command us to follow those customs. But we have no reason to doubt it, especially since history and science do not disprove it.

The miracles in the Bible are simply the record of God working in an unusual manner. If we doubt them because we have not seen similar occurrences, we are setting up our experience as a criterion instead of the recorded Word of God. . . .

In a time of sickness, trouble, or crisis, when one really needs religion, he is not satisfied with a faith that has been pressed into the mold of human progress and thus distorted. He craves help from the living, eternal God. Christianity is not old fashioned nor yet new fashioned, but eternal.—William J. Tinkle, Anderson, Ind.

Not the Answer Now

This is in answer to the reader whose letter was titled "Consistency" published in your November 24 issue.

Referring to the fact that many Church of the Brethren members supported a man for the presidency who had been a military man all his adult life, I believe there are other much more important facts involved. . . .

What President has ever worked more diligently toward peace and known all the hazards of war more intimately than he? I can't think of any. . . .

Would you say that Joshua, Judas Maccabaeus, David, and many other fighting men in the Bible betrayed their faith and their God? I too believe that everything should be done to eliminate the draft and end H-bomb testing, but this is not the answer now. We cannot pray for peace and sit back with blind faith, and hope every other country does the same. The first instinct of the human person is self preservation. We need works with our faith.—Mrs. Pluma Bowser, Indiana, Pa.

Controversial Subject

Brother W. J. Hamilton's letter in the December 1 issue of *The Gospel Messenger*, objecting to a statement made by Kenneth R. Walker in the October 6 issue, prompts me to add a line. I have no desire to enter into the discussion or express myself personally on the matter.

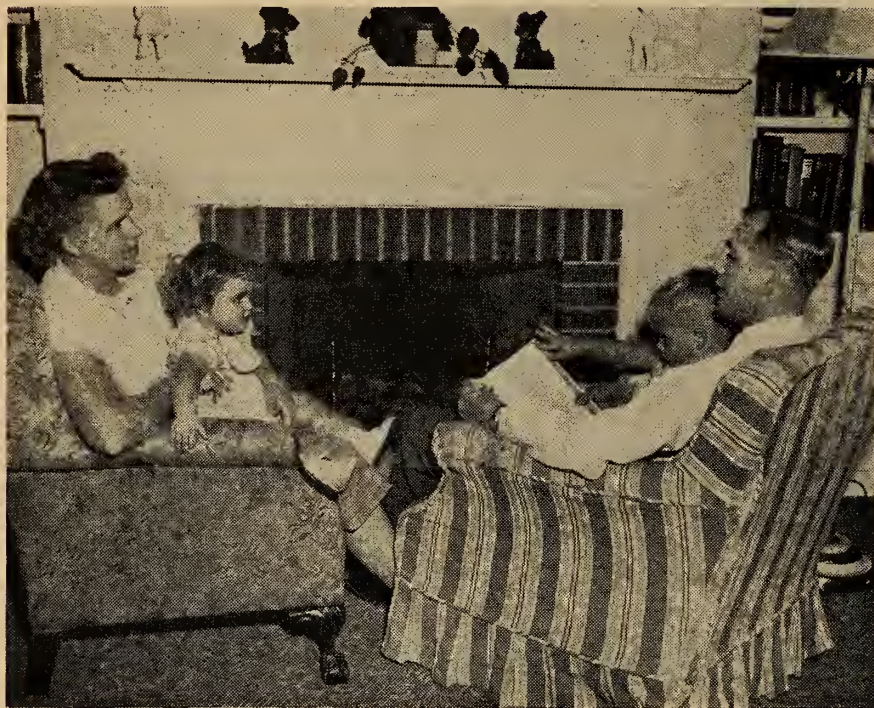
However, it does seem that Bro. Walker has made a rather sweeping statement, especially in light of conflicting Biblical evidence.

For those who are interested in fresh and helpful material on this controversial subject, I'd like to suggest Jack Finegan's new book, *BEGINNINGS IN THEOLOGY*, Chapter 22, "The Significance of the Lord's Supper."

Also, *THE INTERPRETER'S BIBLE* is unusually helpful: Volume 7, article, "The Life of Jesus", page 139; also pages 572 and 876; Volume 8, pages 377-378 and 752-754.—Harold Z. Bomberger, Harrisburg, Pa.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Luoma

The family holds a central position in Christendom

HOME AND FAMILY LIFE

Resolutions on the Christian Family

The following resolutions submitted by Mrs. L. A. Blickenstaff, member of the National Council of Women's Work, were adopted by the District of Southern California and Arizona. They are very complete and significant. They merit careful study, for their underlying values or similar ones could be the basis for a positive and stimulating approach to the whole area of the Christian family in the local church.

THE family holds a central position in Christendom. . . . We believe God has placed us in families so that children may be taught the way of Christ. . . . We resolve to make every one of our homes a place of wholesome living where relationships are undergirded by family prayer and devotion. . . .

As we look at the family and see the various age levels represented in it, we can see the need for resolves

that affect each of these levels: infancy and childhood, youth, parenthood, and grandparenthood. . . .

1. Since *infancy and childhood* are a formative period for establishing basic Christian ideals and principles, we resolve that the child: (a) be nourished with regular happy church and religious experiences; (b) have many hours of purposeful play time, alone and with peer groups; (c) be given opportunities for experience with children of different ethnic groups; (d) have meaningful activities in which his parents share, play, and build with him; (e) have a planned time to be read to, or read for himself, good and vital literature; (f) find, even at this early age, his place and role in the family; (g) have a feeling of security and "belongingness" in his family unit; (h) find the love of God through the lives of mother and father; (i) be in the midst of a daily period when the family shares its religious life and experiences.

Youth and older youth is a period for further maturation and many uncertainties; therefore, we resolve that the youthful person: (a) be provided with adequate vocational guidance to be supplied by church and college; (b) develop constructive attitudes toward the future; (c) retain the feeling of belongingness to the family; (d) make specific and early plans for higher education in Brethren colleges; (e) find wholesome activities consistent with Christian ideals; (f) seek vital Christian experiences that will reassure his faith in God; (g) plan daily periods of sincere meditation, prayer, and devotional reading; (h) participate actively in the youth program of the church; (i) be desirous to bring his friends to his home; (j) find opportunities to meet and be with friends of Christian ideals; (k) be of significant service to Christ and the church; (l) be aware of, understand, and appreciate persons of different races, beliefs and principles; (m) be informed of the opportunity for alternative military service.

Parenthood is a period of leadership and example for the family; therefore, we resolve that parents: (a) spend more time planning and giving direction to family activities; (b) plan time for the family group to sing together—and sing while at work; (c) re-examine goals and values, putting first things first; (d) attend family camps, or their equivalent, to strengthen family bonds; (e) make the church the center for family activities including regular church attendance; (f) seek family counseling at the beginning of problems; (g) give time and sponsorship to a local family or a refugee family; (h) reinforce personal values by entertaining more people in the home; (i) place financial giving to the church in the family budget; (j) use imagination and creativity in making family devotions a living and helpful experience; (k) assume leadership responsibilities in the total church program.

Grandparenthood is a period of the mature years, changed responsibilities and more free time for usefulness; therefore, we resolve that grandparents: (a) find significant

places to serve the program of the church; (b) participate actively in vital community activities; (c) assist in the church school and relieve regular church school teachers for short periods; (d) offer care of children while parents are active in church school or choir, committees, etc.; (e) prepare for a second vocation; (f) enrich the lives of others by sharing their many rich experiences; (g) develop an interest in new developments with a broad outlook on life.

We hope that these resolutions will be a springboard for thorough introspection, fervent commitment, and persistent action in rededicating ourselves to developing the basic values of the Christian family.

Laymen Grow in Service

Willard Powers

MANY articles and books have been written proclaiming that every Christian has been called to do an act of service for his fellow men. I am one who believes that Christianity is something to do as well as something to have. A few days ago I heard a man say, "No one has ever given me a thing." This happened in my office and I was proud of my office staff when they responded almost unanimously with such statements as, "Have you forgotten that the Creator gave you a world to live in?" "You have a job made possible by someone else," and "You live in a good friendly town."

I guess it all depends on how we look at life. Do we get real satisfaction in serving other people? This fact determines whether or not we have accepted our call as a Christian with the determination to do something about it or to carry it only as one would a badge, keeping it polished now and then so that it will attract the attention of others but not really doing anyone any good.

Would it be wrong if we said that only one out of ten church members energetically and earnestly served the church to a high per cent of their ability? No doubt this would be a safe estimate. What has motivated the ten per cent and what can be done to activate a larger core is no doubt the major lay problem in our church today. What minister would not like to turn up the thermostat and warm the hearts of his laymen into service?

We know that a magical thermo-

stat will not move men. We know that men must have a will and their will must be nurtured. This will might be the call he has received. It might have been there all his life waiting for him to listen, and being repeated with more intensity as he has matured. No doubt his Christian parents and grandparents acted as agents in transmitting this call, and through their careful guidance he began shaping a life that is destined to do those things that mark him later in life as a good layman.

Other influences have laid their hands on this person in many direct and indirect ways. Have his Sunday-school teachers inspired him? Has his minister been his idol? Have the better things of the community been lifted up and glorified? If so, he is being trained to turn his attention away from himself and toward others. These influences have fitted him to be a "minister" through his daily life.

A minister would wish that all his laymen had this kind of training and inspiration. Actually our churches are made up of persons with all degrees of training and initiative. The church must have a continuing program of nurture for men from the cradle to the grave. Some must be given special attention to make up for the lack of training earlier in life. Some must be given big responsibilities commensurate with their abili-

ties so as not to discourage but rather challenge them.

The program of the church becomes not so much finding men to do its work as finding work for its men to do. It follows that this is not a creation of worthless jobs for sustained activity but creative jobs that will strengthen the person and benefit God's children. The church is full of these creative opportunities. Successful is the church that can see the potential in its laity and develops it.

As a man grows in service he must strive to take on Christlikeness. He must take on a responsibility of self-growth. His own body must become a truer temple of God. His mind must be open to evaluate truly the needs of his fellow men and to find the will of God for his life. He must develop a stronger faith in spite of the reverses he will encounter. He must work hard and be a builder for the better things of his community.

Out of a deeper prayer life should come a closer companionship with God and a greater love for the members of his family, his church, his community, and citizens of the entire world. He will want to pay in larger proportions that debt that he owes (although he will realize he cannot pay it in full).

Yes, Christians can grow in service and will grow in proportion to the challenging creative responsibilities given to them.

HOME MISSIONS

A Prayer and Its Answer

The second of the serial presentations of our Flat Creek mission, as told by Mrs. Ferdie C. Rohrer.

FRIDAY morning, Nov. 20, 1942, we left with Brother Deeter for Flat Creek and Creekville, Ky. The single-seated Ford was comfortable, and as Ferdie drove, we were all happy. The air was cool and pleasant for traveling, but there was a haunting uneasiness in my heart that took some of the glory from the day.

Sunset brought one of the most strikingly beautiful sunsets that I can recall seeing. Dark blue clouds piled up in the west and the sun sank down behind them, spraying shafts of light in all directions, and giving a rich pink-to-red edge to the clouds that lingered thus for almost half an hour. Kentucky hills

finally shut off the view.

Our first night was spent at Manchester in an old white building known as Webb's Hotel. As Mr. Webb took us to our rooms, he told us of the salt mines near Manchester and of the use of salt in the paint on the walls. The whiteness sparkled back at us, but I was too sleepy to see anything else.

Next morning, my first thought was that rain was falling outside our window. It wasn't a sprinkle, but a real downpour. We knew we would have seventeen miles of dirt road which would now be mud road. We talked over the prospects and the trip thus far before meeting Brother Deeter for breakfast.

Breakfast was a revelation. A long

table was set in the dining room. Some people were already eating and we were soon seated among them. Huge stemmed glass dishes full of honey, syrup, molasses and apple butter were frequently passed. Waitresses brought hot biscuits from the kitchen at short intervals. Hot coffee was poured into cups as often as asked for. Pork and brown gravy, grits, milk, and fresh butter gave all a choice of food that was amazing to me. The proprietor came in and talked to several of the guests as they ate or departed, each guest giving him a quarter as he left!

It was soon time to go on. One mile from the hotel, we turned left into puddles of water and mud. One felt that it had rained forever. The statement, "There is Gooserock," added to my uneasiness as we now left this road and entered a less traveled one with deep ruts and steep sides that after half an hour of slow travel—mostly at about five miles an hour—seemed to lose itself in trees and brush far below. I comforted myself with the thought, "Ferdie says we don't have to come here."

As we neared our destination, Brother Deeter said, "Off to the right is where we are going, but I want you to meet Dave and his family before we go there." At Dave's, we got out in the rain which had eased off a little, and went into the house. Dave and his wife met us and welcomed us into a homey log house, the hewn logs glistening in the rain. The hall was cold and we were ushered into the living room where a stove sent out welcome heat.

Stiff, sore and damp, we must have looked a sight to them, but they were very kind to us and I felt that here we would have good friends if we stayed. Apples and knives were brought in and some of the daughters who were there added pleasant smiles to the scene.

From there we went on to Hiram's. "This will be your post office," Brother Deeter said as we left the car. To our left was a small store building in which was the post office. Clara met us at the door and invited us into a room where a cheery fire in the big fireplace gave us a welcome. When Hiram came, Clara left and though it was just after their dinner, she soon had a warm and delicious meal ready for us.

On Sunday we walked in the rain,

which had continued all night, to the schoolhouse where meetings were held. No one asked us home with them after Ferdie had preached, following Sunday school; so we returned to Hiram's. There was much talk about a church, plans for it and about the visit of the mission board and what they thought of the situation.

About four o'clock Ferdie and I walked back to B. C. and Jeannettie Bowling's home, where we met some who had been at Sunday school, and others, and had a delicious supper. The visit after supper was pleasant and enjoyable. Their children were interested and interesting.

This home was the place being considered for the parsonage, if we consented to come as pastor; so we looked around with deep interest. It was a white house, too, smaller than Hiram's, having six rooms, well arranged, with a small but unequipped bathroom.

We slept in the small, middle bedroom that night. As we knelt for prayer by the bed, I prayed first. As Ferdie prayed, the sound of rain seemed unbearable to me and a prayer literally came to me. "Lord, if you want us to come here, please let the sun shine tomorrow." Until we arose from our knees I did not fully realize how Ferdie felt about all this. Now we stood clasping each other and cried. When I could, I told him of that prayer and we crept into bed, too full of the events of the day and the prospects of the morrow to sleep well. Rain continued all night.

A dull morning came and now, I thought at once on becoming conscious of it that it was raining and

we wouldn't come here to live. Comforted, we went to our breakfast. B. C. Bowling was to go to town with us.

As we rode toward town, talk seemed unnecessary, for each of us was busy with his own thoughts. For the first time that morning I was feeling uneasy.

"This is Parker Hill now," B. C. pointed ahead. We were facing directly into this hill, churning slowly through the mud. As though some one had told me, I realized suddenly that the rain had ceased, and at the same moment, a strong shaft of sunlight struck Parker Hill. It was a big circle of bright light. I caught my breath and nudged Ferdie. "The sun!" I said. He looked thoughtfully at it and then at me, and I noted the quick intake of his breath. I squirmed about and looked at the sky. Heavy clouds hung on the tops of the mountains, shredding down in rain some distance back, but at the top of the rear car window I saw an amazing sight. It was as though an eye had opened in the sky and the sun blazed through that and onto the hill. When we had passed on so that we could not see the spot, the sky closed, the sunlight was gone, and the rain started again. I felt no question or doubt in my mind. This was my answer.

In the bank, at Manchester, Ferdie and I stood alone for a while and agreed that we had had a most conclusive answer to our prayers. We must come.

Brother Deeter came for our decision and we told him this great experience. "Thank God," he said. "I have been praying so much for this."



Flat Creek church with guest house and cottage and parsonage to the right of the church

NIGERIA, WEST AFRICA

Three Generations With Christ

Marianne Michael

SPANNING like a bridge the three quarters of a century since her birth, Maili Kwatamidya has watched with simple, placid eyes the growth of her native land. Like the tiny drops which melt lazily in the sunshine from an ice-bound glacier, but gather momentum as they join with others and hurtle over rapids and leap over boulders which reach out to restrain their flow, she has seen the slow melting of Nigeria's age-old customs and seen those tiny drops of freedom form a trickle and gather momentum until the flow of those unbound glaciers of the past flow past her with a speed that leaps over boulders of restraint to flow into some great ocean of thought one knows not where.

Born in a tiny village, she grew up simply, with none of the paraphernalia the Western world thinks necessary to rear its children, but playing among the stones, sleeping on the mother earth from which she too would need to wrest her food; she was warmed by the open fires of her elders and was stilled at night by the murmurings of wind and the calls of the wild life so near outside.

Early taught that upon the senses might depend her life or death, she grew accustomed to listen for the wish of poisoned arrows in inter-tribal warfare. She knew the pangs of deep-down vital hunger when grain supplies were stolen by enemy tribes, and the despair of famine quenched only by roots and insects clawed from the ground.

Upon her marriage she moved with her young husband to a river village, free it is true, of enemy darts, but tortured by the more subtle stings of the filaria-laden mosquito which has brought blindness or partial blindness to a high percentage of the population of that area as it has to herself.

Brought not only into the church but into the fellowship of Christ, she has given without apology and without pride her simple talents to the work of the kingdom. Praise be to God for this kind of devotion.

But for better or for worse, time does not stand still. Seeing her chil-

Maili Kwatamidya,
one of the oldest
and most faithful
Christians in
Nigeria



dren and her children's children come into the church, and now as she holds on her wrinkled knees the first great-grandchild, one's thoughts must inevitably turn to the future. As the Church of the Brethren mission came to minister to the unlettered and frightened pagans of her generation it must now minister to her descendants who are as different from her as those first few drops which hang trembling down as a sunbeam catches the edge of a glacier are different from the rushing tide of the mountain stream in the valley below.

Life for Maili has not been viewed on a twenty-four-inch screen. It has been hard, primitive, uncouth. In some ways it will be easier for great-grandson Samson. He will wear shoes to protect his feet from the rough pathway. He will have a book and he will learn to write. In countless ways he will be standing on the shoulders of the generations before him so he can live more easily than Maili.

But in the moral, spiritual sense, can he surpass this first-generation Christian? Can he love Jesus more? Will the contending secular forces

of his day permit him to view himself as a child of God? Your prayers brought the warmth of God to melt the heart of a simple peasant woman a generation ago. Will your prayers move out swiftly now to steady the turbulent flow of her children's children into a future yet unknown? "Remove not the ancient landmarks which your fathers have set." There are those who depend on you.

Out of the Mailbag . . .

Life in Africa this past year has been quite busy and happy. Our friendships with the Africans have grown and deepened as we have learned to talk with them in their language. . . .

We had our first Christian funeral in Chibuk a few months ago. That is a sad way in which to measure success, but it was a true victory for the church when the people had the courage and the faith to break away from native custom and tradition and be real Christian witnesses at a time of great sorrow.—Gerald Neher

INDIA

With the Earl Ziglers

Rachel Zigler

FOR our third term of service in India, we Ziglers have been assigned as missionaries in the Khergam area. We are the only Europeans or Americans in the whole country. What do we do?

To begin with, Earl has an assignment to direct mission projects: a boys' and a girls' boarding home and three evangelistic centers, each with one family employed. This means counseling with the various groups and individuals concerned, setting standards and planning for the future. It also means office work—records, accounts and reports—which we sometimes wish we did not have to do.

We also try to encourage the work of the churches, co-operating with pastors and elders, taking part in meetings and leading some of them. We supplement the work of the churches in holding camps, retreats, and institutes, counseling with individuals, encouraging young people to take higher training, sponsoring projects to improve family income and serving where we see a need.

We believe that part of our evangelistic job is to serve in district and interdenominational projects. District meeting, Joint Council, women's work, and the Gujarat Regional Christian Council (a branch of the National Christian Council), all take a share of our time. We have also had some opportunity to speak in other churches and institutes, both in our own denomination and elsewhere in Gujarat.

The Khergam area covers about seventy square miles and has three organized churches as well as the three evangelistic centers. In addition, there is much territory almost completely untouched for Christ. We work in close co-operation with the churches and try to get the members to take initiative in evangelistic outreach, believing that the missionaries should take less part in big public meetings and spend more of their time in personal contacts. Thus, much of our time is spent in talking with fellow workers or visitors in our home, teaching children, holding small classes for farmers, youth, or

women, and taking part in the regular meetings of the churches.

It is, of course, in these daily contacts that the test of a Christian comes—and of a missionary in a non-Christian environment, most of all. If our lives show Christ's love, those we meet will want to know him, too. It is our prayer that as evangelists Christ will use us to bring the people of India to him.

Out of the Mailbag

"In addition to its Saturday meeting, the Boys' Brigade organization is coming together for a one-hour songfest on Sunday afternoon. There is much enthusiasm for this increased fellowship.

"During the month of September, Wednesday night meetings were held

in different sections of the Garkida mission area. The theme for these special services, as well as for the Sunday night services and the Friday night prayer meeting, was Win Men to Christ. An average of four hundred people attended these meetings. The pastor, elders, and deacons who were in charge of the services, met on Thursday nights for prayer and planning.

"We have been worshiping in our new church for four Sundays. There has been an increase of over two hundred people in attendance. People who have been on the border line between Christianity and Mohammedanism are turning toward Christ. The special drive seeking and helping these folks is showing great results."—Curtis Weddle, Garkida, Nigeria, W. Africa.

YEAR-END REPORT FROM ECUADOR

Wilma Kreps

MEMBERSHIP of the church at present numbers twenty-eight. Recently the church board made visitations to those on the membership list who were inactive. In several cases these persons were voted to be out of the fellowship or requested that they did not want to be a part of the church. Three new believers were baptized in July.

Leadership training classes were held by Benton Rhoades for several months. Six persons who attended these classes are now sharing the responsibility of preparing the sermons from Sunday to Sunday. At present George Kreps, short-term missionary and Jaime Redin, a national brother, are serving as co-pastors.

A week of vacation Bible school was held in September. Average attendance was ninety-five, including some children from the nuns' school.

There is sufficient money in the church building fund now to purchase land. However, no suitable site has been found.

The new school year began Oct. 1 with an enrollment of ninety-one pupils, an increase of six over last year. Two classes on health have been added to our curriculum of extra classes including Bible, agri-

culture, home economics, mechanics, and English.

Five of our graduates entered normal school this fall through the help of our scholarship fund. One of these five is an Indian girl, our first baptized believer. She is the only Indian girl in the normal school. This is a step forward.

The parent-teacher organization continues to be very active. It voted to assume more financial responsibility by buying all the books for the children. Parents offered to donate one hundred adobes for each child in school for the construction of the crafts center. Responsibility for the dinner on the last day of school for the teachers and school examiners was assumed completely by the parents this year.

Matilde Benalcazar was in charge of the weaving program in which adults of the community participated.

Faye Koontz Benalcazar, missionary nurse, returned from furlough in April and has been able to expand the work since then. Patients are now paying full price for the medicine they receive.

A total of 2,000 chicks have been received through Heifer Project. These are being sold to the Indians at cost.

The 4-F (4-H) Club at the school has twenty-five members. Besides

their school gardens, part of which go to support the school lunch program and part to increase their club treasury, each club member has chickens to raise as a project.

Several of the Indian farmers used fertilizer last year but because it was an exceptionally dry year there were

no outstanding results. We still have hope for the program.

The governing body and owner of our mission property is the Foundation made up of six Ecuadorians and three missionaries. The first important decision of this Foundation was made this year. From the sale of our

forest of eucalyptus trees it was voted to build a community crafts center near the school. This also provided a project for the international Brethren work camp. During their six weeks here they laid the foundation and put up the walls. The construction was completed in October.

SOCIAL EDUCATION

Let's All Go to Seminar

Velda Petre

WHAT'S the rush? Why, we are going to the Brethren Youth Seminar in Washington, D. C. Aren't you coming with us?

You don't know what a seminar is! Sit down while I tell you a thing or two.

First of all, the seminar is sponsored by the Church of the Brethren's social education and youth departments and it is held in Washington, D. C., and in New York City. It isn't just a sight-seeing tour. The purpose of the seminar is to give youth an opportunity to get acquainted, first hand, with the inner workings of the government and to become appreciative of good government.

Young people from all over the Brotherhood attend the seminar. The total number of people at a seminar varies but there are usually between 200 and 300 present. Why don't you plan to go with us?

Last year we visited the Senate and we were able to sit in on one of their sessions. It was really interesting. Why? Well, before, I thought that my senator was just sitting down there in Washington wasting the taxpayers' money, but that's wrong. Besides attending Senate sessions, they have many committee meetings to attend and lots of other work to do. The life of a senator is really full of interesting experiences. I even got to meet my senator and that was a thrill; I think he was glad to see me too!

Oh, yes, we went to an embassy. While visiting the Indian embassy, we saw several filmstrips on the customs of the people in India. We asked questions and he was very glad to answer them. Most people think they know a lot about India; we got the inside facts and we can

Youth seminar participants find many helps and ideas at the literature table. Some of these pamphlets will be used at the seminar; others will be taken home for continued study



understand our neighbors a little better now.

Not only do we visit interesting places in Washington, but also we have special sessions when key people in politics come to speak to us. At one of our banquets, we had a Democrat and a Republican speak to us about their parties and what each stands for. Since it was an election year, the audience asked each one who they thought their candidate for president would be.

Before we leave Washington in all its hubbub of life, I should say to you who have been sight-seeing in Washington before that a seminar experience is much different from that. You really get the inside story.

To the city of tall buildings at last! To see the United Nations building really makes you stop and think. This is where people from all over the world visit. To think that some one from Russia or Spain has walked on this same ground or sat in this same seat gives you an odd, exciting sensation. But the feeling of sitting in on a UN session or talking with a representative from a foreign coun-

try to the United Nations is even more exciting.

These thrilling experiences are not just for a moment; they last long after you get home. Seminar has given me a broader picture of our United States government and our world government, an up-to-date view of political issues—national and international, and more than this.

I really read the newspaper these days. I want to know what a certain congressman has to say about a certain issue in Congress. And I want to know what the United Nations is doing about admitting China to its enfolding arms. I can understand how important it is for everyone twenty-one and older to vote. I can understand more of the things in our CBYF Citizenship Commission Manual. Yes, I think seminar has helped me to be a better citizen.

Well, I have to get back to my packing for my trip but I hope you know how I will be spending my time these next few days—Feb. 4-8, 1957!

Here's How It Was!

Mrs. Daniel C. Flory

CLICKETY-CLACK! Clickety-clack! The rain and sleet tumbled off the windshield in little torrents as it was brushed aside. The January world outside lay sheathed in ice and rain; inside it was warm and there was friendship and anticipation. Three chartered busses rolling eastward—Indiana, Ohio, Pennsylvania, Maryland! Seventy-eight eager youth from the Central Region!

Officially, the 1956 Brethren Youth Seminar opened at 6:30 p.m., Jan. 29, with Heinz Regenbogen, an exchange student, speaking about BVS.

Youth from all points of the Brotherhood gathered for worship Monday morning. This day we concentrated on American foreign policy.

Ralph Smeltzer ably set forth the Christian basis of political education and action.

The seminar members were briefed on current issues of interest to youth: politics, education, Point IV, road improvement, elimination of chronic poverty, a peaceful atomic energy program, improved agricultural plan, decreased taxes, extension of foreign trade, fair immigration laws, development of natural resources, integration of races and national disaster insurance.

In the afternoon John Lacey of the Division of Research outlined the American foreign policy in regard to the Far East and their struggles with political weakness, social unrest, and economic disorder. Henry Cox acquainted us with the Germany of today.

As varied and interesting as the countries themselves were the visits to the embassies, Chinese, Greek, Israeli, Pakistani, Russian, and many others. No question was barred and here we discussed, personally, international problems with brother nations' representatives.

To complete the international day was a dinner meeting, with Ernest Lefever and Wilmer Cooper taking opposing viewpoints on a Christian's evaluation of American foreign policy.

Tuesday morning after worship, we concentrated on American home

policy. The Vegetable Growers Association of America looked at our future agricultural policy. The two sides of labor-management gave us their viewpoints.

Dividing into twenty-five groups, the youth visited Capitol Hill, where they attended committee hearings and went on a conducted tour of the government buildings, visited the House and Senate in session and viewed the Supreme Court of the United States.

In the evening Glenn Everett, a Christian Religious News Service reporter helped us look at government making in Washington.

Wednesday we concentrated on race problems and Brethren Service. Each youth made an appointment with his own congressmen. A representative from the National Association for the Advancement of Colored People presented his plan for achieving racial integration. Following this Ralph Smeltzer showed us how youth can participate in Brethren Service; Ed Crill gave us methods of improving our CBYF citizenship program.

The Washington phase of the seminar ended with a panel of youth taking various positions on the draft question for our afternoon, and in the evening with a delightful dinner meeting featuring a Democrat and a Republican who presented their respective parties to the seminar.

By 5:00 p.m., Thursday, everyone had arrived in New York City. On the sixteenth floor of the Shelton Hotel the seminar gathered to hear Kenneth Maxwell of the National

Council of Churches and Grant Fraser of the American Friends Service Committee relate the activity of the church to the United Nations. Mentally the gears shifted quickly and the second hour found us thinking with John C. Bennett of Union Theological Seminary and John Swomley of the Fellowship of Reconciliation on "Are Defense Pacts Good Life Insurance?"

The visits to the United Nations delegations stood in the limelight Friday forenoon. We appreciated the honesty with which the consuls met our questions and frankly, but tactfully, shared their dreams, their plans, and desires for future world government, and the interests of all nations.

Dividing into two groups, we visited the Standing Committee on Petitions or the Trusteeship Council. A briefing session was held by personnel from the American Association for the United Nations outlining how the UN works. A tour was made of the international grounds and buildings.

Dr. Andrew Cordier, executive assistant to the UN Secretary General, honored us with his presence, putting himself at our disposal for questioning.

After we held a brief evaluation of the seminar and closing worship, the sun set on the week's activities: in national and international government as related to the church. A new dawn was rising in the mind: the problems of China, Yugoslavia, India, Canada, Syria, Iraq, the problems of all peoples had become our problems; the fall election was important, the farm issue must find a Christian answer; we are stewards of our natural resources; the decisions

1956 seminarians gather for a buzz session on a vital question brought out during a meeting



of Congress are our testimonies, to the man in another country, of our Christianity. In the ever-changing drama of political, international, and national life we cannot and dare not escape the responsibilities of citizenship.

Youth Seminar!

Shall I go? Like you, that's what I wondered. Well, I did go and I'm glad of it.

The one thing that impressed me most was the influence the church could have on the government. I found that we, as Christians, can do something to influence governmental decisions. For instance, during my visit to a Congressman, I noted in particular one statement: "We read every letter and take it into consideration."

If you have a chance to go to youth seminar this year, don't hesitate—GO! You will find that there is nothing like it.—*Donald Binkley, Lima, Ohio.*

* * * *

The 1956 Brethren Youth Seminar proved to be a very educational, stimulating experience. . . . The young people returned home with a new concept of geography, government, economics, and society in general.

But there was a far greater benefit from the seminar. This benefit could be described as the impact of government on Christianity, or the outreach of Christianity in directing and influencing government! The realization that applying Christian principles in every walk of life is more complex than most people realize was certainly one of the major benefits and challenges of the 1956 Brethren Youth Seminar.

I recommend such an experience for every youth who wants to be aware of the implications and challenges of Christian living.—*Paul S. Bowman, director of admissions, Manchester College.*

* * * *

The Brethren Youth Seminar is truly one of the greatest opportunities given to Christian youth of our day. Through the seminar we can gain a greater knowledge of our government and how it operates. We have a chance to become a part of it.

Youth seminar stimulates Christian youth's thoughts on politics. We need more of this and seminar can do it.—*Tom Pobst, Wabash, Ind.*

I thought that the youth seminar was very good, as did the six young people who went with me. I trust that this seminar will be a permanent institution of the Church of the Brethren.—*Warren S. Kissinger, pastor, Windber, Pa.*

* * * *

These young people and their counselors are very enthusiastic about the Brethren Youth Seminar. Most of them are planning to attend again this year. Why not join them?

Write to the Youth Department, 22 S. State St., Elgin, Ill., asking to be enrolled in the 1957 Brethren Youth Seminar to be held Feb. 4-8 and enclosing your \$8.50 registration fee. (Add \$1.00 for letters postmarked after midnight, Jan. 20.) The only other costs will be for transportation, food, and lodging.

Write to the Plaza Hotel, First and D Streets, N.E., Washington 2, D.C., asking them to reserve space for you during the Brethren Youth Seminar and enclosing a deposit of \$2.00, which will apply to the first night's lodging. This reservation request also must be mailed before midnight, Jan. 20. No room reservations are necessary in New York.

Obituaries

Baker, Frank L., died Oct. 13, 1956, in Locke, N. Y., at the age of eighty-five years. A former teacher, he had taught in six different states from 1893 to 1919. He was a member of the Lake Ridge church and was an ordained minister. Surviving are three daughters, two sons, nine grandchildren, four great-grandchildren, two sisters, and two brothers. Services were held in the Wagner funeral home, King Ferry, N. Y., by Bro. LeRoy Dick. Interment was in the Willow Glen cemetery, Dryden.—*Martha Weibly, King Ferry, N. Y.*

Bechtelheimer, Bertha, daughter of Artemas and Mary Logan Smith, was born in Cass County, Ind., March 26, 1882, and died Oct. 20, 1956. On Aug. 20, 1908, she was united in marriage to Boyd Bechtelheimer. To this union were born five children. She was a faithful worker in the church of which she had been a member for many years. Surviving are her husband, three daughters, one son, six grandchildren, two sisters, and three brothers. Funeral services were conducted in the Flora church by Glen Baird and the undersigned.—*Charles Dumond, Sr., Flora, Ind.*

Bubb, Harry A., husband of Mabel Stremmel Bubb, was born Sept. 13, 1892, and died Oct. 23, 1956. He was a loyal member of the Upper Codorus congregation. Surviving are his wife and two brothers. Funeral services were held at the Black Rock house by Elder N. S. Sellers. Burial was in the adjoining cemetery.—*Mark A. Wildasin, Lineboro, Md.*

Cupp, Norlon Dennis, son of Roy and Lillian Wine Cupp of Weyers Cave, Va., was born Dec. 21, 1937, and died Feb. 5, 1956. He is survived by his parents and one brother. Services were conducted in the Lebanon church by the undersigned. Burial was in the church cemetery.—*E. Russell Beahm, Mt. Sidney, Va.*

Devore, Russell F., son of W. O. and Ida B. Devore, was born July 8, 1905, at Connelsville, Pa., and died Oct. 10, 1956. On

Sept. 6, 1931, he was married to Pearl Burns of Keyser, W. Va. As a member of the Western Port church, he was director of the church choir for more than fifteen years, served as a deacon, and was active in the Sunday school and men's work organization. Besides his wife, he is survived by one son, and one daughter. The funeral service was held at the home by Bro. R. G. West of Colorado, assisted by B. M. Flory, pastor of the Westernport church.—*Mrs. Ruth Liller, Westernport Md.*

Funk, Melvin, son of Levi and Catherine Funk, died July 17, 1956, at the age of sixty-seven years. At an early age, he united with the church.—*Mrs. Melvin Funk, Wichita, Kansas.*

Helman, Rosa Ellen, daughter of James and Mary Shue, was born April 25, 1882, at Dunlap, Ind., and died Nov. 11, 1956. She was a resident of the New Paris, Ind., community for thirty-five years and was a member of the New Paris church. On Nov. 1, 1900, she was united in marriage to William Helman. Besides her husband, she is survived by one daughter, three sons, fourteen grandchildren, seventeen great-grandchildren, one brother and four sisters. Funeral services were held at the New Paris church by the undersigned and Charles Gump. Burial was in the Prairie Street cemetery, Elkhart.—*Eldon Evans, New Paris, Ind.*

Hillegass, Clement A., was born Sept. 9, 1876, and died Oct. 10, 1956, at his home in Quakertown, Pa. He was a member of the Quakertown church. Surviving are his wife and seven children. Services were conducted in the Strunk funeral home by the undersigned. Burial was in the Union cemetery.—*Luke H. Brandt, Quakertown, Pa.*

Hossler, Clayton S., son of John and Fannie Shelly Hossler, died in Lancaster, Pa., Oct. 24, 1956, at the age of forty-six years. He was a member of the United Zion church. Surviving are his wife, Martha Leppard Hossler, two daughters, three grandchildren, four sisters, and four brothers. Funeral services were held in the Chiques church by Jacob Lehman and Robert O. Hess. Burial was in the Chiques cemetery.—*Mrs. John K. Stauffer, Lawn, Pa.*

Johnson, Ross, son of Albert and Florence Hampstead Johnson, was born near Egdon, W. Va., Aug. 5, 1898, and died near Scherr, W. Va., Dec. 27, 1955. In his early life, he united with the church, and was later ordained to the ministry. On June 14, 1934, he was united in marriage to Edna Liken. To this union were born three daughters. Besides his wife, he is survived by three daughters, three brothers, and two sisters. Funeral services were conducted in the Brick church by Bro. Bernard Rollins, assisted by Bro. B. B. Ludwick. Interment was in the Thrush cemetery at Antioch.—*Loretta M. Idleman, Scherr, W. Va.*

Knavel, Edgar, son of Samuel and Susan Statler Knavel, was born Dec. 17, 1883, in Somerset County, Pa., and died Oct. 30, 1956. He was a longtime member of the Berkey church, having served as a deacon of the church for forty-two years and as Sunday-school superintendent for many years. Surviving are his wife, Velma Berkey, six daughters, two sons, eighteen grandchildren, eleven great-grandchildren, one sister, one brother, one half sister, and two step-sisters. Memorial services were conducted in the Berkey church by Bro. Merrill S. Heinz. Interment was in the church cemetery.—*Mrs. Robert L. Berkebile, Windber, Pa.*

Zug, John C., formerly of Palmyra, Pa., died Sept. 7, 1956, at the Neffsville Brethren home, at the age of ninety years. He was elected to the ministry at the Chiques church when he was about twenty-one years old. He served as elder-in-charge of the Conewago church. He was long active in the church as an evangelist and choir director. His wife, Katie H. Barnhart Zug, died Sept. 16, 1949.—*Flossie S. Guthrie, Neffsville, Pa.*

Church News

Northern California

Empire—On Sept. 23, the evening service was given over to the dedicatory service for our new Wicks pipe organ. Newton Pashley of Oakland, Calif., played the organ. On Nov. 11, at the close of the morning service, a dedication service was held for our new piano. Bro. I. V. Funderburgh of Modesto, Calif., conducted evangelistic meetings for us Nov. 11-18. Bro. C. Ernest Davis and Miss Mary Spessard, both of Elgin, Ill., were with us on Dec. 18 in a one-day conference concerning the new curriculum. Eight of our members have died in the last few months. A memorial fund has been established so that there may be flowers in the sanctuary each Sunday.—Anna Kathryn Heisel, Empire, Calif.

Raisin—On Sept. 2, installation services were conducted for our pastor, Marion Cupp, by Floyd Yearout. Forest Eisenbise, district executive secretary, brought the morning message. The service was followed by a dinner in the fellowship hall. One member has been added to the church by baptism. Marion Cupp and Sadie Scott represented our church as delegates at district meeting in Modesto. Communion services were held during the morning service on Oct. 7. Installation of church and Sunday-school officers was held on Sept. 30. Following this service Onis Leonard, a representative of La Verne College, spoke on the history of the institution. A junior choir has been organized under the direction of our pastor. Mid-week prayer meetings are held in various homes. The mission study group meets once a month. Our men's brotherhood was host to the men from the Bakersfield, McFarland, Lindsay, Laton, Reedley and Fresno churches. The women of our church served a turkey supper. Forest Eisenbise was the speaker of the evening.—Mrs. Sadie Scott, Raisin City, Calif.

Idaho and Western Montana

Fruitland—Our youth have recently organized an orchestra. They are also repairing toys for children at Christmas time. The love feast and communion was held Dec. 2. A number of our men have worked on the new Mountain View Community church which is being constructed at Boise, Idaho. This is a district project. We had a harvest festival service and offering. We joined in observing the annual union Thanksgiving services which were held in the Free Methodist church this year. One Sunday morning service was devoted to honoring the public school teachers of the vicinity. Several teachers were in attendance.—Reina Downing, Fruitland, Idaho.

Washington

Seattle, Olympic View Community—On Nov. 4, the choir gave a concert. The offering from this program was to go toward the rental of a piano. We hope to apply this to the purchase price. The choir gave a repeat concert at the Lake-wood Community church on Nov. 9. The junior choir has appeared twice at the Sunday morning services. Dr. Ivar Birkland was guest speaker at the women's service guild meeting. We now have a part-time secretary, Mrs. Karl Gaylord, who is also our choir director. We are also receiving the bulletin each Thursday for the Sunday program, coming activities and other various announcements. Our junior and high school departments have weekly basketball practice. They also attended a conference the last week in November. Favorite Places We Read About in the Bible was the film used by the senior fellowship group in November.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Rocky Ford—Our daily vacation Bible school was held for a two-week period. In July we participated in the Valley Crusade for Christ, a valley-wide interdenominational evangelistic effort under the leadership of Rev. Del Fehsenfeld of Kansas City. Meetings were held in a large tent. As a result seven were received into our church by baptism. The Eppley sisters of York, Pa., were with us for a special program. Our district meeting delegates were Jes Weybright, Ida Fancher and Valerie June Miller. at our regular quarterly business meeting, Bro. Franklin Anderson was elected Sunday-school superintendent. At a called council in August, our pastor's resignation was accepted, to become effective on or before March 1, 1957. Our fall communion was held on World Communion Sunday, Oct. 7. On Oct. 21, our annual harvest and home-coming day was observed. Delegates to Annual Conference were Bro. Nova and Sister Leone Andrews. We are looking forward to the arrival of the Frederick Scholt family of five, refugees from Eastern Germany. This family is being sponsored by Bro. B. F. Stauffer.—J. E. Weybright, Rocky Ford, Colo.

Northern Iowa, Minnesota, and South Dakota

Fredericksburg—Since our last report five babies have been dedicated, and two deacons and their wives have been installed into office. Mary Dadisman, who is on furlough from the African mission field, conducted a Sunday service in our church. Rev. Nelson, pastor of the local Baptist church, and Bro. Ray Zook conducted services in the absence of our pastor, Bro. Robert Boyer. The men and women's groups cleaned, papered, and painted the home for a family in our community. Our Sunday school is sponsoring Gayle Annette Stern, daughter of the Irvan Sterns who are serving on the mission field in Africa. Three heifers have been contributed by members of our church for relief. Alvin Stern is now serving his second year as a I-W in Chicago. Our minister, Bro. Boyer, and the CBYF group have held worship services at the county home. Two of our young people are attending college at McPherson and two are in college elsewhere. Our church was host to the state youth rally Dec. 27-28.—Mrs. Lester Guenther, Fredericksburg, Iowa.

Northeastern Kansas

Kansas City, First Central—Dedication service was held at the church on Sunday, Nov. 4, for our newly completed educational unit. The new building increases the floorspace one and a half times, has a new entrance, thirteen new classrooms, pastor's study, enlarges the social room, almost doubles the seating capacity, and has a more modern kitchen. Our principal dedicatory speaker was Bro. C. Ernest Davis of Elgin, Ill. Visiting ministers were Dr. Alva King, representing the Association of Churches for Kansas City; Dr. J. Russell Brown, representing the Kansas City, Kansas, ministerial alliance. Visiting Brethren who participated were Bro. Leland Wilson, state field secretary; Bro. Gorman A. Zook, and Bro. Floyd Bantz, pastor of the First church, Kansas City, Mo. Harold Forsberg gave a talk in appreciation of the contractors. Robert Zimmerman made a report from the building planning committee. Ralph Landis, chairman of the board of trustees, presented the keys to the building to Kurtz Ebbert, church school superintendent. An open house and a reception was held in the social room following the service.—Mrs. Lloyd Horner, Kansas City, Kansas.

Washington—Ina and Elmer Fike showed pictures of their work at the Intermountain school in Brigham City, Utah. At our September council meeting, Sunday-school officers were elected for the coming year. Bro. Roy Gauby will serve as Sunday-school superintendent with Bro.

Calvin Gauby as assistant. On Sept. 16 one member was received into our church by letter. On the evening of Sept. 26, Maud Dittmars showed pictures of her BVS work in Germany. Our women's work group has been quilting. The men of the church helped Brethren S. M. Gauby and Lloyd Dittmars work up a supply of wood. The women furnished a basket dinner. A union Thanksgiving service was held on Wednesday evening, Nov. 21. A Thanksgiving dinner was served in the church basement following services on November 18.—Mrs. S. M. Gauby, Washington, Kansas.

Southwestern Kansas

Salem—Our church enjoyed a picnic with the Fair View Methodist church. We had a farewell for Bro. W. H. Yoder, our interim pastor for the past year, and his family. Brother and Sister Elmer Dadisman and their family came to our church the first of September. Our church had a welcome for our new pastor and his family. At the fall council meeting, Jesse Carney was elected moderator and Sunday-school superintendent and Mrs. Velma Querfeld was elected superintendent for the children's department. Sept. 30 was promotion for the classes and dedication for the teachers. On Oct. 1 Bro. Zook conducted installation services for the pastor and his wife, Jesse M. Carney, Mr. and Mrs. Normal McGonigle, Mr. and Mrs. K. C. Duncan, and Mrs. I. F. McGonigle were installed into the permanent office of deacon. Our church observed communion on Oct. 7. The women's work held election of officers with Mariah Risley as president. The women redecorated the parsonage before the arrival of the pastor and his family. On Nov. 6, the juniors and junior highs had a party and assembled friendship and health aid packets for overseas relief. The men have painted the parsonage and made a new parking lot. They are sponsoring the 100% Messenger Club again this year.—Mrs. Glen Seitz, Nickerson, Kansas.

Middle Missouri

Deepwater—Bro. Floyd Bantz held a four-night meeting at our church during the week of Thanksgiving. On Nov. 25, we had our love feast service with Bro. James Mohler and Bro. Herbert Zeiler in charge.—Sadie Pippenger, Montrose, Mo.

Northern Missouri

North Bethel—Our pastor, Vernon Merkey, was a delegate on the Standing Committee at Annual Conference. A new communion table has been added to our church. A union Thanksgiving service was held in the Christian church in Mound City. The ladies' aid meets once each month in the homes during the winter and in the church in the summer. We have family night with a buffet supper and program the first Sunday evening of each month. We also had a Christmas program.—Mrs. Tracy Seitz, Mound City, Mo.

North Dakota and Eastern Montana

Surrey—At the September quarterly council, Bro. D. A. Miller was re-elected as our elder for the coming year. The evening of Oct. 25, the ladies' aid held a supper and fancy work sale. On the evening of Nov. 4, our monthly fellowship supper was followed by a film. A combined Thanksgiving and harvest service was held in our church on Nov. 18. A dinner was served at the noon hour. In the afternoon, Dr. A. M. Remple, dean of men at the Minot State Teachers' College, was guest speaker. A special choir number was given by the young people.—Mrs. H. F. Hadler, Surrey, N. Dak.

Middle Indiana

Manchester—On Sept. 23-28, Charles A. Wells, noted newspaper correspondent and editor of Between the Lines, gave a series of lectures in our church. Along with his first-hand information gathered from a recent trip to Europe and the

Near East, his lectures were illustrated by his drawings. These meetings were sponsored by the local council of churches. Our fall quarter began with promotion in the Sunday church school. A church planning committee has been working with Arthur Dean, our church architect, on ways to meet our expanding needs for better and larger Christian education facilities. On the evening of Sept. 9, a student reception was held by our church in the park for the college students. On Oct. 12, a father and son banquet was held with Benton Rhoades, who recently returned from our mission field in Ecuador, as the speaker. Over sixty visitors co-operated in making an every-member canvass in October to underwrite the budget for the new year. Two of the women's circles served a banquet for the pastors and their wives at our church in connection with the regional conference. Marlin Brightbill has resigned as associate pastor, but is continuing to direct the three choirs of the church. Dr. D. G. Berkebile is temporarily serving as associate pastor. Forty-five of our young people and advisors attended a retreat at Camp Mack to plan their program for the year. Their first project was the visiting of our elderly members and caroling for shut-ins at Christmas time.—Harvey Landis, North Manchester, Ind.

Northern Indiana

Auburn—On Sept. 23, we held our harvest meeting and home-coming with Bro. Paul Bowman of North Manchester as guest speaker for both the morning and afternoon service. Pastor I. C. Gorden, Elder Glenn Mulligan and Bro. William Loucks officiated at our communion service on Oct. 12. We have mid-week prayer meetings, as well as Sunday night services. We had a teacher's training course with films showing suggestions on how to make teaching more interesting. Bro. Amsey Bollinger, a returned missionary, was with us one evening, telling of work in India. A group from our church attended district meeting at Camp Mack in August and the women's rally in September. Our ladies' aid continues to sew for relief. Recently the women sent boys' shirts to the Brethren Service project at Falfurrias Texas. One of our BVS'ers, Ann Harding, has been working there this past year. On Sept. 29, three of our sister churches held union services with a former pastor of three of the churches, Bro. C. C. Cripe, now residing in San Diego, Calif., as guest speaker. One person was baptized into our church.—Vesta Graham, Auburn, Ind.

North Winona—Ida Ar-none, a native of India, who is attending Goshen college, was our guest speaker at our family night program. At our July council meeting, the church and Sunday-school officers were elected for the coming year. Bro. Leonard Custer was retained as elder. Sisters Sarah Bryant and Lydia Patterson represented our church as district meeting delegates. Brethren Emeral Jones, Henry Campbell and William Overhauser have been guest speakers since our last report. Bro. Donald Hurst of Fort Wayne was our guest speaker on pulpit exchange Sunday. Our home-coming was Oct. 7, with Bro. Claude Wolfe of North Manchester as guest speaker in the forenoon. A fellowship dinner was enjoyed at the noon hour. A program of music was given in the afternoon by a trio from the Yellow Creek church. Two films were shown on the alcohol evil at a Sunday evening service. In August the men and boys of our church community gave time and rendered service in helping to clean up fallen trees, buildings and rubbish in the storm stricken area of the church. We are sponsoring a children's choir. On Nov. 3, some of our men attended the district father and son banquet in Syracuse. The Beacon and Gleaner classes of our Sunday school are partially supporting Susan Shull on the Indian mission field. The men of our church met Nov. 17, to harvest the corn raised as a church project this year. Bro. Wayne Geisert

Announcing . . .

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from North Manchester, a professor at the college, was with us for meetings, Nov. 7-11. The expansion program of the church is in progress. Our Thanksgiving service was held at the church the evening of Nov. 18. A family night fellowship supper was enjoyed, followed by a program of slides which were accompanied by the reading of various scriptures. Our aid group has started meeting twice a month. The projects so far are a family at the Flat Creek mission in Kentucky, making toys for the Indian children in the states, and sewing for Bethany Hospital.—Alma E. Hanawalt, Piercetown, Ind.

Southern Indiana

New Hope—Bro. E. L. McCullough was chosen to serve as elder of our church for another three-year period. Attendance pins were given to five persons for perfect attendance during the year. Several of our women attended the women's work workshop at the Pymont church. We had a fellowship supper on Sunday, Oct. 21. This was followed by a message by Bro. Robert Hess, missionary on furlough from Africa.—Mrs. Hazel Hildebrand, Seymour, Ind.

Northeastern Ohio

Zion Hill—Our church met in council the second week of October with Elder J. D. Zigler of Alliance, Ohio, as moderator. Officers were elected for the coming year. Bro. John Bartholomew was elected Sunday-school superintendent. Since our last report, six have been received by letter into our church. Brother and Sister I. D. Leatherman conducted our evangelistic meeting Nov. 6-18, closing with a love feast. An installation service was conducted by our pastor on Sunday, Sept. 23 for the newly elected Sunday-school and church officers. Brother and Sister Alpheus Rohrer were installed into the office of deacon by the district ministerial board with Elder J. D. Zigler in

charge, assisted by Elder G. S. Strausbaugh of Columbiana, Ohio. Each Wednesday evening, we have cottage prayer meeting in the various homes. Every two weeks Sister Bartholomew has charge of a Bible hour service at the church for children six years and older.—Mrs. J. Lloyd Nedrow, Columbiana, Ohio.

Southern Ohio

Dayton, Ft. McKinley—A number of our members joined with those of other churches of our community in a religious survey. Our members attended a special program, including a covered dish meal, in recognition of those who gave of their time toward our recent church expansion. The following Sunday evening a community program was held with our pastor, Bro. Walter Bowman, as speaker and special music by our cherub choir. A play entitled, Giant Step Forward, was given by our young people. Mary Dadisman, missionary nurse to Africa, spoke one Sunday during our Sunday-school session. In September there was a special service for new members who were received into our fellowship. Two were baptized and twelve were received by letter. Later a reception was held for all new members who have been received into our church during the past year. Each week the workers of our children's department attend the church school study club. Our communion service was held on Oct. 7. A calendar party was given by the women's work for the women and girls. Volunteer workers help every Monday and Tuesday in order to complete the unfinished work on our church building and yard. On Oct. 14, the annual planning retreat for our church commissions and officers was held with Moyne Landis as guest speaker. Three of our members were delegates to the

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district meeting. On Nov. 4, there was a program for youth caravans, beginning with a meal, following the morning worship service. A number of volunteers joined in the visitation program of our members concerning stewardship and finance. A shower was given for the new son of the Eikenberrys', our missionaries in Africa, by our women's work group. A Thanksgiving breakfast, sponsored by the women's work, was held on the morning of Nov. 18. The children participated in a brief program. On the evening of Nov. 11, we began a period of Bible study. Bro. Dan Weimer was our speaker during the absence of our pastor. On the evening of Nov. 25, the CBYF extended an invitation to our members and friends to a candle lighting service at which Bro. Gerry Gibboney was the speaker.—Hester Buck, Dayton, Ohio.

Pattier Creek—Our communion service was held with Bro. George Wright of the Pitsburg church as leader. We met in council meeting with our elder, Glenn Rust, presiding. Ruth Rhoades, Keith Loxley, and Millard Snider were chosen as delegates to district conference which

was held in our church Nov. 1-3. In the absence of our pastor on Oct. 7 and 14, Bro. Ray Shank of Covington, was guest speaker for us. Our temperance committee showed the sound film entitled, Alcohol and the Human Body. The annual district men's mass meeting at Ludlow Falls was well attended by our people. Our ladies' aids of both the Red River and Painter Creek churches are busy sewing, quilting and doing relief work. Several men and women painted and did repair work at the parsonage. The favorite melody quartet gave an evening program in our church. Several of our people attended Camp Sugar Grove this past summer.—Jennie Bagwell, Greenville, Ohio.

Eastern Pennsylvania

Harrisburg—During the ten months our church was without a pastor, we were served in the preaching ministry by Bro. Robert Byerly, professor of Bible at Elizabethtown College. Elder Harry K. Balsbaugh cared for our pastoral ministry and visitation. The first of July Bro. C. Wayne Zunkel, a graduate of Bethany Biblical Seminary, and his wife came to serve as our pastor. The interest and attendance have continued to grow with

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capacity audiences each Sunday morning. A series of study on the religions of the world was used for the evening services prior to Christmas. On Sunday afternoon, Nov. 4, open house was held at the parsonage. Love feast was held Sunday evening, Oct. 4. On Oct. 21, the women's work gave a golden age dinner following the morning services to the senior members and friends of the church who have reached age sixty-five or over. Sunday afternoon, Oct. 28, a seminar for church school workers was held with Mrs. Frank Sherman, Becker Ginder and Paul Rummel as speakers. Bro. Rummel also brought a message at the evening services. Bro. Clayton Gehman, pastor of the Lewistown church conducted our preaching mission Nov. 5-11. Sunday, Nov. 11 was observed as Brethren Volunteer

Service day in the adult and youth departments of the Sunday school with emphasis on our BVS worker in Austria, Donald Willoughby. Bro. Eldon Morehouse from Elizabethtown College was the speaker. Our church cooperated with a number of other churches of the city in a pilot project of united stewardship canvass under the direction of the department of Stewardship and Benevolences of the National Council of Churches and the Pennsylvania Council of Churches. The visitation program was held on Sunday, Nov. 18.—Mrs. Ray L. Fyock, Harrisburg, Pa.

Middle Pennsylvania

Leamersville—Bro. William Gould of Pleasant Hill was with us for a one-week preaching mission. There were eleven persons baptized on Sunday, Nov. 4, and three persons had been baptized prior to that date. We had a love feast service. Our women's work has made quilts, knotted comforters, quilted crib quilts, and made layettes. The Sunday school has given a number of blankets to the Indians and has made towel packets for relief. In the absence of Bro. Pletcher, Brethren Martin and Frederick were in charge of our services.—Mrs. Rachel Sell Claar, East Freedom, Pa.

Western Pennsylvania

Mt. Pleasant—An installation service was held for our new pastor, Bro. Carl Yoder. A reception followed this service. Our quarterly council meeting was held on Oct. 19. Our elder for this year is Bro. Walter Berkebile and our Sunday-school superintendent is Audrey Smith. Mrs. Mabel McGiffin and our pastor represented our church at the district meeting. Two new members have been received by letter. While our pastor held a two-week meeting at the Fairchance, church, our speakers were Rev. and Mrs. Richard Overly. Our women co-operated with the council of church women of this area in observance of World-wide Community Day. On Nov. 20, the home and family life department of the women's work sponsored an all church family night with a program in keeping with Thanksgiving.—Lillian Yoder, Mt. Pleasant, Pa.

Plum Creek—Our council meeting was held with Bro. John Ellis presiding. New Sunday-school and church officers were elected for the coming year. A number of our young people attended Camp Harmony this past summer. Four young people attended the youth rally at Juniata College. Twelve of our women attended the women's work meeting and banquet at the Somerset church. The Eppeley Sisters gave a program at our church. The women met in September at which time new officers were elected for the coming year. Bro. F. J. Byer preached for us on World Communion Sunday and was in charge of the love feast services in the evening. Bro. Earl Kaylor from Johnstown was with us for a week of meetings. Mrs. Willard Kimmel has presented our church with new pulpit furniture in honor of her parents, Mr. and Mrs. H. C. Judson. On Sunday, Dec. 2, dedication services were conducted for the furniture by Bro. William B. Gauntz of the Center Hill church. Our used pulpit furniture is to be presented to Camp Harmony. Since our last report, we have received two members into our church by letter.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Somerset—Children's Day services were held in our church. Our pastor brought us echoes from the Annual Conference. A public address system, the gift of Mrs. Blanche Gorsuch and David, was installed and dedicated. Bro. James Renz, national director of temperance work, spoke in our church at the temperance institute in September. The church workers' conference was held Sept. 25 and the district women's work banquet was Sept. 27. The rally day service was held Sept. 30 with a program presented by the children's department. The Lord's supper and communion services were held Oct. 7. Four new members were received by

An open letter to

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January 12, 1957

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baptism and four by letter. Family night was observed Oct. 14. Bro. Maurice Knavel, Richard Livingston, district youth field worker, Bro. George E. Yoder, R. G. Feather, Lawrence Thomas, and C. H. Rosenberger were guest speakers in our church. Our Christmas services included a children's party on Dec. 9 with a mitten tree, and a cantata by the choir on Christmas evening.—Mrs. Samuel J. Cupp, Somerset, Pa.

Eastern Maryland

University Park—Our Thanksgiving service was held Sunday evening with Bro. A. J. Caricofe, pastor of the Meadow Branch church, as speaker. The I-W's and volunteers of Maryland, Pennsylvania and Virginia held their area meeting in our church Nov. 4. Bro. Ora Huston brought the morning message. Our father and son banquet was held in November. Sixteen of our men attended the district men's rally at the Friendship church. The women's group made its annual visit to the Fahrney-Keedy home in October. An every-member canvass was recently completed. Bro. Edward Dodd and Sister Mildred Eshenour were our delegates to district conference. Weekly classes in music instruction were held by David Weimer. Bro. LeRoy Doty was elected as our new moderator. Bro. Doty was with us Oct. 7 for rally day and officiated at our love feast. Our pastor preached a series of sermons based on the book of Galatians. A dedication service was held for the church library. The Fritz Passler family from Bonn, Germany were welcomed with a church reception. Twelve children were dedicated since our last report. Four persons have been baptized and six received by letter into our fellowship. Our group has given \$1,000 to the new Wheaton Fellowship toward the purchase of a lot. A planning committee is working on plans for adding a third floor to the original church building for additional Sunday-school space.—Hazel Weaver, Hyattsville, Md.

Middle Maryland

Martinsburg-Vanclevessville—Our church participated with the other churches of the city in union vesper services which were held in the city park under the sponsorship of the local ministerial association during the months of July and August. During August our morning worship services were broadcast over the local radio station. Our fall council was held with Elder S. Fred Spitzer in charge. The membership committee reported twenty-five new members to our

church, twenty-three of which were by baptism. An increase of ten per cent was recommended by the finance board and approved by the council. The pastor is working on a revision of the membership roll and will soon have completed the official directory for 1956-57. Delegates to district conference were Mrs. Byrd, Julia Gochenour and Bessie Honsaker. Our pastor had charge of the sectional conference on temperance on the opening evening of the conference. During the absence of our pastor, the pulpit speaker was M. L. Messick. On Oct. 3, Brother and Sister Arthur Scrogum were guest speakers at our regular monthly fellowship supper. For the first time the women's work began the new year with an enlarged program with directors for each department and an outlined program for the entire year. The women recently made applebutter for the Fahrney-Keedy home for the aged, and continue to make comforters, soap and collect clothing for Brethren Service. The mother's class hold prayer services in the homes of the aged and shut-in of the community each month. Several from our church attended the district men's and women's banquet at the Grossnickle church. Eight of our group attended the district youth banquet. We donated both food and clothing to a mother and her four children who lost their father and two other children along with their home by fire. Special all-day services were held on Sunday, Oct. 18, at which time the new hymnals and organ were dedicated. Bro. Arthur Scrogum was the guest speaker for the occasion. A fellowship meal was enjoyed at the noon hour. Our evangelistic services will be held the latter part of January with Bro. John T. Glick of Bridgewater, Va., in charge. Our fall communion was Dec. 2.—Doris A. Byrd, Martinsburg, W. Va.

First Virginia

Cloverdale—Our church has located a refugee family of eight from Austria. As a result of the evangelistic services Oct. 28—Nov. 1, fifteen persons were baptized and four received by letter into our church. The men have organized and have the following projects for the coming year: a new committee to aid in the guidance of our youth; and sponsoring all-church Bible reading. We were represented at the spiritual life retreat at Bridgewater, and the women's district meeting. The women have equipped the new church kitchen and have helped on the building fund. Forty of our women's group have made a commitment to a visitation program to the aged, the sick, the sorrowing, and others. A prayer chain has recently been organized.—Mrs. Randolph Richardson, Roanoke, Va.

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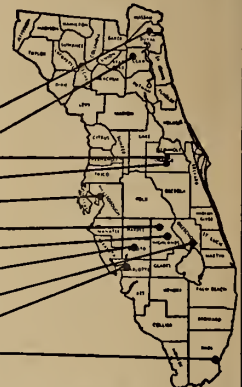
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JANUARY 19, 1957



Gendreau

Back of Every Name

ALL things should be done decently and in order." This excellent counsel for group meetings, whether for worship or for business, deserves more attention than it sometimes receives among Christians. Paul was writing to a church in which freedom of religious expression had resulted in anarchy. Decency and order belong in group activities just as truly as they should mark individual behavior.

Yet there is a danger of carrying system and order to an extreme. A Christian is more than a name on a roll, an entry in a filing cabinet, or a punched card designed for a business machine. We dare not lose sight of the individual when we compile and sort, when we take polls and predict trends, when we systematize, organize and institutionalize our ministries to people. We dare not hamper our helpfulness by burying living personalities in the cold coffin of a filing case—all for the sake of keeping them in order.

Back of every name is a human personality, a life regarded as of supreme worth by the Author of all life. Back of every name is a son whom the Father has not forgotten.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

JANUARY 19, 1957

Volume 106

Number 3

In This Number . . .**Editorial—**

Back of Every Name 1

The General Forum—

To Observe Our 250th Anniversary. 3
Paul H. Bowman 3
Alexander Mack (verse). Ruth B. Statler 4
Our Church and Foreign Missions. 6
J. W. Barwick 6
The Fountain of Youth (verse). 7
Ora W. Garber 7
Ten Reasons for Giving. T. K. Thompson 8
After Four Years of Retirement. 10
R. E. Mohler 10
The Giant Saguaro. Kirby Page 11
Your Best Friends Will Tell You. 12
Richard N. Miller 12
Family Counselor 14
"Seeing the Crowd." J. Carter Swaim 15
Just the Manager 15
Reviews of Recent Books 19

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 26

Toward His Kingdom—

Mass Medical Service for Villages.
Ellen Cunningham 20
Three Months in Nigeria. 21
Nettie C. Weybright 21
Moving Day. Mrs. Ferdie Rohrer 21
How to Observe Race Relations
Sunday. Edward T. Angeny 23
For the Church Ushers 25
Sunday-school Records 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Consistency

I was pleased to see the letter in the Nov. 24 issue of the Messenger regarding the consistency of folks who could not for conscience' sake become identified with the Army but who, almost fifteen years later hesitate to take a stand against the H-bomb and the draft.

I would like to know why people fail to see through situations such as the instance after the Korean War when General Van Fleet made a television appeal for aid for that devastated land. We pay taxes for him and his fellow militarists to lay waste the country and then applaud his humanitarianism when he wants us to rebuild his playground.—Russ Montgomery, Brookville, Ohio.

Makes Shirkers

In answer to the letter on consistency in Nov. 24 issue, I might say I don't believe in the way our church tries to make shirkers out of our boys in time of draft, and sure would not want to answer to my Lord for being instrumental in sending one of my six boys to jail for months or years. Jesus himself said in Mark 13:1-13, Be ye not troubled for these things must needs be. True, he said in another place, thou shalt not kill, but he was not referring to war, not that I believe in killing: far from it.—Carrie E. Palmer, Lawndale, Calif.

That Men May Live

What was the mission which Christ was to accomplish here on earth? Why did he live? What did he do? Why did he die on Calvary? So we, his followers, could go around killing each other like a bunch of heathens? I say that he died that we may live.

How can any man, who claims to have fellowship with God and Christ take the life of another man?—Richard E. Swihart, Goshen, Indiana.

Against War

The power from on high, as Christ teaches, is to love your neighbor as yourself, to suffer wrong rather than to do wrong. I have this question, concerning the power from God, Was God responsible for Hitler's reign of terror and massacre of the Jews? Is God responsible for the origin of Stalin and his ruthless killing? Is God the one that originated the communist power in China, who killed hundreds of Christians, many of them Brethren, and the torture of

many missionaries? The teaching of Christ for his children, is against war.—Eugene H. Kahle, Danville, Va.

Appreciates Differing Views

I am happy that many differing views are printed in the Reader's Write column, for I believe that is an act of democracy.

We must have tolerance, understanding, love, and acceptance of those who differ in opinion from our beliefs. We cannot ever expect to "win" a person for Christianity if we do not accept him as he is, with no prejudice. . . .

I wish to say that I am striving to be a pacifist, and support any movement in the direction. But let us remember that pacifism goes beyond the act of war, into our everyday actions and attitudes, in our every contact with every person. I do not believe that we should deprive another of thinking and interpreting for himself. But I do believe that if we pray for guidance that we will know the right way to go, the right things to do, but we must lend a helping hand filled with tolerance, understanding, and compassion for our also struggling brother, no matter what color, background, or doctrine he may have.—A Reader.

Memorial Library

In connection with the Reuel B. Pritchett Museum at Bridgewater College I am promoting what we choose to name a memorial library of books from personal libraries of Church of the Brethren ministers, teachers, editors, historians, scientists, travelers, publishers, inventors, foreign missionaries or leaders in any other line.

We would be pleased to have one book or more from personal libraries carrying the autograph of the book's owner or his name and address placed by the members of the family. Also send a plainly written or typed biography of the owner of each book, a copy of which will be attached to the fly leaf of the book and will accompany the name of the owner of the book in the book catalogue.

The biography should give date of birth, names of parents, where born, position in church activities in general, and any other information relative to each individual. Address all correspondence and mail all books with biographies to Reuel B. Pritchett, White Pine, Tennessee.—Reuel B. Pritchett.



Bible study and prayer played a significant part in the beginnings at Schwarzenau

To Observe Our 250th Anniversary

THE Church of the Brethren had her beginning in 1708 at Schwarzenau, Germany. The year 1958 will, therefore, mark two-and-one-half centuries of Brethren history. That is a long span of time. It carries us back to the late years of the Reformation in Europe and beyond the times of George Washington in America. In that day there was no American government and the United States was scarcely a dream in the mind of any one.

It is fitting that we should take account of the "harvest of these years" and of an event so significant in the life of the church. It has, by Annual Conference action, been decided that we should in 1958 celebrate in some appropriate manner the founding of the church. A committee of seven, appointed by

the General Brotherhood Board and approved by Annual Conference in 1955, has been developing plans for this celebration which are now well on toward completion. The plans in general are here presented.

First, the whole church will be invited to observe the last quarter, October to December, of the year 1957 as a period for Bible study, prayer, and penitence, in preparation for the year of celebration. This is an effort to develop among us a greater sensitivity to the leading of God's spirit and to seek for a resurgence of the spirit of Christ in the whole church.

Second, the anniversary year will be broken down into quarters with a special emphasis suggested for each period as follows:

Paul H. Bowman

The first quarter, January to March, will be observed at the level of home and family. We shall seek for the strengthening of the family altar and for the establishment of a family fellowship in home worship. Special emphasis will be given to the history and mission of the church and to the personalities which guided the church in the years of her early history. A small booklet is in preparation for the guidance of parents during this period of home study and worship.

The second quarter, April to

Chairman of the Two Hundred Fiftieth Anniversary Committee

JANUARY 19, 1957

Alexander Mack

RUTH B. STATLER

I kneel beside his grave
And know a certain kinship with the dead,
Though two centuries
Have spanned our breaths. I bow my heart and head
In humble, sincere thanks
To Him in whom our common faith was knit.
Who binds the dead and me
In comradeship. I pledge, as he who lit
The torch of brotherhood
In other days, I shall keep faith and light
Each candle by my way,
Even as God's spirit gives me sight.
And more: to those whose feet
In long procession kept the heritage
Pure, undefiled,
I honor give. May we keep faith this age.

June, will be celebrated at the level of the local church with major emphasis on our Brethren heritage. Pastors and leaders will be invited to organize discussion groups, forums, and study groups for this purpose. Special lesson series are now in preparation for the church school. Special Sunday bulletins and other materials will be provided. The celebration for this quarter will reach its high point in the Annual Conference of 1958.

The third quarter, July to September, with the Annual Conference of 1958 in the immediate background, the celebration will be observed at the district and regional and the national and international levels. Church leaders will be invited to arrange, wherever possible, to reach the church through meetings and conferences both district and regional, through camps and youth gatherings, through college and seminary groups, and through other channels in an effort to appraise our Brethren heritage and resources with special reference to the future ministry of the church to mankind.

The celebration will reach a fitting climax during the last

week of August 1958 with a world convocation of Brethren at Schwarzenau, Germany, and the European annual conference at Kassel.

The fourth quarter, October to December, the celebration will return to the level of the local church with a world-wide emphasis on evangelism and the outreach of the church in all areas of community life. The entire year of celebration will seek to culminate in this final quarter in a great pentecostal outpouring of the spirit of

Christ among our Brethren people.

Third, special plans and projects. 1. The publication of one, and perhaps two volumes, is planned for the anniversary year. The one volume will be devoted to the European origins of the Brethren with special reference to new and unpublished sources of Brethren history. The other will likely be devoted to anniversary materials, addresses, and future plans of the church.

2. Special arrangements for European travel are being made for Brethren who may desire to be in Germany for the special convocation of Brethren at Kassel and Schwarzenau.

3. The celebration will be inaugurated on January 1, 1958, in a special communion and love feast in the mother church, Germantown, Pennsylvania. It is hoped that local congregations will recognize the beginning of the celebration in their services on January 5.

Brethren everywhere are urged to be in special prayer that this year 1958 may be a year of pentecostal experience for the Church of the Brethren.



A love feast at Germantown will begin the anniversary in 1958

EDITORIAL

The President's Second Term

WHEN Dwight D. Eisenhower takes the oath of office which begins his second term he will be reminded again that a vast majority of our citizens regard him as a man of peace. There is widespread support for his efforts to avoid conflict and many persons have expressed their confidence in his ability to chart a careful course through the next four years. Even those who sharply disagree with his policies do not question his motives or basic aims.

But as the president approaches another four years he is also aware of the critical emergency situations that endanger the peace of the world. In the Middle East the prestige of our nation has risen because we refused to go along with Britain and France in a course that favored colonialism. Instead we used our influence to encourage negotiation through the United Nations. Most Americans believe this is the right way to go, yet many fear that the whole situation is fraught with danger. The Soviet Union has also gained more influence in the Middle East. And the basic injustices back of the Arab-Israel conflicts still remain. The problems are complex and seem to be almost insoluble. We will need more statesmanship than has yet been shown.

In Hungary the situation is quite different. United Nations efforts have had little result. However it is significant that many Asian and African nations that were inclined to excuse aggression in the past, have been sharply critical of the Soviet action in Hungary. What the outcome will be in Hungary and in other satellite countries remains to be seen. Our government has acted quickly, as have churches and other agencies, to help the refugees who flee from tyranny. The president has wisely recommended that we refuse to be drawn into Hungary's internal conflict even though it is quite obvious where our sympathies lie.

The whole problem of helping to liberate people from a totalitarian government without imposing the greater danger of a global conflict is a difficult one. We must honestly recognize that not all the nations in the so-called "free" world are free from oppression. Nor can we claim that we have guaranteed freedom to all our own citizens when many of them, because of their color, are denied the rights granted by our own constitution.

Christians will surely pray that God will grant to President Eisenhower the strength, the wisdom and the courage to live up to the high purposes he has set for himself and his administration. At

the same time we hope that Christians will continue to be friendly but firm opponents of policies that need radical changing. For example, the question of ceasing H-bomb tests is no longer a campaign issue, but it remains an important moral issue. We hope the President follows the urging of the great majority of atomic scientists who recognize the physical and moral danger that continued tests offer to our nation and to the rest of the world. We hope also that the President sees the wisdom of working for an early end of the draft. We respectfully disagree with his insistence on peacetime conscription for we seriously doubt whether our armies or our armaments are the "deterrents to war" that some claim them to be.

Few presidents have taken office, even for a second term, with such popular support as Dwight D. Eisenhower has received. Few presidents have had to test their leadership in such difficult international problems as now confront us. We ought to pray for all who are in position of such authority. Only by their dependence upon God's grace can they exercise their power as responsible leaders, responsible both to God and to his children everywhere.—K.M.

They Joined Hands

MORE than three thousand North Dakotans joined hands to hunt a four-year-old boy who left his home one evening and never returned. The volunteers included neighbors, friends and strangers. They formed a human chain that stretched out for a mile and moved across the rolling prairie. Only if they stayed close together could they be certain they had covered every possible square foot of the ground surrounding the boy's home.

If a community of neighbors will band together to seek for a small boy who is lost, why should not the church, which is a community of Christians, bring together its members to seek those who are lost? Yet we are inclined to think of evangelism as a job for a professional—such as a pastor or visiting speaker—or for a team. Really it is every Christian's responsibility, and it requires the co-operation of every member in the community of the church. And the hands we extend to other Christians should reach across denominational lines, geographical lines and cultural lines. We have a common task that demands a common and co-operative effort.—K.M.

Our Church and Foreign Missions

J. W. Barwick

IT MAY be quite a shock for our people to learn that their religion is considered to be the enemy by more than half of mankind, the hungry half, and that in effect it benefits a small proportion at the expense of the rest. For the Christian the most arresting fact of the twentieth century is that, in all those years since Jesus lived and taught, his religion has been developed into

something that more than a billion human beings reject because they believe that, as a result of its application, they will be exploited to provide luxury for less than a fourth of the human race, by force if necessary.

This does not mean that the majority of mankind are Communists, not even most of Russia and China. But this rising mass of underprivileged, only recently chronically starving, had for their primers in learning to read, in many cases, simplified texts explaining history, current

and past, from the standpoint of the materialistic interpretation. Those who could not read were instructed quite competently by professionally trained agitators who lived on their level, socially and economically. As a result they see all human life as a struggle of the have-nots to wrest the bare necessities of life from those who have. The nations of the West have been identified to them as the exploiting class and their Christian missions as one of the gentler devices for insinuating their system into less fortunate countries.

The official committee of inquiry in India investigated missions for two years and then reported: "Evangelization in India appears to be a part of the uniform world policy to revive Christendom for re-establishing world supremacy. . . . The objective is apparently to create Christian minority pockets with a view to disrupting the solidarity of non-Christian societies. . . ."

One hears repeated on all sides the proverb of the succession of the three M's, "First, the missionaries, then the merchants and finally the marines." As proof they point to the missionaries that rely on their country's armed forces for protection in trouble and to secure privileges.

The "hate" words of this decade in Asia and Africa are *colonialism* and *imperialism*. The peoples are out to destroy any-

A Bombay officer keeps traffic moving on a busy street where Eastern and Western customs mix. The foreign mission program has suffered by being identified with attitudes and policies originating in the West



thing connected with these two terms. That is the significant fact for foreign missions today; those words with all their hateful connotation of force and economic slavery hide the Savior they would bring to these less fortunate fellow-beings. A quarter of a century of intensive propaganda has almost stopped the growth of missions in these two continents in spite of a century head start, and threatens to drive them out of the most populous areas, propaganda that has monotonously harped on two strings, the negative of colonialism and the positive of peace. It is not too much to say that the cleverest move communism has made in this cold war was the adoption of the slogan of "non-violence" (without apology to the non-Christian Indians who had developed it into a world-wide policy). It can be little comfort to Christian missionaries to realize that their Leader originated it 2,000 years ago.

Another of our Christian beliefs that appeals to the dark-skinned peoples is that the color of a man's skin does not affect his moral significance or his social attractiveness. At the same time race discrimination is one of the Western attitudes resented most. Some dark-skinned folk have been converted by missions, have gone to our homelands and returned to tell their people of incredible humiliations inflicted by nominal fellow-believers. One of the favorite themes in the Arabic press I see is race trouble in America. It is a matter for real heart-searching to realize that, in the eyes of these peoples, our civilization is considered inferior because, first, it relies on force rather than truth, and, second, it considers itself a superior race. This is the real obstacle to the success of missions, not lack of funds.

The third vital need of missions, and our church as well, is

a doctrine one hears less and less about today. Once it was a leading nontheological plank in our denominational platform and a frequent subject of sermons, the practice of the simple life. An astute writer in the *International Review of Missions* says of the debacle in China: Those who were most active and effective in bringing it about lived and worked on levels far below those of the missionaries (July 1951).

These words are being written the day following the departure of our British friends and the shadow of war is over us. We looked at our furnishings last night and wondered what to take and how to take it. What a different standard we apply today to what we purchase. How little we really need to succeed in the vitally important things we are here to do! One day, perhaps soon, we shall be called to take the big trip and all of this will be left. How much more time we would have had for really important things if we had lived the simple life.

We have been, at home and abroad, missionary and layman, far too self-indulgent. We might have had more time for spiritual

growth if we had fewer cars, refrigerators, and a hundred other things. Supporting missions would have been no problem at all if we had bought only what a genuine pilgrim needed. Above all, how much closer to the needy we could have lived and how much better we would have understood them and their problems. It is no wonder that the Communist instructor walked straight into their hearts; he ate their food or went hungry with them, slept on the ground as they did, and spoke a language we have never learned, no matter how well we spoke the native dialect. We lived in selfishly guarded oases in a desert of starving fellow beings. This is not true of all of our missionaries by any means. It is not unlikely that much of the success that our missions have enjoyed was due to the simplicity that adorns and has marked the lives of our missionaries who come from the background of this teaching. Yet how much more effective they might have been if their home communities were known at home and abroad for their simple lives, streamlined for Christian service.

THE FOUNTAIN OF YOUTH

ORA W. GARBER

When Ponce de Leon—his hopes high blown—
Debarked near what is now St. Augustine
He sought that fountain which he thought would mean
Renewal of the youth he once had known.

Even though he drank from it the years since flown
Removed him from this changing earthly scene.
So has it been through all the years between:
By drinking from it none have younger grown.

Ah, De Leon, it was a foolish thing
To trust that Fountain of Perpetual Youth
To ease for you Time's ever-present strife;

Here was no fountain of unending spring.
There is but one—the Fountain of God's Truth.
Whose waters well up to eternal life.



The Christian relieves suffering wherever he finds it, whether it is among the refugees like those shown here or among the mentally ill and the oppressed

TEN REASONS FOR GIVING

READERS of the Gospel Messenger are almost invariably leaders in their respective local churches. A part of this leadership in the local church is directly or indirectly related to Christian stewardship. Adequate financial resources must be available for almost any program in the local parish or in the world outreach of the church.

It is useful for Christian leaders to study motives for Christian giving because, psychologically and theologically, the "why" of Christian giving is more important than the "how much."

Reinhold Niebuhr has taught a generation of theological students that man's motives are always mixed. There is an ele-

ment of pride as well as an element of faith in every decision. For the purposes of this article, let us list a number of possible motives, moving gradually from the lower motives for giving to the higher, more nearly Christian motives.

To support an institution. Many people say they would not live in a community that did not have a church and, as long as a church is necessary, they are glad to support it. We are living in an era of tremendous respectability and social prestige for the church. It is proper for politicians, corporation executives, schoolteachers, and all leaders in public life to have an active church membership. Attendance and financial contributions are usually considered adequate symbols of the social propriety of belonging

T. K. Thompson

to a church. A great many people support the church as they would a country club. As long as they are members they have a financial obligation and they will fulfill it in much the same way as they would pay any other bill.

To help the community and nation. Most people feel that the church is an asset to a local community and that the Christian religion is an asset to the nation. Usually they are not very articulate in the reasons why they feel this is the case and yet, since the church is good for the community and nation, they will support it.

To strengthen morality. Ju-

Executive director of stewardship and benevolence, National Council of Churches

venile delinquency is considered by many to be a major problem in the social life of this country today. People like J. Edgar Hoover and others have said that a vital religious faith is the answer to this problem. Likewise for adults, most people feel that the sanctions of religion are powerful in keeping the disorderly passions of a person in line.

To promote family life. We are now moving rapidly from the lower motives for giving to the higher, more distinctly Christian motives. Most Christian people feel that their families are a gift from God, an entrustment, a stewardship. They believe that God has given them their husbands or wives and their children to join with him in a holy partnership. They know that they will have their children for a few brief years of training before the children go out to make homes of their own. The church is the greatest help in the building of a Christian home.

To relieve suffering. One of the mysteries of life is that

some nations are highly endowed, some people are highly gifted, and some people are greatly exploited. The Christian shares his time and money generously and joyfully in order to help those less fortunate. Another of these mysteries is that some people are gifted with abundant health and others are afflicted with unexplained illness and weakness. For reasons known only to God, many children are left without parents and many older folks are left almost without support. The Christian is glad to give to relieve all forms of human suffering, acting under the inspiration of Jesus' teaching. "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me."

To obey Christ. Jesus taught his disciples, "Go . . . make disciples of all nations." The Christian is moved with a sense of divine imperative to do as his Master has commanded, and this obedience takes many forms, one of the most significant of which is the giving of

money. A part of this obedience is to share the good news that God was in Christ reconciling the world unto himself. The Christian revelation of the Creator God being also the Redeemer God is a blessed experience which the convert must share. Indeed, the gospel is best known when it is most fully shared.

To find salvation. Men of the twentieth century have rediscovered the meaning and relevance of sin. Man's problem is not his ignorance or his finiteness or his lack of scientific advance. Basically, man's biggest problem is self-worship, the misuse of God's blessings to fulfill his own selfish desires. In Jesus Christ men find power to overcome this all-pervading selfishness and the power to become sons of God. Christians give because "he first loved us and gave himself for us."

To worship God. Worship is "worth-ship." Whatever is of greatest value, that is, by that very token, what we worship. The psalmist asked, "What shall I render unto the Lord for all his benefits to me?" Man must worship and the Christian has discovered a God who is worshiped, not with "rivers of oil" or thousands of animal sacrifices, but with a broken and contrite heart. A part of this broken ego is a giving of one's resources to carry out the will of God.

To do God's work. God in his mysterious providence has so made man that men have limited but real dominion over part of God's creation. God gives men freedom to use creatively this handling of his material resources in order to fulfill his gracious purposes for mankind. Men may be channels of God's love, flowing downward and outward. "We are workers together with God."

Continue to page 15



Adequate financial resources must be available for carrying out the program of the local congregation and the Brotherhood at large

After Four Years of Retirement

R. E. Mohler

There are many avenues of service for the person who is retired, such as reading to children in a home



Religious News Service

THE economic and social life of America has changed greatly in the past quarter of a century. As a result of these changes there has come into our thinking an entirely new concept of the word retirement. In earlier years men and women retired when they had reached the age that they were no longer physically or mentally able to carry on their work, or, as was the case with a few, retirement came when they had accumulated sufficient means and were assured of a livelihood for the remainder of their life, or they no longer cared to struggle for the accumulation of added wealth.

The situation relative to re-

Though retired from college teaching the author serves actively as interim pastor of Prince of Peace church in Denver

tirement is far different today than it was in the days of our fathers. Men today do not always retire by choice, but rather because of the rules of the company or employer for whom they work. They have probably been notified far in advance of their coming retirement. Social Security benefits and pensions have greatly changed the picture for almost everyone, and retirement is now faced with the knowledge that many material wants will be cared for through such funds.

Personally, retirement came to me as no surprise. I had been planning for it for many years, and of a truth I had looked forward to it with pleasure and no particular fear or dread. I was a teacher and well aware of the fact that too great an age difference between student and teacher is not good. The wise teacher

is conscious of this and starts conditioning himself for the change that should, and perhaps must come. There were many things that I had always dreamed of doing, but which I could not do because of the busy life of a teacher. Retirement seemed to me to be the time when these things could be done.

The time came for me to retire. I turned in my keys and left the classroom and laboratory that had so nearly been my home for the past thirty-nine years. A man after retirement has but little business trying to dictate policies and practices in his old profession or business. The time has come for a younger man, and, if there is to be progress, the personality and ideals of the younger man must be given an opportunity to be expressed.

Retirement has not been a disappointment; neither has it been a time when days have been long and uninteresting. Every day has been full. I doubt if I have ever lived four busier years than the four through which I have just passed. Anyone who retires while still in good health and who shows a willingness to serve in needy places will soon find that just about every friend he has will find some place where he can work. "Let George do it; he doesn't have a regular job," could well be the words that are on the lips of most of your friends.

Every individual should have one or more interests other than his regular work or profession. Retirement is a time when he will have an opportunity to develop some of these interests. For me, some of these were: the opportunity to spend a little more time with my family, a winter in the southland (for teachers don't have this opportunity), a chance to further a few personal interests that had been permitted to lag, and to give more time to my church and community.

Retirement has afforded me some additional time for each of these. I had always wanted to write a little, for certainly every man who can should express in writing a few of his ideals and purposes, and too I wanted to paint—the matching of colors and expressing ideas in lines and figures always seemed to me to be a language that I would like to learn. Four years has taught me that I will not find time for all these things. I will just have to wait for a world of longer days, or for one in which time is not an element.

The life of man breaks down into three periods: youth, the time to prepare to live a life at its best; middle age, when one faces the hard facts of life and bears the heavier burdens of his

day; and finally old age (or retirement), the time when we hold up the hands and support those in preparation and those carrying life's heavier burdens. The retired man, just as the youth and the middle-aged, should act his age. It is only folly to ignore the facts of life and to try to act what one is not.

As a retired man and steward of the things that he possesses, it is time to test his words with deeds. It is his last chance to forward the work of the causes that are dearest to his heart. He is soon through with the physical things that have sustained his life, and it now is time for the distribution of his surpluses. It is very foolish for one to expect those who remain after him to take very seriously things that he may have said concerning his faith in and love for his church if in the distribution of his possessions he fails to remember the church in his will, or in the distribution of his accumulations prior to the making of his will.

In retirement one should do all that he can to guard his health, but actual observations show that just about the best way there is for the retired person to "enjoy poor health" is to fail to use his abilities and talents as long as he still possesses them. This does not mean that one should work as he did in the prime of his life but it does mean that he should keep busy. There is a terrific waste of life by persons who do not use their talents to the end.

Why should not the retired person assist the overworked pastor, act as an executive secretary to a Sunday school, do the thousand and one manual jobs about the church, or just serve the needs of the community where he lives? One has no right to become a drone or parasite on society while he still has strength to serve, just be-

cause he no longer can hold down a man-sized job, or because he has adequate means to live without work. There is too much work to be done that never will be done unless those in retirement do it.

It is fun to be retired if one has gotten ready for it, and if he recognizes that he is no longer living in one of the earlier periods of his life, and is challenged by the needs of life that he can meet. Retirement days can be among the most happy and eventful of all of life if the one retired chooses to make them so.

The Giant Saguaro

Kirby Page

IF YOU want your imagination to explore God's ways of equipping man to triumph over adversity, acquaint yourself with the structure and endowments of plant life and of animals in the desert.

The giant saguaro is one of the most miraculous of all God's creations. It thrives in the desert with the temperature as high as 130 degrees, and sometimes lives to be two hundred and fifty years old, although it may not be blessed with a drop of rain for as long as three years. It never fails to produce an annual crop of fruit, which helps to sustain life for insects, birds, and animals, and makes a delicious preserve for human enjoyment. It is further equipped for survival with a trunk which no animal can climb and which no creature nibbles away.

Other miracles are to be found in the desert, including the cholla, "a miniature fortress, fighting for its right to exist"; the cactus wren which builds its nest and rears its young within the bristling cholla; the century plant which blooms just once in its lifetime.

Surely the living God is able out of the soil of human adversity, to make the soul blossom as a rose.



Painting by William Hole

Gramstorff Bros.

When John and Andrew met Jesus, something happened to them. The good news had to be shared with others

Your Best Friends Will Tell You

THERE are three things I want my best friends always to tell me: the unusual happenings that I ought to be among the first to hear; the deeply personal things that have altered their lives; and the coming events that I cannot afford to miss. These are what best friends talk about. These are the conversations that keep them best friends.

For many years we Christians have been editorial writers, telling the world what we believe, what we think, what we would like to see happen. The world is calling for news stories—things happening, slums being cleared, broken lives being mended, brotherhood being shown in

Richard N. Miller

local situations, half dedicated Christians being confronted with total commitment. This is the good news that your friends will be bursting at the seams to tell.

Now hear this! A public official is listening to one of his friends:

"It's hard to believe. Yesterday the emperor was my boss. Today it is the Lord. Last week I was interested only in collecting money and today I've given my money to the Master. Who would have thought that my desire for learning would overrule my desire for security, but here I am. . . ."

Here is another conversation started by a man just healed:

"Don't ask me who he is. All I know is that yesterday I was lame and now I walk. . . ."

It did not take much theology to talk this kind of religion. Men just leveled with their best friends and told them what had happened to them. It does not sound as hard as we try to make it, does it?

Many of us think that in order to talk about Christianity we have to wear a dark suit and a dark four-in-hand tie, and be able to toss around words like *redemption*, *ransom*, *salvation*, *atonement*, *repentance*, and *sanc-tification*. No wonder your best friend has not told you!

These are good words and they help spread the good news, if people know what they mean. If we want to understand what

Peter and Paul and some others were talking about, we have to know something about their meaning, but let us remember that these words were part of their everyday language. Everyday language is the kind you use with your best friends, and if the news we have to tell today is really good news then we will have to find some everyday equivalents.

Induction might be one word you would use when joining the church. You might think of it as enlisting in a cause to end all wars. *Recruitment* might be a word to take the place of evangelism. The late Peter Marshall had a knack for putting the good news in everyday language. He told his best friends that the Chief had tapped him on the shoulder and had sent him off under sealed orders. How vividly that describes the good news that has taken place in my life—the Caller, the call, the called, and the growth that seems like the opening of letters that had previously been sealed from sight.

I hope you will excuse the nonpacifist terms, but Paul used some, too (helmet of salvation, sword of the Spirit). I think they have meaning for many of our best friends. The war years, dreadful as they are, give one a sense of importance (the army wants you). There is belonging and teamwork from the man in the factory to the soldier in the front line. Disciplined co-operation is the key. Things happen. Results are seen.

If the good news is going to be good news today, it is going to have to be spoken in the vernacular instead of the classical, in prose instead of poetry, with verbs instead of nouns. If something is happening in your life as a result of your experience with the living Chief then tell your best friends in the best words of today.

Note this scene: A young man

runs toward another who is mending a fishing net. Some one hundred feet from his destination he breathlessly cries out, "Pete, come and see. . . ."

There was something he could not afford to miss. It must be important if his friends feel justified in calling him away from his work. Maybe a ship is sinking or a building is on fire.

There was a fire, all right—the fire of enthusiasm burning its way across Palestine. Andrew knew that he ought to tell his best friend (he called him brother, too) so that they both could be a part of it.

Listen in on this conversation:

"Have you heard? Exciting things are happening over at Lakeside. Zeb's two sons have gone into the ministry. You wouldn't think they'd do that with the haul they made off the lake last year. And they say the town cripple is walking again. He just tossed away his cane and cup and started working. You've got to see it to believe it!

"And this is the latest. John said that Zack came over last

night and admitted that he had padded the bill. He offered to pay him back four times what he took, and he says he is going to do that for everyone he's cheated.

"They say it all began when this new minister came to town. He started a fellowship group and they actually believe that they are going to change the world. I don't know about the world, but they sure are changing Lakeside.

"They have twelve in their fellowship now and they've had to change their meeting place to the hillside to accomodate the prospects. It's got some of the townsfolk worried. You don't know what this enthusiasm may do!"

This was religion that they were talking about, but it is the sort of thing you would want your best friend to tell you. It is too bad that we had to go so far back in history to dream up a conversation like this. Perhaps the reason our best friends do not talk about it is that things are not happening in their religion or in ours.

We can learn this lesson from the newspapers. An event that takes place today is news. Tomorrow it is not. A train wreck today will have front page spread. Tomorrow it may be a paragraph on page forty, but more than likely it will find itself in file thirteen. This applies to news both bad and good.

Even the great news that took place in Palestine begins to lose its news value after years have passed. James' and John's going into the ministry was news to Zebedee's friends, but that was on an afternoon nearly twenty centuries ago. The story of Zaccheus giving half his money to the poor and paying back the cheated fourfold can never be told with as much enthusiasm as it was over Galilean back-yard



When a church calls young men to the ministry, something is happening to them and to the church. There is a story to tell

fences in the early 30's. Good news ("gospel" if you want to make it sound Biblical and "un-newsy"), even the good news of Jesus Christ, begins to fade when things fail to continue to happen.

Who can get worked up enough to tell his best friend about the church's latest venture—the soup supper to raise funds

for the new organ? That's not news. The Daughters of the American Revolution had one just last week, and the church has had one ever since soup was invented. But let a church increase its giving 162 per cent as one Dayton congregation did recently as a result of an every-member visitation and tele-

phones will begin to buzz.

With all the turkey dinners and "things as usual" going on in the church it is no wonder that for years the "news" of religion appeared on the same page as the obituaries. We have to face it. We have killed the good news more than the Romans or the Jewish officials ever could and the way we have done it is by talking about the happenings of the past without letting things happen today.

Things are happening in some churches. One congregation witnessed five young people come forward to go into volunteer service. Another licensed two young men to the ministry on one Sunday morning. Every family in one congregation decided to tithe. Still another church decided to stay in a community from which all the other churches were moving out, and they opened their doors to the whole community—white, colored, rich, poor. Through Jesus Christ things are beginning to happen today, and when they do you will want to tell your best friends, if they do not come rushing to tell you first.

If churches would tackle something significant—go out on a limb, adventure in faith, give the church that needed coat of paint so that the house of God might look almost as attractive as the homes of the brethren, or start two services so that the schedules of more people might be better accommodated, or adopt a refugee family, or begin a community recreation night or a program that would add life to years for some of our older members, there would be member after member dashing to tell their best friends to "come and see what's happening in our church!"

Where there is the smoke of things happening there is the fire of enthusiasm, and where there is fire there is a gathering cloud of witnesses. People want to be

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

I am a twelve-year-old boy who has a problem. I like to do some of the things that most boys do, but it takes some money to do these things. I like to go swimming, go to movies, buy comic books, get some ice cream and so on.

But my parents never give me any money that is my own. They expect me to earn any money I have. My father tells me that he was lucky to get a nickel a week when he was young. Since I live on a farm and have little opportunity to earn money I don't have any.

Do you think parents should give a boy some spending money of his own and not always be asking how he spends it or accusing him of not using it in the right way?

Puzzled.

Dear Friend,

If I had a chance to speak to your father about an allowance for you, I would tell him I think a twelve-year-old son such as you, should, by all means, have an allowance, some of which would be for necessary expenses, like clothing, school needs, and sharing as in Sunday school and church; some for saving for future needs; and some for whatever you decide you would like to use it for, as recreation, hobby materials, snacks. This last-named amount would be the part you would not need to account for in detail.

I think I would remind your father that giving an allowance to his son would increase the spirit of co-operation in his family, give a wholesome avenue for expressing a boy's desire for independence and help him to develop discriminating judgment. I would say too that in the matter of the use of a child's

allowance, the part of the parent is that of counselor, not dictator or detective.

Since, however, I am writing to you, my friend of twelve years, I can only ask you to try to be patient with your father in his attitude. He probably works very hard making a living for his family, giving all of you a comfortable home, nourishing food, proper clothing, and laying by money for your education and for emergencies that arise in every family. It is a great responsibility a father has and sometimes it is difficult, in the midst of these pressing tasks to realize some of the other deep longings and needs of his children.

Since your father feels you should earn your money, you might ask him for more opportunities for earning, like raising a pig, sheep, calf, or chickens and selling them. Why not ask for the privilege of doing some chores for the neighbors like raking leaves, mowing the lawn, running errands? The 4-H program for farm boys and girls also opens up good opportunities that lead in the direction of self-help for boys like you.

Don't try to push your father too fast. The transition from boyhood to manhood, from dependence upon one's parents to more and more independence is often pretty hard on parents as well as on boys. It calls for a lot of understanding and consideration on both sides. So try to co-operate with your parents, talk things over with your father, use wisely any money you do earn, and I feel sure your father's confidence in your judgment will grow and a happier family relationship can be brought about.

Naomi Will.

on hand when things are happening. They would not miss a significant event for the world.

The Mountain Revisited

"Seeing the Crowd"

J. Carter Swaim

GALILEE was a surprisingly populous region.

Josephus, in his history of the Jewish War, tells us that "the Galileans . . . have been always very numerous . . . the cities lie here very thick, and the very many villages there are here, are everywhere so full of people, . . . that the very least of them contained above fifteen thousand inhabitants." Since the number of these "villages" was reckoned at 204, or—as it reads in some versions of Josephus' autobiography—240, that would mean a total population of well over three million, in an area of about a hundred square miles.

Josephus is the only reporter we have for these matters, and there is reason to think he may have exaggerated. Since he made terms with the Romans and was by them appointed military governor of Galilee, he was always eager to make as good a showing as possible, and it would certainly not be like him to underestimate the population over which he ruled. Making allowance for that, however, it is clear that Galilee was a place where people thronged. The gospels reveal how, at the shortest notice, crowds gathered about Jesus wherever he went. Matthew's preface to the Sermon tells us how "seeing the crowds, he went up on the mountain."

The Revised Standard Version helps us to get this sense of how great numbers of people were always making it difficult for Jesus to do his work. At Matt. 5:1 the King James Version says: "And seeing the multitudes." "Multitudes" is a fine

JUST THE MANAGER

EDITOR OF THE GOSPEL MESSENGER

SIR:

The blood pressure of our financial secretary was definitely up! His hand trembled as he waved two items in front of my nose; a church envelope and a five-dollar bill. The envelope had written on it "Eli Becker, mgr.," and what was wrong was that Eli Becker had not given over 50c per offering for as long as people could remember hearing it plunk in the plate.

Fearing that indeed something was wrong I rushed out to Brother Becker's farm. It all looked the same except the signpost at the end of the lane announcing Sunnyhill Farms. Eli Becker, owner, had been replaced by Eli Becker, manager. Sir, you can imagine my concern that one of my members should lose his farm! But the Eli Becker I found sitting on the fence did not look like a man concerned that he no longer owned \$50,000 worth of real estate. In fact, he looked unusually happy for Eli Becker.

"See the sign?" he greeted me. I nodded. He held up his hand. "Let me tell you what happened. Last Sunday I was sitting right here looking over the cows and grain and tobacco, thinking how nice it was that it belonged to me. And just for curiosity sake I decided to go take a look at the titles. We keep them in the family Bible, and when I finished reading them I noticed a verse in the Bible. 'The earth is the Lord's and the fulness thereof; the world and they that dwell therein.' I had to admit it was an older deed of ownership than I had, and that I must only be the manager. So I checked a little further and found it was true. I also found that my responsibility as manager is to give the Lord ten per cent of his property in return for using it. So that's what I plan to do with my fifty dollars a week. And at the end of the year he'll get his share of the net profit too. Thank God I found out in time, Brother Hope. I'd sure hate to be labeled an embezzler of the Lord's property."

Sometime later as I waved to Brother Becker from the window, I was thanking God too—that some good people still have the integrity to believe what they read.

Happily,

BROTHER PERCY HOPE

old Latin word, meaning a great number of persons collected together. A volume on best sellers in the United States is entitled *Golden Multitudes*. Webster, in fact, tells us that *multitude* is "now somewhat bookish." Really to get a picture of people tumbling over each other, we need the word *crowd* which suggests masses milling in disorder. Although *multitude* is a Latin word, even the Vulgate here has a word for tumult, mob, commotion, the word from which we get "turbulent." The opening words of the Sermon make it clear that Jesus' work was not done in lonely seclusion, but rather that he lived and labored "Where cross the crowded ways of life."

Ten Reasons

Continued from page 9

To express gratitude. Every Christian stands at the foot of the cross and, as he looks up into the face of Jesus Christ, he cannot but say: "Why did he have to die? It was not for his sins, but for the sins of those around him and for my sins." Then, having first confessed our sins at the foot of the cross in sorrow, our hearts overflow in gratitude that God "spared not his own Son but delivered him up for us all." Then the Christian can sing: "Love so amazing, so divine, demands my life, my soul, my all."

KINGDOM GLEANINGS

A. Blair Helman, president of Manchester College, Ind., was the speaker for the dedication services for the new building of the Kent congregation, Northeastern Ohio, on Dec. 9, 1956. Services were held on Saturday evening, Dec. 8, and in the morning and afternoon of the ninth, with the service of dedication on Sunday afternoon. Elmer I. Brumbaugh is the pastor of this growing church.

The commission of ministry and church extension for Southern Ohio has planned four sectional conferences to be held Jan. 21-24 for pastors, moderators, and members of local ministerial boards. Conferences will be held at the following centers, 7:30-9:30 p.m.: Poplar Grove, Jan. 21; Piqua, Jan. 22; Happy Corner, Jan. 23; Eversole, Jan. 24. Stewart Kauffman, national director of ministry and evangelism, will be resource leader.

The Brethren Student Christian Movement annual conference was held at McPherson College, McPherson, Kansas, Nov. 22-25. The following persons were elected to the BSCM cabinet for the coming year: Lenora Wilkinson, La Verne; Irvin Wagner, McPherson; Adele Gingrich, Manchester; Stanley Davis, Jr., Juniata; Kermion Thomason, Bridgewater; and Kent Replogle, chairman, Elizabethtown. Next year's conference will be held at Juniata College, Nov. 28-Dec. 1. The group will study further in the area of Christian faith.

Heifer Project, Inc., made eighty-four shipments of livestock, poultry, and eggs to twenty-three countries during 1956. Included in these shipments were 880 cattle, 507 goats, 72,600 chicks, 561 sheep, 399 pigs, 500 ducklings, 25 burros and 8,800 hatching eggs. The most controversial 1956 shipment was a gift of fifty-five dairy cattle to the Soviet Union. The herd was donated by church and farm people in the United States who believe that the shipment might bring better relationships between the people of the two countries. The Soviet government paid all transportation expenses as well as the return fare of the three volunteer American "cowboys" who fed the cattle on the ocean crossing. Besides Russia, shipments were made for the first time this year to Borneo, Gaza, Jordan, Liberia, and Sierra Leone.

The Rev. Robert Eugene Richards of La Verne, Calif., thirty-year-old 1956 Olympic pole vault champion, was named by the U.S. Junior Chamber of Commerce as one of the ten outstanding young men of 1956. A Jaycee announcement said that as minister, amateur athlete, and teacher, he "exemplifies youth with a purpose for the benefit of all mankind." Mr. Richards is former pastor of First Church of the Brethren at Long Beach, Calif. He resigned his pastorate in 1955 to devote more time to evangelistic work and prepare himself for the 1956 Olympic games. The ten young men named by the Jaycees are being honored at a banquet, Jan. 19, in Dallas, Texas. They were chosen from among more than 15,000 young men under thirty-five years of age nominated by a panel of American business and professional leaders "for outstanding contributions to their professions and to the general welfare of the people."

The trustees of Camp Zion in Northeastern Ohio are looking for a capable manager and an experienced cook to work in the camp during June, July, and August, 1957. Please send applications containing qualifications, experience, and references to the camp supervisor, Harold Steiner, 950 W. Liberty St., Wooster, Ohio.

The officers of district conference of Southern Ohio are calling a special district meeting for Sunday, Jan. 20, at the Salem church. The district board has made definite plans to use the \$40,000 voted by the November district meeting for church extension and for stewardship education to help reach the goal. These plans will be presented at the special meeting for discussion and approval.

Dedication services for the new Olympia, Washington church building were held on December 16. Special Christmas services were included in the week of festivities that followed the dedicatory service. The church is known as the Community Church of the Brethren and is located on Griffith Street in Lacey. Facilities include a sanctuary seating 250 worshipers, an educational plant, and a fellowship hall. Richard C. Wenger is the pastor.

Religion is receiving increased attention in colleges and universities throughout the country, delegates to the forty-seventh annual meeting of the National Association of Biblical Instructors were told. A. Roy Eckardt of Lehigh University, association president, reported a growing number of "conversations" on campuses between college departments and church groups. He also said there is a growing interest among college faculty members in religion. A number of papers read to the meeting reported on current developments in the study and teaching of the Bible. Other papers dealt with the relationship of theology and history.

Social Security Deadline for Clergy

Clergymen and members of religious orders are reminded by the government that they face a deadline of April 15, 1957, if they wish social security coverage. Congress enacted legislation in 1955 extending the social security program to members of the clergy and religious orders for the first time.

Most of those who desired coverage declared their intention when filing income tax returns for the calendar year 1955. However, any who did not elect coverage at that time may still do so when they file their personal tax returns for 1956. The deadline for such filing is April 15.

Those who do not elect coverage will not be eligible for it in the future. An exception is made only in the case of newly ordained ministers, who have two years following ordination in which to ask for coverage.

Ministers who file a statement electing coverage will have to pay the self-employment tax which amounts to three per cent of their first \$4,200 of income, or a maximum of \$126. In return, they become eligible for full coverage in eighteen months, or on July 1, 1958.

A number of ministers and missionaries over sixty-five who elected coverage in 1956 have already retired, the Social Security Administration reports, using their benefits to supplement pensions and retirement incomes.

Ministers of any age are eligible to participate in social security. The oldest clergyman who has done so is eighty-one. He is still active in the ministry.

Brotherhood Theme: Seek First His Kingdom

Manchester College

A. Blair Helman was inaugurated as the ninth president of Manchester College on Nov. 30. Herman B. Wells, president of Indiana University, was the speaker. Following the investiture by A. C. Baugher, chairman of the Commission on Higher Education and moderator of Annual Conference, President Helman delivered his inaugural address entitled A Declaration of Faith.

Home-coming activities, observed on Oct 27, were among the best attended in years according to Mrs. Salena Schultz, alumni secretary. An "apple-polishing session," in which the alumni got together with their former professors was one of the most enjoyable of the day's activities. In the afternoon an over-capacity crowd attended the football game with Earlham College. The dramatic organization, Tri Alpha, presented The Importance of Being Earnest to a home-coming audience of 1,300 in the evening. A number of the classes had reunions during the day.

Twelve hundred students from area high schools were on the campus for the annual high school day on Nov. 16. Twenty-seven bands participated in half-time ceremonies at the football game between Manchester College and Taylor University. This was also Dad's Day and a record attendance made it necessary to serve two separate banquets this year.

The string symphony presented its fall concert on Nov. 15 in the recital hall of the Winger Memorial Building. This organization is now in its eleventh season and is under the direction of Prof. Vernon H. Stinebaugh of the music faculty.

Speakers at chapel services in recent months have included Paul M. Robinson, Harold Bosley, Frank Seluski, Glenn Cunningham, and Dean Rogge of Wabash College. David Rubinoff, world famous violinist, also presented a chapel program recently.

Gladden Schrock, junior from Nappanee, Ind., was one of ten delegates from the United States attending the fourth Congress of the Union of Latin American Evangelical Youth held at Barranquilla, Columbia. He also attended the United Christian Youth Conference of the Western Hemisphere following the Congress. The delegates will make their report in New York, March 4-5, at a meeting of the Committee on Co-operation with Latin America. This is a committee of the Division of Foreign Missions of the National Council.

Fourteen Manchester College seniors have been named for listing in Who's Who in American Colleges and Universities. They are Gail Ark of Greenville, Ohio; Andrea Borla of Maywood, Ill.; Mary Alice Gilchrist of Sherwood, Mich.; Garnett Hyde of Warsaw, Ind.; Gene Likens of Pierceton, Ind.; Ronald Lutz of Mogadore, Ohio; Wendell Meyer of North Manchester, Ind.; John Stites of Detroit, Mich.; Julian Schrock of Middlebury, Ind.; Marjorie Siler of Elkhart, Ind.; Jane Newcomer of Santa Ana, Calif.; Wilma Nolt of Lodi, Ohio; Robert Parker of Hollansburg, Ohio; and Wordie Younis of Albion, Ind.

Doris Garey, professor of English, has been informed by Scott, Foresman and Company that her book, Putting Words in Their Places, has been accepted for publication. This book is expected to serve as a supplementary text for college freshmen and sophomores.

Announcement was recently made that the March of Progress challenge goal of \$750,000 in cash and pledges has been reached. The campaign has been conducted throughout all the districts of the Central Region.

There are still a few churches that were unable to participate when the campaign was in their area. These churches, along with several alumni groups, are currently being organized. It now appears certain that the college will be able to qualify for the Lilly Endowment grant of \$75,000 for a new science hall.

The Lilly Endowment, Inc., has made its sixth annual gift to Manchester College. This is an unrestricted grant in the amount of \$13,500.

The Du Pont Company has renewed its annual grant of \$2,500 to the chemistry department for 1957-58. This year a supplementary grant of \$1,500 was also given to be used to strengthen the teaching of other intellectual disciplines important in the education of scientists and engineers.

A leadership training school was held on the campus Oct. 29—Nov. 26 under the direction of Ercell Lynn, professor of religion at the college. One hundred sixty-one persons were enrolled in the following courses: The Discussion Method in Church School Teaching, by Paul Keller; Basic Christian Beliefs, by Orrin Manifold; Leadership of Juniors, by Ruth Graham; Leadership of Primaries, by Mrs. F. H. Willard; Old Testament Survey, by Benton Rhoades; and Enlisting the Church in Evangelism, by T. Wayne Rieman.

President Helman has worked with twelve other college presidents this fall for twenty days in the solicitation of industry for the support of the member colleges of the Associated Colleges of Indiana. Support from business and industry has become a significant part of the operational budget of the college.

The Church Calendar

January 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Gospel Righteousness. Matt. 5-7. Memory Selection: I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. Matt. 5:20. (R.S.V.)

Jan. 20-26 Church and Economic Life Week

Jan. 27—Feb. 3 Youth Week, "Consider Your Call"

Jan. 29—Feb. 1 District fieldmen's conference, Elgin, Ill.

Feb. 4-6 Pennsylvania Council of Churches, Wilkes-Barre

Feb. 4-8 Youth Seminar, Washington and New York

Feb. 5-7 Spiritual Life Institute, Bridgewater College, Va.

Feb. 10 Race Relations Sunday

Feb. 9-14 Christian Education Division meetings, NCC, Cincinnati, Ohio

Feb. 17-24 Brotherhood Week

Gains for the Kingdom

Six baptized and nine received by letter in the Morgantown church, W. Va. **Four** baptized and ten received by letter in the Christiansburg church, Va. **Five** baptized in the Easley church, Ala.

Fifteen baptized and two received by letter in the Martinsburg church, Pa. **Fifteen** baptized and five received by letter in the Ephrata church, Pa. **Four** baptized, one received by letter, and one rebaptized in the Coventry church, Pa.

One baptized in the Lower Miami church, Ohio. **Five** baptized in the Bachelor Run church, Ind. **Eleven** baptized in the Beech Grove church, Ohio. **Six** baptized and one received by letter in the Cedar Grove church, Ohio. **Three** baptized in the New Paris church, Ind.

Seven received by letter in the South Bay Community church, Calif.

News and Comment From Around the World

Protestant Giving Reaches Two Billion Mark in 1956

Giving to Protestant churches in the United States was expected to reach the two-billion-dollar mark for 1956. Dr. T. K. Thompson announced the figure at a workshop on the every member canvass which preceded the annual meeting of the joint department of stewardship and benevolence of the National Council of Churches. He is executive director of the department.

The two-billion-dollar figure will be a nine per cent increase over the total for 1955. Protestant church contributions have increased about ten per cent annually for each of the past 15 years.

A woman religious leader told stewardship leaders that stewardship education should recognize that "women control the wealth of America today." Mrs. Harriet Harmon Dexter, professor and dean of women at Northland College, Ashland, Wisconsin, said women will never be good stewards of the wealth they control until they admit they have the control.

Mrs. Dexter said many church women are wasting their time and talents in sponsoring rummage sales and other commercial-type money-raising schemes. She said the local church should not look to the woman's organization to raise parts of its budget. She said, "Whatever women

do should be over and above the budget."

Clergymen Ask for Condemnation of Egypt

Thirty-four Protestant clergymen, including the heads of three denominations and eight bishops, have urged that the United States government call on the United Nations to condemn Egypt's "new racist policy" and her "persecution of Jews."

The request urged the United States to exert as much pressure for this action as it had for seeking compliance with the UN resolution against Soviet deportation of Hungarians. It described anti-Jewish activities in Egypt as "clearly imitative of the Hitler pattern and the present Communist pattern in Hungary," and warned that unless these activities ceased the world would again be plunged into war.

Denominational heads who signed the statement included the president of the American Unitarian Association, the president of the Disciples of Christ and the moderator of the Presbyterian Church in the U. S.

Protestant Group Urges Church Delegation to China

The National Council of Churches has been urged to send a delegation of American churchmen to Communist China. The request was one of a series of recommendations pre-



Gene Wampler, one of the Brethren Service volunteers in Austria, prepares packages for distribution to Hungarian refugees

sented by fifteen study groups to the joint assembly of the council's Divisions of Home Missions and Christian Life and Work. All of the recommendations were referred to council departments for implementation.

The proposal to send American churchmen to China declared that "the present impact of world affairs had revealed the remarkable significance of direct links of fellowship and sharing between Christians across national, cultural, confessional, racial and political barriers." It embraced a proposal made earlier to the assembly by Dr. John A. Mackay, president of Princeton Theological Seminary. He reminded the church leaders that contact had been made with churches in Russia, Hungary, Czechoslovakia, Poland and Romania. Then he said, "It is absolutely imperative that face-to-face consultations be arranged with churchmen in Red China."

Four Lutheran Groups Move Toward Organic Union

Representatives of four American Lutheran Churches have agreed to proceed toward a goal of organic union of their denominations. Forty-two delegates voted to form a constitution for a united church that would include articles of doctrine as well as "practical matters of organization."

Involved in the merger scheme are the 2,270,000-member United Lutheran Church; the 536,000-member Augustana Lutheran Church; the



Brethren Service workers talk to a guard at the Hungarian border where refugees continue to flock into Austria. Brethren Haus at Linz serves as one of the centers serving Hungarian refugees

35,000-member Finnish Evangelical Lutheran Church and the 20,000-member American Evangelical Lutheran Church. Dr. Oscar A. Benson, Minneapolis, who served as temporary chairman during the two-day meeting, set the theme for the discussions. He said, "The goal for all of us is a total Lutheran Church of America."

Methodist Bishops Act To Restore Wesley Shrine

The Methodist Council of Bishops, meeting recently in Pasadena, California, took action to restore as a shrine of world Methodism the old Epworth, England, rectory where John and Charles Wesley lived in childhood.

It was from this building that John, then 6, "was plucked as a brand from the burning" when the rectory was partially destroyed by fire. The bishops voted to co-operate with the Methodist Church of Great Britain and the World Methodist Council in the purchase and restoration of the building that housed John, founder of Methodism, and Charles, writer of several thousand hymns.

Dangers Fail to Deter Missionary Volunteers

The killing of five American missionaries by Auca Indians in Ecuador last January has had a direct effect in the volunteering of some 2,000 young persons for foreign mission work. This is the opinion of the Rev. Robert B. Savage, the program director of radio station HCJB at Quito, Ecuador, which is celebrating its 25th anniversary in the radio missionary field. The widows of all five missionaries have returned to Ecuador to help in mission work.



Bob Mendenhall, BSC worker, talks to Austrians working in a camp kitchen that provides warm soup for Hungarian refugees

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The New Man. Ronald Gregor Smith. Harper, 1955. 120 pages. \$2.50.

This book consists of lectures delivered at the University of Melbourne, Australia, in 1955. It contains five very stimulating chapters in which there is a clear summons to what the author calls "a new Christian anthropology" that relates man to God, not through an outworn metaphysic, but through the vital processes of history. He analyzes very keenly views of God and the world that he terms inferior—views found in neo-Thomism, neo-Calvinism, Fundamentalism and Liberalism. The high point of the book is the final chapter entitled *This Worldly Transcendence*. His idea of the God-man relationship is that this is not a religious relationship to a supreme being, absolute in power and goodness, which is a spurious conception of transcendence, but a new life for others, through participation in the being of God. "The transcendence," says the author, "consists not in tasks beyond our scope, but in the thing nearest to hand. God in human form, not, as in other religions, in animal form—the monstrous, chaotic, remote and terrifying—nor yet in abstract form—the absolute, metaphysical, infinite, etc.—nor yet in the Greek divine-human of autonomous man, but man existing for others, and hence the Crucified. A life based on the transcendent." His thinking is most challenging and the book deserves to be read by all who are willing to consider fresh thoughts on the new man.—*Stewart B. Kauffman*.

Christian Deviations. Horton Davies. Philosophical Library, 1954. 126 pages. \$2.75.

The author, Horton Davies, is joint senior lecturer in church history at Manfield and Regent Park Colleges, Oxford, England.

In a concise way the author gives a brief history and the major tenets of a number of sects and groups, pointing out their deviations from the norm of mainstream Christianity and the threat which they present to the Christian church.

Among those presented are Theosophy, Christian Science, Spiritism, Seventh-Day Adventism, Jehovah's Witnesses, the Mormons, Moral Re-armament and a few others.

Because the presentations are brief, incisive, and clear, the book is a splendid reference work for those who want or need to know the problems the church faces with these groups who are actively invading the membership and draining off their loyalty and support.—*Charles E. Zunkel*.

Horse Trails Along the Desert. Sanford C. Yoder. Herald, 1954. 181 pages. \$2.00.

Here is a book written in the language of a man with simple yet profound faith. It is not written in flashy or memorable language, but is the simple story of a man reliving his pioneer experiences.

It is a combination of the people who impressed him, and woven in among these meetings are scriptures, observations, and poetry. It will not sweep young people off their feet, but it is good reading material for them.

The reader looking for a moving horse story will be a little disappointed but the book does give insight in the history of the development of our nation and its westward move. The reader with the common touch will enjoy it.—*Paul E. Miller, Adel, Iowa*.

Mountain Dog. Hubert Evans. Westminster, 1956. 168 pages. \$2.75.

This is a story of an American Indian boy, a dog, and the out-of-doors. Young Hal Radigan returns from the Indian high school in Vancouver to find his little Indian village almost taken over by a newcomer, a promoter with his finger in everything from new motels and trading posts to lumber mills and restaurants. A thread of mystery runs through the story, centered around a stray airedale which the promoter wants to kill on sight but which Hal protects by fleeing with the dog to a wilderness area.

An authentic account of the life of the salmon, Bureau of Fisheries work, and Indian customs gives the reader good insight into salmon conservation methods.

The climax is reached when Hal, the airedale, and the mounted police join forces to track down the promoter and "free" the wilderness area for continued salmon fishing.—*Paul M. Weaver*.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

INDIA — MEDICAL WORK

Mass Medical Service for Villages

THERE are many problems facing this country, which today is trying to raise the standard of living for its people. Two of the basic problems are these: First, those who have the material means and "know-how" must be awakened to their responsibility to the "have-nots." Second, the "have-nots" must be prepared to use that which is given them in a way that will truly help them in the climb up the steep ladder ahead of them.

All over India today we see great forces tackling both of these problems. Much effort is being made to develop within those who are more fortunate than most of their fellow men a consciousness of their responsibility to those around them who through the ages have found life rugged and harsh to them. On the other hand, all of the modern educational means are being employed to help the backward classes to make use of the better way of life that is opening up to them.

One phase of this program has been the medical camps. These have been held in many places over North India this winter and spring. So let us visit one and see the program in action.

At 7:30 a.m., a big chartered bus arrives at the mission hospital. It is already nearly full but soon our doctors, their helpers, nurses, laboratory technicians, barrels, boxes of sterile surgical supplies, solutions, and laboratory equipment are packed and off we go for a ride through the brisk morning breeze and the ever-present dust. Let us take a look at this setup.

For the most part the fifteen or so doctors on the trip are members of the Bulsar branch of the Indian Medical Association. One day each month they give their services free at one of these medical camps. With them are their nurses, for each doctor will set up his office at the

Ellen Cunningham

camp and carry on the best way he can under the crude conditions that will exist. The laboratory technicians have brought their microscopes, slides, and stains so that they can do blood counts, stools, and urinalysis. The whole camp is sponsored by the Village Medical Aid Society of Bulsar, which is an organization of local merchants who contribute the money. They charter and pay for the bus and they pay for all medicines and supplies that are used, for these are all free to the patients.

At last the bus comes to a stop in a big swirl of dust at the home of the headman of the village. As we look around we realize that someone has been at work here, too. Canvas has been thrown around poles or trees to make examining rooms. All available tables have been portioned around to each room, any available beds or boards to make beds have been collected and are ready for duty as examining tables, operating tables or stools to sit on.

There are cooks already long on the job and delicious odors pour fourth from the large pans that sit propped upon three stones with an open fire underneath. Hospitality is one thing the villagers are most proficient in and this is their big contribution for the service they will receive. We have hardly alighted and washed off the first layer of dust when they come with tea. This won't be the last of the tea for at least three or four more times during the day they will press tea upon us and at noon, regardless of how many patients and how much work there is to do, they will seat the doctors and their helpers and see that they are undisturbed while they eat the best that the villagers have to offer.

There is already a long line of patients. Many have perhaps been here since shortly after sunup. Many have walked long distances carrying their sick on beds or in hammocks. Soon the doctors have arranged offices and the patients begin to flock in. Several of the doctors are examining their patients out under the trees. Dr. Lalita, a lady doctor, has a long hard day ahead of her for being a lady doctor all of the women will come to her.

Many of these people perhaps have not been to a well-trained doctor before. They know only their village medicine men. Perhaps they have



These men have walked miles to bring their friend to the medical camp for treatment

heard of these doctors who disregard superstitions and perhaps they have also heard of the wonder drugs they bring with them. And they realize their medicine men have not helped them and maybe these doctors can, but as their turn comes to enter the little booth, many hesitate and only by the gentle persuasion of the nurse at the door are they finally brought in. They allow only a very casual examination. But it is a start.

The dental surgeon has set up his chair. A man has been told that his eight remaining teeth must come out. He very reluctantly drags himself to the door, but then he falters. The assistant assures him over and over that it won't hurt. The doctor will give him an injection and he will feel nothing. After much persuasion he enters and soon he returns with a toothless grin to assure others trying to get up courage to enter that it is really true, he felt nothing.

Dr. Paragji, the eye doctor, has many cases on hand for those who live so close to poverty so often fall heir to eye diseases. Many are too far gone and he can only shake his head and shatter the little hope they might have had. He has come prepared to operate on cataracts. So soon he has his operating table set up and is hard at work.

The mission doctors take the surgical clinics. They are prepared to do hernia, appendectomy and all types of minor surgery. They always try to persuade the patients to come in to the hospital where conditions will be much more favorable for their rapid recovery, but if they cannot come they are taken care of on the spot oftentimes under very primitive and crude conditions.

At the end of the long busy day, we climb back into the bus and on the way home we try to evaluate the work done.

Often as many as a thousand patients have been seen by the fifteen or twenty doctors. Everyone admits that they scarcely scratch the surface of the enormous health problem that faces the new India. Certainly very few of these ills can be cured by one visit to a well-trained doctor. If the patient has been impressed by this doctor who out of his concern for them has come to their village to help them, perhaps an educational process has been started which will help to lift these people a little higher in their scale of living. On the other hand, these doctors who practice under the more

enlightened conditions of the city are learning from firsthand experience the problems that face them in their field as they try to build a better and healthier India.

Three Months in Nigeria

Nettie C. Weybright

THESE are so many things that I had not known until I was in our mission this past winter. I wonder if they would be new to you, too. Being there in the dry season, I could visit all our stations, which gave me a good picture of our workers and their stations. If I had been there in the wet season, some of them would have been surrounded with water and it would have been impossible to go there.

I think so often of those fine people, the Nehers, at Chibuk. The road there from Lassa is rougher and more uncertain than we folks here can even realize. And they say the road from Garkida to Chibuk is much worse. When the rains come they are completely shut off from the outside areas. As I saw it, even in case of serious illness, a doctor could not come. Do we have courage to equal that of our young missionaries?

Another memory of the unusual is the cause of our trip there. The Nehers and the Hamers had decided to butcher a hog together and divide the meat. Dr. Hamer had kindly offered to take me along, for I had not been to Chibuk. I was glad to go.

When we arrived about 6 p.m., the African helpers started the fire to heat water while we ate supper and visited. At 10 p.m., the men went out to kill and dress the hog. They retired about 2 a.m. In the morning they cut and divided the meat while Mrs. Neher took me around to see their work and the people.

Her work is largely with women and children. Brother Neher is an agricultural missionary. He hopes to teach the people better farming methods. Even a donkey cart, he thinks, can revolutionize farming there. Better stock and care, more variety of foods from their garden and fields, better sanitation are all included in his plan.

Why do I write this for you to read? Because this sort of story is never included in talks our missionaries give in our churches. I have a definite feeling that we here at home have no conception of the vast difference in our mode of living and the life our missionaries are called on to live there and elsewhere.

HOME MISSIONS

MOVING DAY

The third and final installment in the serial presentations on our Flat Creek mission, as told by Mrs. Ferdie Rohrer.

THESE began a series of events that proved the truth of Jesus' "Go . . . and lo, I am with you." A man made a good offer on the house we had arranged to buy. A sister and her husband bought the store from us and arranged for our sons to stay with them and to help in the store. Janette decided to go with us, and the two younger girls were eager to go, too.

The story of the work we were undertaking got to others. Some young men in the Lagro CPS camp gave twenty-five dollars for a stove for the new home. A man from Wabash gave us a sum of money, saying that he wanted to help in the work in Kentucky. A moving company insisted that we let them pack

our furniture. Without electricity in the area to which we were moving it was necessary to get a gasoline motor for the washer. Ferdie also got a wind charger which he hoped would make light for one room and power for a radio (but it never did).

On Dec. 29, 1942, we left our home and loved ones and started south. We spent the night with our three daughters in the same room at Webb's Hotel in Manchester, where we had stayed before. After breakfast, Ferdie went to see if Brother Deeter and anyone else had come from Creekville to meet us. We were expecting the movers with our furniture. By ten o'clock Brother Deeter and the mail truck from the Creekville area had come.

Snow lay on the ground and a sharp wind whipped our coats. The



The work begun by the Rohrs continues today under the direction of Brother and Sister Allen Weldy. Above Brother Weldy conducts a baptismal service

van had not arrived yet by 2:30, so we got some groceries and Janette and Eula went with Walter in the mail truck; while Hiram's brother, Shelby, drove our Chevrolet, taking Clyda and me. Ferdie had to wait for the van.

Our trip was about as expected until we got almost to our destination. There, in the road was a soggy place where sawdust had been filled in to cover the mud. In this our car settled wearily and no amount of trying would bring it out. Shelby got out and shoveled away from the front wheels. Nothing happened except more spinning of tires. Then Walter and the girls came and we all worked at shoveling or pushing, until with almost a sigh the car was on solid ground and we were soon in sight of the little white house that was now home. The house had not been built long, and the hill on which it rested looked naked and alone. But when we went into it, it was so clean and so welcoming that a peace settled into my heart that passed understanding.

Brother Deeter had arranged to have a small heater left there, a daybed, one box, and a backless chair. It had started to rain about the time we got out of the sawdust and all the wood we could find was so wet that we could not start a fire.

Imogene, about Eula's age, was our first visitor. Seeing our trouble she insisted on going home for dry wood. Soon she and her father came back to start a fire for us. We enjoyed Imogene's friendliness and her father's kindness. There was no word from Ferdie that night.

About 10 o'clock the next morning Brother Deeter brought us our first news. The moving van had not arrived at Manchester until 10 p.m. and the driver had refused to go farther that night. Our son Glenn had come with them. They intended to start early that morning for Flat Creek.

All areas in the mountains, away from the towns, are known by the creeks that flow through them. We could see Flat Creek just below our pasture and also the place at which it flowed into Red Bird River. Homes were built along the creeks and branches wherever a flat place could be found or made, or wherever they could be propped up and made level.

About 1:30 in the afternoon, we saw Glenn and a man walking down the creek road. We could hardly wait to have our questions answered.

"The van had started out that morning about ten o'clock," Glenn told us, but as soon as they turned off the road at Goose Rock, they got into trouble. Ferdie had told them that they could never drive the van over those roads when we first talked with them, and now it was true. The

truck had jackknifed and they couldn't move. Ferdie had sent Glenn on to tell us this news.

Miss Pennington, a registered nurse and specially trained midwife from the Frontier Nursing Service Center, came in then to welcome us to Flat Creek. She observed our meager supply of food and said that she would bring us more. We tried to assure her that our supply would soon be coming, but she had been there longer and knew a lot we didn't know.

She was gone only a little while when she returned with a basket tightly covered. What she pulled out of that basket was a sight to see! Fried chicken, golden brown and juicy, rolls, butter, a coffee pot and coffee to be made on our own stove, potatoes, and other things that made us almost drool. She had a call to make and would pick up the basket on her return. We gave thanks for that food with extra gratitude.

When "Miss Penny," as she was affectionately called, returned she invited Janette and Eula to spend the night with her, as it was almost dark and no further word had come from Ferdie. At nine o'clock Glenn suggested that we go to bed since our fuel was almost gone and the fire, too. A cold wind was blowing, so we put all of our coats on the bed and the three of us were soon warm and asleep.

As though from far away, we heard the first call. I struggled to get awake and got up to see car lights and hear Ferdie's cheery voice directing the drivers about getting to the front porch.

Continued on page 26



Mrs. Weldy presents club awards

RACE RELATIONS

How to Observe Race Relations Sunday

Edward T. Angeny

Editors Note: Feb. 10 is Race Relations Sunday, and Feb. 17-24 is Brotherhood Week. Now is the time for the local church to begin planning its race relations and Brotherhood emphasis for February. This article suggests a general frame of reference, followed by some specific program, literature and audio-visual suggestions.

RACE RELATIONS Sunday gives the Christian church the opportunity to speak with one voice on its position concerning this vital issue in American life. By joining in this observance each local church adds its strength to the total effectiveness of this voice. In return, the local church can give its own individual witness in a better way with the help of the full force of Protestant influence. This special day emphasis serves to bring the advantages of publicity, material, and common concern to bear on making our position clear and effective.

The Church's Test of Faith

It is not that the church expects that this one-day observance will be all that is necessary to discharge its responsibility in the field of human relations. In fact, here is a challenge that reaches into the heart of our faith and will be ignored only at the expense of a weakened Christianity. If we fail here we fail everywhere. Look at what is involved: the Fatherhood of God, the brotherhood of man, the universality of the gospel, the oneness of Christian believers! A mere glance at our society tells us how far away the church is from these ideals of the kingdom, to say nothing of our nation and world.

Race Relations Sunday gives us a place to start. If the day serves its purpose there will arise from it a new direction, fresh material, and progressive action for years to come.

In Dayton, Ohio, the church federation sponsors monthly Sunday vespers in which racially mixed choirs are used, as well as ministers representing all churches

Religious
News Service



A Non-Segregated Church—A Non-Segregated Community

Resolutions of every major Protestant denomination, including the Church of the Brethren, make the goal clear, "a nonsegregated church in a nonsegregated society." An all-inclusive fellowship is the only pattern that will fit into the New Testament picture of the church. The church and community are inextricably bound together, one reflects the other, so that the process of integration becomes a complex one. In working for an integrated church one finds that inevitably such matters as these are also involved: open occupancy housing, equal job opportunity and the use of public facilities on a nondiscriminatory basis. Therefore, the church is called to courageous leadership; all of its resources must be utilized. Race Relations Sunday can help bring the issue to the attention of people, provide guidance and stimulation.

Emphasis on Christian fellowship open to all is not the challenge only for the church in the so-called changing neighborhood. Every church for its present effectiveness and future vitality needs to understand the direction the church and society are taking. There are definite lines of action that every Christian and every church can take no matter where they may be located.

No Racial Nicknames

Christians will certainly begin with changing their own attitudes and practices. We shall guard our speech that we do not use derogatory nicknames for others who are different; we shall not pass on stereotyped sayings or rumors about them. We shall look on all peoples as individuals, as Jesus did, and not as members of a group. The best protection we can give to our children is to prepare them to live in a society where there are no inferior human beings because that is the kind of world in which they will live and work.

The Pastor Is a Key Person

As in other instances, the pastor is in a key position. He ought to be clear in his convictions and state them without hesitation. On Race Relations Sunday the pastor has the opportunity to present the great themes of the gospel: the all-inclusive love of God, "peace on earth, good will to men," fellowship in Christ transcending all human barriers. He can challenge men to live their best, practice neighborliness where they live, where they work and in all human affairs. He can discuss the nature of prejudice and the cost of discrimination both morally and economically. In our

Pastor, Lower Miami Church of the Brethren, Dayton, Ohio

day, there are illustrations of integrated churches that can be used to encourage congregations to follow this way of Christ.

Use the Church's Educational Facilities

All the educational facilities of the church should be used to emphasize Christian brotherhood and ways of expressing it, the Sunday school, women's, men's and youth groups, and a Sunday evening family night forum or round-table discussion. Such topics as these could be made interesting: "sense and nonsense about race," property values do not necessarily devalue when other races move in, the contributions to America made by Orientals, Negroes, Spanish-speaking people and other minority groups. Study material and audio-visual aids are abundant and easily secured from the General Brotherhood Board.

Working Through the Council of Churches

The local council of churches, ministerial association, or other co-operative agency which presumably includes all churches might use Sunday afternoon or evening of Race Relations Sunday as an occasion for a united effort.

In the city of Dayton, Ohio, the Church Federation sponsors during the year an institute on church and race, an interracial camp, and

monthly Sunday vesper services in which racially mixed choirs are used as well as ministers representing all churches. This is an example of the larger possibilities for creating understanding and giving opportunity for contact among Christians of many backgrounds.

On Being the Church

An integrated church is not an end in itself, it is simply the natural result of a church in our changing times trying to be the church, the body of Christ. The struggle which present-day white Christians are having over the question of admitting those of other races into our churches is comparable to the agony suffered by the earliest Christians over admitting Gentiles. Keep this in mind as you read the Book of Acts again; certain passages will thrill with new life. As their difficulty was overcome, so with the same spirit of Christ, bridges will be erected today bringing together in him all branches of the human family.

It seems incongruous that such efforts must be made after two thousand years of Christian history. But such is the case. God is patient and the world is waiting. Let Race Relations Sunday be a time when pastor and people search their souls, form resolutions, make plans for action in the church and community

looking forward to the time when this shall not be necessary.

Program Suggestions

Plan a Sunday evening school of race relations for February. Study the race relations situation in America and in your local community. Study the Biblical and theological basis for racial integration in church and community. Engage in legislative and social action for fair employment and housing practices, for public school integration and for all forms of civil rights. Sponsor a pastor and fellowship exchange with a congregation of another race; or better yet, co-operate with such a congregation in a common service project. Invite persons of other races into the fellowship and membership of your congregation. Plan now to send someone to a race relations institute next summer.

Literature Suggestions

Race Relations Study Packet, available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for \$2.00. Contains basic study guides and resource material for use in a four-session Sunday evening school, or in a twelve-session quarter elective unit, or for a single Sunday evening forum.

Audio-Visual Suggestions

About People. Illustrates the many ways people are alike. For primary through junior high. 63 frames. Sale, \$5.00; rental, \$1.00.

Brotherhood of Man. Shows how prejudice rather than fact makes one race feel superior. For junior to adult. 10 minutes. Rental, \$3.00.

For All People. True story of how a minister brings people of all races together in work, play, and worship. Junior to adult. 26 minutes. Rental, \$3.00.

My Brother. A Christian family helps a community overcome its prejudice and accept a Filipino family. Junior and adult. 30 minutes. Rental, \$9.00.

Prejudice. A Christian who thought himself without racial prejudice discovers how much prejudice he really has. Senior high to adult. 58 minutes. Rental, \$12.00.

Order from the Visual Education Service, 22 S. State St., Elgin, Ill.

Reprints of this article are available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.



Wagner from Monkmeyer

Co-operate with a congregation of another race in planning a common service project



If churches are to be known as friendly churches, that spirit of friendliness must begin with the ushers. Ushers greet the worshipers with a smile and a friendly word

For the Church Ushers

CHURCH ushers are the personal representatives of the church and of the minister. They are usually the first individuals to greet the worshiper as he enters the church. A worshiper's impression of the church may be determined by the usher's attitude and demeanor.

An usher should act as though his job is the most significant job in the best church in the world. His job as an usher is to make people say, "We have found a church in which we feel at home. We want to come here and worship every Sunday."

Church ushers are usually appointed by and are responsible to the music and worship committee of the church. The head usher is responsible for carrying out the suggestions of the committee and for helping to train young men in the art of ushering.

Reprinted here is a list of hints for church ushers that appeared on these pages on May 9, 1953. Interest has been expressed that they should be given again to further challenge men to dedicate themselves more fully in this important and dignified service of the church.

Hints for Church Ushers

Accepting the fact of the extreme importance of good ushering, there are certain suggestions which can be followed. These suggestions are adaptable to a church of any size, in any situation. This is only a partial list of suggestions, and is not

set forth as an inclusive cataloging of hints for ushers.

1. Ushers should be neatly dressed. It is well for them to have some identifying symbol, such as a flower, in the lapel of the coat.

2. Good ushers arrive early, at least half an hour prior to the service. During this period before the worshipers arrive, ushers can check to see if the offering plates are in place, if the bulletins are available, and if the lighting is needed in the sanctuary.

3. When the worshipers begin to arrive, warm the heart of every person by your friendliness. If churches are to be known as friendly churches, that spirit of friendliness must begin with the ushers. Smile. Greet your guests with a friendly word. Do not say the same thing to everyone. Be original. There are plenty of ways to greet people besides remarking about the weather.

4. People like to be called by their names. Treat each person as an individual. Try something like this: "Good morning, Mr. Brown. May I show you to a seat?"

"We're happy to have you with us this morning, Mr. Jones."

"You say you're a newcomer in our community, Miss Anderson? We are very happy to welcome you to our community, and to the fellowship of our church. We hope that you will be with us next Sunday morning." Personalized attention pays dividends.

5. Cultivate the happy art of "missing" people. Say something like this, "We missed you last week, Mary and Bill. It's good to have you here this morning."

6. Take particular note of the strangers and visitors. They will be thrilled if you can recall their names *after* the service. Introduce them to other members of the church.

7. If worshipers have particular pews in which they wish to sit, by all means seat them there. If you do not know their choice, do not hesitate to ask them if they have a preference, for in this way you will do them a real favor.

8. If they have no preference, have the seating situation sized up so that you can usher them to the proper location in the sanctuary.

9. If you lose them going down the aisle, turn around, smile graciously and hand them a bulletin, just as if they were seated in the pew you had chosen for them!

10. The front pews should be filled before the service begins. It is difficult and discouraging for the minister to preach over four or five rows of empty pews.

11. Keep the rear pews reserved for late-comers and for parents with small children.

12. Usher people to the center of the pews, so that they do not have to shuffle along the pew when later arrivals are seated.

13. Doctors and others subject to emergency calls should be seated where they can leave the service without undue confusion.

14. Seat late-comers only at indicated points in the service. The singing of a hymn makes a glorious cover for the seating of late-comers, but it definitely destroys the worship value of a hymn. Don't seat people during the hymns.

15. Keep a weather eye open during the service for extremes of temperature or for ventilation needs. Nothing is so conducive to sleepiness as a warm, stuffy atmosphere.

16. At a convenient spot in the service, the head usher or someone designated by him should unobtrusively count the attendance and report it to the pastor after the service. Ushers should maintain a constant vigilance for members missing more than one service and should report such cases to the pastor.

17. The offering should be received in a dignified and worshipful man-

ner. Ushers should "supervise but not scrutinize" the offering.

18. After the service, continue your public relations work. Greet as many people as possible, and introduce strangers to others, especially to those of similar age or interests.

19. If it is impossible for you to be present on Sunday, inform the head usher in plenty of time for him to find a replacement.

20. When not occupied with ushering duties, participate in the service. You may need the sermon as much as any other worshiper.

A good filmstrip to aid in training ushers is *The Art of Church Ushering*. Rental fee, 75c. Order from the Visual Education Service, 22 S. State St., Elgin, Ill.

An excellent little manual, *Principles of Church Ushering*, prepared by the Church Ushers Association in New York City, is available for 25c from the General Brotherhood Board, 22 S. State St., Elgin, Ill. It includes "everything an usher should know from personal appearance to what to do in case of fire."

Sunday-school Records

WHAT pictures flash on the mind's eye at the mention of the word *records*? What associations are aroused?

To some, records mean rows of neat figures; to others, tables of accurately recorded facts; and to some others, records mean life and its experiences interpreted in the light of actions.

As we think of records in our Sunday school, just what pictures come to our minds? Do we see people and an account of their actions which have a vital connection with the work of the church and the carrying out of Jesus' commission to his followers?

In the fields of commerce and industry, every concern from the smallest to the largest has its system of bookkeeping. Every transaction is recorded.

In our banks, accurate entries are made of every transaction with other banks, investment houses, business concerns, and with all depositors. And surely every depositor at a bank, regardless of how small his account may be, expects and actually requires accuracy.

In our schools and colleges, records are kept indicating the standing of

each student, the work he does and his progress. These records are used as a key to a pupil's ability, interests, and aptitudes, and frequently determine the courses he is permitted to take. Their value to the teacher is high, for through the information they give, he can know the pupil and his needs.

The calls of present-day life are wide and varied and the appeal of the Sunday school will not be successful unless it is motivated toward a given, worthy goal by incentives based on accurate information.

So the need for records in the Sunday school is not one of vanity in the making and keeping of records for their own sake, but it is the need for information, a need for direction, and a need for incentive that can be supplied by a well-kept, accurate, functioning and usable system of Sunday-school records.

The secretary's books are the business records of the school; don't throw them away; preserve them. They are valuable and their preservation is essential.

"In all Sunday-school work, the pupil is the deciding factor—the need of the pupil is the law of the school."—from Central News, Roanoke, Va., February 1955.

Moving Day

Continued from page 22

Dressing quickly, the three of us were soon on the scene of action. They had decided to bring one truck at a time down the hill to the house, so that if one got down there and couldn't get back, the other could help from the road. The truck with the piano came first. How good it was to see Ferdie safe and sound! Our furniture seemed like old friends.

It was 10:15 when they came. The drivers of two coal trucks who had worked in the mines all day had seen Ferdie's need for assistance and had agreed to bring the furniture to our home. At 2:30 Friday morning, Jan. 1, 1943, the children were again in bed, Clyda on the floor with plenty of mattresses under her and bedding over, Glenn, Ferdie and I on the cot. A tired group had given thanks for each other's safety and the wonderful way the Lord had kept us and supplied our needs. We were ready to serve in the Kentucky hills.

Obituaries

Anthony, Susie Clay, was born April 28, 1884, and died Sept. 12, 1956. She was the widow of Bro. Frederick Anthony. For many years, she served as a pastor's wife. Surviving are two daughters, and one sister. Funeral services were conducted in the Burgee funeral home in Baltimore, Md., by the undersigned.—Frank E. Wil-liar, Baltimore, Md.

Baer, infant daughter of Mr. and Mrs. Richard Baer, died Sept. 20, 1956, in Somerset, Pa. Besides her parents, she is survived by one sister, her maternal and paternal grandparents. Bro. Galen R. Blough conducted graveside services. Interment was in the Somerset County memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Baker, Lucinda Catherine, daughter of Jacob and Mary Beachy, was born May 24, 1887, and died Nov. 1, 1956. She was a faithful member and deaconess of the Maple Grove church. Surviving are her husband, one son, four grandchildren, four great-grandchildren, two sisters, and one brother. Funeral services were conducted in the Maple Grove church by the undersigned. Burial was in the Grantsville cemetery, Md.—Clarence M. Moyers, Grantsville, Md.

Brown, Mrs. Emma Rebecca, was born Feb. 20, 1872, in Stark County, Ohio, and died Oct. 26, 1956, in Canton, Ohio. For many years, she lived in Hartville. She was first married to Clay Wagoner who died many years ago. In January 1935, she was married to Julius W. Brown. She was a lifelong member of the Hartville church and at the time of her death was a trustee of the church. Surviving are her husband, one son and one daughter. Funeral services were held by her pastor, the undersigned, in the Hartville church. Burial was in the Mount Peace cemetery, Hartville, Ohio.—C. G. Hesse, Hartville, Ohio.

Click, Jacob Orville, son of Lewis N. and Susan Wright Click, was born Sept. 22, 1897, near Timberville, Va., and died Sept. 8, 1956, in Cleveland, Ohio. He united with the church in his early youth. While spending time in North Dakota with a brother, he was called to the ministry. After attending school at Lewis Institute and Bethany Biblical Seminary, he served as pastor in Colorado Springs, Colo., and Covington, Ohio. He is survived by his wife, Mary, and two daughters. Funeral services were conducted in the Covington church, Ohio, by the undersigned, assisted by Brethren M. G. Wilson and Otis Landis. Burial was in the Sugar Grove cemetery.—M. Guy West, York, Pa.

Emeigh, Harry, son of Warren and Julia Benton Emeigh, was born Dec. 5, 1914, at McKee Gap, Pa., and died Sept. 21, 1956. He is survived by his wife, Rose Applemen Emeigh, his parents and six brothers. Funeral services were conducted at Leamersville by his pastor, Bro. Ordo Pletcher, assisted by Elder G. Q. Showalter. Burial was in the Riverview cemetery.—Mrs. Rachel Sell Claar, East Freedom, Pa.

Erb, Ella, daughter of Michael and Mary Frantz Zug, was born Oct. 14, 1862, and died at the age of ninety-four years. She was married in 1883 to Ephraim Erb, and in 1886 she was baptized into the church. Surviving are ten children, twenty-five grandchildren, and fifty-seven great-grandchildren.—Mary Z. Francis, Red Bank, N. J.

Harley, Mary F., was born Sept. 25, 1870, and died at her home at Manassas, Va., Oct. 25, 1956. Surviving are two daughters, two sons, fifteen grandchildren, two foster grandchildren, and four great-grandchildren. Funeral services were conducted by Bro. Carl Smith in the Manassas church where Sister Harley was a charter member. Interment was in the

Manassas cemetery.—Mrs. O. R. Hersch, Manassas, Va.

Hawkins, Roy Elvin, son of Levi and Ella Josephine Good Hawkins, was born Jan. 10, 1906, and died Sept. 19, 1955, at his home near Mt. Sidney, Va. He was a member of the church since early boyhood. On April 25, 1931, he was married to Gertrude Holtz. To this union was born one son. Surviving are his wife, one son, one brother, and two sisters. Services were conducted in the Lebanon church by the undersigned. Burial was in the St. John's Reformed cemetery near Middlebrook.—E. Russell Beahm, Mt. Sidney, Va.

Hoopert, Charles, husband of Florence Utz Hoopert, died May 2, 1956, at his home in York Springs, Pa. He was a member of the Upper Conewago congregation. He is survived by his wife, three sons, and one daughter. Funeral services were held at the Cocklin funeral home, Dillsburg, Pa., by Elders Bruce Anderson and D. B. Harlacher. Burial was in the Dillsburg cemetery, Pa.—Frances E. Shaffer, East Berlin, Pa.

Laughman, Moses L., was born Nov. 29, 1874, and died Oct. 18, 1956, at the home of his daughter. His wife, Minerva Grogg Laughman, preceded him in death by about five months. He was a member of the Upper Codorus congregation for many years. Surviving are two sons, three daughters, seventeen grandchildren, fifteen great-grandchildren, one brother, and one sister. Funeral services were conducted at the Black Rock house by Elder N. S. Sellers. Burial was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Lichterwalter, Cora, was born January 26, 1878, and died Sept. 11, 1956. Services were held in the West Goshen church by the undersigned. Burial was in the Union cemetery.—H. W. Eshelman, Goshen, Ind.

McElhinney, Roscoe C., son of Thomas and Elнора McElhinney, was born May 29, 1881, in Tama County, Iowa. On Feb. 2, 1905 he was married to Pansy Mitchell who preceded him in death. He was then married to May Schomberg on April 24, 1937. At an early age, he joined the Geneseo Methodist church, but the past years was a faithful attendant of the South Waterloo church. Surviving are his wife, one son, one daughter, six grandchildren, one stepson, three stepdaughters, four sisters, and two brothers. Funeral services were conducted in the Geneseo church by Harold Wagner and the undersigned. Interment was in the Geneseo cemetery.—Clarence D. Sink, Waterloo, Iowa.

Megarity, Marietta, daughter of Edward and Rebecca Younker Danford, was born Oct. 30, 1874, in Shelby County, Ohio, and died Aug. 24, 1956, at her home in Bradford, Ohio. Early in life she became a member of the church. On Feb. 26, 1893, she was united in marriage to Samuel D. Megarity. To this union were born three daughters. She is survived by her husband, three daughters, seven grandchildren, eleven great-grandchildren, four sisters, and one brother. Funeral services were held in the Bradford church by Howard Erbaugh. Interment was in the Harris Creek Cemetery.—Ruth E. Royer, Bradford, Ohio.

Ober, John Samuel, son of Mr. and Mrs. Levi Ober, was born near Diamondville, Pa., June 26, 1878, and died at Dayton, Mont., Oct. 9, 1956. On Feb. 20, 1907, he was married to Bertha McIntosh in North Dakota. He united with the church at Milo, N. Dak. Surviving are his wife, six daughters, fifteen grandchildren, and one brother. Funeral services were held at the Retz mortuary in Polson, Mont., by Rev. Robert Foster. Burial was in the Polson cemetery.—Mrs. Ray Weaver, Proctor, Mont.

Sellers, Edwin J., son of Montgomery and Rachel Masincup Sellers, was born Aug. 25, 1905, and died May 23, 1956, in Staunton, Va. On April 25, 1933, he was married to Kathryn Gable. Although he was a Presbyterian, he was a faithful and diligent worker in the Lebanon church

after he moved to the Mt. Sidney community over ten years ago. He is survived by his wife, three step children, three brothers, and one sister. Funeral services were conducted by the undersigned in the Lebanon church. Burial was in the Green Hill cemetery, Churchville, Va.—E. Russell Beahm, Mt. Sidney, Va.

Shaulis, Josiah H., son of Wrestler J. and Clara O. Shaulis, was born Jan. 5, 1895, and died Oct. 21, 1956. He lived his entire life in Black Hawk County, Iowa. On Dec. 22, 1915, he was married to Bertha Harbaugh. At the time of his death, he was chairman of the trustee board of the South Waterloo church. Surviving are his wife, two sons, two daughters, eleven grandchildren, two great-grandchildren, and two brothers. Funeral services were conducted in the South Waterloo church by his pastor, the undersigned. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Smith, Claude, son of Frank S. and Edna Moore Smith of Staunton, Va., was born June 12, 1925, and died March 2, 1956, in Harrisonburg, Va. On April 25, 1953, he was united in marriage to Jean Bickle. Since early childhood, he was a member of the Lebanon church. Surviving are his wife, one daughter, his parents, two brothers, and one sister. Services were conducted in the Lebanon church by the undersigned. Burial was in the Thornrose cemetery, Staunton, Va.—E. Russell Beahm, Mt. Sidney, Va.

Stapleton, William Howard, son of Raymond and Mary Wyles Stapleton, was born June 23, 1935, at Bakers Summit, Pa., and died Oct. 22, 1956, at Frederick, Md. He was a member of the Raven Run church. He is survived by his parents, two brothers, two sisters, and his grandparents. Funeral services were conducted by his pastor, Percy Kegarise, assisted by Emmert Frederick and D. I. Pepple. Interment was in the I.O.O.F. cemetery, Saxton, Pa.—Miss Elva R. Miller, Saxton, Pa.

Stoudnour, Orpha, daughter of Jonathon and Theresa Speight Snowberger, was born at Roaring Spring, Pa., Feb. 22, 1882, and died Nov. 4, 1956. On March 5, 1899, she was married to John B. Stoudnour who died in 1947. For many years, she was a member of the Roaring Spring church and the Truth Seekers Bible class. Surviving are one daughter, one son, two grandchildren, and two great-grandchildren. Services were held at the home by her pastor, Carl E. Myers. Burial was in the Fairview cemetery, Martinsburg, Pa.—Lena M. Hoover, Roaring Spring, Pa.

Swank, Mrs. Sarah Lowe, died Oct. 6, 1956, at the age of ninety-one years. She was born in Indiana, but had lived the past eighty years in Jasper, Mo. Surviving are two daughters, fifteen grandchildren, and thirty great-grandchildren. Funeral services were conducted by W. Ethmer Erisman in the Paradise Chapel near Jasper. Burial was in the Paradise cemetery.—Mrs. Lloyd Horner, Kansas City, Kansas.

Thomas, John Earl, son of William L. and Elizabeth Daniels Thomas, was born Feb. 15, 1885, in Johnstown, Pa., and died Oct. 31, 1956, at his home near Johnstown, Pa. He was a member of the Westmont church. Surviving are his wife, Adda C. Gardner Thomas, two sons, one daughter, twelve grandchildren, and one brother. Funeral services were conducted by Bro. Earl C. Kaylor, Jr.—Mrs. Ida Hunt, Johnstown, Pa.

Walker, infant daughter of Mr. and Mrs. Lawrence Walker of Lineboro, Md., died Oct. 15, 1956. She is survived by her parents, two sisters, her paternal grandmother, and maternal grandparents. Graveside services were held in Upper Codorus Black Rock, Pa., with Elder N. S. Sellers in charge.—Mark A. Wildasin, Lineboro, Md.

Werner, John B., son of John and Amelia Baugher Werner, was born Aug. 10, 1888, in Brodbeck, Pa., and died June 18, 1956, in Canton, Ill. On Sept. 25, 1910,

he was married to Barbara Fahs of Chatham, Ill. To this union were born six children. He was a member and trustee of the Woodland church. Surviving are his wife, four daughters, one son, sixteen grandchildren, and three brothers. Funeral services were conducted by Paul Thompson of Canton. Burial was in the Woodland cemetery.—Walter M. Young, Astoria, Ill.

Wine, Lila Belle Ocheltree, daughter of Francis and Leannah Ocheltree, was born May 20, 1882, and died Sept. 13, 1956, at her home near Mt. Sidney, Va. On April 20, 1905, she was married to Edgar Wine. To this union was born one daughter. She was a faithful member of the Lebanon church. Besides her husband, she is survived by one daughter, one foster daughter, one brother, and two sisters. Funeral services were conducted by her pastor, the undersigned, in the Lebanon church. Burial was in the adjoining church cemetery.—E. Russell Beahm, Mt. Sidney, Va.

Wine, William C., was born Aug. 4, 1876, and died at his home near Mt. Sidney, Va., May 19, 1956. On April 1, 1900, he was married to Bertie Hale. He united with the Lebanon church at an early age and served faithfully as a deacon and a trustee for many years. He is survived by his wife, one daughter, one son, and one brother. Funeral services were conducted by his pastor, the undersigned, in the Lebanon church. Burial was in the adjoining cemetery.—E. Russell Beahm, Mt. Sidney, Va.

Church News

Southern Iowa

Salem—Our church co-operated in Sunday evening services in the city park with the Lenox Protestant groups during the month of July. Two of our number are students at McPherson College. The choir meets each week for practice with Leo Caskey as director and Mrs. J. H. Hettinger as pianist. The offering on the first Sunday of each month is for district work. On the third Sunday evening of each month, the persons who have birthdays that month are honored at a covered-dish meal and program. The German exchange high school senior in Lenox was our speaker in November. Our church was host to the district meeting in September. The church kitchen was improved last summer and some equipment was added. The congregation owns the eighty acres of land on which are located the church and parsonage. The men farm the land. Our church group also has a few head of cattle. The ladies' aid meets regularly for work, worship, and fellowship.—Mrs. H. R. Stover, Lenox, Iowa.

Southwestern Kansas

Eden Valley—Several from our church attended district conference in Hutchinson. A Thanksgiving fellowship supper was held in the church basement on the Sunday before Thanksgiving with a program and a pound shower for our minister and his family, Brother and Sister H. C. Lehman. Union Thanksgiving services were held Wednesday evening at the Christian church in St. John, with Bro. Lehman as speaker. The men of our church spent Friday and Saturday after Thanksgiving razing a frame residence. The lumber is to be used in the new addition to our church building. The basement has been dug and the men are divided into relay teams for working. The women are also divided into groups to cook the noon meals. Family Sunday was Nov. 25. We had a family of five generations present for the occasion. Don Rowe, regional executive secretary, held meetings in our church Nov. 25—Dec. 2, closing with the love feast service on Sunday evening.—Mrs. Owen Crissman, St. John, Kansas.

Mary Stoner Wine

presents

ALTAR CANDLES

The author of that delightful collection of poems, *Patchwork and Rhythm*, has now prepared another volume which is being published under the title, *Altar Candles*. More than one hundred fifty poems of inspiration and prayer are contained in the new book.

The poems are grouped in sections under the following headings:

*When Thou Comest to
the Altar
Altar Candles
Sweet Incense
Candles Under the Stars*

*Christmas Candles
Candles in the Night
Easter Candles
Tapers for the Special Days
Altar Candles of the Home*

From the groupings you can readily see that the poems cover a wide range of interests and occasions. Readers will find this book is one that will be picked up often when poems of a special kind are needed. Recommended for libraries, teachers, superintendents, pastors and parents. 176 pages cloth \$2.50

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Middle Missouri

Osceola—Our church held a four-night revival beginning Nov. 15 and ending Sunday morning Nov. 18. Bro. Floyd Bantz of Kansas City, Mo., was our evangelist. Two were received into the church by baptism. Our new recreation building has been completed. A committee was responsible for our Christmas program.—Mrs. Nettie Earnheart, Osceola, Mo.

Nebraska

Beatrice—A supper and pound shower was given in honor of Brother and Sister S. F. Miller. After twenty-five years of faithful service, Bro. Miller is retiring from the ministry. Practically all of these years were spent at our church. On Sept. 9 our new pastor, Bro. Ira W. Gibbel, was installed by Bro. Kimmel of Holmesville and Bro. Yingst of Lincoln. The election of officers was held on Sept. 18. Installation of officers and a reception for new members was conducted on Oct. 21. The Busy Brethren Ladies celebrated their first birthday with a supper and a program at the church on Oct. 17. Bro. Gibbel and several members from our congregation attended district conference. Several members were received by letter during the past month. The dedication of the new hymnals was led by Bro. Paul Sollenberger of McPherson College, assisted by Dean Reynolds at the organ and the choir of the South Beatrice church.—Mrs. Albert Kuhn, Beatrice, Nebr.

Texas and Louisiana

Roanoke—Our church held family camp this past summer at the campgrounds in Lake Arthur with Bro. Glenn Swinger and a few McPherson College students and Brother and Sister Ed Murray of Nocona,

Texas, as leaders and helpers. We were host church to district meeting. In cooperation with the Evangelical United Brethren church, we held our daily vacation Bible school with classes at both churches. During the summer we completed a new parsonage at the west edge of town. The first of September, Bro. Glenn Swinger began his duties as our full-time pastor. On Sept. 24, Brother and Sister Archie Patrick of Garden City, Kansas, and Bro. Ed Murray of Nocona, Texas were with us. Bro. Patrick is our district field representative and Bro. Murray is the district youth counselor. Mrs. Patrick met with the children's workers. While Mr. and Mrs. R. O. Blough of Polo, Ill., parents of Mrs. Glenn Swinger, were visiting the Swingers, Mr. Blough showed slides and gave a lecture on their trip to Europe.—Mrs. John Lewis, Roanoke, La.

Southern Illinois

Astoria—Our evangelistic meetings were held the first two weeks of October with Bro. Warren Shoemaker of Springfield, Mo., as the evangelist. One was received by letter and three were baptized into our church. We have been collecting grease and clothing for relief. Our women's work sponsored the making of apple-butter. Many of the men helped with this project. In November the harvest meeting with the Woodland church was held in our church. Benton Rhoades and his family were guest speakers. A children's chorus has been organized and is having a part in our worship services. Our church participated in the union Thanksgiving services in our community. Our fall communion was on Nov. 11. Our laymen shared in the district-wide layman pulpit exchange on Laymen's Sunday in October. We are planning to share monthly in the district expenses and the work of the Brotherhood.—Mrs. Jesse Wherley, Brown-ing, Ill.

Walnut Grove—On Nov. 10, our church met in council with Bro. G. H. Ridgely as moderator. Our pastor and his wife, Brother and Sister F. E. McCune, are retiring at the close of 1956 and are moving to Chesterton, Ind. Beginning Jan. 1, Bro. Max Benson of the LaMotte Prairie church will bring our morning message two Sundays a month until we can secure a pastor. Bro. J. Wilburn Lewallen, district fieldman, visited our congregation recently.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Middle Indiana

Pipe Creek—We had our birthday supper on Oct. 10. Laymen's Sunday was Oct. 21 at which time members of our church, Roy Miller, Raymond Myers, and Thurmans Hopper, participated in the morning service. Our homebuilders' class sponsored a bake sale. Claude Wolfe, former missionary to Ecuador, was at our church for an all-day meeting on Nov. 18.—Geneva Mae Miller, Peru, Ind.

South Whitley—Our church met for quarterly council at which time officers and leaders were chosen for the new year. Bro. Leonard Custer was chosen moderator to succeed Bro. A. F. Morris who has moved from our district. Bro. Byron Miller of Greenville, Ohio, a former pastor in our church, and his family were visitors recently. Our evangelistic services were held in October by Bro. James Tyler of Sidney, Ohio. Five members were received as a result of these meetings and the increased emphasis of our new evangelistic committee. Our home-coming was held Oct. 14. At this time our talents for the Lord project which was begun in March ended with an offering of \$1,250. The money is to be used in the remodeling of our church basement which is now in progress. The men of the church are doing much of the work. The women of the church have been busy sewing, quilting and serving dinners. Articles were sent for the bazaar at Bethany Hospital and a large box was filled for the Flat Creek mission.—Mrs. Rachel Auker, South Whitley, Ind.

Upper Deer Creek—During the year Sister Velma Ober, missionary on furlough, gave a talk concerning her work in Africa. On pulpit exchange Sunday, Bro. Charles Cochran of the Sugar Creek church brought the message. Our ladies' aid furnished kits for the district women's project and hospital kits for the Mexico home. Our pastor, Bro. Willis Maugans, and his wife and son attended Camp Mack this past summer. Our council meeting was held Sept. 5 with Elder Forest Hostetler presiding. Church officers were elected for the coming year. Our love feast was held on Tuesday evening, Oct. 17. Our home project this year is the remodeling of the kitchen. On Sunday, Nov. 25, a baby dedication was held by our pastor.—Mrs. Bess Widner, Walton, Ind.

Northern Indiana

Middlebury—Sixteen men and boys from our church attended the district father and son banquet at Syracuse on Saturday, Nov. 3. On Sunday evening, Nov. 11, the Pleasant Valley church and our church held a candlelight communion service. The children's department presented a Thanksgiving program on Sunday evening, Nov. 25. During the month of November, our Sunday-school classes studied peace. Herbert Fisher from the Union Center church conducted two training sessions on stewardship for our every-member visitation program which was conducted on Sunday afternoon, Dec. 2.—Glenna Kindy, Middlebury, Ind.

Michigan

Rodney—Our regular business meeting was held in August. Church and Sunday-school officers were elected for the coming year. Bro. R. J. McRoberts is our elder for another year. Our ladies' aid is busy making layettes and comforters for relief. In October we had a house

warming and shower for our new minister, Bro. Dale Aukerman. And in November we had a family night supper. The young people meet each Sunday evening before our regular church service. We are planning to use three filmstrips on the Bible. Our attendance has shown an increase this fall. Several of our members attended the committee meeting on evangelism at the New Haven church.—Mrs. Carl Jehnzen, Big Rapids, Mich.

Shepherd—At our October council meeting, we voted to build an addition to our church building. The average attendance for the month was eighty-nine for Sunday school and eighty-four for worship. The men's work is sponsoring a German student, Johanna Heinean, who lives with our pastor and his wife, Brother and Sister Dean Rohrer. On Nov. 25, Dr. Joseph Schechter was with us for the morning and afternoon service. We had an evangelistic sermon each Sunday during November by our pastor. On Dec. 2 there were nine persons baptized into the church as a result of these services. This is a total of twelve new members in the past year. On Dec. 14, our church had a float illustrating Silent Night in the city Christmas carol parade. The youth fellowship and junior department were in charge of our Christmas program on Dec. 23.—Mildred Spencer, Mt. Pleasant, Mich.

Southern Ohio

Brookville—Our love feast and communion service was observed on Oct. 7. Nineteen of our youth attended the district rally. Darrell Delk was elected a member on the district youth cabinet. Four members have been received into our church by letter. On Oct. 14 the pastor and his family held open house at the parsonage. On World Community Day, clothing and yard goods were donated by all churches of our town for the needy of the world. Eight tractors participated in the men's work project of planting wheat. At our November women's work meeting, an imaginary trip was taken to the U.N. Two foreign students from the Dayton United Theological Seminary were our guests, telling their life-stories and some history of Formosa and Germany. District conference elected Vern Dull as delegate to the Standing Committee at the Richmond Annual Conference. Dedication services were conducted for thirteen babies. The district youth cabinet met on Nov. 4 as our guests. Bro. Russell Helstern gave the morning message on Nov. 11, in the absence of our pastor. Our pastor, Bro. Fred Hollingshead, gave the message for the community Thanksgiving services at the E.U.B. church. A heifer for relief, donated by one family and cared for by another, was taken to the heifer project farm at Gettysburg, Ohio, in preparation for shipment. Golden wedding recognition was given to Brother and Sister Lester Garber in our morning worship.—Mrs. W. Russell Miller, Brookville, Ohio.

Constance—Brother and Sister Isaiah Oberholtzer were with us and told of their experiences at the Piney Woods School, Miss. Council meeting was held with Bro. Clarence Erbaugh presiding, assisted by Bro. Hugh Cloppert. Bro. B. F. Click was ordained to the eldership. Vacation Bible school was held under the leadership of Evelyn Griss from the Springfield church, Sonia Studebaker from the West Charleston church, Nancy Shank from the Potsdam church and Donna Engle from the Happy Corner church. Ten dollars was sent to the children's work of our district. The Sunday morning offering was given to CROP. Our CBYF entertained the district young people. The evening message was given by Dwayne Yost from the Bear Creek church. His message was followed with a candlelighting service and dedication of life. One Sunday Marion Petry from Hamilton, Ohio, gave the morning message. At our council meeting on Sept. 30, Sunday-school and church officers were elected. Our church gave the morning

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program at the Greenville home on Oct. 7. Following our evangelistic meetings held by Bro. Allen Weldy, five persons were received into the church by baptism the first of December.—Mrs. Edna Conley, Constance, Ky.

Pittsburg—Several of our juniors attended Camp Sugar Grove this past summer. We enjoyed having the Cotton Blossom Singers from the Piney Woods school, Miss., one Sunday morning. Our delegates to district conference were Esther Cawood, Ruth Swinger and Daniel Smith. At our fall council meeting, we elected the new Sunday-school and church officers for the coming year. We observed promotion day and rally day the first Sunday of October. We had a dedication service for six babies. The community daily Vacation Bible school was held in our church. Bro. Walter Swinger was with us in the absence of our pastor, Bro. George Wright. One of our Sunday-school teachers had a tour of Europe this past summer. She has showed her pictures in our church. Six have been received into the church by baptism. The primary and juniors gave a Christmas program. Our women's work group is quilting and making comforters for relief. The men's organization took care of mowing the church lawn, and other work around the church.—Mrs. Ruth Swinger, Pittsburg, Ohio.

Sidney—On Aug. 12 we held recognition service for Bro. J. C. Inman, who is retiring from the ministry after forty years of service. Brother and Sister James Tyler and their family moved into the church parsonage on Aug. 24. Installa-

tion services were held for Brother Tyler and his wife on Aug. 26 with Bro. Moyne Landis conducting the services. Along with the district, we were one of the seventeen churches conducting an every-member canvass. On Oct. 7, we held our fall communion. Brother and Sister Tyler represented our church at district meeting. In October open house was held in the newly decorated parsonage. We are planning our school of missions for January.—Margaret Friend, Sidney, Ohio.

Southern Pennsylvania

Ridge—We have just experienced an inspiring series of revival meetings with Bro. Charles Heltzel of Johnstown, Pa., as evangelist. As a direct result of these services, sixteen persons were baptized and received into the church. During the fall, our women canned vegetables in tin for overseas' relief. We also voted to send \$360.00 toward the support of Sister Betty Blickenstaff again this year. At present, we have approximately \$14,000 in our church building fund.

Shippensburg—On Oct. 31, the three junior hi classes solicited from house to house for money for the children of the world. Nine of our members attended the community leadership training school which was held for a six-week period. Our harvest meeting gifts of fruit, vegetables and groceries were given to our pastor. We are planning a sixty-year anniversary celebration in January. One

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of our members, Caroline Wenger, is in BVS, serving in Falfurrias, Texas. Mrs. Myrtle Neff has completed forty years of teaching the Willing Workers class. We had a children's Christmas program on Dec. 16. On Dec. 23, the choir presented a cantata and the young people gave a play. Our average yearly attendance for 1955-56 was 149 for Sunday school and 103 for church.—Mrs. Edward Varner, Shippensburg, Pa.

Western Pennsylvania

Johnstown, Walnut Grove—Our pastor, Bro. Clyde Carter, now has the able services of an assistant pastor, Bro. Ellis Powell. At our September council meeting, we were challenged to higher goals by the adoption of a new and increased budget. It includes allocations to full or partial support of four missionaries, Juniata College, Camp Harmony, Bethany Seminary, Bethany Hospital, Scalp Level Old Folks Home, Cambria City Mission, district missions, remodeling of class rooms, and payment of debt of parking lot, along with our Christian education and local current expenses. Our church sent a query to the district meeting, urging that a study be made to help all the congregations of the district become conscious of the entire district program so that it can better be supported by all churches. Our youth have organized into Cube groups which meet in homes. This has increased the activities of our youth. The women's work organization chartered two buses in which sixty men and women, including some women from neighboring churches, enjoyed a trip to the relief center at New Windsor. As a result many classes have taken on such projects as chicks for Ecuador, and heifers for relief. A junior youth choir has been organized recently. This is in addition to our junior choir, chancel choir, ladies' ensemble and Gideon male chorus. The pastor and his wife have conducted a number of dedications of new homes of members and friends. Sixty new members were received into our fellowship this past year. Bro. A. Stauffer Curry was the speaker at our church school

workers' banquet on Nov. 26.—Mrs. S. L. Lehman, Johnstown, Pa.

Middle Creek—The Miller quartet and the chorus, along with other local talent, furnished entertainment for our church fellowship meal. Our pastor was the speaker of the evening. We joined with the Rockwood church for daily vacation church school under the direction of Miss Shirley Fullem. On Aug. 15, Bro. Dick Livingston spoke in a joint meeting to representatives of both churches in the interest of CBYF. Bro. Clarence Rosenberger, representative of Juniata College, brought us a message, presenting the needs of the college. Sister Mary Gray is our Sunday-school superintendent for the coming year. The women's work prepared kits for overseas relief. Our pastor, Elder Walter F. Berkebile, was elected to the Standing Committee for Annual Conference at Richmond, Va., for 1957 by the delegate body at district meeting. Our harvest home gifts were taken to the Brethren home at Scalp Level on visitation day. We have received one member into our church by baptism since our last report.—Mrs. Lillian H. Bruner, Rockwood, Pa.

Rockwood—Since our last report, eight persons were received into our church by baptism. Bro. Earl Kaylor was a guest speaker at an afternoon and evening service. Bro. J. C. Boitnott also delivered a morning message for us. Our daily vacation Bible school was held in co-operation with the Middlecreek church. Bro. Dick Livingston, district field worker for the young people, was with us. Recently we attended a district temperance conference with Bro. James Renz as resource leader. On Sept. 27, our women attended the district women's work rally and banquet in Somerset. On Oct. 1, our church council meeting was held with the election of officers. On Oct. 14, rally day was observed with the children's department presenting the playlet, *What Are You Going to Do With Your Life*, climaxed with the pastor's message to church leaders, teachers and parents. In the evening of the same day, we observed our communion service. On Nov. 6, the W.C.T.U. dues and roll call service was held in our church. We sent clothing to New Windsor for relief. District meeting delegates were Ida Hartline, Faye Saylor, and Daisy Berkebile. Shirley Fullem was elected as district Brethren Service representative. Nov. 4 was harvest home service in our church. The gifts were taken to the church home at Scalp Level. Several of our members attended the open house at the home.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Middle Maryland

Welsh Run—We enjoyed a two-week daily vacation Bible school which was conducted by Bro. Henry Hunsberger. Bro. Omar Nicarry conducted our harvest meeting. An offering was received for the Brotherhood Fund. On Sept. 2 Bro. Samuel Lehigh was with us and delivered the morning message. On Sept. 1, we held our council meeting with Bro. Clarence Hunsberger presiding. On Sept. 30, we held our Sunday-school meeting in the form of a peace meeting with Brethren Roy Angle, Alvin Martin, Edward Hunsberger, and Galen Knepp, speaking on *Why I Took My Stand as a Conscientious Objector*. Bro. Hartman spoke on the subject of peace. On Nov. 3, we held our love feast with Brethren Bruce Anderson, Arthur Rice, Omar Nicarry, and Arthur Scrogum as visiting ministers. On Sunday morning Bro. Arthur Rice taught the Sunday-school lesson to the entire group. Bro. Bruce Anderson delivered the message. On Thanksgiving day Bro. Paul Newcomer delivered the message and an offering was received for the Brotherhood Fund.—John D. Martin, Mercersburg, Pa.

Tennessee

Johnson City—Our spiritual life mission was conducted by Bro. Philip Zinn of Wilkesboro, N. C., Nov. 11-18. Two

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persons were received into the church by baptism.—Mary W. Bowman, Jonesboro, Tenn.

Knob Creek—Since our last report, fourteen persons have been received in our fellowship by baptism and one by letter. Sister Charlotte Swadley McKay, missionary on furlough, along with her family, was with us for an evening service and told of their work in Nigeria. Other guest speakers have been Brethren Price Bowman and Ben Miller. On Oct. 27, our church was host to the district men's and women's work meeting. At our last council, Brethren J. C. Krouse and Paul D. Clark were called to the office of deacon. They, with their wives, will be installed in the near future. In recent months, the church basement has

been completely excavated and an oil burner installed. When completed, this floor will contain additional Sunday-school rooms, a kitchen, and rest rooms.—John H. Thomas, Johnson City, Tenn.

Eastern Virginia

Nokesville—We observed family night with a reception for our associate pastor, Bro. Donald Flory, who is now attending Bethany Seminary. He aided us in the musical program of the church and served as director of the vacation Bible school, in addition to his duties as assistant to our pastor, Carl H. Zigler. Our family night speaker was Bro. Olden D. Mitchell. Recently our Sunday school purchased a record player and an album of children's records for use in the classes. The women of the church sent health kits for children of other lands. Several of the churches joined in a community vacation Bible school. Our pastor served as a leader at Camp Bethel and also attended the Rural Minister's Summer School. Bro. Alvin F. Brightbill was guest speaker and leader for a program which was sponsored by the youth of the district. Sixteen persons from our congregation attended district conference at the Free Union church. The youth department recently sponsored a talent night. Bro. C. LeRoy Doty, executive secretary of NSBRO in Washington, D. C., was guest speaker at a farewell supper for the youth of the community who left for college. Bro. Doty also led us in worship on two Sundays in the absence of the pastor. The women of the church met and formed four circles. Each circle is meeting once each month. Once each quarter a combined meeting is held. Bro. Hamilton Satvedi of India spoke to us. In October Bro. Cecil O. Showalter delivered inspiring messages during our preaching mission. Our homecoming was Nov. 18 with Bro. James Renz as guest speaker. Bro. Renz conducted a two-day institute for the district on home and family life and temperance.—Miss Vera E. Sonafank, Nokesville, Va.

First Virginia

Oak Grove—Bro. Paul Fike, pastor of the Cloverdale church, held our revival meeting. Thirteen new members were received by baptism and three by letter. Bro. Edward Zeigler, pastor of the Williamson Road church, Roanoke, Va., was chosen as our elder. We joined the Cave Spring Baptist and Methodist churches in Thanksgiving services in the Methodist church. The offering was used for CARE. Our men's work is progressing under the leadership of President Scott Spradlin. The men have secured a three-room apartment and are paying rent on it for our refugee family of three who were expected to arrive about the middle of December. The men have planned for work days, visiting teams, socials and suppers during the year. We have received preliminary drawings for our new church and have sent contract to Wayne Carr Associates to assist us in our financial campaign. Our women's work has a busy program with Sister Sadie Spangler as president. The women recently held their birthday party and installation services for the new officers. They have two circles that continue to sew and have made soap for relief. The women also did some canning this past summer for the refugee family. The talent dollars were given to each woman to be returned in three months. Our young people are assisting in church devotions, ushering and other activities.—W. K. Coffman, Roanoke, Va.

Roanoke, Williamson Road—On Sept. 9, our new church and parsonage were dedicated with Bro. Raymond R. Peters preaching the dedicatory sermon which was preceded by an organ recital by Mrs. Ruth Stauffer of Bridgewater, Va. During the summer several of our young people attended Camp Bethel. Some of the women of the church attended the regional women's work retreat at Bridgewater. On Sept. 30 church and church

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school officers were installed for the new church year. Ira Peters was chosen as moderator. Betty Bowman is president of the district CBYF. Bro. Roy Boaz was our speaker in the absence of our pastor. In September Bro. Paul Fike, pastor of the Cloverdale church, held an evangelistic meeting. Nine persons were baptized into our church. On Sept. 29-30, the adult class of our church was host to members of the Gleaners class of the First church, York. The CBYF of our church and the CBYF of the First church, York have exchanged visits. Each Tuesday evening in October a leadership training school for our church, the Hollins Road and North Roanoke churches was held in our church. The union Thanksgiving service for the churches of the North Roanoke area was held in our church with the offering going to the Rescue Mission in our city. Nov. 27-30 was evangelistic visitation week.—Bessie Barnhart, Roanoke, Va.

Northern Virginia

Calvary—The Calvary church was approved as a separate congregation at the district conference. Our church was originally a part of the Salem congregation. Our vacation Bible school was held under the direction of Sister Evelyn VanMeter. A revival was held in our church with Bro. Olen Landes as evangelist. Two persons were received into our church membership by baptism. Communion and love feast was held at the close of the services. The film, *The Unprofitable Servant*, was shown at an

evening service. A church council was held at which time officers and teachers were elected for the Sunday school. On Sept. 30 an installation and promotion service was held under the direction of our children's director, Sister VanMeter. Twelve young people from our church attended Camp Bethel this past year. On Nov. 18, a mortgage burning service was held as a part of our Thanksgiving service. Our church is now free from debt. On Dec. 1, we enjoyed a family night supper. Our Christmas program was held Dec. 23.—Mrs. Ora L. Foltz, Winchester, Va.

Unity, Bethel and Fairview—Our evangelistic meeting was held in the Bethel church with Bro. Walter K. Mahan from Rehobeth, Md., as the evangelist. Three were added to the church by baptism. Vacation church schools were conducted at both church houses with our pastor, Bro. George Tinsman, Jr., in charge. The project for the schools were Stories of Our Church Around the World with Jim and Jane. During the year, the children's department of the Bethel Sunday school contributed to the Bus for Korea and Sheep for Ecuador projects. Bro. Floyd Mitchell held a week of evangelistic meetings in the Fairview church. Our love feast was held on Oct. 28 with Elder M. J. Craun from the Greenmount congregation as guest minister. Brother and Sister C. F. Whitmer, Sister Eva Huffman, and Bro. Paul Roller represented our

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congregation at district meeting in the Mill Creek church. A choir has been organized at the Fairview church under the leadership of Mrs. Westley Buhl. At our recent council, Bro. Lowell Sharpes, Jr., and Weldon Bazzel were elected to the deacon's office. Bro. D. W. Huffman was elected moderator for another year. Our Thanksgiving service was held in the Fairview church with the pastor in charge. The Thanksgiving offering was sent for the Hungarian relief project. —Mrs. David Huffman, Broadway, Va.

Second Virginia

Valley Bethel—Bro. E. M. Wampler and Bro. Edgar Stauffer of Bridgewater, Va., preached for us this past summer. Bro. W. H. Zigler and Bro. E. M. Wampler held our revival meeting, closing on Sunday evening with our love feast. Bro. Adam Miller and Bro. Edgar Stauffer and his wife were with us for this service. Brother and Sister L. S. Shively of Bridgewater were with us for an all-day meeting. In the morning Bro. Shively spoke on co-operation of the church and home in Christian education. In the afternoon they discussed the new Sunday-school materials. At night they showed slides of their recent trip around the world. On Sept. 16 Bro. Edgar Stauffer preached for us in the morning and in the afternoon we held our council meeting. Bro. Stauffer was elected elder for another year. Bro. James Ross of Blue Ridge Chapel is our pastor for the winter months.—Mrs. Eutis Bussard, Bolar, Va.

Southern Virginia

Pulaski—Our average attendance for Sunday school and morning worship during the past year is the highest it has ever been. We are still emphasizing the benefits and joys of regular church attendance with our visitation campaign that is now in progress. Our offerings also reached a new high this year, permitting us to finish paying for our lots on which we hope to begin our new church soon. Our pastor is preaching a series of sermons on the Ten Commandments. Our Sunday-school teachers and officers had an inspiring meeting and social to begin the new year. Emphasis was placed on the importance of regular attendance and preparation for teachers. Since that meeting our teacher attendance has been almost 100%. Our choir has reorganized and adds much to our regular services. We had special Thanksgiving and Christmas programs and services by the various organizations within our church.—Mrs. Gerolean M. Buckner, Pulaski, Va.

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First West Virginia

Egdon, Glade View—Bro. James E. Renz gave a message on temperance. Family night was observed one evening. The parents met and cleaned the church yard. The children presented a short program which was followed by a weiner roast. The filmstrip, Plain View's Awakening, was shown in our church. Several from our church attended the four and one conference at Oakland for church workers. There were six received into our church by baptism. Our revival was held by

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Bro. B. M. Rollins of Keyser, W. Va. The film, More For Peace, was sponsored by the women's work group. The women sewed cut garments and covers for relief, and sent used clothing to New Windsor. They also sent glass jars to Greece, contributed to the project of seeds for overseas, paid half the support of a native worker on the African mission field, furnished and served dinner for the European students who spent two days in our congregation. A large number from our church attended the annual birthday supper at the Maple Spring church. Church council meeting was held in September at which time new officers were elected for the coming year.—Mrs. Harvey Fike, Oakland, Md.

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..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

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JANUARY 26, 1957

Volume 106

Number 4

In This Number . . .**Editorial—**

The Music of Praise	1
Without a Crutch	5
Let the Dissenter Speak	5

The General Forum—

Life Is a Gigantic Puzzle.	
T. Wayne Rieman	3
But This I Know (verse).	
Alvin Franz Brightbill	4
The Bomb or the Shovel.	
Robert H. Hamill	6
What the Bible Teaches About	
Alcohol. Charles M. Laymon	10
The Only Wrath of God There Is.	
Kirby Page	11
The Family Counselor	13
The Lord's Day. Glen Weimer	14
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the	
World	18
Church News	29

Toward His Kingdom—

An Education in Christian Citizenship.	
Mr. and Mrs. Chester Seng	20
Christian Citizenship Films	21
Citizenship Literature	21
Church Recreation. Paul Wagoner ..	21
Recreation Resource Books	22
The Gospel Through Preaching.	
Edward K. Ziegler	23
Nothing Ventured, Nothing Gained.	
Robert H. McKay	24

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The Bible Stands Opposed

Although almost everyone will, under certain conditions, justify modern warfare, it is unusual for anyone to attempt to do so on strictly Biblical grounds. For truly, whether one accepts scripture line upon line and precept upon precept or reasons from its broadest fundamental principles, the Bible stands letter and spirit unalterably opposed to modern military practice.

Although it is convenient for the military mind to make a great distinction between soldiers and civilians we may be sure that God in eternity makes not the least distinction between natty uniforms with five proud stars on the collar and ragged overalls caked with grime and sweat. But there every spirit stands utterly stripped of all such masks and deceptions so that the innermost intentions of every heart become as obvious as the sun at noonday. And although the decalogue (which says plainly, "Thou shalt not kill") is as perfect as any law may be, there are some other precepts of Moses which were not so from the beginning but rather were given as a concession to men's hard-heartedness. One of these, scripture plainly tells us, was the establishment of a government in Israel just like that of all the heathen nations round about. The implications of this (including military) Samuel clearly foresaw and prophesied against.

Nor should the eloquent prophecies of Isaiah against military preparations and alliances be forgotten, nor Ezekiel and Jeremiah who through divine inspiration advocated desertion to the enemy at the time when their government and rulers were backed to the wall and fighting desperately for their very lives, nor Micaiah, who probably rotted in jail for his vision and forthrightness. Indeed all the great major and minor prophets were men who trusted God and disdained and often condemned military preparedness. Ezekiel's vision of hell was of row upon row and nation upon nation of soldiers who, though they had caused terror in the land of the living, yet they would bear their shame with all those who go down to the pit, their weapons of war beneath their heads and their inequities upon their bones.

As for the precepts of Jesus, they are too obvious to bear comment.

Blessed are the poor in spirit, blessed are the meek, resist not the evil one, turn the other cheek, I send you forth as sheep among wolves, be harmless as doves, put up the sword, they that take the sword shall perish with the sword, Father, forgive them for they know not what they do. How do these texts compare with Von Clauswitz? Or with anything else that is taught at Parris Island, or Fort Benning, or West Point, or at any other military establishment anywhere in the world? Or with *From Here to Eternity*, or *The Naked and the Dead*, or *Day Without End*, or *In Their Shallow Graves*? Or with the terrible experiences of any of the millions of men who have lived intimately with that hellish beast in the front lines? Or those who have suffered bombardment at home in their own beds?

The words of St. Paul in the thirteenth chapter of Romans have unfortunately been stretched many times beyond their breaking point in order to try to justify what can never throughout all eternity ever be justified. The word damnation in that text is simply an error of translation. Condemnation is the word St. Paul used, and of course if one opposed the party in power, whoever that party may be, he will be condemned by them. Nevertheless many of God's children have opposed those in authority, and have been condemned, and yet eternally blessed because of it. Or else if Hitler, for example, being found in a position of great power and authority, was therefore ordained and chosen by God, what person or what soldier of what nation could have resisted his divine powers without thereby achieving damnation?

As for a Biblical prediction of wars throughout all time, that in itself lays no military necessity upon anyone. No doubt the devil too will always find numerous and willing assistants, but no one is thereby advised or compelled to pitch right in and help him.

But the real and effective testimony against war does not arise from any letter of scripture, nor from the hell of battle experience, but rather from a benediction of heaven upon one's innermost soul which causes him to reject both this world's ends and this world's means and so be able to say with some of America's great-

Continued on page 28

Even a grain of sand is full of mystery, for no one knows just what it is or all of its properties or why it behaves as it does

T. Wayne Riegan



Cy La Tour

Life Is a Gigantic Puzzle

How do the pieces fit together?

IN THE book, *Questions that Matter Most* by Ross and Hills, the story is told of three men who were shipwrecked on a South Sea island. All possessions were lost in the effort to save themselves. They were without food, clothing or equipment. As the exhausted survivors pulled themselves out of the pounding waves on the beach, they laid down for a few minutes to catch their breath. Then they took stock of the situation. Beyond the beach

were wooded foothills and then a sharply rising mountain. No one had a compass. Radio, compass, charts, all were lost. Food proved to be plentiful for tropical fruits abounded.

But where were they? This they wanted to know most of all. Who could tell them where they were? Was the island inhabited? A plan was devised to explore the island. One man went one way on the beach, another took the opposite direction, and the third climbed

the wooded mountain. After some hours, traces of human beings were discovered—smoke rising from a hut on a hillside. The islanders proved to be friendly. In a few weeks they found passage on a small boat.

In a way we are in a similar situation. We are all cast on the island called Earth. We did not choose to be born. We did not ask to come here. Yet here we are.

For the past eighteen or twenty or thirty or fifty years we've been trying to find out where we are and what kind of a place this earth is. And sometimes it's hard to find someone who can help us find out where we are and still more difficult to get help to discover who we are.

Parents once answered many of the questions we asked.

Teachers have found some of the answers to life's ultimate questions, but they too get lost sometimes.

Traditional answers, customs, and habits give some guidance and provide a certain security, but they are no match for the welter of new and confusing situations which life brings to all of us.

Some people refuse to face the ultimate questions: Who am I? What is man? Why are we here? What kind of a world is this? Is there a God? If so, what is he doing now? What is the difference between right and wrong? Is there any meaning and purpose to this thing we call life or are we simply balls in a pinball machine jostled about by blind forces? Why is there evil? What is the nature of reality? Is there life after death? Why do people have to suffer?

Any subject, when it pushes back and back, and deeper and deeper, comes face to face with at least some of these ultimate questions. History, mathematics, sociology, chemistry and philosophy—all deal with at least some of these final questions.

Many of us get so involved in little things that we never come face to face with the big questions. Isn't it a strange perversion of values that the \$64,000 questions do not generally deal with ultimate questions? Some try to avoid these questions by rushing pell-mell into a mad

rat-race of activities and acquiring possessions. Many prefer this panting, feverish pace to the more studious life of reflection and the painful wrestling with the ultimate questions of life.

A great multitude of people are working at the business of trying to find answers to life. Scientists, artists, engineers, teachers, and theologians are all working at the job. Colleges work at this task too. Indeed, that's what their task is! The sciences try to understand the nature of the physical universe which is our present home. The social sciences seek the meaning of man's behavioral patterns and customs. The humanities try to probe the meanings of man's art, literature, philosophy, and religion. The practical arts provide technical compe-

tence to earn one's daily bread.

Have you ever sat at a table with the scattered blocks of an intricate jigsaw puzzle before you? You assume that they fit together. Getting started is the problem. You search for pieces that fit, that belong, that make sense side by side.

In many ways, life is like a gigantic puzzle. Life has its bits and portions, its hours and days, its varying experiences, good fortune and bad, its physical, psychological and spiritual dimensions. We don't know how the pieces fit, or whether they fit at all. Sometimes things click, the diverse elements fit together and make sense, and we have a feeling of at-homeness and security, a feeling of being in command of the situation. But often we wonder if

Continued on page 13

BUT THIS I KNOW!

ALVIN FRANZ BRIGHTBILL

I cannot tell why He whom angels worship
Should set His love upon the sons of men:
As Shepherd of men's souls He seeks the wanderers,
To bring them back into His fold again.
But this I know! That He was born of Mary,
Emmanuel! the Savior from man's sins;
With grace and power He lifted up the fallen
And touched their hearts and made them whole again.

I cannot tell how silently He suffered
As with His peace, He graced the place of tears;
Or how His heart upon the cross was broken,
The crown of pain to three and thirty years.
But this I know! He heals the brokenhearted
And takes our sin, and calms our lurking fear;
He bears the burden for the heavy-laden
Behold! the Savior of the world is here!

I cannot tell how He will win the nations,
How He will claim His earthly heritage,
Or satisfy the needs and aspirations
Of East and West, of sinner and of sage.
But this I know! All flesh shall see His glory,
For He shall reap the harvests He has sown;
And in that day His sun will shine in splendor
When He, the Master of mankind, is come!

I cannot tell how peoples, all, shall worship
When, at His bidding, every storm is stilled,
Or who can tell, how great the jubilation
When they, with "life" and "joy" and "peace" are filled.
But this I know! The skies will thrill with rapture
And thousand thousand thousands voices sing,
And earth to heaven, and heaven to earth will answer,
Our Lord and Savior, Jesus Christ, is King.

EDITORIAL

Without a Crutch

A MAHL and the Night Visitors is the title of a brief Christmas opera by Gian-Carlo Menotti. It is the story of a ten-year-old boy, crippled and poor, who with his widowed mother is facing starvation on a winter night. To their home come three kings on their way to offer their rich gifts to the newborn child whose star they had seen in the East. Amahl and his mother, together with shepherds from their village, entertain their royal guests. When the kings prepare to resume their journey Amahl, who has heard their story of the Christ child, offers his crutch, the only possession he has, as the gift he would give to the baby. Suddenly he discovers that he is no longer crippled, that he can walk without a crutch. He bids farewell to his mother as he leaves with the kings to present his gift to the holy child of Bethlehem.

There is more than lovely music and a touching story in this new Christmas classic. There is a word for all of us who lean so heavily on the crutches we have devised for our own purposes. We are neither poor nor crippled, yet we have become so dependent upon crutches of our own making that we limp when we should walk. We need a miracle of faith to set us freely on our way.

When Jesus told a young man with great possessions to sell all he had and give to the poor, was he not urging him to give up the crutch on which he leaned? When Jesus told his disciples they must be willing to give up family and friends in order to follow him, was he not suggesting that even family ties may be the crutch that must be sacrificed before one begins to walk by himself? Perhaps the greatest miracle is the transformation that comes into a man's life when he forgets his ailments, his weaknesses, his excuses, and his complaints, and sees only one thing, the glory of the kingdom of Christ. Oh, for such a vision to shatter our trust in the scaffolding we build around us and to set us forth on the feet of faith with our trust in the everlasting arms of a loving God.—K.M.

Let the Dissenter Speak

IN RECENT weeks the Gospel Messenger has printed at least two letters that set forth views contrary to those held by most Brethren. In one letter a brother felt constrained to insist that the Bible, particularly the Old Testament, gave no support to our church's position on military service. In another letter, a reader tried to insist, also on the basis of a questionable Old

... the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.—George Fox.

Testament text, that God had placed some sort of curse upon our darker-skinned brothers and that that curse had never been removed.

Now it should be obvious to all our readers that neither the Gospel Messenger nor the great majority of our readers share either of these views. They are directly contradicted by official actions of our Annual Conference and by the rather clear testimony—most of us believe—of the Bible itself.

Why then, some readers ask, should such heretical views be given space in our church paper? We should note, first of all, that they appear in a column that is specifically designed to give readers a chance to express themselves. The same column has already provided ample opportunity for them to be answered. We ought to be aware that these views may be sincerely, though we think mistakenly, held by persons who are trying by their own light to live as Christians.

Surely there ought to be room in every Christian fellowship for the expression of viewpoints that may run counter to our own convictions. If opinions are stated frankly, if discussion can be carried on freely, without bitterness and rancor, if we can be brotherly enough to respect the sincere beliefs of others, however much we disagree, then there is a possibility that new understanding can come to each one of us. If our convictions are not occasionally questioned, we may never realize how strongly we believe them.

There may indeed be a certain risk in giving the dissenter a chance to argue his point, but surely the greater danger is that we become so sure of our insights, so proud of our position, so confident of our own rightness that we cease to be humble disciples, always ready to learn.

If a reader feels he must dissent from an officially held viewpoint, and he writes in good faith, why not let him speak? But also let him be answered—not in self-righteous condescension or in anger, but firmly and kindly with the hope that the truth itself, spoken in love, will commend itself to him.—K.M.



32898 A.C.
Lambert

The Bomb

THE prospects for world peace are somber indeed. Confronted with satellites, intercontinental ballistic missiles, the hydrogen fall-out, we ordinary people feel caught and terribly shaken. The World Council of Churches in Evanston said it for us: "Deeply and persistently man longs for peace. He no longer finds any glamor in war; he has tasted the fruit of its insanity and found it bitter and poisonous. His ideals are mocked, his liberties curtailed, his possessions destroyed and his future undermined by total war even as its high-sounding goals have eluded his grasp. He is sick of it . . ." And he feels the pressure to decide for it or against it—to trust in the bomb or renounce it.

Robert H. Hamill

Did not the young American airman who flew the first A-bomb over Hiroshima—he flew in from behind the clouds, circled, hovered, caught the city in the crosshairs of the bomb-sight, and fired a new thing which no man had ever unleashed before—did he not resign his commission and enter a monastery to purge his soul of its sin and atone for the death he wrought? Did not the chief British observer at Nagasaki also resign, to devote his life to the care of those who were burned and crippled that day before his eyes? We have moved out of the broad land of debate, we are squeezed to decide be-

tween two ways of life, the ways Isaiah spoke of: "They shall beat their swords into ploughshares." In our language it is bombs or shovels, and Mr. Christian—you, and you, and I—Mr. Christian must decide.

Concerning first the bomb. "It is too terrible," men say, "too terrible to use. No nation would dare."

Now, every schoolboy knows the terrible dimensions of the bomb. The Hiroshima kind killed one hundred thousand people within an hour, and caused children months later to be stillborn, thus executing the next generation as guilty of a nation's sins before they ever were born! A greater bomb blasted whole islands out of the sea. The fall-out from the last Bikini test surprised the scientists and caused death to a

One of the prize-winning sermons in the contest sponsored by the Church Peace Mission, submitted by the pastor of a Joliet, Illinois, Methodist church

fisherman eight hundred miles away. We are told that a new bomb approaches twenty-five hundred times the power of the bomb that demolished Hiroshima. Such a bomb would make shambles of any city on earth. Pope Pius pictured it in his Christmas Eve address: "Entire cities, even the largest and richest in art and history, [will be] wiped out; a pall of death over the pulverized ruins, covering countless victims with limbs burnt, twisted and scattered while others groan in their death agony . . . There will be no song of victory, only the inconsolable weeping of humanity."

It used to be the purpose of war to defeat the enemy; now it is intended to destroy the enemy. It used to be the purpose to wipe out the enemy's capacity to fight; now we can wipe out his capacity to survive. Yea, even his will to survive. This is the new and terrible thing in our hands. Surely, men say, surely no one would dare unleash it.

But that, dear friends, has been said in ages past about every new weapon. To fight with lances is permissible; but to hurl spears, or shoot arrows, would be unthinkable for civilized men! Blast men's bodies with gunpowder? We are aghast at the thought! Sail the seas, yes, but dip below the surface and fire torpedos without warning—that would be too cruel! We may blast cities at night, use flame-throwers and napalm jelly, but atomic and hydrogen and cobalt bombs? Unthinkable!

But we have thought of it. In fact, we have used it. We are the kind of people who fight with atomic bombs. We Americans are the only people who ever stooped to this! We are the people who sit in our pews and stand in our pulpits, and keep silent when government and military men strut and swagger with these devilish weapons. We Christians decide for the bomb, by default.

Through the centuries the church has justified war on the

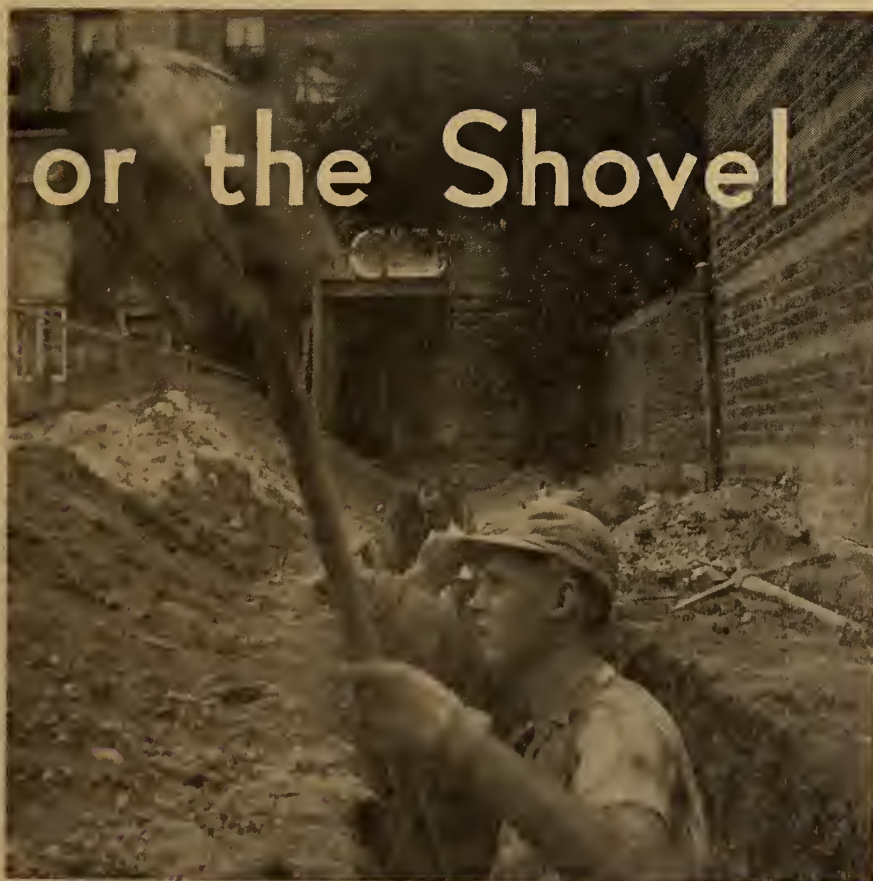
theory of "the just war." Theologians specified exact conditions, however, in which war might be called just and Christians participate in it. (1) A just war had to be fought by the innocent to punish the guilty; but, nowadays, what nation is innocent, and where can sole guilt be placed? (2) A just war had to be free from vindictiveness; but nowadays retaliation, massive retaliation, is openly advertised as the object of our policy. (3) A just war had to be free from unnecessary violence, and distinguish between combatants and noncombatants; but the indiscriminating violence of modern war cannot spare the innocent or exempt the helpless. (4) A just war had to forsee a reasonable chance of success, but what success can there be when "there will be no song of victory, only the inconsolable weeping of humanity"? President Eisenhower has said, "War does not present the possibility of victory. There would be no truly successful outcome."

Nay, modern war can never again be called "just war." I find nothing in my own conscience, certainly nothing in Holy Scripture, that permits me to put the bomb on the altar as my Christian offering to God. Before we become totally mad, let Christian people receive Isaiah's warning:

Woe to those who go down to
Egypt for help
(that is, those who run over to
Bonn to arrange for German
rearmament)

and rely on horses,
who trust in chariots because
they are many
and in horsemen because they
are very strong,
(that is, in planes because
they fill the skies, and bombs
because they blast whole is-
lands from the sea)

but do not look to the Holy One
of Israel



or consult the Lord!
 And yet he is wise and brings
 disaster . . .
 When the Lord stretches out his
 hand,
 the helper will stumble, and he
 who is helped will fall,
 and they will all perish to-
 gether (31:1-3).

Little man, little woman, why
 do you think that we shall
 escape this judgment of the al-
 mighty God? This is the way of
 the bomb.

Isaiah is terrible in his thun-
 dering, but even more eloquent
 in his vision of what might be.
 Listen again:

He shall judge between the na-
 tions,
 and shall decide for many peo-
 ples;
 and they shall beat their swords
 into plowshares . . .

(their bombs into shovels)

nation shall not lift up sword
 against nation,
 neither shall they learn war
 any more (2:4).

They shall not hurt or destroy
 in all my holy mountain,
 says the Lord (65:25).

You catch his view of peace-
 ful lands and secure homes, of
 prosperity and happiness, Then
 he spells out the secret:

Then justice will dwell in the
 wilderness,

and righteousness abide in the
 fruitful field.

And the effect of righteousness
 will be peace,

and the result of righteousness,
 quietness and trust for ever
 (32:16-17).

There you have the essence of
 his message: the effect of right-
 eousness will be peace. Peace
 is the result of justice. This is
 the way of the shovel.

In order to see the facts of
 life, let us play a game of pre-
 tend, as Stringfellow Barr
 taught us to do. Pretend that
 you are choosing to be born to-
 day, somewhere in the world.
 You have only one chance in
 sixteen of being born in the
 United States. You probably are
 colored and one half of you
 either Chinese or Indian; and
 colored people are revolting, or



A. Devaney

Here in this modern structure housing the United Nations plans are made to relieve the hunger, misery, and poverty of many peoples

have recently revolted, against
 the white folks who have gov-
 erned them. One in four is a
 Christian; others are Buddhist,
 Hindu, Mohammedan. If born
 in India your life expectancy is
 twenty-nine years, because of
 disease and deficient diet, as
 against sixty-nine years in this
 country. You few who are born
 in the U.S. consume or use fif-
 teen times more goods than the
 masses of men elsewhere. The
 rest of you face the threat of
 chronic illness all your life, mal-
 aria, TB, or leprosy. Half of you
 have a gnawing hunger in your
 stomach every morning, every
 night, as you sit in your mud
 hut or till the land by hand,
 with crude plow.

This misery, this hunger and
 poverty, this sense of being
 worthless, this animal existence
 —this is the ache and pain of
 our world. The number-one
 enemy is poverty, hunger,
 misery, disease, and the heart-
 breaking inequality of circum-
 stances among men. Yet we are
 all members one of another, and
 if one member suffers all the
 members suffer.

Picture for a moment a little

village in India. A thousand
 people live in mud huts. Be-
 tween them they own a few
 acres, six bullocks, and a pol-
 luted water stream. Fewer than
 two hundred people can read.
 There is no hospital, but many
 are sick, and those who are not
 too sick hobble fifty miles to a
 mission clinic, for ointment and
 bandages. There is a school of
 two grades only, for children
 are sent to the fields at the age
 of eight.

Now a team of people drive
 a station wagon into the village;
 they come from four different
 nations, yet they speak the dia-
 lect. They wear the armbands
 of FAO, and WHO, and
 UNESCO, and fly the blue flag
 of the United Nations. The en-
 gineer on the team purifies the
 water with \$5 worth of chemi-
 cals, and gets twenty boys to dig
 a trench for the sewage dis-
 posal. The nurse innoculates
 the children against malaria,
 and distributes sulfa and peni-
 cillin to the bedridden lepers
 and victims of cholera and ty-
 phus.

The teacher brings together
 ten adults for a first lesson in

reading, and only those may attend who promise to teach one other in return. Out on the fields the agriculturist sets aside an experimental plot to prove his theory that new seed and fertilizer will increase the cereal crop five-fold. The whole team meets with the village patriarchs at evening, and induces them to let the people choose their own teacher, their own farm adviser, their own nurse; and on a following day the people line up to vote, and the votes are counted, and the chosen ones sent off for training.

These are the shovel jobs, and you would think that the church especially would be excited over this enterprise. In many respects the UN projects are but a large extension of the church's own missionary program. The United Nations is an attempt to incarnate the first Christian principles. Christians believe in one God, God of all people and Lord of all nations; the UN is the political structure intending to unite all nations into one universal family. Christians believe that God intends people to live in peace; the UN provides machinery for the peaceable settlement of strife. Christians believe that God created every man in his own image; the UN has written the first universal declaration of human rights, and seeks for all men everywhere the decencies and dignity of man. Christians believe that men should bear one another's burdens, and the strong lift up the weak; the UN is a covenant of peoples who are concerned to share their skills and resources to feed the hungry, clothe the naked, and visit

The new and the old meet in India where the World Health Organization and the Food and Agriculture Organization in co-operation with the government are working to raise the living standards of the people by improving the health of the villages and by teaching them new methods of agriculture

Irwin from Monkmeier

the sick, even as Jesus said men would be judged for doing or failing to do. Christians believe with Isaiah,

The effect of righteousness will be peace,
And the result of justice, quietness and trust forever.

The United Nations is a promising instrument for the achieving of justice which alone can bring peace. It is devoted to these shovel jobs.

So, Mr. Christian, you must take your soul in hand and have a good talk with God about a solemn choice. Where will you put your final trust in this world: in the bomb or in the shovel?

Suppose Mr. Christian in his pew or pulpit would decide to renounce his trust in the bomb. Suppose the Christian church of America would forthrightly declare with conviction what it has said meekly in resolution, that "war is incompatible with the teaching and example of our Lord Jesus Christ . . . it is a sin against God and a de-

gradation of man." What do you think would happen if the church of Christ should cease all its pious twaddle about the justification of war, and honestly put its faith in the works of justice and mercy?

Such an act by Mr. Christian and his church would set off similar movements throughout the whole world. Men would take heart that Christ's people again have seen the madness and futility of war, and are resolved to put all their weight on the side of goodwill and mutual aid. Then

The effect of righteousness would be peace,
and the result of justice would be quietness and trust forever . . .

Nations would beat their swords into ploughshares
(their bombs into shovels)
and nations would learn war no more.

Mr. Christian, what do you believe? What do you dare? What do you trust? In the bomb, or the shovel?



JANUARY 26, 1957



Religious News Service

When we turn to the Bible for a word concerning the drinking of alcoholic beverages, we do not find a scientific discussion of the subject, but in the areas of human relations and what alcohol does to personality, the Bible reflects the problems

Charles M. Laymon

Used by permission of the author and the Temperance Education Movement

What the Bible Teaches About Alcohol

CHRISTIANS have learned through experience to look to the Scriptures for guidance in daily living. Its authority for them is based upon the discovery that, like the compass which always points due north, the Bible invariably directs them to the truth.

It is only natural, then, that we should turn to the Bible to see if it contains a word concerning the drinking of alcohol, and what it does to persons. And we are not disappointed. Of course, we should not expect

a scientific discussion of the subject in this ancient book. An analysis of the effect of alcohol upon the blood stream, a measuring of its retardation of muscular reaction to brain stimuli, and a consideration of its deteriorating action upon cellular tissue—all these are not treated in the Scriptures as you would find them in a modern medical journal. The Bible was written in a prescientific age and does not approach human problems in this fashion.

It goes without saying, also, that we should not look to the Bible for a treatment of the al-

cohol question as it relates to modern industry, automobile driving, and air travel. The hazards which the drinking of alcoholic beverages introduces in these areas are a modern concern, not an ancient one. It has been our province to discover that drinking and supersonic speeds will not mix.

But there are other areas in human relationships where the use of alcohol has been a serious problem, and with these the Bible is very familiar. Actually, the people of Biblical times

were more acquainted with the daily use of alcoholic drink than we. Wine was a regular part of most meals, and was used also in observing some of the sacred religious festivals, including the Passover. In part this was due to the scarcity of good water.

The Bible reflects this general practice in both the Old and New Testaments, but is alertly conscious of the issues involved. Again and again it points out the damaging effects of drinking. Alcoholics, then as now, brought themselves and their families to economic ruin, as witnessed in Proverbs: "For the drunkard and the glutton will come to poverty, and drowsiness [the stupor of the drunk] will clothe a man with rags" (23:21).

In Biblical times, also, the use of wine in religious ceremonies led to the demoralizing of the priests. Isaiah noted that "the priest and the prophet reel with strong drink." But their physical plight, deplorable as it was to witness, was not the worst of it. Their very spiritual function as religious leaders was dissipated by the effect of wine: "They are confused with wine . . . they err in vision" (28:7). God could not speak through them when they were under the influence of alcohol.

The same was true of public servants who ruled the people, under God. The author of Proverbs 31:4-5 had observed this: ". . . it is not for kings to drink wine, or for rulers to desire strong drink." Why not? Does not drinking belong to the festivities of the royal court? "Not so," says this wise man; it is not for them "lest they drink and forget what has been decreed (the law), and pervert the rights of all the afflicted." Both the mind and moral judgment are debilitated by alcohol, making just decisions impossible.

All of these references indicate that alcohol interferes with

man's functioning as a servant of God. Its use is condemned because of what it does to the body, the mind, and the moral nature.

The New Testament also gives clear evidence of the serious problems associated with the use of alcohol. Particularly shocking was the drunkenness which occurred at the supper meetings of the Christian church at Corinth. It was the custom at these gatherings for the brethren to eat together at the end of the day. Each one who could afford it brought some article of food or drink, somewhat as we do at our covered dish suppers. In this way the poor were certain of a satisfactory meal.

This was all to the good, but for one development. Those who came early sometimes did not wait for the entire company to gather, and ate in advance of their coming. When the rest arrived they would, on such occasions, find that the food had been consumed, and that some were actually intoxicated with the wine. Paul accused these

miscreants of despising the church of God and humiliating those who had nothing (1 Cor. 11:17-22).

There are other references which reveal the attitude of the New Testament church toward alcohol. For instance, Galatians lists drunkenness as one of the "works of the flesh," along with immorality, impurity, licentiousness and carousing. These are all members of the same evil family (Gal. 5:16-24).

In a similar vein 1 Peter refers to drunkenness as belonging to the way of the Gentiles who live "in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry." It tells the Christians that the Gentiles are surprised that believers do not now "join them in the same wild profligacy" (1 Peter 4:3-4). Little wonder, then, that Paul advises Timothy that deacons in the church should not be "addicted to much wine" (1 Tim. 3:8). He does, however, suggest to his young friend that he might use a little wine medicinally for the sake of his

The Only Wrath of God There Is

Kirby Page

IN HIS famous commentary on The Epistle of Paul to the Romans, Professor Dodd cites convincing evidence that in the apostle's mind the wrath of God is "an inevitable process of cause and effect in a moral universe," and not personal vindictiveness. This is a conclusion of utmost importance because it enables us to see clearly the relation between the grace of God and the wrath of God.

All New Testament writers agree that the grace of God is his free gift of love to undeserving sinners while they are still living in iniquity. It is an expression of God's true character and is bestowed on his own initiative because of his ardent desire. It can never be deserved, and it can never be earned. It is a self-sacrificing gift from God and flows continuously. Nothing can stop it, not even our worst sins.

Always God confronts us with passion for our well-being. Never does he reveal the slightest trace of ill will toward us, never does he display any vindictiveness of spirit. Nothing can separate us from the grace of God, absolutely nothing.

Out of his great love for us, and because of his compassionate concern for our well-being, God sustains the moral order of the universe and maintains the integrity of the law of the harvest. Good seed produces a good harvest, and not even the grace of God can prevent an evil harvest from the sowing of evil seed. The good harvest is the expression of the grace of God, and the evil harvest is the only wrath of God there is. The cross of Christ is the supreme revelation of both grace and wrath.

stomach (1 Tim. 5:23).

It is difficult to see how the Bible could be more definite in pointing out the evil effects of drinking than it is. Its entire accent is against the use of alcohol, even though it would be erroneous to say that, as a whole and in so many words, it utterly forbade it. Legalistically speaking, the Scriptures do not teach total abstinence, yet in spirit they lead the Christian conscience to this view. Their realistic portrayal of the tragic effect of alcohol upon man's physical, moral, and spiritual life is a stronger incentive toward complete renunciation of it, than any specific word could be.

It is sometimes said that Jesus must have favored the use of alcohol, since he turned water into wine at the wedding in Cana of Galilee (John 2:1-11). We should beware, however, of making a hasty conclusion here. In John's gospel the miracle stories are recorded in order to teach the inner spiritual truths which they symbolize. In this case it is the power of Christ to meet our needs abundantly. The story clearly reflects the custom of the time in which wine had the same place that coffee has on our tables today. But the wine issue, as such, is not discussed in this account, and it would be unwarranted to infer a final conclusion as to Jesus' views, on the basis of the brevity of the material at hand.

As a matter of fact Jesus nowhere in the Gospels gives specific teaching on alcohol, just as he at no time in our records discussed the issues raised by the institution of slavery. But Christians have claimed his authority both for total abstinence and for the abolition of slavery with deep conviction. Basic to this judgment is Jesus' teaching regarding the sacredness of

personality. He insisted that men are children of God and of infinite worth in the eyes of the heavenly Father. The use of anything, therefore, which demoralizes them, dulls their minds, weakens their bodies, and degrades them to a level lower than that of intelligent animals must, of necessity, be contrary to God's will. And all of this alcohol does.

There are some who have concluded that the implication of the Bible's teaching concerning alcohol calls for moderation rather than for total abstinence. And surely the counsel of temperance is to be found in its pages. But in the case of alcohol, because of its peculiar character on the one hand, and the particular nature of certain individuals on the other, moderation is sometimes impossible.

It is at this point that the emphasis of the Bible upon social responsibility is specially pertinent. From first to last, by precept and implication, it asserts that we are our brother's keeper. And, even though one person may be able to be temperate in his drinking, his example may lead another to imbibe who cannot.

The apostle Paul spells out specifically what he considered the responsibility of Christians to be in regard to alcohol where others are involved. In writing to the Romans he said, "It is right not to eat meat (that had been offered to idols) or drink wine or, do anything that makes your brother stumble" (Rom. 14:21). Previously, in applying this same principle to the eating of temple meat, Paul had written to the Corinthians that "if

AND MAN SHALL CHOOSE



The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We say bedtime prayers and grace before meals, but feel they do not mean anything to our four-year-old. Can the child of four really worship, and, if so, how can parents make such worship meaningful?

Dear Parents,

Can a child of four worship? Certainly, he worships on a four-year-old level. What is worship for him? Awe, wonder, love, praise and gratitude, these are the four-year-old's very being and life.

The parents' role is to help him know trust and confidence, love and gratitude, in a world which provides for his needs. The four-year-old knows this through the regularity of daily schedules, the provision for his needs, and the happy occasions of each day.

Mealtime may be all of this and it also provides a natural time to pause to speak or sing his thank you to God. Avoid the long, involved or rote prayers which do not speak the child's language.

Vary the pattern to keep it from becoming routine or dull. Mealtime "thank you to God" may be expressed by candlelight or in the act of giving by providing coins for food for others or in the use of choice verses from the Psalms such as "O give thanks unto the Lord, for he is good." Again, the family might simply join hands and bow in a moment of quietness. The small child may look forward to this "thank you" time as something very special.

He needs to know, too, that he has a real part in this family ritual of thankfulness to God at mealtime.

he knows and says, he knows and says from a vantagepoint. No one can escape accepting some stance, some assumption regarding that which is ultimate.

In the midst of all of this the Christian lives out his life and seeks for meaning just as any other person. He is confronted with mystery like all others. Life is a jig-saw puzzle for him too. He is no better than anyone

For the four-year-old, this may also come to be a time when he keeps his heavenly parent abreast of what has happened or is about to happen. It is important that he feel free to speak what is upon his heart in reverence and in love.

Beyond the actual speaking of our thank you (you notice I've avoided calling this prayer a blessing or grace. The four-year-old understands a thank you prayer), let us give careful attention to the opportunities in table conversation, to parental attitudes, and to table disciplines. His concept of a heavenly parent is absorbed from his relationships with his earthly parents. Important in his learning to worship is a knowledge of what God is like.

At night, the time-worn "Now I lay me" or similar rote prayers may not always have real meaning to the child. But as he looks up at the stars and the loveliness of the night or at the setting sun, it is satisfying to share with mother or father, or both, the joys and happiness he has had this day. He can be led to think joyfully toward tomorrow and he will ask questions. These are the choicest times I have known.

Here, too, is time for a story, when Jesus was a boy, when Daddy was a boy, your very own stories, and the child's stories. Let us not rely alone on bedtime story books.

The sensitive child may, at the close of the day voice his regrets for any unfortunate occurrences of the day and be able to clear his slate. This should come of his own suggestion, however, rather than as the result of adult prodding.

Leah Zuck.

else. He doesn't know more than others. He lives by a faith, a series of unproven but tremendously meaningful surmises about life and this universe. He bets his life on them. For the past 2000 years millions have found them fruitful. Let me suggest a few of these which are at the heart of the Christian world view.

food is the cause of my brother's falling, I will never eat meat, lest I cause my brother to fall" (1 Cor. 8:13).

The high level of this concern places upon the Christian conscience a great responsibility, one that applies directly to the use of alcohol today. It involves the principle of the cross itself. Not only does one abstain in the interest of the fullest life for himself, as a child of God, but he does it, also, out of a desire for this same life in others. He can then say humbly with Jesus, "for their sake I consecrate myself."

Life Is a Gigantic Puzzle

Continued from page 4

life makes sense at all. No one of us has escaped the despair and sense of lostness that results when we just can't make heads or tails of life.

The world is mysterious. No one knows what a grain of sand is, or all of its properties, or why it behaves as it does. We know a great deal more about how it acts and re-acts, but much less about why. Everywhere there are mysteries. We measure time, but no one knows what it is. We all enjoy the benefits of light but the physicist must use paradoxes to explain what it is. What is man? Where can one point and say: "There is man"?

Man does not live by certainties. He knows little, if anything, for sure. The only thing he knows for sure is that he doesn't know everything about anything.

Inevitably we are led to a conclusion we live by faith, by assumptions, surmises and hunches, by improven postulates.

Man's position is thus a precarious one. He is man, not God. He is creative, not the Creator. His flaunted knowledge is but a drop in the bucket of infinite wisdom. Everything

1. *There is a plan, and back of it a Planner.* The cosmos is a cosmos, not a chaos. The universe is a universe, not a blind, swirling, irrelevant combination of mass and energy. Things fit together, somehow. The Creator-Planner has design and purpose in it all. The universe is going somewhere. The world has an end or purpose. There was a beginning; there will be an end and there is an event between B. C. and A. D. which gives meaning to the whole.

2. *At the heart of the cosmos is one who cares, a Father-like God.* We are made in his image for high and holy purposes. He is creating us and helping us to become his sons. "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own." God is for us, not against us. He is helping us to become what he meant us to be. He loves us with an incomprehensible love that will not let us go. Nothing, absolutely nothing, can separate us from the love of God as revealed and demonstrated in Jesus Christ our Lord! God was in Him, reaching out, reconciling the world unto Himself.

3. *The best key to the mystery of life is revealed in God's activity in Jesus Christ.* Here we get more and better insight into the mysteries that surround us than anywhere else. Nevin Harner says: "If we want to know what God is like, we turn to Jesus. If we want to know what we should be like, we turn to Jesus. If we want to know the meaning of life, we turn to Jesus." Nels Ferre holds that in Jesus Christ we get the best clue into the meaning of life, time, history, evil, reality, suffering and death.

Christ didn't tell us anything about atomic energy or population problems or economic affairs, but he does serve as an

integrative clue to life's ultimate questions. This purpose he serves. He is the keystone of the arch.

In an interlocking puzzle only one piece will move. Move this and all of them fall apart. Retain this and all cohere. Paul said this of Christ: "In Him all things cohere." Rightly and properly, time splits in half around the Christ event. He is the clue to life!

4. *In some way all things work together for good*—fit into a pattern for good—for those who love God and commit themselves to him. Paul says it thusly: We know that to those who love God, who are called according to His Plan, everything that happens fits into a pattern for good.

These four things we believe. We cannot prove them in any

demonstrable scientific sense, but they provide the best foundation stones on which to build our lives, and the best light to find our way through the impenetrable mysteries with which we must live.

The Mountain Revisited **Salt and Light**

J. Carter Swaim

JONATHAN SWIFT considered that "the two noblest things are sweetness and light." Many suppose that Christianity is summed up in what Matthew Arnold calls "the pursuit of sweetness and light." In the Sermon on the Mount, however, Christianity is described as salt and light. Jesus did not say that Christians were to be the sugar of the

THE LORD'S DAY

Glen Weimer

GOD HAS MADE MAN with capacity for the finest, highest, and best.

God keeps awakening in man spiritual yearnings—this is the living sign of God's presence in human life.

God has made provision for the meeting of man's spiritual needs. The keeping of the Lord's Day is crucial in man's realization of abundant life. The Lord's Day celebrates the holiest life ever lived on earth; it celebrates his victory over the cross and the grave; it celebrates his living presence on every road of life; it keeps alive in human hearts the hope of a redeemed humanity and a transformed world. The Lord's Day faithfully observed hallows all our days, experiences, and living.

God calls all souls to meet him in holy worship on the Lord's Day, to take an earnest, honest, and sober look at life through his eyes, to pause and see where life is tending, to make of life a complete and total self-offering to him.

The Lord's Day sets the tone of all our days: It is the day of rejoicing in the love of God that makes bright all our days, the love of God that raises us from discouragement to new effort, from defeat to victory, from sorrow to joy, from fear to faith, from sin to forgiveness and new life, from sickness to health, from despair to living hope.

God has given this day of healing light and of moral renewal for our good. We may keep the day to his glory and the fulfillment of life—or we may scuttle its promise through neglect, misuse, and abuse.

The Lord's Day is meant to be an island of quiet in the midst of turbulent days, a time of holy pause for listening to God, for laying at his feet anew all of life, and for receiving again the mantle of divine commission for doing good and for living the good life.

O God of the Lord's Day, and of every day, we yield our lives to thee freely and fully, in the spirit of Christ's devotion to thee. Enable us to make every day a holy day—thy day of living in and through us. Amen.

earth. Sugar is not so necessary to life as salt, nor is it so widespread in nature. Sugar may cause disease; salt may be used in the cure of disease. Sugar, too, is easier to adulterate than salt.

There are some who act as if Christianity were nothing but sweetness. In an effort always to be agreeable, they accommodate themselves to existing prejudices, rebuke no wrong, speak no stern word. In one of his plays Shakespeare writes:

Your fair discourse hath been as sugar,
Making the hard way sweet and delectable.
Elsewhere the bard says:

With devotion's visage
And pious action we do sugar o'er
The devil himself.

A few sweets are desirable, but life cannot be sustained upon them. Too much of them leads to obesity, diabetes, and gangrene. So men are quickly fed up with honeyed words and come

To loathe that taste of sweetness,
whereof a little
More than a little is by much too much.

"You are the salt of the earth," said Jesus, and added: "if the salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men." One translation at this point reads: "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That can still be understood, but plainly the Revised Standard Version expresses the idea in the phrases that are common in the 20th century.

An ancient writer tells how salt that had become unfit for use was sprinkled in wet weather upon the slopes and steps of the temple, so the feet of the priests would not slip. But this is not the function salt was intended to serve, and it is still true that salt that has become

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Preface for Parents. Anita Wheatcroft. Seabury Press, 1955. 95 pages. \$1.75.

This is a new and much needed type of book for the expectant mother and father. Much has been written regarding the physical welfare of the mother, but this book deals with the spiritual needs for the young parents-to-be. The author is evidently the wife of a minister and through her experiences in this position, she tells of the great difference in expectant couples who practice daily devotions and those who do not. The theory is that including God in their daily lives before the baby arrives enables them to make it a serene, enjoyable, and thankful experience rather than one of tension, fear, and pain. Two objections to Brethren are perhaps the constant reference to the "Prayer Book," which our church does not use, and the chapter on "Dedication," which includes infant baptism, christening, and the choosing of godparents. Otherwise the book is very inspirational. Has suggested short prayers and poems before, during, and after birth of baby for both mother and father.—*James E. Renz.*

Alcoholism—Its Psychology and Cure. Frederick B. Rea. Philosophical Library, 1956. 143 pages. \$3.50.

It is my opinion that, of all the books now appearing about alcohol, this little volume is uniquely valuable. It is scholarly yet readable by all; it is practical yet not emotional; it is written from a Christian perspective, yet not self-righteously. The author combines the best in scientific fact with genuine Christian concern. He describes, evaluates, and relates the three prevalent theories of alcoholism: chemical, physiological, and psychological, but leaves our minds open to new discoveries beyond our present knowledge as to actual causation. He correctly shows how present studies, though many, have failed as yet to predict with any accuracy just who will become alcoholic, as to race, sex, nationality, religion, personality, factors, yet includes the "meat"

corroded is no longer good for anything except to be thrown out—far from the household uses it was intended to serve.

from these most revealing research studies. One of the most helpful sections of the book is the summary of Yale School's famous "chart" of the progressive stages of oncoming alcoholism, followed by a chapter on the benefits and limits of the newest drugs, etc.

Long overdue is his chapter on conversion, fellowship, and theology, and relationships of the church to A.A. and the pastor to alcoholics. I regret a bit that his title is somewhat misleading at first sight, even though he explicitly says there is no "cure." I could hope that a later volume will discuss more adequately the relationship between the psychologist's objective diagnosis of "disease" to the alcoholic's self-confession of "sin." This book compresses so much basic material into such a handy manual for easy reference that it should be on every pastor's shelf, in church libraries, and in hands of all temperance workers.—*Garnett E. Phibbs, Champaign, Ill.*

His Indian Brother. Hazel Wilson. Abingdon, 1955. 188 pages. \$2.50.

This narrative is based on early American historical fact. Boys and girls will find it highly interesting. A young American boy would have starved alone in the Maine wilderness without the help of an Indian boy who showed him how to be at home in the woods. It is a memorable story of courage and companionship between the two races.—*Mrs. Edwin Grossnickle, Elgin, Ill.*

My Hobby Is Photography. Don Langer. Hart Book Company, Inc., 1956. 128 pages. \$2.95.

"This crystal-clear book is not only engagingly written, but is a practical guide and manual which will enable the aspiring photographer to avoid the pitfalls that result in disappointing pictures."

Each of the thirty-two chapters in the book gives valuable information to the photographer in a brief but clear, definitive way. These chapters describe how each part of your camera works, different types of cameras, and hints on how to get the "best" pictures. One of the outstanding features of the book is its very carefully written "Glossary of Photographic Terms." Helpful to anyone, but of inestimable value to the beginner.—*Wendell Eller.*

Again Feb. 1 is designated as "check-up" time. It is then the General Brotherhood Board will carefully scrutinize Brotherhood Fund receipts.

Since Oct. 1 the Brotherhood Board has been spending for world-wide program obligations 7½% more than last year's budgeted expenditures. Total giving to Dec. 31 was up a scant 1% over the previous year.

Church and organizational treasurers and others are urged to send Brotherhood Fund money to arrive in Elgin no later than Jan. 31. The "check-up" total needs to reflect the 7½% minimal increase in giving.

Edward R. Stump, pastor of the Osceola church, Northern Indiana, was in an automobile accident on Jan. 8 and at this writing (Jan. 11) is unconscious in the hospital.

Readers who are interested in organic gardening should write to Marie Petcher, P. O. Box 67, Oak Park Ill., for information concerning a forty-acre plot of land in southern Alabama that is being divided into one-half-acre lots. The plot is about eight miles from the Cedar Creek church near Citronelle, Ala.

Dr. George Henry Van Dyke, who has been widely known among Brethren as a physician and as a lecturer in the University of Illinois and in connection with Indiana University extension work, is still quite active even though he is past ninety-three years of age. He would be interested in hearing from friends who may write to him at Winona Lake, Ind.

Juniata College and Manchester College are listed among the 122 universities and colleges that will receive grants this year from the DuPont Company, Wilmington, Del. Nearly all the grants are intended for the improvement of teaching in universities, colleges, and high schools. The grants will support science and mathematics as well as other subjects.

The **Council on Student Travel** is working with member agencies on work camp programs in Japan and Africa. Plans have not been completed and Brethren participation has not yet been determined; however, persons interested in receiving information when it is available should write the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Two United Nations filmstrips, The United Nations, Blueprint for Peace, and Structure for Peace, and one on social welfare, What Happened to Hannah? have been added to the film library. The United Nations filmstrips are available at a rental fee of 75c each. What Happened to Hannah? a film ideal for a Sunday evening forum or a school on social welfare, is twenty minutes in length and may be rented for \$2.00 or bought for \$10.00. Order all of these filmstrips from the Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

A television program which portrayed the conversion of Bob Richards and presented also his ordination to the ministry in the Champaign Church of the Brethren was given on Tuesday, Jan. 15, on the Cavalcade of America program. Bob played himself as an adult, but other persons in the drama, such as his wife and mother, and Merlin Garber, former pastor at Champaign, are portrayed by professional actors.

The **Brethren Service project** at Castañer, Puerto Rico, continues to have opportunities for service. Immediately needed are a dentist, a teacher for the unit school (elementary grades) and work campers for the church parsonage. Needed within the next six months or so are a director of operational services, a purchasing agent, and perhaps a director of community activities. For details write the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Bequests in wills were received by the General Brotherhood Board from twelve estates in its fiscal year ending Sept. 30, 1956. The total sum, \$52,239, represents either a full or partial payment of the gifts provided in their wills by the following people: Mrs. Lucinda Lauer, Mrs. Mary Ulery, L. Hortense Lear, Mrs. Anna Garver, Mrs. Emma Landis, Mrs. Jeanette Miller, Mrs. Lizzie Stowe, Sherman W. Lutz, Charles E. Miller, Mrs. Hulda Norris, Elda Gauss, Jonas Cripe farm income. The sum of \$113,008 was received from matured annuity plan gifts. The board has made semi-annual payments to these donors but either death or voluntary waiver by the donor releases the principal to the board for its use. Donors making these matured gifts include Mrs. Lucinda Lauer, Uriah S. Lehman, Mrs. Jeanette Miller, Mrs. Eliza Switzer, Mrs. Anna Bender, Mrs. Katie Frantz, Mrs. Emma Dove, Mrs. Fannie Stayer, P. K. Albright, George Laughrin, Charles B. Smith, Mrs. Ada Wingert. New gifts on the annuity plan were received to the extent of \$122,702.

Licensed to the Ministry

Arden Denlinger, in the Lower Miami church, Southern Ohio.

For Church Membership Classes

So You Want to Be a Christian? puts into the hands and homes of the prospective junior or junior high church member an interestingly written and attractively illustrated twenty-seven-page booklet on church membership. This has just been released at 35c per copy or \$3.50 per dozen copies. Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Changes of Address

Ralph Z. Ebersole, from Reading, Pa., to R. 1, Claysburg, Pa. Brother Ebersole began his work with the Upper Claar congregation, Middle Pennsylvania, on Jan. 10.

W. J. Hamilton, from Durbin, W. Va., to Accident, Md. Brother Hamilton is now pastor of the Bear Creek church in Western Maryland.

Dr. Paul Hoover and family, from India, to 815- Glendale Road, York, Pa. The Hoovers arrived in the States on furlough from the India field on Dec. 20.

Brotherhood Theme: Seek First His Kingdom

Nonviolent Resistance: a Nation's Way to Peace is the title of a new forty-eight-page pamphlet by the Quaker leader, Cecil Hinshaw. It is available for 35c from the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

World Day of Prayer Materials

The time is running out for you to order your World Day of Prayer materials. We have a limited quantity; so get your request to us immediately. Send to Women's Work Department, General Brotherhood Board, 22 S. State St., Elgin, Ill. The following materials are available:

Call to Prayer, 45c per 100

The Guide for World Day of Prayer Committees, 15c each

The World Day of Prayer Service, 5c each

The Drama of World Day of Prayer, 25c each

The Day Thou Gavest, 85c each

Poster, 10c each

McPherson College

McPherson College has completed arrangements with Kansas State College, Kansas University, and Wichita University to co-operate in a joint plan to train engineering students. In this 3-2 plan a student may enroll at McPherson College in a preparatory curriculum for three years and then transfer to one of the above universities to complete his engineering course. At the end of the fourth year McPherson College will grant the student an A.B. or B.S. degree. With the completion of the fifth year he will receive his B.S. in engineering from the selected university. The transfer of credit hours from McPherson College to the other universities will be on a basis of hour for hour and grade for grade. This program, is a co-operative effort to meet the shortage of engineers and provide more liberal arts education for engineering students.

Doyle Neher, McPherson College sophomore and son of Mr. and Mrs. Roy Neher, Oswego, Kansas, was awarded one of five \$311 scholarships awarded in 1956 by the American Guernsey Cattle Club. The award was made on the basis of Neher's work on a Guernsey farm near Memphis, Tenn., during the summer and early fall.

Fourteen head of black angus steers have been purchased for the college farm and are now on a full-feed program. In addition, four purebred Duroc gilts, which will farrow in February, have been acquired. The livestock will be used for judging and demonstration purposes in the rural life department.

On March 9, the a capella choir will observe its twenty-fifth anniversary with a concert and special observance. Former members are invited to return and will join in singing the concert finale group. The two former directors, Prof. Nevin Fisher and Prof. Alvin Voran, have been invited to return for the observance.

Church of the Brethren young people from the Western Region will be on the campus on March 7-10 for the regional youth conference. Leaders will include J. Henry Long of Elgin, Ill., and Paul E. Miller of Adel, Iowa.

Forty-two teams from eighteen different colleges and universities participated in the annual McPherson College economy debate tournament on Jan. 5. Schools from Kansas, Oklahoma, Nebraska, and Missouri were represented. Out of the forty-two teams only three were undefeated in the tournament. Each team debated four

rounds. Two McPherson college teams won three out of four rounds. Prof. Guy Hayes, McPherson debate coach, directed the tournament.

Mrs. D. W. Bittinger has been called upon to speak before various civic groups, including Rotary, Lions, Kiwanis, Women's Federations, during the year in which she has served as Kansas Mother of the Year. In this connection both Mr. and Mrs. Bittinger have served in several county-wide and community family life institutes and workshops.

D. W. Bittinger has been appointed to serve on a national committee under the Association of American Colleges to study preparation for professional and graduate study. He met with the committee in early January at Philadelphia.

McPherson College presents a fifteen-minute program on the first Thursday of each month on station KTVH, Hutchinson, Kansas. The various curricular departments and extracurricular groups are featured.

The ladies quartet will tour churches in Texas, Louisiana, Missouri, and Arkansas during the period of Feb. 10-19.

Among those who have enrolled for the second semester is Anna Vassiloff from Thessaloniki, Greece. She is the second student from Greece to enroll at McPherson this year.

The wild-life conservation class from the McPherson Intermediate School, with John Colyn '50 instructor, has been co-operating with the college in wild-life preservation projects on the college farm. This class, the first of its type in Kansas, is working with other groups in similar projects.

The Church Calendar

January 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Needs That Jesus Meets. Matt. 8:1-9:34. **Memory Selection:** Take heart, my son, your sins are forgiven. Matt. 9:2 (R.S.V.)

Jan. 27—Feb. 3 Youth Week, "Consider Your Call"

Jan. 29—Feb. 1 District fieldmen's conference, Elgin, Ill.

Feb. 4-6 Pennsylvania Council of Churches, Wilkes-Barre

Feb. 4-8 Youth Seminar, Washington and New York

Feb. 5-7 Spiritual Life Institute, Bridgewater College, Va.

Feb. 10 Race Relations Sunday

Feb. 9-14 Christian Education Division meetings, NCC, Cincinnati, Ohio

Feb. 17-24 Brotherhood Week

Gains for the Kingdom

Ten baptized and eleven received by letter in the Longmeadow church, Md. One baptized and four received by letter in the Fairview church, Antioch congregation, Va. Five baptized and six received by letter in the Manor church, Md.

One baptized in the Yellow Creek church, Pa. Six baptized in the Glendale church, Md. Two baptized and one received by letter in the Salunga church, Pa. Twenty-one baptized in the White Oak church, Pa.

Two received by letter in the Freeport church, Ill. Five baptized and two received by letter in the Andrews church, Ind.

Three baptized and three received by letter in the Colorado Springs church, Colo.

Three baptized and two received by letter in the Phoenix church, Ariz. Five baptized in the South Bay Community church, Calif.

News and Comment From Around the World

Faith Healer Dies of Bulbar Polio

Evangelist Jack Coe, Texas faith healer, died recently of bulbar polio at the age of 38. Earlier this year Mr. Coe and several of his associates were named defendants in a damage suit brought by the parents of a three-year-old youngster afflicted with polio, whose leg braces the evangelist had allegedly ordered removed. The suit was recently dismissed. The child's mother contended that during a revival meeting in Miami she led the youngster through a "healing line" to be cured by Mr. Coe. The evangelist operated the Dallas Revival Center and preached extensively throughout the South.

Roman Catholic Missionaries Reach a Record Total

A record total of 5,126 United States Roman Catholic priests, religious and scholastics are engaged in foreign mission work, according to a monthly magazine published by the Catholic Foreign Mission Society of America. The article notes that less than fifty years ago the United States itself was considered a mission country and there were only twenty-one Americans in the foreign mission field.

Oregon Churches Seek Ways to Help Indians

The Oregon Council of Churches and Willamette University jointly sponsored a conference of 200 persons to consider how the churches may help the Klamath Indians obtain jobs and schooling. Congress has passed a law turning the trusteeship of the large Klamath reservation over to the Indians in 1959. The churchmen feel that the Indians are not yet ready for the responsibility of owning the land.

EUB Leaders Define Meaning of Ecumenicity

The general council of administration of the Evangelical United Brethren Church has set forth, for the first time, the official EUB concept of the world-wide nature of the church.

The statement takes the form of a 325-word definition of "ecumenicity." In part, it reads, "The Evangelical United Brethren church

conceives ecumenicity to be that spiritual attitude which reflects a deep consciousness of the fundamental oneness of the church of Jesus Christ. Ecumenicity embodies the basic unity of the church and its mission in the world. No concept of ecumenicity is authentic which is not filled to overflowing with the vitality of the Christian witness. Ecumenicity must not be isolated from the missionary and evangelistic context in which it belongs."

EUB membership throughout the world has reached 793,464, an all-time high.

Florida Churches Plan for Senior Citizens

More and more councils of churches are giving attention to the problems of "senior citizens." Florida, which has an increasing number of elderly people, many of whom have gone there to spend their retirement, is holding a series of institutes on the needs of "senior citizens" in nine cities.

The institutes are under the joint auspices of the Florida Council of Churches and the General Extension Division of Florida. The one-day programs are interdenominational and are designed particularly for clergymen, lay social workers and older individuals interested in such programs.

Friends Seek End of Bomb and Missile Tests

The Friends Committee on National Legislation has announced that it will give top priority in the near future to seeking an end to tests of intercontinental guided missiles as well as of hydrogen bombs. A resolution adopted by its national board stressed the "catastrophic military potential" of a 16,000-mile per hour guided ballistic missile which may be perfected in the next 18 months."

In other actions the Quakers voted to support civil rights legislation designed to insure the vote to every qualified American regardless of race, and to back moves for channeling more of the foreign aid voted by Congress through United Nations groups. They resolved to continue "lobbying" for equitable treatment of American Indians, for the admission of refugees to the United States and legislation to send American agricultural surpluses to the needy abroad.

Christians Help Draft Indonesia Constitution

Several Christian leaders have been active in helping to draft the new constitution for Indonesia. One of the five vice-chairmen of the Constituent Assembly is a medical doctor who is vice-chairman of the National Council of Churches in Indonesia.

The constituent body already has forty Christian members out of a total membership of 460. Further Christian appointments are possible. Indonesia has an estimated population of 80 million, of whom 3,100,000 are Protestants and 900,000 Roman Catholics. Three Christian ministers are in the Constituent Assembly.

The Constituent body must decide whether Indonesia should continue to be a secular state as at present or become a Muslim state. It is estimated along party lines, that 240 of the 460 members will want a secular state and 220 a Muslim state. Many observers believe the Indonesia state will remain secular as at present in the event of a deadlock in the assembly.

Austrian Protestants Seek Equal Rights

A Protestant rally was held recently in Vienna to press for the revision of two old laws which deny non-Catholics certain rights in Austria.

For the last twenty-six years, Austrian Protestants have been seeking a new law to insure equal rights in every sphere of public life. They are especially eager that spiritual care be given to Protestants in military service and that Protestant churches be put on the same basis as welfare organizations in obtaining taxation concessions.

Visitors Report on Iron Curtain Churches

A number of representatives of Western Churches have recently responded to invitations to visit churches behind the Iron Curtain. They unanimously report the desire of the churches visited to keep in touch with the sister churches in the West. The visitors agreed that serious work was being done in the East, but that they were suffering from a sense of isolation.

Marcel Pradervand, general secretary of the World Presbyterian Alliance, reported on his impressions

of religious life in Rumania, after his return from a visit to the Balkans. He described the interest of the younger generation in the Christian faith as one of the particularly encouraging signs. He referred especially to the growing number of theological students.

In many towns and villages in Rumania, new churches are being built to provide for people who want to participate in church life. In some districts eighty per cent of the people attend Sunday services. In Rumania fourteen million out of the eighteen million inhabitants are Orthodox Christians.

In Bulgaria, six million of the seven million inhabitants are Orthodox. There are 35,000 Catholics and 15,000 Protestants.

A church leader from Finland recently sent a report on the position of the 146 Lutheran Congregations in Estonia. He reported the existence of twenty so-called Lutheran "chapel congregations." Some 100 ministers are working among them. At the moment there are thirty divinity students in Estonia.

The Lutheran Church is not allowed to have meetings for smaller groups. For this reason there are no Bible study classes, Sunday schools, or meetings for under-graduates. There is a shortage of German and Russian Bibles. Since the war, only five new churches have been erected. There are not many young people among church goers in Estonia.

Find Illustrated Books of Jewish Bible

Evidence from what may be the oldest synagogue in the world indicates that ancient Jews once made illustrated books of the Bible despite bans against pictures of human beings.

Prof. Carl H. Kraeling director of the Oriental Institute of Chicago, has indicated that the paintings on the walls of the synagogue of Dura-Europos, a city which lay under the desert sands of Syria for 1,700 years, revealed the existence of a long-forgotten tradition of Jewish representation art. Painted on the walls of the synagogue in this location were pictures representing fifty-nine Biblical episodes including incidents from the Exodus and the life of Moses.

Prof. Kraeling believes it unlikely that illustrated Bibles in the Jewish language existed since the strict rules and regulations regarding the preparation of official scrolls were

probably enforced. But he thinks it possible that liberal interpreters of the Jewish prohibition against images of humans may have illustrated Greek translations of the books of the Bible.

Greek translations are known to have existed during the period between Alexander the Great in the fourth century B. C. and the Maccabean Revolt in the second century before Christ. This narrative tradition in Jewish art may have provided the source of early Christian art.

United Church Conducts Mission to Canada

Nearly 500,000 persons attended 125 rallies in the first two months of a national evangelistic mission conducted by the United Church of Canada. The missions were held in cities across the country from British Columbia to Newfoundland. A leading speaker was Dr. Alan Walker, Methodist evangelist from Australia.

The missions will continue through 1957, especially during the Lenten season when 300 rallies are planned. In conjunction with the missions, the United Church plans a series of ten conferences on "Christianity and the National Life." These meetings will be held in various urban centers.

Swiss Church Grants Clergy Rights to Women

Members of the Evangelical Reformed Church in Switzerland have voted to give full clergy status to women theological graduates. Until now, women have been permitted to serve only as ministerial assistants. The vote of the church stipulated, however, that only unmarried women may be given ministerial posts. A woman minister who marries while holding office must resign immediately.

Methodist Colleges Expected to Seek Integration

The Methodist Board of Education has adopted a statement favoring integration and has suggested that all the denomination's colleges and universities should use it as a possible standard of accreditation.

The statement says that church-related colleges and universities have a more compelling obligation to integrate than the legal obligation placed on the public schools. The statement says, "Specific and definite steps must now be taken toward the solution of a problem which by its nature will require wisdom, sound judgment and tolerance."

Protestants Want Inquiry on Ban on Luther Film

The executive director of Protestants and Other Americans United for Separation of Church and State called for a government inquiry into the "suppression" by a Chicago television station of the film Martin Luther. Dr. Glen L. Archer said a scheduled world television premiere of the film based on the life of the sixteenth century Protestant Reformation leader was cancelled by Station WGN-TV because of Roman Catholic pressure.

The Chicago television station said the film had been cancelled because of "emotional reaction" to the planned showing. The chancellor of the Roman Catholic Archdiocese of Chicago has stated that the Catholic church had given no order to the station to bar the film.

A group of thirty Protestant church leaders in the Chicago area said "Cancellation of the film constitutes an admission on the part of the television station involved that it is vulnerable to the pressures which we are convinced have been mobilized by the Roman Catholic church to secure the banning of this film."

News Briefs

Membership in the Methodist Church in the United States now stands at 9,444,820. This is a gain of 131,542 over the previous year. There are 26,909 ministers in the denomination and more than 39,845 preaching places. The statistical report for the year indicated the church members contributed more than \$413,000,000 for all purposes.

The percentage of total registrants who were conscientious objectors in Britain in 1955 was .03% as compared with .02% in 1954. Of the 924 applications heard during 1955, twenty-four were given unconditional registration, 376 were registered for civilian work, 166 were registered for non-combatant duties, and 361 applications were dismissed.

Giving for religious purposes in the United States is now in excess of \$3,000,000 annually according to the bulletin of the American Association of Fund-Raising Counsel. Assets of religious organizations in the United States are expected to show an increase of more than \$600,000,000 in 1956. Close to one fifth of all religious giving is going into construction or rehabilitation of church buildings.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



United Nations

The last two days of each seminar are spent in New York where the activities center around the United Nations. Shown here is a plenary meeting of the General Assembly

An Education in Christian Citizenship

WHEN we decided to attend the 1956 Brethren Adult Seminar, we had some concern about the report we would be asked to give to our congregation when we returned home. We had attended some seminars in connection with our business which we felt were a waste of time as far as gaining any new knowledge that would help us do a better job. So we hoped we would be able to get enough out of this seminar to bring a good report back to our group.

After the first day we knew this was going to be different; when we arrived home and started to prepare our reports we found we could bring out only the high lights in the amount of time that we had. Our minister said we could have thirty minutes on a Sunday morning. We ran over fifteen minutes, which is something our ministers would not be allowed to do. We could have talked twice as long without telling about all of it.

Mr. and Mrs. Chester Seng

One of the highlights in Washington was the day we visited Capitol Hill. We were taken on a tour by our representative, the Honorable Leo E. Allen. He took us through the capitol building and explained the history that is signifi-

cant to each room. We sat in on a meeting of the Committee on Rules of which he is a member. We visited the House of Representatives and the Senate. We were also fortunate that the Supreme Court was in session.

It is wonderful just to visit these places, but the talks and discussion we had had previous to our visit to Capitol Hill pointed out our obligation as a Christian citizen to take a more active part in governmental affairs. It gave us a feeling of belonging and a desire to learn all we could so that we might serve our community better when we returned home.

Another very interesting part of the seminar was the visiting of foreign embassies. The people were very hospitable and did not mind our many questions. The discussions in the embassies of Communist countries were especially interesting. It gave us a greater insight into the problems of the United Nations in trying to mend the differences between countries, especially when the leaders of some countries are Christians and others of another religion, or perhaps atheist.

The last part of the seminar, visiting the United Nations building in New York City, was certainly not least in importance. Our first glimpse of this mammoth structure is something we will never forget.



Seminar participants visit a Congressman to learn his views on current issues

On the inside one realizes at once that this belongs to all nations. We saw people of all nationalities; all of the meeting rooms were finished with materials brought from different nations. We heard the translating of speeches in the meeting in five different languages. All of this must be seen and heard to be appreciated.

In summing it all up, it was, first, a wonderful vacation for us. We actually returned home rested. This may sound strange since we covered so much in such a relatively short time; but because each day was so well planned, we looked forward to what the next day would bring and forgot all our troubles and cares at home. Lastly, the amount of education we received could be had only from a seminar of this kind.

We hope that you have received a little of our enthusiasm for the seminar, and will plan to attend the next adult seminar, March 4 to 8. We would like to see each church appoint a delegate to the 1957 seminar. Certainly we could not find a better way to fulfil our obligations as a church in the struggle for world peace than to develop at home the duties of Christian citizenship.

The 1957 Brethren Adult Seminar will be held March 4-8. The deadline for registration is Feb. 18. For additional information and registration write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Christian Citizenship Films

A Christian in Politics. This is the story of a man's decision to run for political office. Two dramatic turning points in the story highlight its meaning: our candidate discovers that his opponent is unworthy; his pastor gives some timely words of wisdom concerning Christian obligations. 30 min., \$9.00 rental.

Government Is Your Business. Every Christian has responsibility in the area of Christian citizenship. This film is highly recommended for use in a Sunday evening School of Christian Citizenship or for smaller discussion groups. 25 min., \$5.00 rental.

Order from the Visual Education Service, 22 S. State St., Elgin, Ill.

Citizenship Literature

Christian Faith and American Politics. A critical study of Christian responsibility in American politics. Includes an evaluation of the political behavior of American Protestants. Basic reading for the average reader interested in Christian citizenship. 25c.

Christian Youth and Political Responsibility. A guide to action for Christian young people and their leaders. 30c.

Citizenship — Our Christian Concern. Contains a brief description of the scriptural basis for Christian citizenship, what it means, and how it can be practiced. 35c.

Our Participation as Christians in Politics. Discusses why a Christian

should participate, "do's and don't's" about participation and the relationship of the church to politics. 25c.

Politics Is What You Make It. Techniques for effective political action on the local, state and national levels. 25c.

Primer on Political Action. Intended to give useful information to individuals or groups which want to help determine national, state and local policies which vitally affect the lives of people. 15c.

Register Christian Opinion. Directory of Congress for the current session. 10c.

Order from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Church Recreation

Paul Wagoner

IF THE church is to make any meaningful impression and witness in a community, there must be a really vital fellowship among its members. By vital we mean a fellowship that is enjoyed most, offers most, and is preferred over other fellowships. Many church groups are weak and struggling because of a colorless, cold, and dry fellowship. If the church fellowship is to be the preferred fellowship there must be a glow, a vitality, and an obvious sense of real togetherness. There must be a real joy in being together.

One cannot say that this or that will necessarily enrich a fellowship entirely. There are several factors which go to make a church fellowship strong and meaningful. I have a feeling that those church fellowships that have definite periods and times for a variety of recreational activities have a much greater possibility for a vital fellowship than those that neglect this important part of living.

Work and worship is vital to the fellowship. It is just as important to have times for play and recreation. Recreation is not the whole answer and it should be stated clearly that the writer is well aware that it takes more than a planned and directed recreational program to make a church fellowship strong. However, he firmly believes that the church that has definite times for the entire church to fellowship in various forms of recreation is

better meeting the basic needs of individual lives.

Why Recreation?

Now that a case for a recreation program has been stated, what are some important points to remember? In the first place, there should be a purpose in mind for every recreational activity. Why are we having a social or a craft program? Do we have a party just because someone thought it was a good idea to have one? Why do we spend our money to buy leather to make various items?

There is some value in these, but there must be a greater underlying purpose. There are few things that can better lift up the importance of group action and co-operation than good recreation. The church needs those recreational activities which emphasize and require group co-operation. The individual is important only as he co-operates and contributes to the group. We have periods of recreation because it brings a togetherness. A good social or a family night with a variety of activities can be builders of fellowship.

The church must be able to help all people see that anyone can have a good time at church. When those who are outside the church, or when nominal members are helped to see that the church fellowship really provides a good time in a wholesome atmosphere, we will have fewer nominal members and

unchurched people in the community. A recreation program is important, because it builds the fellowship from within and it is a means of encouraging those who are outside to become a part. It helps to encourage teamwork and a sense of togetherness.

How to Plan Recreation

Planning is a necessary ingredient for a purposeful recreation program for the entire church. Any recreational program will be void of any fellowship building if there is no planning and real purpose.

Another essential ingredient is variety. We have heard the adage, variety is the spice of life. It certainly holds true in a recreational program. Regardless of the purpose and careful planning, unless there is variety and originality the fellowship will not profit from any recreational program. Just from the word *re-creation* itself, there is the connotation of variety, change, and originality. By variety, we refer to a variety of recreational activities, a variety of group arrangements, a variety of themes, a variety of everything that would go into a recreational emphasis in our church fellowship.

A few suggestions might be given here. Activities such as hobby nights, all kinds of parties and socials, outdoor summer recreation, talent nights, craft activities, pet shows, special holiday emphases, drama, hikes, outings, work-play nights at the church (mix the work and play). There are a variety of groups: Sunday-school classes, family nights, father-daughter and mother-son activities, grandparents and grandchildren, community nights (community people are guests of the church), special socials and activities for all age groups. The value of keeping young hands active while minds are engaged in a discussion has been proved over and over again. Some evening meet for a session for soap or wood carving with a discussion on some interesting subject. It is surprising how well the mind works. There are other suggestions. Never let your recreation program become the "same old thing."

All of this is just to suggest that there must be variety and originality. This is a must, or any recreational emphasis will fall far short of its place and purpose in the church fellowship.



From the filmstrip *For God and Neighbor*

Churches planning periods of varied recreational activities have great possibilities for developing strong and vital fellowships

Never get the cart ahead of the horse! The church fellowship is the important thing. The recreational program is only a stimulant to the fellowship. It is not the whole life of the church. It is only a part and should be considered only as it fits into the whole church life and program.

These three abide: purpose, planning, and variety and originality. Without all three you will fail. With all three, your possibilities for a vital fellowship through recreation are great.

Recreation Resource Books

A newly published book by Brethren writers is *Recreation in the Local Church* (\$2.75). Every church library should buy a copy for use by various groups of the church. Many leaders will wish to own personal copies. Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Quite a variety of recreation books are available for examination from the Brethren Loan Library, General Brotherhood Board, 22 S. State St., Elgin, Ill. Send ten cents for the first book and five cents for each additional book in any individual order. Books are loaned for a three weeks' reading period. Read some of the following:

Active Games for Live Wires—

National Recreation Association. (50c)

Book of Games—Ripley (\$3.00)

Complete Picnic Book—Shallcross (\$3.00)

Family Fun Book—Eisenberg (\$2.95)

Fun at the Meeting Place—Regnier (15c)

Fun Encyclopedia—Harbin (\$3.95)

Fun With Skits, Stunts and Stories—Eisenberg (\$2.95)

Games for Grownups—Kohl and Young (\$2.50)

Games You Can Make and Play—Champion (\$2.50)

Gay Parties for All Occasions—Harbin (\$2.95)

Handbook of Skits and Stunts—Eisenberg (\$2.95)

Handy Games—Cooperative Recreation Service (\$3.00)

How to Lead Group Singing—Eisenberg (\$1.00)

Junior Party Book—Carlson (\$2.00)

New Games for 'Tween-agers—Macfarlan (\$3.00)

Omnibus of Fun—Eisenberg (\$7.95)

Recreation Activities for Adults—National Recreation Association (\$3.00)

Recreation for Adults—Harbin (20c)

Recreation for the Aging—Williams (\$3.00)

Recreation Leader—Harbin (\$1.50)

EVANGELISM

The Gospel Through Preaching

Edward K. Ziegler

GOOD and effective evangelistic meetings are still a valid and vital method of evangelism. At some periods in our history, we depended almost entirely upon the revival for the winning of people to Christ. We acted as if the period of two weeks of the meeting was the only time one could legitimately get into the church. We now know that many, if not most of the persons for whose evangelism the church is responsible, will not attend an evangelistic meeting.

The late Elder Rufus P. Bucher once said, "We must find other ways to reach the people. Often I have preached the gospel with all the grace God gave me, to a great congregation, and then have given the invitation, only to have no one come forward. After the meeting, the pastor would tell me that the only sinners present were those already on the deacon body of the church!"

The change in terminology has been significant. When I was a boy, we called this intensive effort simply a "series of meetings." Later we began to call this a revival meeting. We began at the same time to speak of evangelistic meetings. In recent years we have used the term "preaching mission." Perhaps we have doubted whether such meetings really revive the church, or evangelize those still outside her life. But the modern preaching

mission may and indeed under God can be productive of profound spiritual renewal and effective reaching of the lost for Christ and the church.

Steps in an Effective Evangelistic Mission

Choose an evangelist. The preacher may be the local pastor, or another minister. He must be a preacher who can present the gospel winsomely and wholesomely. He must be a minister in good standing, of unimpeachable integrity, and not simply a tub-thumper. There is no place in true evangelism for the radio charlatan.

Make the mission a part of a total evangelistic advance. It can only succeed when combined into a wholesome year-round comprehensive program of evangelism which includes continuous personal evangelism by the church, systematic visitation evangelism, and a strong and redemptive program of conservation. Thus related, the mission can be a time of great spiritual refreshment for the church, and a climax of commitment for many who have been touched by the preparatory and continuing evangelistic ministry of the total church.

Prepare. For a successful mission, there must be months of careful preparation, a thorough survey to bring the responsibility list to

date; visitation and fellowship evangelism reaching the homes; dignified and attractive advertising; securing the commitment of church members to attend the meetings, and to invite and bring others; church-wide intensive prayer.

Put the church to work. An effective mission is not the work of the pastor and the guest preacher alone. It is a total mission. The whole church is the instrument of mission, the "fellowship of the sent." The deacons will visit the inactive, the church school teachers will lead their pupils graciously and winsomely toward the climax of decisive commitment, the music ministers of the church will be used in singing the gospel into the hearts of the people.

Church folk who are salespeople and advertisers will share in the planning for persuasive promotion. Many people will share in effective visitation, not only for promoting the mission, but doing visitation evangelism. Shut-ins and many others will be enlisted in a covenant of prayer. And the whole membership will be taught and committed to the concept of the effective witness of the gathered church. Thus the unified, concentrated prayer and action of the whole church will present to the community an irresistible witness to the transforming power of Christ at work in the church.

Worship and music in the mission. Spirited singing is always an attractive and deeply moving feature of a good evangelistic mission. Here are some important factors in making this aspect of the mission a true and vital evangelistic force: Prepare for rich, meaningful acts of worship; sing the great and moving hymns and songs of salvation from the hymnal; shun the theatrical, exhibitionistic "evangelistic piano playing" as you would the devil; let the entire service be a unified, reverent act of worship, in a spirit of the Christian fellowship.

Preach the Word. A mission will rise or fall with the soundness of the preaching. Our evangelists must "declare the mighty acts of God for us men and our redemption," rather than present admonitions or a potpourri of death-bed stories and Bible tricks. Good evangelistic preaching is centered in proclaiming the gospel, is theologically informed and sound, sim-



The entire service should be a unified, reverent act of worship, in a spirit of warm Christian fellowship

ple, winsome, and aware of the deep hunger and need of persons. Sermons must be the kind that attract attention, convince the mind, bring conviction of sin, woo the heart, challenge the people to a decisive act of will. An evangelist whose "well runs dry" has not been to the deep springs of Christ's grace, but is preaching out of a cracked cistern.

The invitation. There are many ways of bringing the challenged listener to commitment. Here is no place for frenzy, no place for the frantic pleading, the emotional outburst. The best invitation is simple, absolutely clear, sincere and warmhearted. It does not promise what cannot happen. Some of the best evangelists offer to meet and talk to all inquirers immediately following the service. Others ask seekers to come forward as a sign of commitment. Whatever method is used, let it be honest, sincere, and worthy of the appeal of Christ. At this point, we are simply the one who introduces another to the Savior.

Follow it up. The church must follow up immediately all decisions made, and keep working with persons who were not quite ready. Baptism and the reception of new members, the assignment of fellowship friends or sponsors, training courses for new members, the presentation of new-member packets, assimilation of all new members into the life and work of the church, all these are essential steps in conservation of the results of the meeting. This is a mere outline.

Every church ought to have at least an annual evangelistic preaching mission as an integral part of its total evangelistic program. Let it be a mission of the whole church featuring preaching of the gospel, through personal word, music and sermon. Let it be revival in its renewal of the spiritual life of the members of the church, inspiring them to know and live the life they share. Let it be truly evangelistic, bringing to life commitment to Christ those who have been touched by the continuing compassionate outreach of the church to those yet outside her life.

Pastors and evangelistic committees should read: Brethren Win Men to Christ and The Care and Feeding of New Members, by Ziegler.

NIGERIA—AGRICULTURAL WORK

Nothing Ventured, Nothing Gained

Robert H. McKay

AT THE outset it should be made clear that our mission in Nigeria is not trying to do everything for the people but is attempting to show them how they can help themselves, not just as individuals, but as a group of God's people.

In the first place, we are trying to tell them and show them that it is God's will that they try to change their conditions by honest and intelligent effort. For long the attitude has prevailed that whatever one's fortune and status is, that is the way God has wanted it to be. So unless God or some mysterious power decides to change things, why should man try to change them? His efforts would most likely end in failure and discouragement. One who tries to make any conspicuous changes is scorned or laughed at.

We do some things for the people. We try some things for them to see if the new ideas will work. We count these as experiments. We expect that a part of our trials of new ways and ideas will fail. But that is the nature of experimentation and we believe that it is an important contribution to the thinking and attitude of these folks whose attitude is: if at first you don't succeed, you were not supposed to do so, and so there is no use to try again. They see that if we fail one way then we try another way to accomplish the desired result.

Sometimes we have to admit failure for one reason or another, such as limitation of available or obtainable resources, misjudgment of circumstances, and even sometimes an unrealistic goal. However, the occasional admission of failure is probably also a contribution toward a realistic attitude on the part of our Nigerian friends to truth and to us and the way by which we are able to help them. Certainly we want them to realize that we are as human as they are. Failure does not single them out and hold them down because they are who they are.

I wish I could report that we are just on the verge of having all of the answers to the Nigerian's agricultural and rural life problems. Even if we did have all the answers ourselves, that would not mean that all of the problems are on the verge of solution, because the final solution to most problems of any people depends on the ability and the will of the people to follow a proper way or method. This brings us to the point of education.

Education for improved agriculture and rural life, once research has indicated specific certain procedures, can be done in two main ways: (1) by formal school and (2) by extension to the persons where they live. We are using both methods.

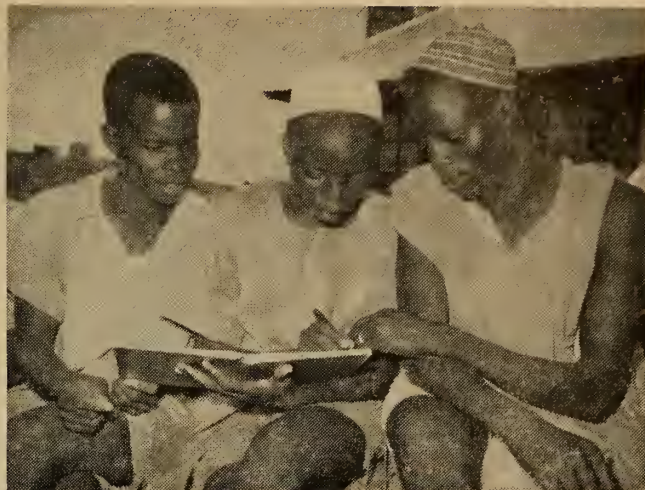
At the Waka Teacher Training School agriculture is an integral part of the curriculum. The aim of the agriculture course is to give the students a rural life bias—a



Fruit has been introduced into the diet of the family of this young Nigerian, who has grown a papaya tree



Waka students learn to cull and select hens for increased egg production



As a part of learning, careful crop records are kept and production figures compared

feeling of the dignity and importance of farming and country living to the individual and to his people as a whole. As it looks now, the land and its products must be the backbone of any economic and material advancement of these people. Other resources are so few.

It is hoped and believed that some of this training will be transferred to children back in the villages where these young teachers will be working. Also we are hoping that as the young men actually practice their newly learned farming techniques, that some of the more adventurous of their neighbors might begin to adopt them too. As of now, we are not sure how much of this is actually happening. But we are able to see that the teachers have an improved rural science program in their elementary school program. If those programs have the effect of giving those youngsters a respect for rural life, and of creating in them a spirit of inquiry and reasonable adventure in regard to improving their agriculture and rural life, they will be quite worth while.

You will be interested in the kind of a course taught at the Waka Teacher Training School. It is a mixture of the practical with a little of the theoretical.

Two hours per day are devoted to rural science. A good many of these periods are spent in actual work in very small farms and gardens. Each student has his plot. Each one is carefully laid out a certain size and in a systematic relationship with the others. Each student has complete responsibility for his farm, his dry season and rainy season gardens and his rice

plot. He plants and cares for them according to knowledge and instructions received in the classroom. Reasonable suggestions of the students are taken into consideration in the farming or gardening instructions for a given procedure.

The students get the opportunity to see a crop rotation in practice over a period of three years. There are also planned trials of varieties of seeds, of planting and cultivating techniques, and of several means of improving or maintaining soil fertility. In many cases the instructor is practically sure of the results from these trials, but in other cases the instructor tells the students that the thing that they are being instructed to do is an experiment and may or may not give improved results. We believe that this practice should encourage the students to do some experimenting on their own later.

Some things which the student does in his school farming are things which we can require him to do as a part of his school work, but which the student would not do otherwise, no matter how many times one would tell him that it would be good to do those things.

For instance, the idea of growing a leguminous crop specifically for the purpose of turning it back into the soil to increase the humus in the soil seems utterly impractical to even the most advanced Nigerians. (The fact that this work is done by hand does make a difference in their outlook on such a proposition!) But we hope that by the students actually observing the great differences that some of these practices can make in his yields, reason will control emotion and

lethargy, and he will adopt the practice, at least partially.

Our experience with animals at Waka has not, thus far, been very encouraging. We do not have the proper practical setup for cattle. We may do more work with them later. We believe that the existing interest in goats and chickens is a foundation on which we can build. Our present effort is to import, either from far or near, improved stock either to cross with present stock or to replace them gradually.

In the case of chickens, we may do one of several things according to the desire of the person who wants help. We may trade roosters with him, using his for meat; we may sell him a rooster; we may sell or trade eggs with him; or in a few cases we may sell him baby chicks. Of course, we also try to help him to improve his housing, feeding, and rearing practices.

We are looking forward to the establishing of young farmers' clubs in the near future. These would resemble our Future Farmers' Clubs and 4-H Clubs in the States, and would involve the keeping of some kind of farm project. We believe that some improved chicken flocks and goat herds might be begun in this way. These young farmers' clubs would have a more inclusive emphasis than just the establishment of an improved agricultural project. Their purpose would be to improve the quality of the total rural life, and would probably eventually include girls as well as boys.

The idea of growing vegetable gardens, both wet-season and dry-

season, is definitely spreading, and new vegetables are finding favor with the people.

Some of us are also interested in the use of little native burros for light power, and are taking steps to try them for cultivating, turning water pumps and grinders, and other similar jobs. Widespread use of these hardy, easily kept little animals could open up some new production opportunities for the people as well as relieve them from some present drudgery.

Several of our missionaries have given out small fruit trees at low cost to the people who were interested in trying to grow them. The use of such fruit trees as the mango, guava, papaya, and lime can greatly add to the quality of the diet of the people and at a low capital cost.

A few of our missionaries are interested in establishing some of the farmers as mixed farmers—that is, farmers who raise crops and some large animals like cattle, as well. The two reasons for the cattle are: power for plowing and the like and production of fertilizer. It should be said that the purchase of commercial fertilizer in any appreciable quantities is out of the economic reach of most of the Nigerian farmers at the present.

This matter of commercial fertilizers is one that we want to study and experiment with some more. It has been found, for instance, that very small amounts of superphosphate carefully applied when plants are small, will give a profit in increased yields in many cases. It seems reasonable to believe that a concentrate nitrogen fertilizer might also give similar worthwhile results. Of course, we want to promote the use of animal manures, of legumes, and of compost made by heaping up vegetable matter and allowing it to decay. But all of these have their limitations.

Our mission in Nigeria has a rural development committee of which the main purpose is to bring together the ideas and plans of the various missionaries who wish to contribute to rural development. Projects which a missionary wishes to develop are first passed upon by the committee. This helps prevent possible overlapping of experimentation and allows for the combined thinking of several people as to the outcome of the project.



Students learn the value of accurate weighing and measuring of crops in order to determine how much improved methods of farming profit them

I do not wish to leave the impression that we are attempting to create a completely new agriculture among the people. Far from it. The major part of our emphasis is improving what the people already have or are already doing. We believe we can contribute much in this way, and at the same time introduce some new ideas. To do this requires work at several levels, but the effective level will always be the one just above where the people are at the time. This means that we and the Nigerians whom we train must spend considerable time and effort with the people in their situations.

This report is not exhaustive but it is hoped that by it our people in the States can see what their mission in Nigeria is trying to do to improve the living standard of the people with whom they work. If we can help in these ways the Christian community can be made stronger and more stable than if this area of service is neglected.

Readers Write

Continued from page 2

est saints who sang, "I'm gonna lay down my sword and shield, down by the riverside. I ain't gonna study war no more. I ain't gonna study war no more. I ain't gonna study war no more.—Fred W. Smith, West Alexandria, Ohio.

Reply

In the Readers Write section of the *Gospel Messenger* for December 1, W. J. Hamilton of Erie, Pennsylv-

vania, questioned the accuracy of the statement that the meal eaten by Jesus Christ and his disciples was actually the Jewish Passover feast. I respectfully submit the following statements in reply.

The synoptic gospels of Matthew (26:17-19), Mark (14:12-16), and Luke (22:7-15) all refer to Christ's meal with his disciples just before his death as the Passover feast. Only John 13:1 suggests that the meal was eaten prior to the time of the Jewish Passover, and John is a bit unclear on the point.

Moreover, in the second paragraph of the article, the author stated that "Christ modified this Passover with his feet washing, symbolic of service and humility, and his blessing of the bread and wine which he said were representative of his body and blood which would be sacrificed on the cross for the sins of mankind." However, the author should also have said that the Jewish Passover was modified in several other aspects as suggested by Mr. Hamilton in his letter.—Kenneth R. Walker, Denver, Colorado.

Apply the Doctrine of Peace

In this day of change many Brethren have been led to examine more closely the basic beliefs of our heritage. Having done that recently, I am led to this conclusion; that, for me, the most central feature, the very heart of Christianity, is found in the peace witness of our denomination. This witness for non-violence in the affairs of men and nations is the most needed aspect of Christianity today. Recently I heard one of our most famous American evangelists say that: war is a disease which must be wiped out—that it is an effect of sin—and therefore, if people are saved, it (war) will be eradicated.

I submit to you, Brethren, that such is not the case. The answer is not that simple. The vast majority of Christians, those already saved, give little evidence of applying Jesus' teachings, of non-violence and returning good for evil, in the realm of nations. Most Christians feel it is necessary to "love their brother" and perhaps even to love their enemy, but this is done only on a small scale and in face to face contacts. The very thought of extending these Christian graces to the international scene is unthinkable to the average Christian.

Therefore, if we of the Church of

the Brethren have a message and a mission today it certainly is the Way of the Prince of Peace in international as well as personal relationships. For this insight we can be most grateful to our Brethren forefathers.

Can we do less than to offer this great truth persuasively and persistently to the unbelievers within Christianity, as well as to the non-believers outside the church?

Brethren, I believe with all my heart that we as a denomination have been given this great truth as a sacred trust, along with the Quakers and Mennonites.

I believe that there has never been a greater opportunity to apply the Christian doctrine of peace. Let us apply ourselves diligently and actively to the preaching, teaching, and living of this great Gospel truth.—Leonard B. Carlisle, Perrysburg, Ohio.

The Road to World Peace

Everyone must be appalled at the National debt of more than \$200,000,000,000. But instead of efforts being made to reduce it, we are adding to it year by year. We count ourselves a Christian nation, yet in spite of Jesus' teachings on peace, our nation is spending \$50,000,000,000 or more each year on defense. What for? With the huge stockpiles of bombs and other war materials we already have, and no war in immediate prospect, why is it necessary to spend annually such an enormous amount of money? Are we scared of Russia or any other nation? Is it because we want to be ahead of all the other nations in being prepared for war just in case? Is it to satisfy the whims of the brass hats that occupy the Pentagon? All this only increases our already enormous taxes that each of us must help pay. More than 80% of our taxes go for war, past, present and future. What is the answer?

A couple of years ago Russia challenged the world for disarmament. And now Japan, who has just been admitted into the United Nations, has entered her plea for world disarmament. What a challenge to us, a Christian nation! Will we accept? To me, it seems the only way to world peace. It is Jesus' way. To prepare for war will only bring war. To prepare for peace is to "break our swords into plowshares and our spears into pruning hooks." What would really happen if every person who calls himself or herself a Christian would write to the Presi-

dent and to Congressmen, pleading for this procedure? At least it would seem to be the Christian thing to do. But it would take concerted action. What will we do about it? I am praying every day our government will accept the challenge.—C. C. Cripe, Bremen, Indiana.

Help in Understanding Words

As a person who has had no training in Greek, I want to thank the Gospel Messenger for carrying the column by Luther A. Weigle. It not only builds an appreciation for the Revised Standard Version, but it also aids those who will always cherish the King James Version by helping them understand the words and their meanings. I am wondering if Luther Weigle has this column in book form or if there is a possibility of this being collected under one cover?—Richard N. Miller, Dayton, Ohio.

Luther A. Weigle has brought together seventy-eight of his brief articles on the explanation of Bible words in a booklet which has the title The Living Word. It is published by Thomas Nelson and Sons. The price of the booklet is 35c. It may be ordered from the Brethren Publishing House.—Editor.

Sing Unto the Lord

An able chorister was leading a congregation in singing a familiar hymn. No one seemed to pay any attention to the time or emphasis that the author of the hymn had in mind. The chorister stopped the singing and said in Pennsylvania German English brogue, "Don't sing that way, the people get no good out of it." He then told them how to sing the hymn.

If the audience is not benefited, we doubt if the Lord is pleased. We are told "to sing with the Spirit and the understanding." Why otherwise when the hymn writers gave so much thought, in order that the hymns they produced would have the best expression of the theme they had in mind. By careless singing we do them injustice, and bring dishonor to God who inspired them.

A few months ago we worshiped with a congregation in Southern Pennsylvania. In the opening of the Sunday school, they sang the hymn When I Survey the Wondrous Cross. The leader stood before the congregation. His face was uplifted, thus permitting the free use of his vocal cords and the organs of the chest. The congregation sat together. It was like a large choir. The leader's voice could be heard above the rest.

Careful attention was paid to the time of the notes and the emphasis of the words, just as Charles Wesley and Lowell Mason had in mind when they gave this great hymn to the church. The effect was wonderful. Everyone seemed to sing. It was so helpful.

We were familiar with this hymn for more than sixty years, but we were not aware of the wonderful music until we heard it sung correctly. Our singing need not be so loud. Some hymns are not written that way. But there always needs to be a harmonious blend of heart and voice. Surely the Lord will be pleased if we try to improve our singing.—Joseph M. Cassel, Fairview Village, Pa.

Anniversaries

Anniversary

Brother and Sister W. E. Burroughs of Independence, Kansas, celebrated their fifty-sixth wedding anniversary on Nov. 18, 1956, at the home of their son at Emporia.—Ed Burroughs, Independence, Kansas.

Brother and Sister Frank Ginder of Lititz, Pa., celebrated their fifty-fifth wedding anniversary, Sept. 19, 1956. They are the parents of two children.—Mrs. Ernest D. Sherk, Lititz, Pa.

Mr. and Mrs. Norman L. Rairigh celebrated their golden wedding anniversary at their home in Denton, Md., Oct. 2, 1956. The couple was married in Denton by Bro. L. R. Brumbaugh, father of the bride. They have one son.—Mrs. S. H. Krabill, Denton, Md.

Mr. and Mrs. A. J. Suter and Mr. and Mrs. Clarence Brower, all of South English, Iowa, celebrated their golden wedding anniversary, Dec. 25, 1956. They had a double wedding fifty years ago. The women are sisters.—Evelyn M. Suter, South English, Iowa.

Obituaries

Baker, Leonard Dewey, son of George and Mary Baker, was born May 12, 1898, in Van Buren Township, Darke County, Ohio, and died Oct. 27, 1956, in Arcanum, Ohio. He was a member of the Happy Corner church. On Jan. 30, 1918, he was united in marriage to Grace Welmer. To this union were born two children. Surviving are his wife, two children, six grandchildren, three sisters, and four brothers. The funeral service was conducted in the Gordon Methodist church by the undersigned.—Ira Oren, New Paris, Ohio.

Bowman, Mary Elizabeth, daughter of Elder and Mrs. George Bowman, was born in Franklin County, Va., Oct. 22, 1875, and died at their home in Roanoke, Va., Oct. 25, 1956. She united with the church in her youth and was a loyal and faithful member throughout her life. Surviving are her husband, T. H. Bowman, five sons, four daughters, fourteen grandchildren, and eight great-grandchildren. Funeral services were conducted in the First church, Roanoke, by her pastor, the undersigned, and Elder L. A. Bowman. Interment was in the Bethlehem church cemetery in Franklin County.—S. Earl Mitchell, Roanoke, Va.

Cochran, Clara Ellen, was born May 16, 1887, and died Nov. 20, 1956. Surviving are her husband, Charles Cochran, one

son, three daughters, one brother, and four sisters. Funeral services were conducted in the Eaton church, Ohio, by Bro. Ellis G. Guthrie. Burial was in the Mound Hill cemetery, Eaton, Ohio.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

Dayhoff, Morgan Eugene, was born Aug. 11, 1875, and died Nov. 9, 1956, at Woodsboro, Md. He was a member of the Monocacy church. On Feb. 19, 1901, he was married to Rebecca Stine. Besides his wife, he is survived by four sons, two daughters, twenty-eight grandchildren, and fourteen great-grandchildren. Funeral services were held in the Monocacy church by the undersigned. Interment was in the Locust Grove church cemetery.—S. R. Weybright, Detour, Md.

Eckenrode, Mary Ellen, was born Oct. 18, 1877, and died Nov. 13, 1956. She was a member of the Monocacy church. Surviving are her husband, eight children, forty-three grandchildren, and sixty-two great-grandchildren. Funeral services were held in the Rocky Ridge church by the undersigned. Interment was in the adjoining cemetery.—S. R. Weybright, Detour, Md.

Evert, Joseph Lewis, son of Elmer and Mary Ann Ludwick Evert, was born near Junction, W. Va., Jan. 19, 1873, and died Oct. 24, 1956. He was a member of the church. He is survived by one brother. Funeral services were held in the Mt. Olive church by A. S. A. Holsinger and the undersigned. Interment was in the nearby cemetery.—B. B. Ludwick, Keyser, W. Va.

Fox, Jane, daughter of William and Malissa Eppley, was born June 12, 1913, in Johnstown, Pa., and died Nov. 11, 1956. She was a member of a Brethren church in Johnstown. Surviving are her husband, Chester, and two stepchildren. Funeral services were held in the Henderson funeral home by Walter F. Berkebile. Burial was in the Mt. Carmel cemetery, Johnstown.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Frounfelter, Joseph H., was born Dec. 6, 1870, and died at the Fahrney-Keedy Memorial Home, Nov. 21, 1956. He was a member of the Beaver Creek church and was a native of Carroll County, Md. Surviving are his three sons, and four daughters. Funeral services were held in the D. D. Hartzler and sons funeral home, Union Bridge, Md., by the undersigned. Interment was in the Haughs Lutheran cemetery, Ladiesburg, Md.—S. R. Weybright, Detour, Md.

Gochenour, Isaac, son of Harrison and Elizabeth Skiles Gochenour, was born Nov. 20, 1861, in Clinton County, Ind., and died Nov. 29, 1956, at Frankfort, Ind. On Nov. 18, 1886, he was married to Mary E. Troxel, who died June 1, 1936. He was a loyal and faithful member of the Rossville church. Surviving are one son, two daughters, five grandchildren, eight great-grandchildren, and one brother. Funeral services were held at the L. E. Moore and son funeral home by Bro. A. P. Wenger, assisted by Stanley Hopper. Interment was in the Rossville cemetery.—Mrs. Blanche Gochenour, Mulberry, Ind.

Godfrey, Emma N. Sellers, was born Aug. 4, 1860, and died at the Brethren Home at Cross Keys, at the age of ninety-five years. She was preceded in death by her husband and two sons. She was a faithful member of the Codorus church. Surviving are five grandchildren. Services were held in the Codorus church by Elder M. M. Hartman, George H. Keeny and Richard Grim. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Heckman, Harvey T., son of Jacob and Catherine Kriner Heckman, died at his home in Greencastle, Pa., Nov. 22, 1956, at the age of eighty-three years. He was a member of the Reformed church. Surviving are his wife, one daughter, one son, four grandchildren and one great-grandchild. The funeral was held from the Minnich funeral home in Greencastle by J. S. Sanders, assisted by S. D. Lindsay.

Burial was in the Cedar Hill cemetery.—Mrs. Ray E. Fisher, Greencastle, Pa.

Hostettler, Harvey E., son of Jacob and Sarah Geiger Hostettler, was born May 19, 1878, and died Nov. 21, 1956, in Meyersdale, Pa. He was a retired farmer and served on the finance board of the Hostettler church since 1912. Surviving are one sister, eight nephews, and five nieces. Services were held at the Price funeral home by the undersigned, assisted by James Ryan of Meyersdale. Interment was in the Hostettler church cemetery.—Ross Speicher, Accident, Md.

Keeny, Meda L. Shearer, daughter of Solomon and Magdalene Shearer, was born Nov. 4, 1890, and died Oct. 30, 1956. She was married to Luther Keeny who preceded her in death. For about twenty-five years, she was a Sunday-school teacher for the adult Bible class at Codorus. Surviving are three daughters, one son, her mother, eleven grandchildren, sisters, and two brothers. A brief service was held in her home at Dallastown, with concluding services in the Codorus church by Richard Grim, M. M. Hartman and George H. Keeny. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Kenepf, Margaret Jane, daughter of Daniel and Harriet Rocky Frazier, was born Nov. 4, 1873, and died Nov. 25, 1956, at the home of her daughter in McVeytown, Pa. She was married to David Kenepf who preceded her in death. She was an active member of the church. Surviving are nine children, thirty-seven grandchildren, and seventeen great-grandchildren. Funeral services were held in the Spring Run church by Bro. D. Luke Bowser, Jr., assisted by Bro. Lawrence D. Ruble. Interment was in the Spring Run cemetery.—Florence Sweigart, Mattawana, Pa.

Kimmel, Charles E., was born at Lanark, Ill., April 10, 1884, and died at La Verne, Calif., Oct. 19, 1956. At the age of two years, he moved with his parents to Sheldon, Iowa, where he remained until 1940 with the exception of the years spent in training for the ministry at Mt. Morris College and Bethany Biblical Seminary. His first wife, Elsie, died in 1939. He was engaged in farming and at the same time served as co-pastor of the Sheldon congregation. In 1943 he was married to Bertha Frantz. Together they served in CPS camps, New Windsor service center, Elgin fellowship house, and directed other projects under the Brethren Service Commission. At the time of his death, they were carrying administrative responsibility at Hillcrest Homes, La Verne, Calif. Funeral services were held in the La Verne church by Bro. Galen B. Ogden and the undersigned. Burial was in the Evergreen cemetery, La Verne.—J. H. Mathis, La Verne, Calif.

Knepper, Mrs. Mary Susan, daughter of Joseph W. and Elizabeth Miller Meyers, was born March 1, 1882, and died Nov. 27, 1956, in Somerset, Pa. She was a faithful and active member for many years in the church and aid society of the Brotherton church. She is survived by her husband, Alvin R. Knepper, two sons, three daughters, twenty-three grandchildren, fifteen great-grandchildren, and two brothers. Funeral services were held in the Brotherton church by Herald V. Seese and Galen R. Blough. Interment was in the Brotherton cemetery.—Mrs. John L. Knepper, Berlin, Pa.

Kreitzer, Charles A., son of William and Frances Kreitzer, was born July 16, 1879, in Montgomery County, Ohio, and died Jan. 25, 1956. On Nov. 17, 1901, he was married to Maude Dafer. Surviving are his wife, one son, one daughter, two grandchildren, and two great-grandchildren. Brethren James Boitnott and Paul Kinsel officiated at the funeral services.—Mrs. W. Russell Miller, Brookville, Ohio.

Latch, Mrs. Mary A., daughter of Wilson and Lucinda Burris, was born in Latham, Ill., April 17, 1870, and died in Redwood City, Calif., Nov. 2, 1956. On March 10, 1892, she was married to Jacob T. Latch, who died in 1932. She was a long-time

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member of the church. Surviving are four daughters, twelve grandchildren, eighteen great-grandchildren, and two sisters. Funeral services were held in the Stanley church, Wis., by the undersigned. Interment was in the Edson Union cemetery.—Ernest Detrick, Stanley, Wis.

Lehman, Amanda J. Spaty, was born Nov. 11, 1872, and died at the age of eighty-three years. She was married to George N. Lehman. To this union were born nine children. She was a faithful member of the Codorus church for many years. Surviving are five daughters, three sons, twenty grandchildren, five great-grandchildren, and three sisters. Services were held in the Codorus church by Bro. Richard Grim, assisted by George H. Keeny and M. M. Hartman. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Lehman, Mrs. Anna E., daughter of Lester and Emaline Crick Shawgo, was born near Ipava, Ill., Aug. 20, 1877, and died in September 1956. On Nov. 7, 1900 she was married to Harvey G. Lehman in Astoria. He preceded her in death on July 6, 1939. She lived in Canton, Ill., for thirty-five years and was a member of the church and the W.C.T.U. Surviving are three sons, one daughter, seven grandchildren, and five great-grandchildren. Funeral services were held in the Canton church with the undersigned in charge.—Paul Thompson, Canton, Ill.

Mauck, James Litton, Jr., son of Mr. and Mrs. J. L. Mauck, died Nov. 26, 1956, in Roanoke, Va., at the age of thirty-two years. He is survived by his wife, Ann Vaught Mauck, one son, his parents, and one brother. Funeral services were conducted in the Oakey Chapel by his pastor, the undersigned. Interment was in the Mountain View cemetery, Vinton, Va.—S. Earl Mitchell, Roanoke, Va.

McCauley, Curtis E., son of J. E. and Oma McCauley, was born March 20, 1900, near Roanoke, Ill., and died Sept. 14, 1956,

at Normal, Ill. On Feb. 14, 1923, he was married to Pearl West. He served for many years as deacon and on various committees and boards of the church. Surviving are his wife, one daughter, two sons, three grandchildren, his mother, and two sisters. Services were conducted in the Panther Creek church by Elder W. T. Heckman, assisted by his pastor, Paul F. Leckron, M. A. Whistler, and the undersigned. Interment was in the nearby cemetery.—J. E. Small, Roanoke, Ill.

McGuire, Abraham P., son of Calvin P. and Eliza Baer McGuire, was born Aug. 11, 1897, and died Aug. 8, 1956, in Somerset, Pa. He was a member of the Fairview church in Markletown. Surviving are his wife, Florence Saylor McGuire, one daughter, one son, three grandchildren, four sisters, and one brother. Funeral services were conducted in the Wilbur Miller funeral home by Bro. Galen R. Blough. Interment was in the Somerset County memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Miller, Hettie E., daughter of Mr. and Mrs. Francis Miller, was born Dec. 2, 1877, and died July 22, 1956, at her home in Vancleville, W. Va. She was a member of the church for many years. Surviving are four sisters and one brother. Funeral services were held in the Brown funeral home, Martinsburg, W. Va., by her pastor, Bro. Robert L. Byrd. Burial was in the Sharpsburg cemetery.—Doris A. Byrd, Martinsburg, W. Va.

Morgan, Mary E., daughter of Tobias and Annie M. Miller, died Oct. 14, 1956, at the age of eighty-five years. She was a member of the church for about seventy-five years. Surviving are three daughters, and one sister. Services were conducted by the undersigned in the Durst funeral home in Frostburg, Md. Interment was in the Memorial Park cemetery, Frostburg, Md.—B. B. Ludwick, Keyser, W. Va.

Perry, Anna Eloise, daughter of Thomas and Esther Morris Bickel, was born Dec. 1, 1869, in Michigan City, Ind., and died Nov. 28, 1956, at the Brethren Home, Mexico, Ind. On Oct. 3, 1896, she was married to Frank Perry who died March 28, 1948. Surviving are one daughter, one grandchild, and two great-grandchildren. Funeral services were in the McCain funeral home by the undersigned. Burial was in the Greenlawn cemetery, Mexico, Ind.—Ervin Weaver, Mexico, Ind.

Pletcher, Arthur, was born Nov. 22, 1884, and died Nov. 5, 1956. He was baptized in 1904 and remained a faithful member of the church throughout his life. In 1913, he married Dora Cripe. To this union were born two children. Surviving are his wife, one son, one daughter, four grandchildren, one brother, and one sister. Funeral services were held in the Rock Run church by Bro. Clarence Fike and the undersigned. Interment was in the Rock Run cemetery.—Kenneth G. Long, Goshen, Ind.

Simpson, Rose, daughter of Jacob and Anna Pletcher Ritter, died Oct. 23, 1956, in Somerset, Pa., at the age of sixty-nine years. She is survived by her husband, Stephen Simpson, three daughters, one son, and six grandchildren. Funeral services were conducted at the Hauger funeral home with Bro. Galen R. Blough officiating. Interment was in the Husband cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Sonafrank, Ursula Effie, daughter of Tyre and Rebecca Neff Jenkins, was born June 15, 1871, and died Oct. 15, 1956. On June 21, 1891, she was married to Elder George D. Sonafrank who preceded her in death in 1940. Survivors include three children, seven grandchildren, and four great-grandchildren. Funeral services were conducted at the Peru church by Brethren Howard Keim, Charles Oberlin, and Forrest Hostetler. Burial was in the Santa Fe cemetery.—Mrs. Orville Sonafrank, Peru, Ind.

Six, M. Ames, son of Samuel M. and Frances Garber Six, was born Nov. 6, 1905, and died Oct. 10, 1956. On Nov. 12, 1926, he was married to Lera Bowman. He was presently serving as Sunday-school teacher, deacon and church treasurer of



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the Piney Creek church. Besides his wife, he is survived by two daughters, four grandchildren, his mother, two sisters, and one brother. Funeral services were conducted by C. L. Strite and M. A. Jacobs. Interment was in the Pipe Creek cemetery, Md.—Mrs. William A. Copenhaver, Taneytown, Md.

Speck, Edna M., wife of Francis H. Speck, died July 26, 1956, at her home at Dillsburg, Pa., at the age of fifty-one years. She was a member of the Upper Conewago congregation. Surviving are her husband, five children, eight grandchildren, her mother, Mrs. Elizabeth Stettler, one brother and one step-brother. Funeral services were at the Cocklin funeral home in Dillsburg, Pa., by Elder Bruce Anderson. Burial was in the Latimore meetinghouse cemetery, York Springs, Pa.—Frances E. Shaffer, East Berlin, Pa.

Staub, Frank A., son of James and Mary Elizabeth Adams Staub, died Sept. 24, 1956, at the home of his son near Manchester, Md., at the age of seventy-six years. For more than forty-three years, he and his wife had served as caretakers of the Mummert meetinghouse and cemetery near East Berlin, Pa. Surviving are one son, three brothers and two sisters. Funeral services were held at the Mummert meetinghouse with Elders J. Monroe

Danner and Noah Sellers officiating. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Stevens, Margaret, daughter of Francis and Harpy Lissa Anspach Jefferson, was born Nov. 29, 1877, and died Oct. 28, 1956. In 1909, she was married to George Henry Stevens. She had been a member of the County Line church for fifty-six years. Surviving are one son. Memorial services were held in the Hanson funeral home by the undersigned. Interment was in the Desenberg cemetery.—J. Oliver Dearing, LaFayette, Ohio.

Turner, May Gould, daughter of Benjamin and Nancy Haigler Gould, was born Nov. 6, 1876, near Princeton, Kansas, and died Nov. 9, 1956, in Ottawa, Kansas. She was married to James E. Turner on Feb. 19, 1896. She was a member of the Ottawa church. Survivors are her husband, one daughter, five sons, seventeen grandchildren, fourteen great-grandchildren, and one sister. Funeral services were held at the Lamb funeral home in Ottawa with Bro. Gerald Mease officiating. Interment was in the Highland cemetery.—Mrs. Gerald Mease, Ottawa, Kansas.

Uphouse, Albert M., son of Hiram and Martha Cramer Uphouse, was born April

3, 1877, in Middlecreek Township, Pa., and died Sept. 20, 1956, in Windber, Pa. He served the public as a medical doctor and was a member of the Somerset church. Private funeral services were conducted at the Deaner funeral home with Bro. Galen R. Blough officiating. Interment was in the Somerset County memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Walker, Milton A., son of Gillian and Louise Miller Walker, was born April 14, 1876, and died in Somerset, Pa., Nov. 12, 1956. He was preceded in death by his wife, Mary Susan Brougher Walker, in 1939. He was a life-member of the Middle Creek church. Surviving are four daughters, three sons, twenty-one grandchildren, three great-grandchildren, and one brother. Bro. Walter F. Berkebile officiated at the services in the Wilbur D. Miller funeral home. Interment was in the Middle Creek church cemetery.—Mrs. Lillian H. Bruner, Rockwood, Pa.

Whitmer, Elizabeth, daughter of Stephen and Elizabeth Weaver, was born in Ionia County, Mich., May 23, 1883, and died in Holland, Mich., Aug. 27, 1956. She lived with foster parents, Mr. and Mrs. Jessie Blough, until 1896 when she returned to the home of her father. In 1906, she was married to Raymond Whitmer. She is survived by one daughter, one son, and two sisters. Funeral services were conducted at the Nibelink-Notier funeral chapel in Holland, Mich., by her pastor, the undersigned, of the Grand Rapids church. Interment was in the Dale cemetery, near Beaverton, Mich.—Robert Nelson, Jr., Grand Rapids, Mich.

Wilburn, Jason W., son of Robert and Indiana Durst Wilburn, was born Dec. 15, 1876, and died Sept. 18, 1956. He was a faithful member and deacon of the Maple Grove church. Surviving are five sons, five daughters, thirty grandchildren, fifty-two great-grandchildren, and one great-

great-grandchild. Funeral services were conducted in the Maple Grove church by Bro. Charles Walls, assisted by the undersigned. Burial was in the Grantsville cemetery, Md.—Clarence M. Moyers, Grantsville, Md.

Zigler, Elizabeth Myers, daughter of Daniel J. and Elizabeth Wenger Myers, was born Nov. 17, 1877, near Linville, Va., and died Nov. 7, 1956, at her home. On May 30, 1900, she was united in marriage with Elder Samuel D. Zigler who preceded her in death on March 18, 1954. Early in life, she united with the church. She was regular in her church attendance, teaching a Sunday-school class and assisting in many activities of the church. Surviving are six children, thirteen grandchildren, one great-grandchild, and three sisters. Funeral services were conducted in the Bethel church by her pastor, Bro. George Linsman, Jr., assisted by E. E. Muntzing. Interment was in the church cemetery.—Mrs. David Huffman, Broadway, Va.

Church News

Southern California and Arizona

Glendale, First—Our church is moving along under the leadership of our new pastor, Matthew Meyer, and his wife, Barbara. On Oct. 24, family night was held with Judge Bennett of the Los Angeles municipal court as guest speaker. A reception was held for new members on Oct. 28. We had an every-member canvass. Our deacon board is mailing bulletins to all absentees each Sunday and is engaged in a visitation program. Every two months the deacons meet in the various homes to discuss and plan their work. We have new carpet and pews. A baby was dedicated on Dec. 2. And on Dec. 9, special attention was called to the work of the Gideons. The young people and juniors are interested in their ball games. Many activities and programs were held at the Christmas season.—Mrs. Sudie B. Flory, Burbank, Calif.

Phoenix, First—On Sept. 9, dedication services were conducted for our new pews and for the communion table. The table was a gift in memory of Mrs. Frank Shaulis. At the morning worship service on Oct. 7, George and Dorothy School were installed as deacons. In the evening, we held our love feast with the Tucson Fellowship. Our Sunday-school teachers attended six weekly classes of the adult training course at the Central Methodist church. This course was sponsored by the Arizona Council of churches. We co-operated with our neighboring church, the Temple Baptist church, in our third Thanksgiving Day service. Our new library is in the process of being catalogued. Our young people shared with the Lynnhaven, Tucson and Glendale groups in a School Days party on Nov. 24. Henry Esbensen, with a singer and pianist, participated in the morning worship service at the Indian school on Dec. 2. At our evening council meeting on Dec. 2, two new deacons were elected to serve their one-year probationary period. They are Leo and Juanita Sarten, and Frank and Ethel King. On Dec. 9, we shared with the Lynnhaven, Glendale and Tucson Fellowships in a Christian education conference led by C. Ernest Davis. On Dec. 23, our children participated in the annual Christmas program. In the near future, a fifteen-year-old mortgage burning service will be a highlight in our church life.—Mrs. Frank L. King, Phoenix, Ariz.

Colorado

Wiley—Our new year is moving forward under the leadership of Brother and Sister Carl Beckwith who began their ministry with our church the first of September. A reception was held for them and the new members who have been received into our church. Our men's organization has assumed the responsibility of the financial support of all outside

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Miscellaneous

No. 259. Wanted: Licensed embalmer of Christian character to manage a funeral business in a small Pennsylvania Community. Contact Brethren Placement Service.

No. 262. Desire Christian girl to assist in physical education classes at Phoenix Indian School, Phoenix, Ariz. Equipment is excellent; girls are enthusiastic about sports. Contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 263. Desire a qualified school-teacher or a well-trained woman who would serve as Christian education leader, youth worker and administrator in the Modesto Church of the Brethren, Modesto Calif. Contact, Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 264. Wanted: A middle-aged woman as companion to a 64-year-old woman invalid. A housekeeper is employed—you will share room with woman and have a private bath. One day a week off and every other Sunday off, with room, board, laundry, and salary. References required. Contact: Mrs. Robert Hoffer, 255 Wing Park Blvd., Elgin, Ill.

Farm Work

No. 260. Wanted: A farmer with his own machinery to farm a 180-acre farm at a beautiful location near Cumberland, Maryland; rent-free for at least first 2 years. Contact Adolph Simonsen, 3714 Gwynn Oak Ave., Baltimore, Maryland.

No. 261. Wanted, April 1: Man to work on dairy farm on U.S. 11 in Shenandoah Valley, and do general farming. Purebred Jerseys. Able to take Responsibility, have clean habits, be reliable, references required. Church of the Brethren one-half mile, schools near-by. Contact Paul Roller, New Market, Va.

speakers who serve our church on different occasions throughout the year. The men installed inside restrooms and several of the men and boys worked at Camp Colorado. This year the men also decided to have a Lord's Acre project. The women have been sewing, mending and making comforters. Recently they furnished a home for a refugee family, the Victor Wagners from Germany, who are sponsored by the Winning Way class of our church. Besides making packets for relief, the women have donated several hundred dollars to the church treasury. Our young people sponsored the unique musical fence under the guidance of Bro. Russell West. The fence is about fifty feet long by four feet in height, and is constructed to form a musical staff with large musical notes and words of the Doxology which can be read from the street. A community farewell was given for Brother and Sister Russel West. They are now engaged in evangelistic work over the Brotherhood. At Thanksgiving time, union services were held with the various churches participating.—Nellie L. Miller, Wiley, Colo.

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Southeastern Kansas

Scott Valley—Several members of our teaching staff attended the regional interdenominational vacation church school clinic prior to our vacation school. Since our last report, the church has installed a gas furnace. We held revival meetings with Bro. George Harvey as evangelist Oct. 21-28. Five young people were received into our church by baptism. Our love feast was held Oct. 29, with several visiting members present. We held our annual church sale Nov. 9. Recently we organized a junior choir with practices each Saturday afternoon. Our church and Sunday school had a Christmas program.—Mrs. Forrest Keen, Westphalia, Kansas.

Verdigris—One Sunday in August we had a farewell for our pastor and his wife, Brother and Sister Ward Nance. Also during August, some of our members attended the love feast at the Gravel Hill church. One member was received into our church by baptism. Bro. Phillip Bradley began his pastoral duties in our church the first of September. He is a student at McPherson College and preaches for us the first and third Sunday of each month. On the second Sunday of each month, one of our local members is in charge of the morning worship hour, and on the fourth Sunday morning a film-strip is shown at the morning worship hour. On the fifth Sunday of a month, the ministerial board plans a program for the morning worship hour. We held our regular quarterly council meeting the last week of September with one of our deacons, Bro. Ulysses Matile, in charge. On Sunday, Oct. 14, we celebrated the seventy-fifth anniversary of the organization of our church. Bro. James Elrod of Kansas City, Kansas, was guest speaker for the occasion. The letters of greetings were read by Sister Awilda Johnson. The church history was read by Bro. Ulysses Matile. We also had a burning of the parsonage farm mortgage during the celebration with Bro. Ward Nance in charge. We dismissed services on district meeting Sunday because most of our congregation attended all or parts of the meeting. The women have sent several boxes of used clothing, a few new garments, and several comforters for relief.—Miss Awilda Matile, Madison, Kansas.

Southern Indiana

Pyrmont—Our annual love feast was held Nov. 3. On Nov. 22, we had our annual Thanksgiving service with a basket dinner. Eight persons were baptized into our fellowship. Our church was represented at the dedication of the new Indianapolis church on Dec. 9. Bro. Albert Harshbarger and Bro. Carl Hilbert from the district attended our December council meeting. Bro. Hilbert conducted the installation service for our new deacons and their wives, Donald and Susie Wagoner, Cleo and Iona Metzger, and Melford and Edna Welch. Gordon Wagoner was re-licensed to the ministry. Our church and the United Brethren church held their annual union watch night service at the United Brethren church this year.—Ruth Houmard, Lafayette, Ind.

Southern Ohio

Cincinnati—Our church sponsored some all-church birthday and Halloween parties. We observed World Communion Sunday with our love feast service. Evangelistic services were held Nov. 4-11 with Bro. S. E. Keller of Piqua, Ohio, as speaker. During the Thanksgiving vacation, Bro. Edward Crawford, a student at Manchester College, gave the message. One has been received by baptism and one by letter during the past quarter.—Mrs. James R. Replogle, Rossmoyn, Ohio.

Middle Pennsylvania

Williamsburg—On Sept. 16, we had a program of music by the male a cappella chorus of East Petersburg, Pa. Rally day was held Sunday, Sept. 30, with an installation service for the newly elected

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Sunday-school officers and teachers prior to the worship service. Bro. D. R. Soltenberger brought the morning message. Our fall communion was held on Worldwide Communion Sunday. Evangelistic meetings were held Oct. 21-28 by Bro. Elmer Ebersole, pastor of the Clover Creek congregation. Twelve members were baptized and three were reinstated into our church fellowship. Delegates to district meeting were Brother and Sister John D. Ebersole and Olive Delozier. Each member has received a 1957 church directory. The men's work group is sponsoring the 100% Messenger Club for 1957. The men contributed \$150 to the Brotherhood Fund and \$100 to the fund for an oil heating system for the church. The women's work group made Thanksgiving baskets which the women delivered to the sick and shut-ins of our church. The women meet every week for quilting. Harvest home services were held and gifts of food were brought to the service for the Morrison Cove Home at Martinsburg.—Mrs. Elizabeth Soltenberger, Williamsburg, Pa.

Western Pennsylvania

Center Hill—The first of June Bro. William B. Gauntz and his family of Mount Pleasant, Pa., moved into our parsonage

and began pastoral work. Bro. W. K. Kulp, our former pastor, accepted the call to the Tire Hill church. In council meeting delegates were chosen to district meeting. Bro. Gauntz was elected elder and Bro. Arthur Rummel of Natrona Heights as associate elder. Last year some remodeling was done in our church building. The basement was enlarged, rest rooms and another vestibule were added. This past summer our church house was painted and the parsonage was painted and redecorated. At the present time we are planning to enlarge the Sunday-school rooms and place rooms in the new basement. Thirty-eight of our women chartered a bus and went to Camp Harmony for assembly. On Sept. 27, eleven women attended the fellowship supper in the Somerset church. On Oct. 11, a number of our women attended a rural missionary conference in a neighboring church. Prior to our love feast and communion, seven persons were added to the church by baptism. The eight nights of union meetings which were sponsored by five co-operating churches were well attended. This has been an annual service for the past twenty-six years. A number of

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baskets were prepared and distributed at Thanksgiving time. Needed space has been added to our parking ground. This was a gift from two families of the church. On Dec. 21, a Christmas play was given by the young people, and the children's Christmas program was on Sunday evening, Dec. 23.—Flaura Bowser, Kittanning, Pa.

Florida, Georgia and Puerto Rico

Winter Park—Our church has received twenty members by letter and five by baptism since our last report. Our district conference was held at Camp Ithiel. Bro. Ignacio Rivera of Puerto Rico was our speaker following the district meeting. Our adult Bible class has been helping with his support for the past couple of years. Again our Sunday-school children helped at Halloween time to collect funds for the UNICEF program. Bro. Ray Showalter was with us one Sunday evening in the interest of Bridgewater College. We held services on Thanksgiving Day, followed by a turkey dinner. An offering was received for Hungarian relief. Our church is going to co-operate with the Winter Park churches in a leadership training school in the near future. Earl Russell plans to visit our church the first of February. Bro. Carroll Ringgold will hold a week of services Feb. 17-24 in our church. We are looking forward to building additional rooms as soon as sufficient funds are collected.—Mrs. C. E. Bower, Winter Park, Fla.

Western Maryland

Bear Creek—Our new pastor, Bro. W. E. Hamilton, and his wife moved from Durbin, W. Va., the last week in August and on the first of September assumed the work of the Bear Creek and Oak Grove churches. Each church had a welcome party for them at the parsonage. Installation services for Brother Hamilton were conducted by Brethren Jonas Sines and Daniel Whitacre. At our fall council meeting, Bro. Jonas Sines was re-elected elder-in-charge. All newly elected officers and teachers began their duties the first of October. A new garage was built at the parsonage by the men of the church and the pastor. District meeting was held at our church. The women of the church served the two meals. Bro. A. C. Baugher gave the message for the evening meeting. Our Thanksgiving service was on Wednesday, Nov. 21. The offering was for the Brotherhood Fund.

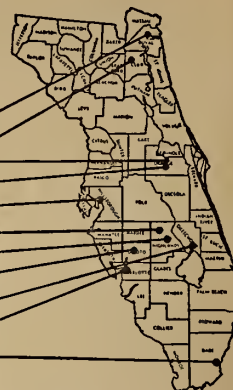
The Christmas program was presented on Friday evening, Dec. 21, by the church school, CBYF, and the choir. The young people of our church were hosts to a semi-district Christmas party on Dec. 28.—Mrs. Charley Miller, Friendsville, Md.

Southern Virginia

Spray—Since our last report, we have installed new tables in our primary, junior hi and junior classes. Much of the money used for the tables was donated by the children's offering from the vacation Bible school. The children have responded to our S. O. S. (share our surplus) food plan. The women have purchased a new refrigerator for the church kitchen. For their Christmas project, the women bought clothes, food and toys for a family in our community. The young people's district banquet will be held in our church in January. At our last council meeting, plans were approved to have our church painted inside and outside. Bro. Wilmer Crummett was elected as our elder. Brother and Sister Miller attended regional conference at Keyser, W. Va. Several of our men attended the stewardship workshop at the Topeka church. Revival services were held Oct. 14-21 at our church by Bro. Ralph White. Twelve persons were baptized, three received by letter, and a number reconsecrated as a result of these meetings.—Mrs. Walter Dodson, Leaksville, N. C.

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Second West Virginia

Elkins—Five persons have been baptized. Our church was host to the district Sunday-school convention. Sisters Calvin Mongold and Ruth Bright were our delegates to the district meeting in the Pleasant Valley church. The district women's rally was held in our church the first of October. Bro. R. V. Simmons was our exchange minister on Sept. 24. Sister Ethel Duckworth is our Sunday-school superintendent. Bro. Dewey Fleishman of Boones Mill, Va., held our revival meeting Oct. 29—Nov. 11. The meeting closed with a communion service.—Edith M. Scrogum, Elkins, W. Va.

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The Sound That Awakens

EARLY to bed and early to rise may have salutary effects on a man, but the earliest of early risers — the lordly rooster of the chicken yard — gains few friends by crowing before the crack of dawn. His rasping voice is usually as unwelcome as the trumpeter's bugle call for reveille. But someone must herald the new day, someone must awaken the heavy sleepers, someone must run the risk of unpopularity in order that business be done, whether the locale be a barnyard, a barracks, a dormitory, or a conscience.

No one likes to be jarred awake by a crowing rooster any more than he likes to be brought face to face with his own failures. By the time a rooster in Jerusalem had crowed three times Simon Peter was fully awake—and he realized at last how dismally he had failed his Lord. We who have lulled to sleep what remains of our consciences are not likely to welcome the prophet who reminds us of our sins and who would jar us into repentance. But how else can we be awakened, how else alerted, how else warned that the time is short and that a new day is at hand? Instead of stoning the prophets or throwing away the alarm clock or shooting the noisy rooster, why not thank the good Lord that he still loves us enough to send such messengers to warn us?

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

FEBRUARY 2, 1957

Volume 106

Number 5

In This Number . . .

Editorial—

The Sound That Awakens	1
The Need for Fixed Standards	5
Plan a Time for Silence	5

The General Forum—

This Miraculous Universe. Kirby Page	3
A Visit to Odessa and Kiev.	
Paul E. Miller	6
The Birth of Love (verse). Louise N. Gray	8
Brotherhood in Unity. E. Floyd McDowell	9
The Prince of Peace (verse).	
Mildred Allen Jeffery	10
"Make Money"—and Kill Your Church.	
George C. Stuart	12
An Open Letter to Our Fellow Citizens.	
Garnett E. Pibbs	14
Reviews of Recent Books	19
The Family Counselor	25

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

The Versatile Tape Recorder	20
Beloved Doctor, Farewell!	
Chalmer G. Shull	22
Serving the Lord As a Nurse.	
Louise Sayre	23
Work Camp in Calderon.	
Mary Lou Bowman	24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Changes With Time

I used to see the Gospel Messenger rather regularly some years ago when I was a young woman. Then I did not see it for several years. Like myself, the Gospel Messenger has undergone considerable change with the passing of time. I always enjoyed reading your paper and still find it interesting. I am seeing it more frequently now. The poem, "My Prayer," by Lauree Hersch is beautifully expressed and beautiful in thought.—Grace Imogene Gish, Roanoke, Va.

The Coming Revival

There are signs of a new kind of revival in the churches of America. It is more than an increase in membership and better attendance; more and more churches are being revived by taking seriously the New Testament teaching of Christian stewardship. Here is one spot where the Brethren have been weak, but a new day is dawning in our Brotherhood.

Too long we have had a poverty complex in church finances. Too long we have dwelt in bargain basements, seeking ways and means of getting by as cheaply as possible. We have fooled ourselves in believing that we are too poor to make improvements in God's work, but at the same time many have been buying new automobiles, building new houses, and in general make a desperate effort to "keep up with the Joneses." We have not sought first the Kingdom, as Jesus commands.

Now we are seeing more clearly "the need for the giver to give." It is not primarily money that the church needs; it is consecrated people—people with tender consciences on how to earn, spend, save and share their means. Now really, how can one be a Christian when he habitually makes a mess of his personal finances?

Money talks. My money talks every day of my life. It talks when I seek recreation, amusement, possessions, and when the offering plates pass by. My offerings symbolize my faith in God, my standard of values and my sincerity.

Many churches are having revivals when the people master the use of their pocketbooks. Old churches are becoming new—new interest, a new outreach, a new program and better facilities to accomplish God's purposes. It really happens when members say, "Yes" to God's way for

us to handle our money.

Do we have the faith, the courage and the spirit of adventure to take seriously a program of Christian stewardship? This is the answer to a forward movement in our denomination.—Bernard N. King, Ashland, Ohio.

Let the Bible Interpret Itself

We refer to the article in a recent issue of the Gospel Messenger entitled "The Book of Revelation." It is shocking to know that we have in our ministry those who would try to pervert the true gospel of our Lord and Savior by placing their own interpretations upon the Bible instead of letting the Bible interpret itself. . . . The first three chapters of Revelation are or were given to the seven churches of Asia.

I refer the writer to the sixth chapter of Revelation. Has this all taken place back years ago? Was the great day of his wrath in the past? Has the end of this age passed; if so, why are we looking for his second coming? Have we yet in our day witnessed the sun black as sackcloth of hair and the moon as blood? In chapter 21 John saw a new heaven and a new earth for the first heaven and the first earth were passed away and there were no more sea and John saw the Holy City, New Jerusalem, coming down from God and out of heaven prepared as a bride adorned for her husband. Can the writer or any reasonable person believe that this has already been? If it has, why are we still looking for his second coming?—Dawson R. Wade, Fairmont, W. Va.

Revelation Comes Alive

Thank you for the fine article by Wilmer Kensinger, Nov. 24, on the Book of Revelation. In the past year I have read the Revelation in three translations as well as the books by Cady Allen and E. B. Hoff.

May I also highly recommend the Drama of the Book of Revelation by John Wick Bowman, 1955, Westminster, both for the student and the casual reader.

This author's basic interpretation is the same as those mentioned above. However, he shows that the book naturally falls into the acts and scenes of a drama on a stage. Under this treatment the entire revelation comes alive. The reader



WHO from Monkmeyer

The greatest miracle is the love of the Father for every child of every race, a love so great that he seeks the lost until they are found and tries in every appropriate way to bless them with eternal life

This Miraculous Universe

Kirby Page

WHEREVER man sends his mind, he encounters miracles of God, for miracles are not spectacular acts or events which set aside the laws of the Creator; miracles are mighty works wrought by the mind of the Eternal.

Five thousand stars are visible to the naked eye, two million celestial bodies can be seen through a small telescope, and the great Palomar glass sucks in the light of billions. The last frontier of vision is two billion light years distant, and a light year is six trillion miles. Two

billions multiplied by six trillions!

No longer are atoms conceived as impenetrable billiard balls, for it is now known that each atom is a complex universe of whirling energy. Today's list of known molecules contains more than a million entries, and these are being added to at the rate of thirty thousand a year. There are more molecules in a cell than there are cells in a man, and this latter number, twenty-five million, is itself ten thousand times as large as the number of people

now living in the world. One human body contains a hundred thousand different kinds of protein molecules, with trillions of each variety. The colony of cells called an opossum has kept this pattern the same for eighty million years, and other colonies have held the pattern of a lichen for a billion years—and the lichen first appeared when the earth was in its fourth billion years of old age.

Pick up any comprehensive volume of modern science—

What Man May Become, by George Russell Harrison is an excellent one—and you will soon be aware that it is a textbook of God's miracles. Long ago it was observed that the "foolishness" of God is wiser than all the wisdom of man.

So powerful is our God that even his "feebleness" is mightier than all the strength of human beings. The sun sends daily twenty thousand times as much energy as we Earthians use for every purpose, as much as would be released by two million atomic bombs.

Power beyond comprehension was required to bring about the Rift Valley, a stupendous fracture in the earth's surface, with a sheer drop of fifteen hundred feet in places, that stretches four thousand miles from the Jordan Valley across the Red Sea, through Ethiopia, Kenya and Mozambique into the sea.

The Laurentian Hills of eastern Canada were born of a succession of volcanic explosions more furious than any the world has known, a vast upwelling of molten rock that engulfed two million square miles with lava two miles thick.

The caverns of the sea are so deep that if Mount Everest were dropped into their lowest depth, it would be submerged, with a mile of water above its summit. The oceanic mountains known as the Mid-Atlantic Range extend for ten thousand miles and are five hundred miles in width, all beneath the sea, except the Azores and a few other islands.

The greatest edifice ever reared by living creatures anywhere on earth is a monument of tiny coral polyps. The coral structure known as the Great Barrier Reef of Australia is twelve hundred miles in length and five hundred miles in width, and is one of the loveliest and

most incredible of all creations, a succession of veritable palaces of the sea.

The heart of a human being circulates eight hundred gallons of blood a day, and can be expected to operate two billion pumping strokes without a failure. On radio waves the sound of a dropped pin can be heard around the world. The human eye can detect a candle shining miles away if it sends even a thousandth part of a trillion horsepower. It is now possible to measure the ticking of atoms in billionths of a second.

So miraculous is the mind of man that he has been able to create a new type of "brain" that utilizes ten thousand tiny ring-shaped magnets woven in a netting of wires to serve as a memory to store ten thousand bits of information in an instant. An electronic computer can in an hour carry out forty million arithmetical operations, handling ten thousand large numbers a second. Such a machine can solve in an hour problems much too complex for a

human computer to solve in a lifetime.

Some individuals have what are called photographic memories. One young man could glance over any page of one of Shakespeare's plays, and repeat it word for word hours afterward. A small Hindu child was able to multiply any two twenty-eight numbers together in a fraction of a second. Coleridge is said to have written *Kubla Khan* at feverish speed after it came to him whole on waking from a nap. Beethoven sometimes composed by writing as he was directed.

A scientist writes, as he surveys modern knowledge: "It is not difficult to see the hand of God in the patterns which protons, neutrons, and electrons take to form molecules, molecules to form cells, cells to form tissues, organs, and bodies, and bodies to form social aggregations. No picture of creation is more inspiring than that of a beneficent Creator giving his creatures not a completed universe in which to dwell statel-

Continued on page 11



Volcanic explosions piled up molten lava, blocking the path of a river, creating barriers over which the water now falls

EDITORIAL

The Need for Fixed Standards

THE congressional hearing was supposed to deal with foreign economic policy but Senator Ralph Flanders of Vermont used the occasion to speak some harsh words against progressive education and blamed the late John Dewey, also a Vermonter, for what he called a pseudo-science. The senator thinks that children today are taught to communicate ideas rather than to learn about a subject. They arrive at a conclusion on the basis of a consensus rather than according to certain fixed standards.

The same day the Vermont senator spoke his piece, a Maine professor of English insisted that people should not worry so much about the fixed rules of grammar since language is determined almost entirely by common usage. He said, "Anything is all right if it fits the occasion and expresses the intended thought."

Are we to heed the senator or the professor? The senator feels the need for teaching fixed standards, rules, and principles as the basis of knowledge and action. The professor would teach only a few fundamental rules of grammar and then advise his students to find the word—right or wrong by the rule book—that fits the occasion.

We do not share the feeling that nearly all our present woes can be traced to theories of progressive education because we have seen too much of the havoc that was wrought by men trained in the older schools. Yet we share the senator's yearning for certain fixed standards by which a man can chart his course.

We can agree that speech, for example, is constantly changing and that usage may be the norm for deciding what is acceptable and proper in the use of words. But surely we cannot be satisfied with such uncertain guides as custom and usage to tell us how to act toward our fellow man or to fulfill our responsibilities before God. In many of the less important details we can, and perhaps should, do in Rome as the Romans do. But there have been times when such basic issues were involved that even a Roman citizen would refuse to conform to the paganism of a Roman government and a Jew would stand up before the supreme council of his people and say, "We must obey God rather than men."

According to their own customs and standards the people of Israel in the eighth century B.C. were doing quite well, thank you, but a rugged herdsman from the hill country of Judah graphically reminded them that God was measuring them by a plumb line that was unaffected by their

local bureau of standards. We need such plumb-line judgment today lest we go astray for lack of fixed principles to live by.

This is not to say that we are to become worshipers of the moral absolutes we live by or that they need not be applied with humility and caution. But it is to say that there are clearly defined standards for living set forth in the New Testament by which we can chart a course that will not leave us wholly dependent upon what we read in today's newspapers. Above all, we have Jesus Christ, who comes to us through the pages of that New Testament and who can illuminate our path through the worst midnights that await us. He is the fixed star by which we can set our course. His way, though it may never be known perfectly or followed completely, is still the safe and secure way for us to go.—K.M.

Plan a Time for Silence

A SERVICE of worship ought to provide an opportunity for every member in the congregation to quiet his own thoughts and to come silently into the presence of God. If pastors and worship leaders would plan for a short period of silent worship at an appropriate time, we are confident that our noisy congregations would soon discover an appreciation for quietness.

We have participated in services where at least one minute of the time for prayer was kept in absolute stillness. No audible prayers, no musical background, only the stark, still moments when a man, instead of listening to someone pray or meditate for him, stands silently face to face with his God. We have noted how the restless movements of children, the subdued whispering and the rustling of clothing gradually ceases. We have sensed the spirit of relaxation, the feelings of awe and wonder, the deepening of spiritual attention that comes into a gathered congregation when at last people come silently before their God.

No, we are not advocating that we adopt the unprogrammed pattern of Quaker worship or that we try to carry over into our regular services all the values we find in a hillside vesper experience. But we are urging that we include an opportunity for silent prayer as a regular part of our worship services. Such a habit would encourage us to "be still and know" that God abides with us and that both privately and corporately we can learn to practice his presence.—K.M.

A VISIT TO ODESSA AND KIEV

YOU are our guests. You do not need a visa." These reassuring words came from four Russian officials who met Mark Shrock, Milo Yoder and myself at Odessa where we had just docked with one load of heifers.

We had delivered fifty-two head of cattle donated by American farmers, and church members as an indication of their friendship for the people of the Soviet Union. Now we were to spend several days in that country observing farms, churches, schools and other points of interest before we returned to the United States.

The day after we docked we were driven to the Charles Libneht collective farm just outside of Odessa toward the south. The head manager was not there but the assistant did a most excellent job of explaining the farm and answering our questions on the tour.

This farm was organized in 1930. There are 1,600 hectares (3,900 acres) in the entire farm. About 700 people are working at various tasks on the farm. About 1,500 persons live on the farm in close to 400 family units.

This is a multiple-purpose farm and does not specialize in just one crop or kind of livestock. The farm has 170 hectares or 425 acres of grapes. There are 620 hectares (1,550 acres) that are under the plow. The yield was computed last year but is difficult to measure in terms of our bushels. There are 340 head of cattle on the farm, of which 165 are milk cows. Remembering the Red Dutch cattle at our experimen-

Paul E. Miller

Russian scene by the author

tal farm at Beltsville, Maryland, we decided that the Russian milk cows are similar. They do not carry the size of udder that a strict dairy cow usually has. The average milk production last year was 3,325 kilograms or 7,215 pounds. This year it is 3,200 kilograms.

There were about 250 hogs on the farm. These are raised to a heavier weight than ours. There would be an excellent market here for some of our lard. They keep twenty-five brood sows that farrow two litters a year. They were very proud of their eighteen or nineteen pig average per sow per year. The hogs were very similar to our Chester White breed.

The total income from the entire farm is difficult to estimate but it runs quite high. The Russians try to provide for a complete life at the farm. The school and hospital are there. Doctors and teachers are

furnished by the state. There are special classes for art, ballet, music (piano, accordeon, and voice) instruction. There are two theaters at the farm, one seating 350, the other 400 people. They show films three times per week. They have operas, ballets, orchestras of their own, and professional groups come to perform.

All the power for field work done on the collective farm is supplied by the machine tractor station. Much of the farm income goes to pay the machine tractor station which is operated by the state.

A worker's income depends some on his ability. There are norms set for each job and the amount paid depends upon whether you produce more or less than this norm. In addition to each income, a house is furnished for each family and they are given about one ton of grain, 500 kilograms (1,115 pounds) of grapes, 250 liters (285 quarts) of wine, one-third hectare (al-

The author of this account has been for twelve years pastor of the Panther Creek church at Adel, Iowa. He has been named rural pastor of the year by the Rural Life Committee of the church. This account of his visit to Odessa and Kiev is taken from his journal of the trip; another portion will appear in next week's Messenger, covering the trip to Moscow and some impressions of Russia

Gary Williams





"Operation Friendship"—Heifer Project's first shipment to the Russian people

most an acre) of ground for a garden and whatever you want to plant, one cow, two or three hogs, three to seven goats, and any number of chickens you want to raise. Of course, the hospital, the school, and the theater or cultural things are free.

As we were about to leave, we asked to see one of the worker's homes. An older lady was called home from her task on the farm and her husband came also. We asked about their family and how they had become members of this collective. They had lived at Stalingrad during the war. One of their two sons was killed. They were on the edge of starvation. You could sense the suffering they had known, and yet some of the bitterness was gone. The daughter is married but does not live at the collective. Their son is a student in Moscow and a grandson (son of the boy killed in the war) is also a student in Moscow.

It was a simple, neat, well-kept, four-room house. It did not have some conveniences we are inclined to accept, but it was their home.

There were very few cars on the farm. The streetcar went

right past the farm into Odessa. This is a convenience not many farms would have. But their need for a car is limited since their work, their recreation and culture, their school and hospital needs are right there within walking distance. Their grocery needs are mostly cared for right on the farm or in their own gardens.

One great need I saw was for a good rural church planted right at the collective. Think of the opportunity here for service, counseling, and meeting spiritual needs even if one had to begin by using the theater for a meeting place.

Kiev is a city of a million people. Here we saw many more cars than in Odessa.

When we got off the train we found the weather had turned quite cold. We knew our light topcoats were not made for this climate. Kiev is 30° east latitude and 50° north, which makes it in line with Southern Canada.

We were housed in the In-tourist Hotel and ate our meals in the hotel dining room. We had our lunch and toured the city by car and in the evening attended the opera, Eugene Onegan, by P. Chaikovsky. The lead characters were young

people studying in the conservatory here.

The opera house was filled to capacity. One of the very noticeable things to me was the presence of many teenagers and younger who seemed to enjoy the opera, they insisted on a sixth curtain call for the leading man between the last two acts, even though he was playing the part of a playboy villain.

It was quite cold and there was snow and wind. On the following morning the director of Ukraine agriculture came with three large, heavy Russian-made overcoats for us men to wear. They were nice and roomy and I must admit felt very comfortable. He also had hats for Mark and me to wear. This was a most thoughtful action.

We toured an Orthodox cathedral, which had been unharmed during the war and then that evening attended a mass. The construction and art work were magnificent but I felt that the church had forgotten to minister to the needs of people and thus had lost touch with the oncoming energetic generation. It was a week-night

service and the church was fairly well full, but there were very few people we would consider young or even in the prime of life and the women far outnumbered the men. The pagentry and parts of the singing, without an instrument, were very impressive.

In our tour we stopped at another former cathedral that was badly destroyed in the war and was now being gradually rebuilt and was being used as a museum. When a church loses touch with life, it becomes a museum piece. Again I thought what an opportunity there is here to plant a thriving, vibrating church.

Prices in the state stores seemed high to us: the pork chops were 50c apiece, a cake was \$7, a man's shirt \$7, a bicycle \$175, and a tennis racquet \$31. This is just a sampling of prices. Another difference was the sale of fish or chickens all roasted or cooked and ready to serve cold or reheated.

The automobile situation is different from ours. There seem to be few privately owned cars, and, until the road situation is improved, their use will be limited compared to ours. They have a small car that sells for \$3,000; a middle-sized car, like our Ford or Chevrolet for \$5,000; a Zein, copied after our Buick, for \$10,000; and a Zis that sells for \$20,000. The styles and quality of cars do not match ours at all. Since the private cars are few, the buses, streetcars, and trains are very crowded.

We visited a school at Kiev which was typical of many schools in the area. Pupils enter first grade at seven years old and finish school in ten years. The course of study seemed similar to ours except that there was more emphasis upon the sciences and agricul-

ture and less emphasis upon athletics. Language study included Russian, since this is in the Ukraine and thus had a different language, also English, German, and French. They begin the language study in grade one. Most of the schools do not begin until grade five. Russian and English were most popular.

Twice while we were there the intermission bell rang and the students sounded like a group of American school children. They were very friendly to all of our party. At fifth grade they become members of a pioneer group which has some connection with the Communist party. We did not learn much about their activities but did go into the room in which they meet.

We crossed the street and visited a kindergarten group of children, ages three until ready for school. Mothers who work and those who choose send students here for day classes, or they are boarded by the day, week, or month. A working mother sending a child here pays according to her salary

from 40 to 200 rubles per month.

When a student finishes school he has a diploma for his learning but also one that gives him a trade certificate. Eighty per cent of the students want to go on to university but only 40% get to go because there are not enough facilities. Competitive exams are held to see who gets into university. They have compulsory education from seven to seventeen years.

Following lunch we went to visit a state farm about fifty miles south of Kiev. It is an experimental farm and is right where some bitter fighting took place during the second world war. The buildings have been entirely rebuilt and built new since then. This is the North Central Ukraine, and the station is grappling with four main problems: to improve the breed of cattle, pigs and sheep; to improve the quality and production of fodder; to improve sanitation methods, and to improve livestock rations.

As we visited a machine tractor station near Kiev, we were impressed by some of their

THE BIRTH OF LOVE

LOUISE N. GRAY

*Love was born in a lowly place
To do a mighty task.
Under the mist of evening stars
God started his victory
In a tiny form, a mother's deep joy,
a father's pride and concern.
A simple thing, a common event,
And yet—
In those little hands grew the power to heal.
Those baby eyes learned to see when men were blind.
And that tiny mind mastered the mind of God.
There began the heart to understand
And the voice to reach
The innermost needs of man.
From this little child came the Lord
To command each age
With the gentle ways of love.*

latest equipment in terms of radio work for communicating between station and field and the methods of keeping check on tractors and equipment. We thought their machinery was a little on the old style. But many of the tractors are large and some are in the process of change. There are seventy machine tractor stations in the Kiev area and 1,100 in the entire Ukraine area. This one we visited is south of Kiev.

These stations furnish all tractors and heavy machinery exclusive of transportation equipment. Water is a problem in the Ukraine and they are making reservoirs and artificial ponds and lakes.

We asked them why they had machine tractor stations and the answers seem to be that it was too expensive for one farm to provide its own equipment, but we had a feeling that this also was a means of control.

There is a council of specialists at the station to place and distribute the machines. Chiefs, deputies, registrars, drivers, mechanics, workers, engineers, all gear into the team work. Each farm has a tractor brigade which is located on the farm. Some farms are big enough to have two brigades so there are fifteen brigades for the twelve farms in the area. They have fifty-one wheel-type tractors and forty-eight caterpillar type, forty-three combines, twenty-three sugar-beet harvesters, and all the tools necessary for the entire harvest of each crop. There is keen competition and bonuses for those who oversupply the quota.

At the station a chief engineer has charge of all overhaul and mechanical work. Of course, he is under the chief and deputy of the station. There are two trained mechanics. One stays at the station most of the time, leaving only when there is extreme emergency. The other

mechanic has a radio-controlled truck equipped to repair machines on the spot. He can come into the office of the station and see a map of the whole area with a number and metal piece identifying every tractor. If a tractor is out of commission, he can see in which field it is located and the chart tells him what is wrong with the tractor.

There are thirty-two workers who assist the engineer and mechanic at the M.T.S. Their shop takes care of all overhaul and testing of equipment.

As we returned to Kiev we saw a "middle school" or high

school, where students came as to a boarding school to take special agriculture training instead of going to a regular high school. This school was located right in a planting of trees in a shelter belt. There are many of these to control wind and snow and provide lumber for their industry.

We journeyed to the airport for our trip to Moscow. We suggested that we should return the new heavy coats either here or at Moscow. We were very gently but firmly informed that these were ours to keep as a remembrance of our visit.

Brotherhood in Unity

E. Floyd McDowell

IN THE mid-1930's there was a great stirring and restlessness among the outcaste peoples of India. Mahatma Gandhi was teaching them to think of themselves no longer as untouchables but as sons of God, or Harijans. Charles Ranson, in his book entitled *That the World May Know*, tells of a certain doctor, who was himself a Harijan. This doctor had risen to eminence in political life and had become the mouthpiece of the revolt of the untouchables against the age-long degradation and oppression to which Hindu society had subjected them. In 1935 the doctor issued an historic denunciation of the caste system, proclaimed his own intention to renounce Hinduism, and called upon the sixty million outcastes of India to follow him.

Naturally, this dramatic revolt created widespread excitement throughout India. Representatives of various groups began to bid for the allegiance of the outcastes. Although the doctor's motives were more

political than religious, it was clear that his influence and voice would greatly determine what was to happen to these sixty million people. It was this realization that led the Indian Bishop of Dornakal to seek an interview with the doctor.

The bishop called upon him and frankly asked what his intentions were. Did he think it possible that a deeply religious people could live without religion? Or did he have intentions of offering them further advice as to the religion to adopt? The doctor looked the bishop steadily in the eye, and replied with a slow deliberation, "I am well aware of all that the Christian church has done for the outcastes of Hindu society. But, at present, we Harijans are one community all over India, and our strength is in our unity. Can you in the Christian church offer us any unity comparable to that? Have you one body that we can join as one people?"

Two years later the bishop sat in the Edinburgh World Conference on Faith and Order, listening to the representatives of the churches discuss their

differences with earnestness but with little intention of doing more than discuss them. He rose, and with a passion that stunned the conference, declared that while Christian unity might be a matter of importance to church leaders in the West, it is a matter of life and death for Christianity in the East. His statement was perhaps more true than he realized, for today in India many missionaries are being rejected and these peoples are seeking a philosophy of life that will give them a oneness, a brotherhood sustained by unity.

Our Challenge Is to Unity

The grim reality that colors the contemporary mood and touches the personal life of every one of us is the fact of human disunity. It is not in itself a new fact. But in our time it has assumed a new and menacing significance. For we live in an era dominated by an applied science that has conquered space and unified the world, but has at the same time confronted mankind with the threat of scientific annihilation.

The earth has become a single neighborhood before men have learned the art of being neighbors. The world has become a unity, but for this high destiny mankind is not yet fit. During the same period of history in which the need for getting together has grown more obvious and the physical means for doing so have multiplied, the capacity for real international conversion has declined.

We know today, as never before, the truth of the French saying, "If we are divided, the world is lost." Or as Benjamin Franklin once put it, "We must hang together, else we shall all hang separately." Yet despite our recognition of this need, we are haunted by the specter of a world that seems incapable

of providing the saving unity.

But the challenge is before us. We are challenged to unity in the Christian church that the world might be one. The psalmist, in that brief but inspiring Psalm 133, spoke affectionately of the beauty of unity among brethren. "Behold, how good and how pleasant it is for the brethren to dwell together in unity!" Paul recognized that same challenge to unity and wrote to the Ephesian church, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation to which you are called . . . endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope to your calling; one Lord, one faith, one baptism, one God and Father of all. . . ."

Today, God is calling the Christian church to a unity it has not known since the days of the apostles. That call—that challenge—belongs to each one of us. We must help to make unity a reality both on the local level and in the world church.

Unity Is Being Challenged

Unfortunately, that unity is being challenged today as it has been through the years. It is being challenged from within

The Prince of Peace

MILDRED ALLEN JEFFERY

I could not understand
All hurts, annoyances,
and crosses,
Until I learned that things I
thought were gain—
Christ counted losses.

I could not understand
Myself, and thought: "Should all
vexations cease,
Then, I shall be composed, and
calm"—until I learned,
He is my peace.

I could not understand
The peace and joy my blessed
Savior brings,
Until I took my cross—and he
removed the hurt
That galls and stings.

the church and from without.

Frequently in local churches a small group of individuals control the thinking of the church. Perhaps this is because the others are not vocal enough to express themselves but in a great many instances it is a matter of minority domination. Such domination can slowly break a church wide-open. We need to guard against it; we need to get increasing numbers of the church to express openly—not behind backs—beliefs on policies and actions of the church. We need to come to agreements within the church in a spirit of love but never forgetting our obligation to the highest in the Lord's work.

We need to guard, in our local churches, against those who would bind us to the letter of the law. This was a mistake of the Pharisees. We need not fall prey to it for with a perspective of nearly 2,000 years we have the benefit of knowledge that was not available to the Pharisee. We recognize that it is the spirit of the Scripture that is most important—not the letter. Within our churches, there are those, who in their lack of understanding, will agitate and destroy our unity by setting us up into conflicting groups. May we increasingly trust the judgment of scholars and study groups who spend endless hours probing the implications of the gospel. At the same time, each one of us should devote a larger amount of time to personal study and communion with God.

Looking at the world church, we see other challenges coming to our unity. There are many in the world today who are declaring that what the church is doing to meet the world's problems is irrelevant. Particularly do they challenge the efforts of minority church groups such as our own. For example, criticism has come against our Brethren Service program. It is dubbed as insignificant.

But is it? I think not for there are thousands who are touched directly by the program, to say nothing of the many others who feel indirectly its impact. Yet, those who would criticize offer no constructive alternative. I might add that our assurance that this work is significant should be no reason for our being satisfied—we can ever be increasing our efforts, but let us not allow such criticisms to divide us in our support of the program.

Furthermore, there are those today who are bringing another challenge to the unity of the world by indoctrinating our church people with the idea that whatever is necessary is right. Whatever is necessary—whatever will win the war for us is right! Is that what we believe? No! Not in the least, for our God is an absolute God, not a God of relativism. We must not compromise principle because we are told something is necessary. Unity can be built only on principles—some absolutes—some knowledge of what is right and what is wrong. It is this dependence upon the principles of God that will bring unity to the world church and beyond that to our pagan neighbors.

Unity Must Triumph

Paul's suggestion to the Ephesians was that we should no longer be like children, tossed to and fro with every wind of doctrine, but that by speaking the truth in love we should grow up into him, who is the head, even Christ, and then the whole body will make growth and advancement and upbuild itself in love.

This means that on the local level we need to have a mind to work together and accept the efforts of others as a supplement to what we are trying to do, not as a detriment. Each one of us will be a small cog in the large wheel of Christian prog-

ress. If we fail, the power will be reduced. If we reject our task, the unity of the body will be threatened. But, if we serve, to the best of our ability, we will grow up in him who is the head—we will have an increasingly deeper experience with God.

Among the requirements that must be met, if unity is to triumph, are these:

Association. We must come together; there can be no unity in solitariness. We are many members, but one body. Unity condemns separatism for separatism's sake.

Variety. There is no unity in the mere repetition of the same things. Unity requires harmonized varieties. For example, music is not a monotone, but a harmony of a variety of tones. So, in the Christian society there must be variety of thought and feeling—but one goal growing up into Christ.

Liberty of Freedom. Unity does not exist without freedom, for there are no real agreements when no one is allowed to disagree. Yet, we must agree on the basic tenets of the faith.

Oneness in Aim and Spirit. We all need to be animated by the same desire to promote the glory of Christ and the elevation of mankind. This will require a fifth step if we are to have unity.

Readiness to concede and cooperate. We must unite our forces with others that the large tasks which face us can be completed. This requires that often

God Is Here

Ida Early

*In the sweetness of a smile,
In the stately goldenrod,
In the beauty of kind deeds,
I can see the love of God.*

*In a cool refreshing breeze,
In the warmth of growing sod,
In the handclasp of a friend,
I can feel the touch of God.*

we will need to esteem another better than ourselves. How many of us are ready to do that for the cause of unity?

Finally, we need to have a mutual esteem and affection for one another. This will only be attained as we have a disposition to recognize and to honor all that is best in other people and as we develop a determination to make the least of anything that is unpleasing about them.

The Miraculous Universe

Continued from page 4

cally, but a universe of ordered and progressive opportunity."

For a billion years life has been evolving on this earth, until a scientist now knows there are "millions of levels of being alive." Even among human beings there are many degrees of aliveness. And vast is the range of difference in the realm of the spirit. Some individuals grope and stumble in spiritual darkness, and other persons have eyes for the invisible. There are Leonardos and Newtons and Einsteins of the spirit, and the towering peak of the range is our Lord Jesus.

The goal of all evolving life is personality with limitless capacity for creative fellowship with men and joyous comradeship with the living God. The Pioneer of life trod the pathway which leads to the beloved community, and now lives to guide us one by one to spiritual heights sublime.

Miracle of all marvelous miracles is the love of our heavenly Father for every child of every race in every clime, such personal affection that he seeks the lost until they are found, and endeavors in all appropriate ways to bless them with abundant and eternal life. This is the plan of the ages, this is the consummation of the cross of Christ, this is the goal of God's creation.



Many churches depend on suppers and bazaars and other methods of making money to pay the bills

Luoma

"MAKE MONEY" and kill your church

George C. Stuart

Christian stewardship loses its meaning
when money-making activities are a substitute
for a sacrificial sharing for Christ

EACH year, as to every other minister in America, there come to my desk dozens of brightly colored envelopes entitled Make Money for Your Church! The enclosed letter urges me to hand the letter and circular to the head of any organization in my church which would like to make some good money with little effort. The effort required is to have every member of

the church gather and save the end flap of New Soapy box tops, or to sell Sharpy kitchen knives by the dozen, or to unload box after box of Christmas cards in July.

In addition, there is usually a prize of several hundred dollars to the church or group which sends in the most end flaps or sells the most powder. Of course, the prize is the thing. One women's circle I knew of by hearsay made a thousand dollars with no more effort than a nervous breakdown for the president of the council. Simple, indeed.

These circulars, however, are only one tentacle of a much larger polyp-tropic organism. No self-respecting group of church women in some

churches is without its kitchen brigade, ready at the drop of a skillet to serve a supper or a banquet to Rotarian or Lion. And then there is the bazaar. I heard of one woman who carried the title, "Bursar of the Bazaar," to her grave. My only regret is that her name was not Bertha.

In Columbia, Tennessee, once known as "the mule capital of the world," a group of church women furnished completely a "parlor" with the proceeds from sewing and selling more than 1,200 mule-head lapel pins for "mule day." The picture of the governor of Tennessee appeared in Life magazine with one of those mule-head lapel pins stuck to his

George C. Stuart, minister of First Christian church, Bloomington, Illinois, has held previous pastorates in Texas and Tennessee. He holds a Ph.D. degree from Vanderbilt University in addition to degrees from Texas Christian University, where he taught in the department of religion three years.

coat. The women's victory was complete because no other church group in town thought of the idea.

Often, if the minister has the audacity to question such procedures, he is told that he had better be grateful for such enterprises, or the groups will stop making money and the church will go broke. "Everyone knows we need the money," is the usual reply. A second argument is that "it gives so many people something to do. You know, Mrs. Small-purse couldn't do anything if she couldn't bake a cake or knit something for the bazaar. It is the one thing she feels she can do for the church. It keeps her busy."

While I have been slightly sarcastic up to the present moment, I do not intend to be any longer. I am in dead earnest when I say that if you want to kill your church, then start making money. Christian stewardship will not tolerate it. Those outside the church assume that the church is making far more than is actually taken in from any single enterprise, and they see no need to contribute to any church that can make money like that. Others feel that in such activities the church is in competition with legitimate business concerns, and they resent the "business" methods of such enterprises. In either case, many outside the church lose sympathy with the real concerns of the church.

Those inside the church assume that the money which is raised in such financing activities replaces whatever money they would normally give. They work for it, don't they? Why should they give double?

And always, when the church finally gets the money which these groups make—the money may lie in the circle treasury for from one to five years, depending on treasurers—there are some definite strings attached to the "gifts." The money is to be used for the new kitchen stove, needed for dinners, for the new rug in the parlor, to repair the stairway, or to replace the pulpit Bible, and "nothing else." Any true feeling of stewardship to the church and her program gets reduced to "paying for what we need in our little church and to pay the preacher."

Also, such activities provide about three fourths of all the quarrels and misunderstandings which take place in church relationships. One person may get more credit than she deserves for the success of a bazaar, and three families quit the church. Charges of "tyrant" and "know-it-all" get thrown at group leaders. It

often falls upon the minister to attempt some arbitration, and he more often "gets in the middle" and stays there.

No church is rich enough to afford these money-making activities. There is only one time- and gospel-tested method of financing a church. Concerned people of the church must share their "goods" in the common enterprises for which the church exists, to preach the gospel, to teach, and to heal. These shared goods are not "gifts" but dedicated sacrifices to Jesus Christ. Anyone who substitutes a pie, a cake, a few hours in the kitchen, or anything else for a shared sacrifice for Christ loses the meaning of Christian stewardship.

And it is not only a matter of right teaching in regard to stewardship. The difference between "making money" and not "making money" shows up on the church budget.

Several years ago a friend of mine was called to a church of about a thousand members. When he arrived, the women of the church were busy with the annual bazaar. The president of the council was in the hospital with a "nervous disorder." He was informed on his first visit to the ailing president that she was resigning and that no one could be induced to accept the presidency of the women's council for the next year. "Everyone," she explained, "is so afraid that her bazaar will not

make as much as the one the year before."

The new minister soon learned that the educational building was not for use by the church on certain nights of the month. It was rented out to several organizations. Also, each group in the church had its quota of Christmas cards, calling cards, kitchen knives, saucepans, dishpans, soapflakes and margarine end flaps to sell and gather. Mondays and Thursdays were Rotary and Lions days in the church.

His astonishment was even greater when he learned that the total sum realized from all this "work for the church" was about \$4,000 a year. That, added to the offerings for the year, resulted in a church budget which was less than \$13,000 a year. Remember there were about a thousand members in that congregation.

True Christian Stewardship

Among the first sermons my friend preached from his new pulpit was one against "making money." The chairman of the board came to him quietly and urged him not to speak out against the good work of our women. But my preacher friend kept at it, and at the end of his first year he had put a stop to all forms of money-making activities in that church. He put the straight facts of Christian stewardship to those people, and they began to see the point. At the end of the next year without



Waltner

Stewardship teaching and practice should begin early

a single cent from drives, bazaars, sales, end-flap collections or dinners, that church had a budget of well over \$32,000. Putting a stop to "making money" put \$19,000 in the budget of that church.

And the minister put more people to work in that church than had worked there in years. Money making had exhausted those people to the point of not having time for church. One group which stopped serving dinners to outside clubs formed a communion guild which now numbers three times the original enrollment of the kitchen brigade. Another group stopped a sales project and took on volunteer hos-

pital work. The membership rose at once.

Yet another group accepted the responsibility for visits and gifts to the aged and invalid. They began to meet once a month to make these gifts, not for sale, but to share with those who could not make things for themselves. One of the shut-ins invited the group to her home, and she taught them how to sew handkerchiefs in a professional manner. Spirits rose on both sides. Friendships were made among women who had hardly known each other's names before.

"Money making" is a "clique" affair. Small groups want the credit

for holding the church together. They have small interest in sharing that credit. Money-making churches do not grow; they die. Busy, happy, serving churches grow.

It is past time that ministers spoke back to these advertising agencies which attempt to finance our churches for us with bribes and prizes. Perhaps if we wrote a letter back once in a while, telling them that we were asking our congregation not to buy their product and stating the reason why, we might have less mail on Monday morning.

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An Open Letter to Our Fellow Citizens

DURING the last year we have made an experimental attempt in Champaign-Urbana, Illinois, to bring to public consciousness and personal concern the injustices of local racial discrimination. This is the story of our simple and humble beginning—beginning it is, since neither the results nor the possibilities are visible from this point.

Late in February, eight persons came together and a week later forty more to discuss the implications of the heated racial tensions in the South. Represented were many different racial, national, creedal, economic, political, residential, educational, and occupational backgrounds and interests.

After much deliberation the group agreed that whatever was to be done must not be a judgmental program of our righteousness beamed at the South to force Montgomery, Tuscaloosa, or any other Southern city to relinquish its prejudice. Rather it was felt that our obligation must be to set our own house in order, capitalizing only on the psychological wake of a heightened public concern over the southern situation.

The initial discussions revealed that many residents in our twin-city community of 70,000 do not realize that we have approximately 5,000 Negro residents almost completely boxed off into a ghetto. Much less are they aware of the implications of this residential segregation on the

Garnett E. Phibbs

opportunities of this minority in employment, school, recreation, social activities and health. Evidence showed that in many ways our own community is just as prejudiced, and even segregated, as is much of the South—almost the only difference being that here we do it by informal sanction instead of by legalized segregation.

The group discussed methods of working toward the goal of an integrated community. Appeals for direct economic aid for victims of Southern reprisals, boycotts or legal suits were considered but rejected after a week of study as being again a form of the very subtle temptation to "help" other communities in order to ignore the beam in our own eye.

Finally a plan began to "jell." The first thing needed was a witness or testimony to our convictions. Those most experienced in efforts at integrating Negro housing outside the ghetto reported the stock "run-around" reply of realtors, subdividers, and investors: "We don't mind selling or renting to Negroes, but our neighbors wouldn't stand for it." Those who had tried interviewing businessmen and employers in behalf of hiring Negroes for more than the most menial tasks reported the threadbare alibi, "We wouldn't object to employing or upgrading a Negro,

but our customers are too prejudiced to allow it."

Our first step seemed clear. We needed to undercut these rationalizations by discovering just how we "neighbors and customers" really do feel about the matter. The group agreed to: (1) draw up a statement of belief or faith, (2) solicit as many citizens' signatures individually as possible, (3) publish the text of the petition as an Open Letter, with the names of all signers in a full-page advertisement to appear in both local newspapers on Sunday April 22, 1956, (4) receive donations from signers to cover publishing costs, (5) send any surplus funds beyond publishing costs to an impartial agency (American Friends Service Committee) for use in relieving racial tensions, and (6) organize on a temporary basis essential to publish the letter, disburse the funds, and disband.

The social action chairman of the ministerial association was requested to present the idea and its purpose to the next meeting of that body. All of the ministers present signed a promise to support and promote the petitions for individual signatures among their congregations. Twenty-three churches of all faiths in the twin cities distributed the forms designated.

The petitions were presented and discussed at various other civic and church groups in the community, but no effort was made to secure group endorsements; in fact, care was taken to see that no organization officially voted on it or approved it.

Pastor of the Champaign church, Southern Illinois, and chairman of the social action committee of the Council of Churches of Champaign-Urbana

KINGDOM GLEANINGS

COMPARATIVE STATISTICS FOR 1955-1956

The statistics which follow give opportunity to study conditions and trends in the life of our churches. In the area of ministry one can see the continued trend toward fewer "free ministry" churches, fewer churches served by part-time pastors and another good gain in those served by full-time pastors.

In the area of membership there were 123 more baptisms, whereas in 1955 we had 639 fewer than in 1954. While this gain was made we gained 1,726 in membership as compared with a gain of 2,010 the year before. Our nonresident membership grew sizably again—1,387—to reach 18,927, or nearly 10% of our total membership. This should give us real concern for developing new congregations.

The total number of our congregations grew by only three as compared with thirteen last year. Actually, however, we added fifteen new congregations, eight of them entirely new and seven of them being organized from other existing congregations. (This year again, for the second time, we list in the Yearbook our mission or fellowship groups—eleven of them—some of which may be organized as churches within the year.) Both Sunday school and morning worship attendance showed very slight decreases this year.

Financially there were gains all along the line, but it should be of concern to all of us that whereas per capita giving for all purposes increased \$9.97, giving to the Brotherhood Fund increased only 17c per capita. The per capita giving of \$56.22 represents progress in our Christian stewardship concern but still leaves much room for growth in our effort to achieve the tithe as a minimum goal.

The number of churches with property indebtedness remained nearly the same, but the total indebtedness increased \$760,157.51. This latter reflects the endeavor of congregations to improve their church plants, as well as indebtedness which resulted from new buildings in our church extension efforts.

Significant gains in congregational finances appear in five categories of expenditures. Total giving to Brethren colleges and Bethany Hospital increased 64%. District programs received 31% more funds. Local work, including capital building expenditures, increased by 24%. Only 3% more was given to Brotherhood Fund causes.

Ministry	1955	1956
Free Ministry Churches	73	61
Part-time Ministers	386	340
Full-time Ministers	493	532
Membership		
Baptisms	6,338	6,461
Membership	195,881	197,607
Nonresident Members	17,540	18,927
Congregations		
Congregations	1,053	1,056
Average attendance morning worship	(884 cong.) 97,011	(888 cong.) 96,796
Average attendance evening worship	(517 cong.) 27,828	(506 cong.) 27,234
Sunday School		
Total enrollment	(1,067 schools) 156,255	(1,039 schools) 155,890
Average attendance	(1,067 schools) 104,894	(1,039 schools) 104,582
Finances of Congregations		
Total local church expense (pastors' salaries, expense allowances, Sunday school, building programs, and all other local expense)	\$6,765,681.36	\$8,371,673.81
Local benevolence	130,687.55	134,218.87
District Work	327,467.60	429,738.69
Brotherhood Fund	1,217,390.10	1,251,760.43
Brethren Colleges	*118,145.46	*125,959.21
Other Items	157,375.88	165,042.41
Total Giving	\$8,716,747.95	**\$10,478,393.42
Per Capita Giving to Brotherhood Fund	6.22	6.39
Per Capita Giving for all Purposes	46.25	56.22
Budget		
Churches reported using budget system	556	594
Churches reported GBB Fund included	518	527
Churches reported use of weekly envelopes	444	500
Churches making every-member canvass	164	236
Churches with property indebtedness	(300) \$2,926,404.15	(298) \$3,686,561.66

* Not including \$632,410 given by individual Brethren directly to the colleges and Bethany Hospital.

** Total giving of Brethren including direct remittances to colleges and Bethany Hospital, \$11,110,803.

Brotherhood Theme: Seek First His Kingdom

Earl Flohr died on Jan. 2 at Urbana, Ind. Funeral services were held at the Eel River church. Brother and Sister Flohr served the church in Nigeria from 1926 to 1929.

Midland church, Mich., dedicated its new parsonage on Jan. 6. Charles E. Zunkel, secretary of the Ministry and Home Mission Commission, was the speaker for the occasion. Lloyd E. Evans is pastor of the congregation.

John Frederick of Nappanee, Ind., died Jan. 17; funeral services were held on Jan. 20 at the Union Center church, Northern Indiana. He was the father of Don Frederick, professor of music at McPherson College, and of Mrs. Mark Schrock.

Support of the total Brotherhood Fund program for six hours is the goal of the Michigan women's work. They have assumed the hours between 3:00 p.m. and 9:00 p.m. of April 28, when their giving of \$1,027 will sustain our entire Brotherhood work for that period.

The article by W. Harold Row, Social Welfare in the Church of the Brethren, which appeared recently in Brethren Life and Thought, is now available in reprint form for 10c from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Phoenix church, Ariz., achieved a goal to which they had looked forward for fifteen years when the mortgage on the church was burned at a special service on Jan. 4. Some are suggesting that the church go in debt again to build a new mission church. Henry W. Esbensen is the pastor.

John Martin, pastor of the Woodbridge Mennonite church, Washington, D. C., has been named associate executive director of the National Service Board for Religious Objectors. He succeeds Edgar Metzler, who resigned to accept the pastorate of a Mennonite church in Kitchener, Ontario, Canada. LeRoy Doty, Jr., is executive director.

When the new Topeka church was dedicated on Jan. 6, Hylton Harmon of Kansas City, Kansas, brought the dedicatory message. Others taking part in the service were Milton Early, the moderator, Frederick Doyle, the chairman of the building committee, Harvey Bahner, chairman of the trustee board, and Floyd N. Biddix, the pastor. The church will be known as the Rochester Community Church of the Brethren.

Brethren Service centers in New Windsor, Modesto, and Nappanee (which also receive and process material aid relief goods for a number of other Protestant groups) have reported new records set in pounds of contributed goods given during the months of November and December. At New Windsor a total of 1,100,000 pounds were received; 330,000 pounds at Modesto and 400,000 pounds at Nappanee. Also during this period Brethren Service delivered to piers in their areas 117,921 pounds of processed materials from Modesto, 126,896 pounds from Nappanee, and 318,292 pounds from New Windsor. The materials on their way overseas will help greatly in the alleviation of cold and hunger for refugees in many countries during the remaining winter months.

Home-coming

Elk Run church, Second Virginia, home-coming and dedication, Sunday, Feb. 24, all day.

Standing Committee Delegates

Northeastern Ohio: Elmer I. Brumbaugh, Harlan C. Grubb, Mildred Young; alternate delegates, Clair O. Throne, Bernard King, Ralph B. Martin.

Changes of Address

Roy Valencourt, from Nashville, Tenn., to 9554 Inkster Road, Detroit 39, Mich. Brother Valencourt is now pastor of the Trinity church, Detroit, Mich.

David J. Markey, from Carlisle, Pa., to 3610 Mohawk Ave., Baltimore 7, Md., where he will serve First church, Baltimore.

Licensed and Ordained

Howard Gale Wolff, licensed in the Myrtle Point church, Oregon.

Donald Shank, ordained to the eldership in the Drexel Hill church, North Atlantic District.

Robert L. Stinnette, Sr., ordained to the eldership in the Prince of Peace church, Denver, Colo.

Calvin Cheek, licensed in the Four Mile church, Southern Indiana.

The Church Calendar

February 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Mission of the Twelve. Matt. 9:35-10:42. Memory Selection: The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Matt. 9:37-38. (R.S.V.)

Feb. 4-6 Pennsylvania Council of Churches, Wilkes-Barre

Feb. 4-8 Youth Seminar, Washington and New York

Feb. 5-7 Spiritual Life Institute, Bridgewater College, Va.

Feb. 10 Race Relations Sunday

Feb. 9-14 Christian Education Division meetings, NCC, Cincinnati, Ohio

Feb. 17-24 Brotherhood Week

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Chester Harley of New Carlisle, Ohio, in the Miami church, Fla., Feb. 6-17.

Gains for the Kingdom

Three baptized in the Myersville church, Middletown Valley congregation, Md. **Six** received by letter in the Manor church, Md. **Five** baptized and two received by letter in the Midland church, Va.

Seven baptized and one received by letter in the East Fairview church, Pa. **Eighteen** baptized and three received by letter in the Chiques church, Pa. **Five** baptized in the Pine Glen church, Pa. **Thirteen** baptized in the Florin church, Pa. **Five** baptized in the Parker Ford church, Pa. **Five** baptized and one received by letter in the Farmington-Bethel church, Pa.

Five baptized in the Maple Avenue church, Canton, Ohio. **Three** received by letter in the Eaton church, Ohio. **Eleven** baptized and eleven received by letter in the Brookville church, Ohio. **Six** received by letter in the Polo church, Ill. **Three** baptized in the North Liberty church, Ind. **Three** baptized and one received by letter in the Pleasant Dale church, Ind. **One** baptized and three received by letter in the Bradford church, Ohio. **Fourteen** baptized and one received by letter in the Nettle Creek church, Ind. **Ten** baptized and two received by letter in the Potsdam church, Ohio. **Nine** baptized in the Shepherd church, Mich.

News and Comment From Around the World



Clare Poling

Pictured here are ten sheep, part of a total gift of 502 animals sent to Ecuador by Heifer Project and financed by an Ecuadorian bank. Because of the high regard of the bank and the FAO for the program of the Brethren mission in Ecuador, the ten sheep were turned over to the mission for use in helping the Indian people

Need 100,000 New Protestant Churches

About 100,000 new Protestant churches will be needed in the next twenty years. This is the opinion of the president of the Methodist Council of Evangelism.

Dr. George A. Fallon said that, based on the current rate of growth, there will be about 38,500,000 more Protestants in the United States two decades from now. He arrived at the figure of 100,000 churches on the basis of a present average of 328 members in Protestant congregations.

Urge Churches to Win Allegiance of Youth

American churches were called upon recently to concentrate their missionary efforts on winning the allegiance of the youth of the world's newly-free nations. The challenge came from Philip Potter, secretary for the Youth Department in North America of the World Council of Churches.

He addressed some 300 delegates to the annual assembly of the National Council of Churches' Division of Foreign Missions. He said that young people in both Asia and Africa

are taking positions of leadership in government and society. He warned, "The church cannot, as it does in the West, postpone the active functioning of youth into the future. Youth in these countries also are faced with the dilemma resulting from the rapid economic development and the increasingly materialistic outlook of their societies."

American Mennonites Contact Russian Members

Two delegates of the Mennonite Central Committee who spent three weeks in Russia said that Mennonites in the Soviet were enjoying more freedom since the death of Joseph Stalin than previously. But they said, "The Church is broken and its members widely scattered."

Most Russian Mennonites now live in the territory of the Ural Mountains or east of the Urals. They were moved there from the Ukraine, Crimea, and the Volga River Valley. United States Mennonites have heard little about their Russian brethren since World War II.

Cite Need for New Refugee Legislation

A resolution stressing the imperative need for legislation to cope with refugee problems, present and future, was adopted by the General

Board of the National Council of Churches when it met recently in Los Angeles.

The Board expressed gratification for President Eisenhower's action in making possible the provisional entry of many refugees. But it took note that "Other refugee problems and still other emergencies may arise." The resolution declared "We hold that prompt, adequate legislation for refugees would permit the performance of a Christian service, that it would be in the national interest and that it would be an important contribution to better international relations."

Canadian Churches Join in Stewardship Drive

The annual budgets of 155 churches located in Ontario were boosted from \$1,000,000 to \$2,500,000 in the biggest Protestant stewardship campaign ever undertaken in Canada, according to officials of the Canadian Council of Churches.

Some 18,000 laymen canvassed the churches' membership in the fund-raising drive which was based on the sector plan. Under this program a house to house solicitation of church members is made by fellow



Religious News Service

Bob Richards, 1956 Olympic pole vaulting champion, was named as one of the ten outstanding young men of the year by the U.S. Junior Chamber of Commerce

members who have been intensively trained in congregational fund-raising. The program seeks to make every church member responsible for his congregation's budget.

News Briefs

The American Friends Service Committee announced that it had sent supplies and services valued at more than \$218,000 to Vienna in recent weeks for use in its Hungarian refugee program there.

The government of Greece has authorized the continuation of con-

struction of the First Evangelical Church of Athens located at the foot of Mars Hill. Months ago the building permit was cancelled due to pressure brought to bear on the government by the Greek Orthodox Church.

For the second year, seeds of various winter vegetables labeled as Seeds for Democracy have been donated by American farmers to the farmers of East Pakistan as a gesture of friendship. The seeds were flown to East Pakistan and later shipped to villages of the country.

tion discovered that sometimes our God seems to fail because we do not have a big enough God. There is a God, if we know him, who is equal to the real issue, whatever it may be. Finally, Haggai, in a period of rebuilding after two world-shattering wars, revealed that we can never have the kind of social order we hope for unless religion is at the very center and heart of it.—C. E. Davis.

Act It Out. Bernice Wells Carlson. Abingdon, 1956. 160 pages. \$2.00.

This book should be in the hands of each person who works with children from nursery school through junior age. The suggestions to act it out are enthusiastic and so simple that even the most skeptical and inexperienced person should be able to carry them out successfully. Games are explained much more explicitly than in most books and the collection included is very interesting and different. A large variety of activities are explained in the same thorough manner as games, pantomime, drastic stunts, tableaux, skits, plays, pageants.

In addition to these activities, almost half of the book is given to a careful and complete description of different kinds of puppets: fist, ring, cardboard, blockhead, baghead, shadow, hand, rod, and marionettes. How to make them and the scripts to use are included to start your imagination working on its own initiative. In conclusion, there are two pages of bibliography which contain advanced information for those ready for more material.—Helen M. Kauffman, Elgin, Ill.

Match Point. Jack Paulson. Westminster, 1956. 188 pages. \$2.75.

The youth who enjoys sports, especially tennis, will eagerly read this book. Written by a coach and one well acquainted with tennis tournaments at Kalamazoo, Mich., this book comes alive and you almost play the game alongside of Jake Brown. The fourteen-year-old Jake (and you, the reader) are given some good tennis pointers by Jake's coach, "Dink" Elson. How "Dink" finally overcomes his temper and how Jake gets control of himself after constantly "blowing up" because of the taunts and jeers at his short stature by his opponents, makes exciting reading—right down to the championship match at Kalamazoo.—Paul M. Weaver.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Marriage Happiness or Unhappiness. Tom R. Blaine. Dorrance, 1955. \$2.50.

This book is written by a father, churchman, lawyer, and judge. Tom R. Blaine has granted many divorces as a judge, but has kept more homes from breaking up than he has granted divorces. Through his long years of observation, he came to believe that those who had failed at marriage and at parenthood did so because they thought negatively rather than positively; they did not have adequate religious expression; their emotional growth had been retarded; they bogged down over trivial or incidental things.

This book is written in a practical, down-to-earth way. The expressions are in layman's rather than scientific language. Numerous personal experiences and case studies lift up the main points. This is a book which should be read alike by those who are about to be married and those who have been married. It is good for marriage counselors to read.—Desmond W. Bittinger, McPherson, Kansas.

But Not Forsaken. Helen Good Brennenman. Herald Press, 1954. 212 pages. \$2.50.

It is comparatively easy for us to hold to our faith in God. If we had lost our homes, families, and dreams as a result of war, could we still believe in a God of love?

Helen Brennenman writes from her experiences with refugees about the separation of the Penners, a Russian Mennonite refugee family. The dreaded but long awaited crossing into West Germany is no small undertaking for a mother and her two children. What compels her to keep

moving beyond her own strength though she fears that her husband may have gone into Russia to look for her and the children?

You cannot fail to understand the refugee better, today's unwanted child of God, after having read this book.—Dale W. Blough, New Windsor, Md.

Yesterday Speaks to Today. Ivan Lee Holt. Abingdon, 1956. 96 pages. \$1.75.

In this little volume, Bishop Holt, writing out of a rich pastoral experience, takes five Hebrew prophets of the seventh and eighth centuries B.C. and applies their messages to our present-day world as seen from the U.S.A. In the history of Palestine there were three periods of history: isolation, world contacts, and world absorption. American history exhibits a striking parallel. Jonah teaches us that, in a world of sweeping political changes, religious thinking must be adjusted. We cannot have just an American God; our God must be a world God. Micah faced the advancing sweep of the Assyrians much as we see the sweep of communism. Communism cannot be stopped by military means. It can be stopped only as individual Christians become better men in their relations to their fellows and as Christian nations meet their obligations to the millions of downtrodden and dispossessed people throughout the world. Habakkuk shows us that, in a situation which appears hopeless, we must face the facts realistically and retain our faith in God even in the face of questions which we cannot answer. "The righteous shall live by his steadfastness." Jeremiah facing the breakup of his na-

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The Versatile Tape Recorder

How a tape recorder may be used to advantage in every part of the church program

DO YOU need extra secretarial help, at hours to suit your convenience and schedule? It can be yours—at no extra cost—with your magnetic tape recorder. In the church or rectory, tape takes dictation without a flaw, captures instructions, sermons, and lectures with complete accuracy . . . at the hour of your choosing and at your convenience. Changes and deletions can be made by a mere flick of a switch. Later, the recorder plays back every word to be transcribed and typed.

If a position of ministerial responsibility within your church is vacant, sermons can be auditioned from clergymen in cities hundreds of miles distant. Thanks to magnetic recording, key church members are spared the necessity of traveling considerable distances. Representative taped sermons can be sent easily through the mail, eliminating needless and costly travel.

Music

Choir practice is speeded and results improved, thanks to magnetic recording. Tape allows choir members to listen to and criticize their own efforts. Immediate playback of tape after recording provides an excellent teaching method.

Do you need an organ accompanist for choir practice, wedding rehearsals, operetta tryouts? With recordings made by a competent accompanist, you can schedule rehearsals at any time. Tape never tires, never falters, never makes a mistake.

Tape makes it easy to have rich organ music or the familiar sound of your church choir at any and all services. By recording organ and choir on magnetic tape in advance, you can have inspiring musical accompaniment even at early church services when organists and singers are sometimes not available.

Homemade taped dramatizations of Biblical passages and Bible stories enable teachers to hold the attention and to create greater interest in their Sunday-school classes



George Miles Ryan Studios Inc.

Music for home weddings flows smoothly on tape with no awkward breaks for record changes. Accompaniment for soloist may also be recorded on the tape.

A beautiful carillon may be too expensive to install in your church. But that's no reason you can't enjoy the glorious sound of bells every Sunday. Record your favorite peals on long-lasting magnetic tape. Then simply amplify it through your recorder to your church tower. If you wish, the recordings can easily be clock-controlled.

Sermon Preparation

Have you ever listened, as a dispassionate third party, to your own voice? Have you ever heard yourself preach? Errors in enunciation, minor flaws in speech and grammar sometimes mar the delivery of clergymen. That's why more and more churchmen now use magnetic tape recordings to evaluate their voices. By making recordings of their sermons, then listening critically to playbacks, clergymen can hear and eliminate errors in their own speech. They can establish clarity and conviction in their addresses. Such tape-recorded vocal checks, made on a regular basis, go a long way toward improving speaking effectiveness.

A library of sermons on tape is an inexhaustible mine of ideas and inspirations. Imagine the tremendous benefit and value of a collection of all the sermons you have delivered in church. Certainly you will want to record Christmas and Easter services, talks given by noted guest speakers at your church. In years to come this "living library" will be a priceless heritage.

Inspirations for sermons are fragile, fleeting things. Record them on tape for later reference. You'll capture the exact substance of the idea, including words and expressions which are often so difficult to recall later.

Sunday Schools

You will notice a marked improvement in Sunday-school attendance when instructors bring the medium of tape recording into the classroom. Using homemade taped dramatizations of Biblical passages and Bible stories, teachers are able to hold the attention of even the youngest child, while increasing Sunday morning attendance at the same time. If time permits, children should be encouraged to make the recordings, acting out the parts and using simple sound effects. If desirable, tapes can be prepared in advance by instructors, sometimes

with the aid of interested parents. Background music can be furnished by the church organist and choir.

Group memorizing of prayers, hymns, religious responses is speeded up by recording selected passages on an "endless loop" of tape which plays over and over. Pupils reciting with the tape soon develop a superior ability to memorize.

The first time children in your Sunday school appear on a church program is an important emotional experience. Prepare children for church programs by having them read their parts first into a tape recorder and then play back the recordings to test the clarity of their speech.

Plan tape nights at your church when parents can hear with their own ears what results teachers have been accomplishing with their youngsters in Sunday-school classes. When discussing classroom situations, a tape recorder can dramatically illustrate a specific point better than any other single method. The use of a recorder is preferable to having children present for the demonstration since it leaves teachers free to comment and for parents to ask questions, uninhibited by the presence of the children.

Sunday-school tape exchange programs are proving to be a fascinating pastime. Children in Sunday-school classes join to make tape recordings which they mail to Sunday-school classes in other parts of the country, as well as foreign lands. Hymns, dramatized stories from the Bible, descriptions of their church and town are typical subjects for the children's recordings. The youngsters meet new friends—in towns, states, and countries they have never seen. They learn valuable facts about those churches with which they exchange recordings and, most important, they acquire a greater appreciation of their own religious community. Only a few pennies send your recordings to the most distant town in the country.

Foreign Missions

Let foreign missions become a closer part of your church activities. Magnetic tape recording provides the vital link. Voices of missionaries and natives recorded on-the-spot are reproduced in your home church with lifelike fidelity. Spoken reports and inspirational messages also can be transmitted on tape. Such tapes show dramatically to the entire

congregation the true meaning and value of foreign missions.

Fund Raising

Church fund raising for charitable projects and foreign missionary work is greatly accelerated by the effective use of tape recordings. Magnetic tape makes fund raising easier by heightening audience understanding. For example, missionaries from foreign lands report their accomplishments on tape. Fund drives for hospitals, clinics, projects for the underprivileged and handicapped can also be heightened and dramatized by tape recordings, designed to show need as well as the effectiveness of work which has already been done.

Congregation Communications

It's possible to take your church services to shut-ins, thanks to the magic medium of magnetic tape recording. You are certain to bring happiness and inspiration to those aged, blind, or infirm members of your congregation who cannot attend religious services. Tape recorders can be carried easily to home or hospital and connected to electrical outlets. Shut-ins enjoy a wonderful sense of "belonging" when they listen to a tape recording of church services—the most priceless gift you can bring when visiting shut-ins. Your voice, the music of the choir, the full, rich notes of the organ—even the voices of the congregation singing—are reproduced faithfully with all their original resonance on magnetic tape.

How to be in two places at once? It's no problem with magnetic tape recordings. When last-minute responsibilities call you away from a scheduled address at church luncheon or business meeting, record your remarks on magnetic tape. Your voice will be heard with complete clarity and breath-taking realism. Should it be necessary to miss a meeting, record your views, make suggestions, issue instructions on the tape for the guidance of those attending the meeting. This often prevents misunderstandings and enables committees to act on projects in your absence.

Regional and national church conventions can be taped for the benefit of all clergymen unable to attend. The tape recorder can bring much of the information and spirit of the convention to those at home.

"Circuit pastors" now record sermons to be played at services in outlying churches without a regular minister. Laymen may conduct the actual service, but the voice of the minister is there on tape. Even organ music and a choir can be provided.

Audio-Visual

For evening meetings and lectures, tape recording makes it easy to give each of your slide-film programs a new and fresh appeal. Make on-the-spot recordings at the time you take pictures for your programs—accounts of your trips, shots of church activities, vacations camps. A tape-recorded "sound track" adds much to your enjoyment of all types of visual presentations. Your tape recorder can even cue slide changes. A pre-recorded commentary also eliminates the annoying problem of lighting a speaker's script in a darkened auditorium.

If your church purchases standard filmstrips or 35 mm slides, you will find that a tape-recorded narration accompanying the showing of the slides saves time and effort. This assures an adequate and effective description at each showing. The imaginative teacher will give life to the visual aid by providing background music and sound effects where they are appropriate.

Church Activities

Rehearsals of plays and group programs are easy to direct and progress is faster when tape recordings are used to point out errors. Every word, every inflection is recorded faithfully and reproduced perfectly.

Bazaars and carnivals are far more lively and interesting when tape recording is added to the proceedings. Gay, carnival-type music lends excitement. Announcements can be easily added to the tape.

A church anniversary or dedicatory ceremony is an important event, one certainly worth preserving. Magnetic recording tape can make important landmarks in the history of your church a more memorable event. Invite some of the senior members of your congregation to record their impressions of church activities in years gone by—laying of the cornerstone, installation of bells,

important dinners and visits of church dignitaries, burning of the mortgage. Put on tape, these events make a fascinating and permanent addition to any church's historical record and are certain to be heard with interest by church members of all ages for years to come.

How important in the life of each parishioner is his or her marriage

ceremony, baptism, and first communion service! Easily, unobtrusively, those important religious ceremonies can be recorded. Later interested participants can be invited to hear the taped recordings. Married couples, for example, can relive once again their wedding anniversary.

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Readily and willingly Dr. Joseph Schechter answered the calls of the suffering

INDIA

Beloved Doctor, Farewell!

Chalmer G. Shull

LUKE, "the beloved physician," was a very dear friend and a most helpful companion of the Apostle Paul. The gospel from the pen of this beloved physician with its special emphasis on the love of Jesus for women and children, the oppressed, the poor and needy, reveals the great heart of sympathy beating within the breast of Luke, the writer.

In today's world the church in India has been blessed with such a devoted, sympathetic, and consecrated physician in the person of Dr. Joseph Schechter.

The farewell letter of appreciation given by his co-workers of the Dahanu mission hospital gave a most beautifully expressed and sincere tribute to their esteemed chief. Among other things they said:

"We deem it an honor and a privilege to be given this opportunity to express our appreciation for having known you as a faithful medical

missionary whose consecrated life has inspired one and all. Your Christian services in India have evinced a rich life of enlarged usefulness. Your enthusiasm and example of devotion and sacrifice

have always been a real challenge to others to live better lives and to work more earnestly for the Lord. In your manifold duties as a physician, surgeon, and administrator it was quite evident to all that you were motivated by the need, even more by the call of God. Whatever you did, you did with a precision and completeness which only one with clear-cut vision and divine guidance could do.

"You have successfully imparted to us the experience of a group of people working together in the love of Christ, giving to us living demonstrations of his love. May God help us to hold on to this sense of the spiritual purpose of our institution.

"The installation of an X-ray plant which was a long-felt, but hitherto unattained, desire of the community, was materialized during your administration and will ever stand as a milestone in the history of the hospital. Operation room light, suction apparatus, and other valuable additions to the equipment will be constant reminders of you as we avail ourselves of the wider diagnostic and treatment aids.

"We who have worked with you, can testify that you never spared yourself but gave freely and joyously of your spirit and energy, time and means, to those who required it. The readiness and the willingness with which you answered the calls of the sick and the suffering, irrespective of time and fatigue, bear testimony to this. That, along with your loving and sincere work, has gone a long way to gain the confidence and love of the people among whom you have worked."

Consider for a moment the "con-



The Parsee community presents a gift in farewell

fidence and love of the people" as referred to above. All the churches in the Second District on fitting occasions expressed deep-felt and most sincere appreciation for Dr. Schechter's labors for them. The Parsee community of Dahanu gave a unique farewell, presenting a very fine letter of gratitude for the "beloved doctor's" service and contributing a gift which has been presented by their community only on very rare occasions.

Other communities were equally desirous of presenting tributes of appreciation, notable among these being a statement signed by the top Congress party officials of the Dahanu county area. All communities expressed the earnest desire and prayerful hope that in due time Dr. Schechter would be able to return to give his skilled and consecrated service in this needy area.

Very sad, indeed, were the circumstances which made it necessary for Dr. Schechter to return so early to the States. But there is great cause for rejoicing in the successful way in which he implanted his rare spirit of sacrifice and devotion in the staff which has been left to carry on the work. Our two Indian doctors now in charge of the work are laboring with the same spirit of devotion and service.

These words are written exactly two months after Dr. Schechter with Mark and Kenny left by plane for the United States. The patronage of the hospital and the service rendered has not decreased. In the equipment of the hospital for larger service and in the consecrated example which he set before the entire staff, Dr. Schechter can realize that his labors have brought abundant fruit.

INDIA

Serving the Lord as a Nurse

Louise Sayre

MISS SAHIB, Miss Sahib, someone is calling you," comes the voice in the stillness of the night outside my window. Rousing from sleep, I come to consciousness and answer in a sleepy tone of voice, "Yes, what is it?" By this time I realize the night watchman is calling me. "It is a man who wants you and the Doctor Sahib to go to a hospital in the bazaar to give a blood transfusion." I know now this is no nightmare, but that I am actually being called.

Jumping from my bed and into a housecoat, I glance at my watch and bid another night of sleep good-by—for it is only one o'clock. As I open the door and see one of my Hindu friends standing there, I am suddenly brought to my senses. Then I hear him asking me if the doctor and I will go to give a blood transfusion to one of his relatives in a hospital in the bazaar. Packing the sterile equipment and then pausing to think if I have forgotten anything, we take our little boxes with the supplies, the laboratory technician and his equipment and we are off.

This happens to be only one individual out of many whom we are called upon to help. Instead of a blood transfusion it may be a call to do some "kitchen table surgery" in a home without the kitchen table or a delivery case at the hospital or perhaps a night of special duty with a patient who is in a serious condition. On the one hand, you are trying to console the family and, on the other, praying that God may spare this patient's life if it be his will.

Perhaps I can give you a more vivid picture of the various duties of a missionary nurse by describing a day's work in the hospital. In the freshness of the morning as I walk to the hospital, I take the opportunity for communing with God and receiving strength from him for the day's duties. "Sister, No. 11 is complaining of severe pain in the abdomen," or "I broke a thermometer. May I have another?" are the familiar statements I hear as I enter the hospital. With these little tasks taken care of, I gather together the patients' charts and start on morning rounds with the doctors to see the in-patients. On rounds I must not only observe the patients and hear their complaints and needs, but also see how many empty rooms we have, who is going home, and where we will put the patient coming for operation today. Entering the room where the patient has just been admitted I hear someone saying, "Sister, I would like to have another pillow. Where is my urinal?" Then with a ward boy, I have an inspection tour to see if every room has its proper bedpan and other equipment.

At last the morning break comes for a good refreshing cup of tea—it is like water to a thirsty land. The fellowship with the staff over a



The missionary nurse assists the doctor as he makes his rounds in the hospital

cup of tea or a good discussion on some problem or event has come to mean a lot to me. About this time the doctor comes for tea and announces we will have an operation at twelve or whenever we complete the dispensary work. The ward boy is called, the operating room is made ready. The pre-operative orders for the patient must also be entrusted into the hands of a nurse, and I must see that they are carried out.

Amid the morning duties, it dawns upon me that this is the last day in the month and I must make out time schedules for the nurses for the next month. I have to take into consideration that one nurse is going on vacation, another is on sick leave. A missionary nurse learns to fill in the vacancies whenever and wherever they occur. Today she may work as operating room nurse, and tomorrow help in the dispensary.

With the day's numerous tasks completed I go home—home, sweet home, sweet and peaceful home. There is no place like home after a busy day at the hospital. With the evening meal over, I sit down to relax and read a book. A knock comes upon the door, or I hear a voice saying, "Sister, may I play a game of dominoes with you tonight?" A good evening of fellowship together and another "perfect" day is ended. So goes my life as a missionary nurse.

At times it is trying, but the reward comes when you hear a patient say, "The mission hospital is always ready to serve—whether it be night or day. We want to go there because they treat us with a personal concern."

Work Camp in Calderon

Mary Lou Bowman

LAST summer the Brethren Service Commission and the Foreign Mission Commission sponsored for the first time a work camp in South America, and, the first time, too, in an area where we have a mission.

Those of us who chose Ecuador as our field for summer service found that the combination of the opportunity to learn firsthand something about a South American country and of the experience of seeing in action our mission program was one that added enrichment to our lives which we shall long retain.

The director of our group of ten was Claude Wolfe, basketball coach and professor at Manchester College; with him was his wife, June. For all of us except Claude and June this was a first experience abroad. For them this was a sort of home-coming, as it had been just five years to the month since they had returned from Ecuador, having served a term on the mission field at Calderon, where they helped to start the school, and having served an earlier term in the Brethren Service program at Quito.

Throughout the six weeks we participated in a number of group activities which enabled us to know more about Ecuador and its people. Our first days were spent in seeing parts of the country. As we began to get acquainted we suddenly realized how little we really knew about what Ecuador is like in terms of climate, scenery, and Indian life.

Our first trip was down through the mountains to the little town of Banos. It was only 120 miles, but it took us all day to get there. Other trips were made on week ends as much as possible, so that they did not interfere with our work on the project.

As we traveled we caught glimpses of Indian life: women and children walking along the road, carrying heavy jugs of water, the women spinning as they walked.

In Otavala we got up early on a Saturday morning to see the woolen market. In a big open area, each Saturday, the Otavalan Indians bring their hand-woven articles to sell. There, spread on cloths on the ground, or on little tables, one could

Claude Wolfe, director of the 1956 Ecuador work camp, pauses in his work of helping to pull from the ravine a eucalyptus log to be used in the construction of the new building



see some of the softest, most beautiful woollens made.

In Llano Grande, a community near the school, we were visiting one day when we happened to see a marriage *fiesta* in progress. While *fiestas* are held for any important event in an Indian's life, and for important church celebrations, the marriage *fiesta* is considered to be the most important and is the most elaborate. This one was in its third, and last, day.

When a community needs to have some improvement made in its physical surroundings, a *minga* is held. A *minga* is a work day in which the entire community participates. We were invited to join one of these when a new road was needed in Llano Grande. We welcomed this as a chance to see more of the Indians who were our neighbors.

One day we had the fun of eating lunch at the equator, which was not many miles from Calderon.

Other group experiences included a walk we took to the bottom of the *quebrada* (ravine) just behind the school. It takes twenty minutes just to go down, and we really puffed on the way back up, but we enjoyed a sunrise worship service while there; so it was well worth it.

Evenings when we were relaxing we enjoyed the music of the teachers at the school as they played their guitars and sang folk and popular songs of Ecuador.

A number of times we played volleyball, Ecuadorian style, three on a team.

From time to time we were privileged to have as our guests people who could give us insights into mission work, Indian history and the touchy political situation in Ecuador.

Our first opportunity for getting acquainted with the Indian people of the community came on the afternoon of our arrival. School was still in session and the school children had prepared a program of welcome for us. Although most of us understood little Spanish, we thoroughly enjoyed the program, for we did not have to understand the words to feel the welcome the children were extending or to enjoy the rhythmical pattern of the music. The warmth of their welcome was echoed and re-echoed throughout the community. Some of the folk may have been skeptical about how much work we foreigners would really do in our work camp, but they certainly seemed unreserved in the welcome they gave us.

At the first opportunity the church folks planned a *passo* (picnic) in our honor. In form this resembled in many ways a Sunday picnic which our churches at home might have had. We went in a chartered bus to a picnic area with a swimming pool and playground, had worship on a hillside, then swam, ate a picnic lunch prepared by the ladies of the

church, and had recreation.

Another Sunday the young people of the church invited us to their Sunday evening youth meeting. After enjoying games and singing with them, they shared with us a little program which they had prepared telling us of some of the customs of their people, the Indians of the Calderon Valley. Then they plied us with questions about what we do in our youth meetings in the United States, what we discuss, what kind of social activities we have.

As you think about our contacts with these people, remember that most of us could say little to them, nor they to us; words are not the only essential to becoming acquainted with and learning to appreciate peoples of another land.

As I have mentioned, we lived at the school. This building, which was once a *hacienda* (ranch home), is U-shaped with all the rooms opening out onto a porch overlooking the patio, which is now the children's playground. In one wing is the chapel where church is held each Sunday. We turned the grade rooms into our sleeping quarters and used the kitchen and dining room for cooking, eating and other group activities.

We cooked on a big wood range—a new experience for most of us. Our electricity came from a Delco light plant which we had to start each time we needed electricity.

Because much of the construction work was quite heavy, the girls assumed responsibility for cooking, normally shared by all in a work camp. This left the fellows more free to do work which the girls could not do.

Our project was community-wide in scope, as is the case with those in the States. Our purpose in being there was to help build a community building to house looms and sewing machines which had been given to the school. It is the hope that through this center many people in the community can learn a skill which will help them supplement their income. While these Indian people own land, many have a plot so small that to make a living from it would be impossible.

Although I have participated in several work camps in the United States, I think I have never worked in a community where the people were as eager for our help as the Calderon Indians. The parents of the school children had already made the adobe bricks to be used in the

building. They had decided that each parent was to make 100 adobes for each child they had in school. With a school enrollment of eighty this made the approximate amount of adobes to be used in the building.

Rocks were essential to the foundation of our building. These had to be carried from the *quebrada* (ravine). This was quite a chore, but the parents and children had a huge pile of them at the school ready for our use.

Our jobs on the project were many and varied. After we cleared the land an architect came from Quito, measured off the building site and discussed plans for the building. Then, along with the Ecuadorian laborers who had been hired to work, we began the construction. Since life there is extremely primitive as compared to the U. S., it is only natural that in many ways the construction work would be more crude than any we had seen.

One of our first jobs was to dig

for *chacoto*. This is a layer of a very black, clay-like substance found two to four feet below the surface of the ground. When mixed with water it is used as mortar in laying the adobe. With picks, hoes and shovels we spent several mornings getting enough *chacoto* to serve the needs of the building.

But it takes more than *chacoto* to build a craft center. In addition we hauled sand, moved dirt, and mixed *mescla* (another type of mortar). From time to time we helped the masons by carrying adobe, water, and mortar.

One day we girls could only watch as the workers and fellows bent all their efforts toward hauling logs up out of the *quebrada*. It took the combined efforts of twelve men to bring some of these logs, one at a time, to the top, so that they might be peeled, dried and squared. They tied ropes around the log, and, when everyone was ready, the *maestro* (foreman) would shout "*Vamos*"

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

We have not been taking our child to Sunday school until now because we felt that until a child is at least three years old they could not get much out of it. Now that we are trying to get our child to stay in the class of his age we are having a real problem. He doesn't want to stay unless I stay with him. Some people tell me to leave him and let him "fuss it out" a few times. The teacher wouldn't mind, I believe. What should we do?

Perplexed Parents.

Dear Friends,

Your problem is due in part, I believe, to the fact that you didn't take your child with you to Sunday school and church earlier. If a child experiences the church atmosphere with his parents from the time he is a baby, the transition from toddler to nursery class is usually easier. The rooms of the church school gradually become familiar; he recognizes loving faces and increasingly feels at home in the setting. He also absorbs some worth-while lessons,

while he is quite small, by watching the faces of people as they become quiet upon entering the sanctuary, as they sing their praises to God, as they close their eyes in prayer and as they wait while the minister opens the large Bible. He senses something of the importance, the beauty, the wonder of the house of worship.

First, ask yourself honestly whether you really want your child to stay in his class without you or whether it gives you secret satisfaction to have him want you with him. If you find you really want him to stay, I believe I would work it out with his teacher and the children's director and trust their advice.

Usually it takes only a few Sundays until a child, observing the kindness of his teacher and the happiness of the other children his age, is willing to stay and become a busy part of the group.

Naomi Will.

(let's go!) and in rhythm as they pulled the men would echo "Vammos!" and pull and shout until it was necessary to stop for a rest.

While we were performing our various tasks, two of the work campers, Paul Moore and Jaimi Redin, were making all the doors and windows which will go into the building.

In addition to the thrill of knowing the contribution our work will make to the community, we also had the fun of working together and working with the Ecuadorian laborers. They were quite skeptical as to how foreigners would do—especially the women from the U. S.—and at first they would try to give us jobs that they were sure we could not do, but I think they soon found that we worked with a will and enjoyed it. They were congenial to work with and by the time work camp ended they were teaching us words in Spanish and Me Quechua Indian language and asking us English words in return.

All too soon our time in Ecuador ended and we returned to our own lives and work here in the States, but we will never forget these experiences or the friends we made south of the equator.

Readers Write

Continued from page 2

becomes John the Revelator; sees what he saw; feels what he felt. Both the prophetic and realistic tangents of the descriptions assume their proper qualities and perspectives. The entire book as given to us in the Bible becomes not only amazing, but thrilling, inspirational, and assuring. And understandable.

There is one condition I would attach to Bowman's book. It should not be read by anyone unwilling to give up his preconceived notions. In other words, no one can receive a revelation without an open mind, eager to drink anew from the source of all life.—Ethel Weddle, Girard, Ill.

Parents Are Unwilling

The letter of Bro. S. S. Neher of Wenatchee raises again the disturbing question faced by many of us who are younger: Why is it that our parents expect us to take a strong position for Christian convictions when they are unwilling to take such a stand themselves?

In my home community, the congressional race offered the voters a choice between, on one hand, a

man who was openly opposed to the United Nations and followed this narrowly nationalistic point of view all the way down the line and, on the other hand, a young Democrat who was an active Christian layman, a strong backer of the UN, and advocate of re-evaluating the draft, a strong critic of continuing H-bomb tests. Yet many of the leaders active in Brethren Service work and in trying to get youth to take a courageous stand voted for the former because, they said, he would better support the President. Because of blind allegiance to a popular and appealing war hero, they voted against everything they expect their youth to stand for.

Brother Neher says some good may come of H-bomb tests. He has a point. But likewise some good came of World War II: science and medicine were advanced. That, however, does not make it right! Some good, it might be argued, comes from shooting a burglar in cold blood: stealing is discouraged. So what! Besides, who of us really believes that a peace based on fear and brute force is right or can last?

Our parents who preach so well about peace and brotherhood would be more convincing if they would show us what they mean rather than merely telling us. A great many of my generation are not convinced that our parents really believe it.—A Young Preacher.

Two Standards of Conduct?

With the kind of logic raised in Readers Write of Nov. 17 entitled "The Lord Is a Man of War" many questions are raised. Does God have two standards of conduct: one for soldiers and one for civilians? If so, the young man tried in court for adultery who asked why it was wrong when he had been taught it in the army, could have been told that now he was a civilian and not a soldier. Does the teaching of the Scripture against theft, adultery, drunkenness and murder apply only to civilians? When soldiers came to John the Baptist seeking repentance what did John include when he said, "Do violence to no man" (Luke 3:14)?

Can nations as well as individuals become evil and not be within God's will? When a Christian was conscripted by Hitler, was it then his God-given duty to kill his fellow Christian from America who was also ordered to kill him? Why would God order his children to kill one another? Did Martin Niemöller resist the ordinance of God when he re-

sisted his government? Or if Communists were to gain control of our government, enlist our boys and send them to fight in India, or other countries where our missionaries have gone, would that then become God's will and demand that we should kill those we had led to Christ through our missionaries?

Or could it be possible that the powers that be are ordained of God only for good and so long as they stay within his will? Are there not some times when "we ought to obey God rather than men" (Acts 5:29)? Just which government is ordained of God? What would be my duty if I lived under the government that was not? I think I can find answers to these questions if I accept the teachings and the spirit of Christ as the basis of my convictions but these and a lot more are unanswered if I were to accept the argument in the letter referred to.—Lester E. Fike, Hagerstown, Ind.

Anniversaries

Mr. and Mrs. Lester Garber observed their golden wedding anniversary on Sunday, Dec. 2, 1956, at their home near Brookville, Ohio. They have four children, eleven grandchildren, and two great-grandchildren.—Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. John Lemon celebrated their golden wedding anniversary on Dec. 11, 1956, with a reception in their home for their family. They are members of the Calvary church, Los Angeles, Calif.—Lorena McAllister, Los Angeles, Calif.

Mr. and Mrs. Wilton A. McManamay of Glasgow, Va., celebrated their golden wedding anniversary on Dec. 24, 1956. They have eight children, fourteen grandchildren, and three great-grandchildren.—Mrs. Robert C. Zollman, Lexington, Va.

Obituaries

Armentrout, Sarah Catherine, was born March 6, 1873, and died Dec. 7, 1956. She and her husband, Robert P. Armentrout, celebrated their sixty-second wedding anniversary in August 1956. Besides her husband, she is survived by four children. Funeral services were held in the Midland church by Elder John A. Hinegardner and Brethren George Beahm, Robert Hawks, and J. Emmert Dettra. Interment was in the Valley View church cemetery, Nokesville, Va.—Mrs. Thelma L. Dettra, Midland, Va.

Bonebrake, M. Lila, daughter of Lewis X. and Elizabeth Stoner Bonebrake, was born Feb. 28, 1874, near Good's Dam, Pa., and died Nov. 17, 1956, in Greencastle, Pa. She was a member of the Waynesboro church. Surviving is one sister. Funeral services were held in the Grove funeral home by her pastor, George L. Detweiler. Interment was in the Green Hill cemetery.—Mrs. J. H. Engle, Waynesboro, Pa.

Brallier, Grace Emma, daughter of Joseph and Jessie Suters Smyers, was born Sept. 8, 1901, in Everett, Pa., and died Nov. 25, 1956. On Jan. 22, 1922, she was united in marriage with John Brallier, Jr. She was a member of the Everett church. Besides her husband, she is survived by three daughters, two sons, six grandchildren, three sisters, and three brothers. Services were held in the Everett church

by Robert G. Mock and E. M. Detweiler. Interment was in the Bethel cemetery.—Mrs. Freda Harclerode, Everett, Pa.

Carper, Lizzie, was born March 10, 1877, and died Nov. 16, 1956. Services were conducted in the Middlebury church, Ind., by Bro. Daniel Flory. Interment was in the Grace Lawn cemetery.—Glenna Kindy, Middlebury, Ind.

Decker, Cora, daughter of Jacob and Sarah E. Kriner Talhem, and widow of Samuel L. Decker, was born Aug. 16, 1878, near Shady Grove, Pa., and died Dec. 2, 1956, at the home of her daughter in Waynesboro, Pa. She was a member of the Waynesboro church. Surviving are four daughters, three sons, fifteen grandchildren, eight great-grandchildren, three sisters, and three brothers. The funeral service was held in the Grove funeral home with Bro. George L. Detweiler in charge. Interment was in the Green Hill cemetery.—Mrs. J. H. Engle, Waynesboro, Pa.

Doyle, Orvie, son of James and Malassia Carpenter Doyle, died July 15, 1956, at the age of seventy-three years. He was a lifelong resident of the Big Valley-Mustoe area, Va. Surviving are his wife, Carrie Carpenter Doyle, two sons, two daughters, five grandchildren, one brother, and one sister. Funeral services were held in the Valley Bethel church by George Robertson of Warm Springs. Burial was in the Big Valley cemetery.—Mrs. Eutis Bussard, Bolar, Va.

Ecker, Charles Leslie, son of William and Augusta Barnes Ecker, was born Aug. 28, 1876, near Union Bridge, Md., and died Aug. 2, 1956, at his home in Waynesboro, Pa. He was a member of the Waynesboro church. Surviving are his wife, Effie Barnes Ecker, three sons, two daughters, eleven grandchildren, and two sisters. Funeral services were conducted by his pastor, George L. Detweiler. Interment was in the Greenhill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Ernest, Frank, is survived by his wife, three daughters, eleven grandchildren, and two great-grandchildren. Funeral services were held in the West Goshen church by the undersigned.—H. W. Eshelman, Goshen, Ind.

Flora, Levi O., was born July 1, 1881, near Peru, Ind., and died Dec. 23, 1956, in La Verne, Calif. In 1906 he was married to Mayme Price of Doniphan, Nebr., where they were engaged in farming for thirty years. In 1936 he and his family moved to La Verne, Calif. In 1897, he was baptized into the White Rock congregation in Kansas. Besides his wife, he is survived by three sons, two daughters, eight grandchildren, and five brothers. Funeral services were conducted by the undersigned. Burial was in the La Verne Evergreen cemetery.—Galen K. Walker, La Verne, Calif.

Frederick, William J., was born March 12, 1881, and died Dec. 5, 1956. He had lived his entire life in Elkhart County, Ind. He was a member of the Osceola church and served as a deacon for a number of years. Surviving are his wife, four daughters, three sons, twenty-six grandchildren, twenty-four great-grandchildren, three sisters, and three brothers. Services were held in the Osceola church by the undersigned. Burial was in the Ollive cemetery.—Edward Stump, Elkhart, Ind.

Helman, James E., son of Mr. and Mrs. Richard E. Helman, was born Dec. 20, 1946, in Waynesboro, Pa., and died Nov. 6, 1956. He was a faithful member of the junior department of the Waynesboro Sunday school. Surviving in addition to his parents, are seven sisters and two brothers, and his maternal and paternal grandmothers. Funeral services were held in the Grove funeral home by the pastor, George L. Detweiler. Interment was in the Green Hill cemetery.—Mrs. J. H. Engle, Waynesboro, Pa.

Henry, Lena, died Sept. 24, 1956, in the Brethren Home in Greenville, Ohio, at the age of seventy-two years. Surviving are five children and eighteen grandchildren. Services were held in the Cincinnati church, where she was a mem-

ber. Burial was in the Spring Grove cemetery.—Mrs. James R. Replogle, Rossmoyne, Ohio.

Hylton, Mrs. Noah, was born April 26, 1884, in Cloverlick, Pa., and died Nov. 12, 1956, at her home at Roanoke, La. Surviving are her husband, two daughters, three sons, fifteen grandchildren, six great-grandchildren, and two sisters. Funeral services were held in the Roanoke church with Bro. Glenn Swinger officiating. Burial was in the Oaklawn cemetery.—Mrs. John Lewis, Roanoke, La.

Johnson, Wesley Acy, was born Oct. 20, 1871, near Petersburg, Ill., and died Dec. 2, 1956, in Springfield, Ill. His first wife, Grace Gurney, died in 1930. He was then married in 1936 to Mrs. Grace Mitchell. Besides his wife, he is survived by one son, one daughter, four stepchildren, two grandchildren, three brothers, and four sisters. Funeral services were conducted by his pastor, Bro. Paul Lantis, in the Astoria church, of which he was a member. Burial was in the South Fulton cemetery.—Mrs. Jesse Wherley, Browning, Ill.

Knotts, Homer Roy, son of David and Alice Lansberry Knotts, was born June 10, 1907, and died Dec. 2, 1956. On April 10, 1936, he was united in marriage to Freda Hanline. To this union were born three children. Besides his wife and three children, he is survived by his mother, three sisters, and three brothers. The funeral service was conducted in the Stemple Ridge Methodist church by Jack Fields, the undersigned, and Eugene Matthews. Interment was in the Stemple Ridge cemetery.—Ross Speicher, Accident, Md.

Moyers, Fannie Fravel, daughter of D. J. and Mary Spitzer Fravel, died Sept. 25, 1956, at the age of eighty-eight years. She was the wife of George Moyers, who preceded her in death on Nov. 18, 1939. She had been a faithful member of the Linville Creek church for a period of almost seventy years. Surviving are one daughter, one stepdaughter, two grandchildren, and five great-grandchildren. Funeral services were conducted in the new Linville Creek church by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Pyle, Henrietta M., daughter of Alfred L. and Minnie Osterwise Taylor, died Dec. 5, 1956, in New Kensington, Pa., at the age of fifty-five years. She was a member of the Greensburg church. Surviving are her husband, Homer W. Pyle, three daughters, one son, two grandchildren, two brothers, and two sisters. Funeral services were conducted at the Greensburg church by her pastor, Bro. Wilfred N. Stauffer. Interment was in the Middletown cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Rohrer, Harry H., son of John W. and Elizabeth Heller Rohrer, was born April 19, 1896, and died Oct. 24, 1956. He served as a deacon in the Elizabethtown church for a period of twenty-five years and during the last ten years as church clerk. Surviving are his wife, one son, and one daughter. The funeral service was conducted in the Elizabethtown church by his pastor, the undersigned. Interment was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Sandy, Maude Mae, daughter of H. C. and Elizabeth Witcher Brenneman, was born Sept. 25, 1873, in Carroll County, Mo., and died Nov. 19, 1956, in Dodge City, Kansas. During her girlhood days, she united with the church. On Jan. 30, 1889, she was married to George M. Sandy. Surviving are three daughters, five grandchildren, fourteen great-grandchildren, one sister, one brother. Funeral services were held in the Rockingham church, Mo., by Oscar Early and the undersigned. Burial was in the Wakenda cemetery.—Harold G. Correll, Hardin, Mo.

Sharp, Larry Wayne, son of Mr. and Mrs. Wayne Sharp of Enders, Nebr., was born March 5, 1955, and died Nov. 26, 1956. Surviving are his parents, three sisters, and four grandparents. Funeral services were held in the Enders church by Bro.

Wilbur Hoover. Burial was in the Mount Hope cemetery at Imperial, Nebr.—Mrs. Albert Applegarth, Wauneta, Nebr.

Shearer, Ruth B., daughter of John and Cora Bucher Brubaker, and wife of Ira Shearer, died Nov. 16, 1956, at the age of forty-one years. She was a member of the Middle Creek church. She is survived by her husband, her mother, one brother, and one sister. Services were conducted in the Midway church by Brethren Samuel Wenger and Bard Kreider. Interment was in the Heidelberg cemetery.—Emma L. Zook, Lititz, Pa.

Smith, Irene K., died at the Brethren Home, New Oxford, Pa., Nov. 28, 1956, at the age of fifty-six years. She was a member of the Greencastle church for many years. Surviving are three sisters. The funeral was held in the Minnich funeral home in Greencastle by Brethren S. D. Lindsay and John E. Rowland. Burial was in the cemetery adjoining the Welsh Run church.—Mrs. Ray E. Fisher, Greencastle, Pa.

Smith, Lee R., son of Franklin and Saba Smith, was born Jan. 11, 1890, near Albion, Ind., and died Aug. 7, 1956, at North Manchester, Ind. At the age of seventeen, he was ordained to the ministry and later to the eldership by the Blue River church. For many years he served the Eel River church in the free ministry. After attending Manchester College, he taught school and was also engaged in farming. Surviving are his wife, Jennie Royer Smith, three sons, six daughters, and seventeen grandchildren. Funeral services were conducted in the Manchester church by the pastor, Bro. H. F. Richards, assisted by R. V. Bollinger and O. W. Neher. Interment was in the Eel River cemetery.—Mrs. Alton Kurtz, Defiance, Ohio.

Smith, Mary M., daughter of Martin V. and Mary Campbell Burrous, was born Dec. 4, 1873, in Cass County, Ind., and died Oct. 17, 1956, at the home of a daughter at Marion, Ind. On Sept. 15, 1897, she was married to Ira A. Smith. To this union were born two children. In 1897 she and her husband united with the Upper Deer Creek church and two years later they were elected to the office of deacon. In 1924 she moved her church membership to the Logansport church. Surviving are her husband, one daughter, two grandchildren, and one brother. Funeral services were held in the Logansport church by Charles Oberlin, assisted by Ralph Hoffman. Interment was in the Galveston cemetery.—Laura Wells, Logansport, Ind.

Snowberger, Julia A., daughter of Adam and Barbara Musselman Walter, was born Jan. 22, 1866, in Claysburg, Pa., and died Nov. 24, 1956, at the home of her nephew at Canon Station, Pa. In September 1882 she was united in marriage with Isaac Bowser, who died in 1912. In 1916 she was then married to A. M. Snowberger, who died in 1953. She was a life-long member of the Lower Claar church. Funeral services were conducted in the Lower Claar church by her former pastor, Bro. D. I. Pepple of Woodbury, Pa. Interment was in the Lower Claar cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Varvel, Daniel W., was born in 1895, and died Dec. 13, 1956. Funeral services were conducted in the Champaign church by his pastor, the undersigned.—Garnett E. Phibbs, Champaign, Ill.

Zimpleman, Oran, son of Jesse and Cora Kershinger Zimpleman, was born Nov. 10, 1912, in Fulton County, Ind., and died Nov. 1, 1956. On Sept. 21, 1940, he was united in marriage to Elizabeth Jane Cline. To this union were born two sons. He was a member of the Logansport church. Survivors include his wife, two sons, his mother, two brothers, and five sisters. Funeral services were held at the Fisher funeral home by his pastor, Ralph Hoffman. Burial was in the Grass Creek cemetery.—Laura Wells, Logansport, Ind.

Church News

Southwestern Kansas

Larned—Since our last report, most of our junior children have attended the junior church camp near Larned, Kansas. The junior hi group was also well represented at camp. One of our young people participated in Camp Tongonoxie's program. The third Wednesday evening of each month has been selected for both the men's and women's meetings. Attendance has increased for both groups. Our harvest meeting was held in October with Bro. Mark Titus as guest speaker. Nov. 23 was chosen for the annual family Thanksgiving supper which was sponsored by the Comrades class. Guest speaker for the evening was a Methodist minister. Our young people were hosts to the district cabinet youth leadership training retreat for Southwestern and Northwestern Kansas the first of December. On Dec. 12, Bro. Charles Dumond was guest speaker for the father and son banquet. The women's work group entertained the men's group with a Christmas party. Christmas baskets were prepared for two families. The children and a group of other persons presented a Christmas program on Dec. 23. The young people were in charge of the watch night program with a free-will offering being received for the Brotherhood Fund. Our Sunday-school and church attendance has increased in the past six months.—Mrs. Vincent W. Hornbaker, Lewis, Kansas.

Southern Missouri and Arkansas

Peace Valley—At our fall council, Bro. Fred Bastin was re-elected moderator. On Oct. 10, the monthly North Howell County singing convention was held in our church. Temperance films continue to be shown each fifth Sunday night. Four of our young people who are attending McPherson College spent their Christmas vacation at their homes and assisted in our services. The youth rally was held at the Springfield mission on Dec. 28-29. Among those from our church attending were Brother and Sister Quinter Bosserman, district and local advisers. On Nov. 25, Bro. William Bosserman of Peoria, Ill., preached for us while he and his family were visiting with us. On Thanksgiving Day, a praise service was held followed by a basket dinner. In the afternoon, the men worked on the church addition. The film, O Holy Night, was shown as a part of our Christmas program. Bro. Donald Fike, a senior at Bethany Biblical Seminary, and his family spent Christmas in our midst. Bro. Fike brought a Christmas meditation. Our church was remembered in the will of Sister Deborah Schubert. The money has been used toward completing our new church addition.—Mrs. R. A. Haney, West Plains, Mo.

Nebraska

Enders—Bro. H. M. Coppock gave a talk and showed pictures of the Piney Woods school in Mississippi. Bro. Berwyn Oltman from our church is president of the student body at Bethany Biblical Seminary this year. Bro. Arthur Dean, Brotherhood church building counselor, was with us to plan for a remodeling program in our church. Miss Mary Lou Bowman of Denver gave an illustrated message on Ecuador. A member of the Gideon Society was with us one Sunday. Bro. Edward Duncan, our field secretary, was with us in October. Our pastor, Wilbur Hoover, served as moderator of regional conference. On Nov. 25, George Oltman brought us a recorded message from Annual Conference by Bro. C. Ernest Davis. On Dec. 7, the district leadership institute was held in our church. Marlo Oltman was pulpit speaker on Sunday, Dec. 16, while our pastor was in the Afton church. The Sunday evening

groups went caroling on Dec. 23. There was a dedication of babies at the morning service on Dec. 23. Our pastor and his family held open house on Dec. 30. This was followed by worship and a film.—Mrs. Albert Applegarth, Wauneta, Nebr.

North Dakota and Eastern Montana

Carrington—Vacation Bible school was held for a week. Pastor Ivan Rogers and Sister Everson helped at young people's camp. One young person attended camp from our church. Three of our girls participated in the junior camp. Seven young people attended the annual rally. Brother Rogers resigned as pastor of our church in September. Since that date, Bro. Walter Miller of Minot has been ministering to us on Sundays. Brother Rogers and two young people attended the youth rally at McPherson, Kansas. Six of our women attended the women's rally at Froid, Mont.—Lois Hjelseth, Carrington, N. Dak.

Northern Illinois and Wisconsin

Freeport—Brother and Sister Don Rummel were received into our church by letter. Some of our workers attended the district leadership training institute at Polo. Bro. Joe Piesen spoke to the youth one Sunday evening. Brethren Charles Zunkel and J. Wilburn Lewallen had charge of the ordination service for our pastor, Bro. Don Rummel. Donna Christensen was assigned to the BVS work in Florida. The women's work group contributed some articles to the auxiliary fair at Bethany Hospital. Pastor Rummel had charge of the services at the County Home one Sunday afternoon. Bro. David Rittenhouse talked with the young people one Sunday evening. Some persons from our congregation attended the dedication services of the York Center church. The young people spent one Sunday evening writing letters to the young people who were away. We held our family Christmas party on Dec. 19. Bro. Wilbur Lengel showed pictures of his summer's work camp experience in Europe. The young people presented the play, Peace I Give Unto You. Mr. and Mrs. Laudi Tessensohn and their children, our refugee family, arrived at Christmas time. The women's group is reading the book, Give and Take, by Herman C. Ahrens.—Mrs. Claude Wilson, Freeport, Ill.

Milledgeville—Evangelistic services were conducted by Bro. Gordon Bucher of Springfield, Ill. Our pastor, Bro. Melvin S. Ritchey, accepted a call to the North Liberty church, Ind. A farewell dinner was given for the Ritchey family the first Sunday in October. Bro. Karl Baldner has accepted the call to our church as part-time pastor. He and his wife have taken up residence in the parsonage on weekends, coming from Chicago, where Bro. Baldner is attending Bethany Seminary. At our annual father and son supper Bro. C. Ernest Davis of Elgin was the speaker. The newly organized women's group met the first Wednesday in October. At the fall council meeting, the reorganization and job analysis committee presented plans of reorganization. This was adopted by the church council and the first of October the church program was started under a board of administration and commissions. In November open house was held at the parsonage. The community schoolteachers were our guests at the annual Thanksgiving worship and dinner on Nov. 18. A number from our choir joined the community choir in the presentation of the Messiah which was given in our local high school. Choir members from Dixon, Polo, Mt. Morris, and Mt. Carroll joined us in this program.—Mrs. L. W. Kreider, Milledgeville, Ill.

Naperville—On Sunday, Dec. 9, our pastor gave the sermon, Called to Be Saints, over a TV station. At the morning worship service on Dec. 16, the cantata, The Song of the Angels, was given by our choir. At the evening service, a group of our young people gave the play, The Other Shepherd. The children's Christmas program was held on Sunday evening, Dec. 23. A Christmas Eve worship was

also held at our church. Our church participated with the other churches in the town in an every-member canvass for the finance drive. Our evangelistic speaker will be Bro. Russell G. West, Jan. 29—Feb. 10.—Mrs. Harold Olson, Naperville, Ill.

Southern Illinois

Romine—Brother and Sister John C. Martin and their family moved to Ohio in September, he having served our church as pastor for the past four years. In November Bro. W. H. Bray came to us as part-time pastor. He is with us at least two Sundays a month. The ladies' aid made comforters and prepared clothing for relief. Bro. W. T. Heckman held a few nights of evangelistic meetings this fall. Charles Holsheizer from the Springfield church was with us for the laymen pulpit exchange Sunday. We are making plans and looking forward to a revival meeting to be held by Bro. Oliver Deering of Lafayette, Ohio, beginning March 18 and continuing for two weeks.—Mrs. Blanche Cripps, Salem, Ill.

Middle Indiana

Bachelor Run—On Oct. 23 we held our regular home-coming and harvest meeting. Our pastor, Bro. Lewis Deardorff, had charge of the service in the morning. A basket dinner was served at the noon hour. Bro. John Laprad of the Pittsburg church had charge of the service in the afternoon. Bro. Paul Weaver of Mexico, Ind., held our revival meetings, Nov. 18-25. Five persons were baptized.—Mrs. Ada Booth, Flora, Ind.

Northern Indiana

New Paris—Bro. Homer Kiracofe of Plymouth held our revival meetings in October, followed by our love feast. Three new members were received into our church. At Thanksgiving time, one of our adult classes sent packages of candy and cookies to our Brethren Home at Mexico, Ind. Our young people also gave a Sunday evening program at the home. This fall one of our Sunday-school classes sponsored a refugee family from Holland. A young man from our congregation began his alternative service at New Windsor. At Christmas time, our women's work prepared boxes of fruit and candy for six convalescent homes in our community and also gifts for twenty-seven crippled children. The ladies' aid has been working on comforters for relief, both local and Brethren Service.—Mrs. Carrie Myers, New Paris, Ind.

Northeastern Ohio

Canton, Maple Avenue—Every Sunday evening we have choir rehearsal and a sing-spiration for all. In the Wednesday night Bible study and prayer group, we are now using Studies in Doctrine and Devotion. On Layman Sunday, Homer Hilty spoke at the morning service and Joe Paulus at the evening service. Union Thanksgiving services for four churches were held in our church. The offering was given to Hungarian relief. Since our last report, we have had five baptisms and two baby dedications. This past quarter our pastor preached on the ordinances of the church at the evening services. The Dorcas society has been making layettes and comforters and mending relief clothing. The women also made Christmas kits and medical kits. A junior Dorcas society has been organized. The primary department gave a Christmas program on the morning of Dec. 23. In the evening, the choir gave the cantata, Memories of the Manger. New Year's Eve was celebrated at the church with a meal, a program, and a worship service. Since our last report, five members have been baptized into our church.—Plezzie E. Meyers, Canton, Ohio.

Northwestern Ohio

Lima—One Sunday our pastor, Dean Farringer, gave the message at the Brethren Home in Fostoria. Our quarterly council met with Moderator Orville

Noffsinger presiding. Twenty-five members were elected to the new church board of administration. A group from our CBYF attended the district CBYF meeting in the Stony Creek church. Our communion services were held on the evening of World Communion Sunday. On Oct. 28—Nov. 4 we were host church to the district meeting. On the evening of Nov. 4, our CBYF, under the direction of their president, Robert Nunn, had charge of the services after which three of our youth took part in the Prince of Peace speech contest. A spiritual life mission was held in our church Nov. 25—Dec. 2 with Bro. Galen Lehman, regional executive secretary, as guest speaker. Thanksgiving services were held on Nov. 21 in our church. Our choir, under the direction of Mrs. Farringer, has given programs at the state hospital and at the Memorial City hospital. Many persons from our church attended the stewardship skillshops at the Eagle Creek and Pleasant View churches with Bro. Harl Russell in charge. On Dec. 2, the Benton Rhoades family were with us for the morning worship service. In the afternoon, Mrs. Ruby Rhoades gave a talk to the women's fellowship. In the evening, Brother Rhoades gave an informal report of the mission work in Ecuador, followed by a filmstrip on the lives and death of the five missionaries in the Ecuadorian jungles. Our church is a member of the 100% Messenger Club. On Dec. 16, our choir gave the cantata, The Story of Christmas, at the morning service. In the evening, our CBYF gave the Christmas play, The Teen Club's Christmas. Quarterly church council was held on Dec. 13 with our newly elected moderator, C. O. Brubaker, presiding.—Mrs. Clark Anspach, Lafayette, Ohio.

Southern Ohio

Beech Grove—We had a harvest and home-coming meeting on Oct. 14 with Bro. Blair Helman, president of Manchester College, as our speaker. On Nov. 11, Bro. Claude Wolfe of North Manchester, Ind., preached for us in the absence of our pastor. On the afternoon of Nov. 18, our church had charge of the services at the Brethren Home in Greenville. Our revival meetings began the evening of Nov. 18 and closed Dec. 2. Bro. George Wright of Pittsburg, Ohio, was the evangelist. The following Sunday, eleven persons were baptized into our fellowship. At our council meeting, Bro. Glen Rust of Castine, Ohio, was elected elder.—Edna Petry, New Madison, Ohio.

Cedar Grove—Since our last report, our church continues to grow. Our revival meeting was held by Bro. Earl Hostetter. Six persons were baptized and one received by letter. Bro. Hostetter also conducted installation services for church officers and Sunday-school workers and teachers. On Loyalty Sunday, seven babies were dedicated. On Oct. 20, we observed our love feast and communion service. Mrs. Betty Coy and Mr. Adrian Bietry were delegates to district conference.—Mrs. Harold Alley, Greenville, Ohio.

Covington—Our church sent soap, food, grease, and clothing to the Nappanee Brethren Service center. We also sent material aid to Kentucky and glass jars to Greece. An every-member canvass was conducted in our church. Our church is sponsoring a refugee family, the Dani Setjo family. Our fall revival and preaching mission was held the latter part of November by Bro. Ernest Muntzing. Our pastor conducted dedication services for the little children. On Oct. 21 we were privileged to hear a former boy from our congregation Dr. Homer Wilson, missionary for Sudan Interior Mission in Africa. We observed Laymen's Sunday with Marvin Kraus giving a talk. The ladies' aid group has been sewing for relief. Our union Thanksgiving service was held in the Congregational Christian church. Our church has had a new roof put on and the sanctuary and Sunday-school rooms have been redecorated. An Advent wreath was placed in our sanc-

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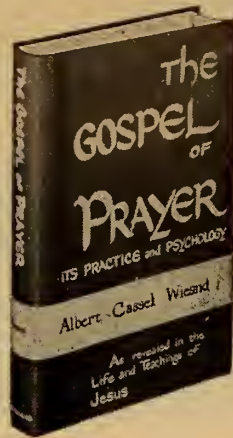
tuary and each Sunday a candle was lighted until the four candles were burning. On Dec. 16, we had our Christmas program. In the evening the women's work sponsored a family night supper followed by a program entitled The Story of Christmas. At the close the white gift offering was received for the Brotherhood Fund.—Ethel Manning, Covington, Ohio.

Eaton—The annual election of Sunday-school and church officers was held. The men's work, women's work, young people and children's work are organized and have made definite plans for the year. Brethren Service receives a monthly offering, and we also collect clothing for

relief. On Sunday, Oct. 7, we held our communion service. The church has had seven couples celebrating their golden wedding anniversaries and in honor of them we had a carry-in dinner at the church. We held union Thanksgiving services. For the past year, the complete membership made preparation for a refugee family who arrived in November. Mr. and Mrs. Johann Woesner and their four children are from Austria. The women's work packed good cheer boxes

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BRETHREN PUBLISHING HOUSE Elgin, Illinois

at Christmas time, contributed money to be used for members at the Brethren Home, and also helped toward gifts for Sunday-school children in Kentucky. On Dec. 2, the Mr. and Mrs. class had charge of the evening service, showing the film, Martyred Men. The church sponsored a food shower for the refugee family in their apartment. The Fellowship class presented a Christmas play. The teachers gave Christmas parties for the children. Each child brought an article of clothing and they decorated a Christmas tree with them. The children's department presented a Christmas program. The church has active evangelistic teams, also Bible study and prayer service. Our church has had two young members ordained to the ministry. They are Dale Aukerman, who at present is serving the Rodney church, Mich., and Dean Miller, who is attending Wheaton College, Ill. Madelain Olt is doing BVS work at the Flat Creek mission in Kentucky. Our church received an interesting letter from Kathryn Kiracofe, who is in India. The children's department helps with her support. A school of missions was planned for January. Mr. and Mrs. Cyrus Kiracofe showed slides of their work with the Navaho Indians at the Lybrook mission. Some of our members are volunteering a week of their time to help with the work at New Windsor relief center. Three members have been received into our church by letter.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

Lower Miami—Since our last report, Bro. Lawrence Garst has been elected as our moderator. Our church held a Sunday chapel service at the Greenville Brethren Home with Robert McKeever bringing the message. Our pastor, Bro. Edward Angeny, officiated at our communion services on Oct. 6. Home-coming and rally day were observed on Oct. 7, with messages by Brethren John Garst and Paul Noffsinger. Delegates to our district conference were Mrs. Lawrence Garst and Mrs. Lulie Laprad. We conducted our third every-member canvass. In November a week of spiritual life meetings were conducted by Bro. William F. Smith of Bridgewater, Va. One person was baptized. Arden Denlinger, Jr., has been licensed to the ministry. He is now attending Manchester College. On Dec. 2, family night was sponsored by the women's work. The young people gave a dramatic presentation of Right Here, Right Now, portraying how Mark wrote his gospel. Our ladies' aid has been sewing for relief, rolling bandages, and getting old white shirts ready for use in hospitals. On Nov. 25 we were happy to welcome our refugee family, Evstati and Stanka Mladenov and their son. The ladies' aid and two of our Sunday-school classes sent Christmas gifts to the mission at Flat Creek, Ky.—Mrs. Lulie Laprad, Dayton, Ohio.

North Atlantic

Covenity—We have received four persons by baptism, one by letter, and one by rebaptism. The vacation Bible school offering was contributed for the advance-

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Miscellaneous

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No. 263. Desire a qualified school-teacher or a well-trained woman who would serve as Christian education leader, youth worker and administrator in the Modesto Church of the Brethren, Modesto, Calif. Contact, Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 264. Wanted: A middle-aged woman as companion to a 64-year-old woman invalid. A housekeeper is employed—you will share room with woman and have a private bath. One day a week off and every other Sunday off, with room, board, laundry, and salary. References required. Contact, Mrs. Robert Hoffer, 255 Wing Park Blvd., Elgin, Ill.

No. 265. Wanted: A janitor for a small church, Allentown, Pa. A couple of good Christian character is desired. Job would require 5 to 10 hours a week. Oil burner, no ashes to carry. Rent and utilities given for janitor services. Availability of work in Allentown area. Contact, Rev. Walter W. Longenecker, 443 N. Ninth St., Allentown, Pa.

No. 266. Wanted: A couple desires employment in the St. Petersburg, Fla., area in a motel or cottages. Woman has office experience—man adept in all maintenance work. Have had some training lessons from Lewis Hotel Training School. Desire permanent employment but will accept summer work. Couple has two children, 12 and 18 years old. Contact, Mr. and Mrs. Merle Guth, 408 Central Park Ave., Dayton 9, Ohio.

No. 267. The Camp Zion trustees of Northeastern Ohio are ready to accept applications for a capable camp manager and an experienced cook to work in the camp during the months of June, July, and August of 1957. Please send applications containing qualifications, experience and references to the camp supervisor, Harold Steiner, 950 W. Liberty St., Wooster, Ohio.

Farm Work

No. 260. Wanted: A farmer with his own machinery to farm a 180-acre farm at a beautiful location near Cumberland, Maryland; rent-free for at least first 2 years. Contact, Adolph Simonsen, 3714 Gwynn Oak Ave., Baltimore, Maryland.

No. 261. Wanted, April 1: Man to work on dairy farm on U.S. 11 in Shenandoah Valley, and do general farming. Purebred Jerseys. Able to take responsibility, have clean habits, be reliable, references required. Church of the Brethren one-half mile, schools nearby. Contact, Paul Roller, New Market, Va.

ment of the work with the Navaho Indians. A playground center was opened near our mission on South Washington Street in Pottstown. Five young people volunteered their services to supplement the working force in this project. George Kreps, a member of our congregation, and his wife, missionaries to Ecuador, write interesting reports concerning their work.

Calling

Recreation Leaders

Recreation and the Local Church

Edited by: FRANCES CLEMENS

ROBERT TULLY

ED CRILL

This much needed book was written by a recreation workshop group which met in May 1954, and was rewritten by the editors named above. The Christian Education Commission, General Brotherhood Board, Church of the Brethren approved the workshop and the manuscript as prepared by the editors and authorized the publication of Recreation and the Local Church.

Written in simple, readable style the material offers sound principles and leadership techniques for anyone who plans and directs leisure time, club and fellowship groups, and class activities. The book may be used as a textbook for courses in church recreation, as a guide and counsel to pastors and Christian education directors. Age group leaders will find this a valuable tool in planning for a stronger Christian fellowship program through the use of a sound recreation program in the local church. Recommended for every library. 192 pages cloth \$2.75

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Eastern Pennsylvania

Ephrata—A number of our people attended the regional conference at Juniata College. At our harvest home service the bountiful presentation of gifts was designated for the community hospital. A consecration service was held for children. Seventy-one of our Sunday-school members have been credited with perfect attendance during the past year. After the workers' fellowship supper a film was shown, followed by discussions on vital subjects. We observed World-wide Communion Sunday. Included in our rally day program were addresses by Bro. Galen C. Kilhefner of Elizabethtown and Mr. Allen Hammon, principal of our local high school. As a result of the efforts of Bro. Berkey Knavel in our preaching mission, fifteen have been baptized. Pastor J. A. Robinson delivered the devotional hour message daily on the local radio program during the week of Oct. 21. On a Sunday afternoon, one of our classes held a devotional service in the Lancaster County prison. In the absence of our pastor, our guest speaker was Rev. Edward F. Collier, field secretary for the men's temperance league. The Elizabethtown College choir presented a concert in our church. The community Thanksgiving service was held in the Grace Evangelical Congregational church. The annual district Hi-Y was held in our church. The women have prepared Christmas packets for overseas, packets for children in hospitals, and made many comforters for relief. Eleven of our women spent a day ironing and mending at the children's home in Neffsville. Four young women are helping with the church secretarial work. On Nov. 18, James Bucher spoke to our young people and showed slides on Brethren Service in Europe. The CBYF won the championship trophy for this past year in the city softball league. As a result of the growth in our Sunday-school attendance, a new young adult class has been organized. Five members have recently been received by letter. We continue to meet regularly for our midweek Bible study.—Mabel M. Myer, Ephrata, Pa.

Springville—Our vacation Bible school was directed by Brethren Ralph Heisey and Harry Gible. The project was two heifers for relief. A third heifer was donated by one of the members. Visiting ministers since our last report have been Brethren Richard Hackman, Ray Kurtz, and Clarence Sanger. Bro. Enos Heisey gave the message at our harvest home

service. Sister John Gingrich gave a report on Skid Row at a temperance program sponsored by the women's work group. Three delegates represented our women at Camp Swatara. A group from our Sunday school attended various camping programs at Camp Swatara. Bro. Albert Gray, a member of the faculty of Elizabethtown College, recently spoke on peace. Our love feast was held Oct. 21-22. Visiting ministers were Brethren Rufus McDaniel and Ralph Jones. A golden-age day was observed; Bro. Frank Carper was our guest speaker. A fellowship meal was served to forty of our members. The women of the church sewed at two of our hospitals and mended and ironed at the children's home at Neffsville. At our September council meeting, Bro. John L. Myer was re-elected elder. Brethren Howard Merkey and Harry Dohner represented the district ministerial board. Sister Mary Weaver was guest speaker at a recent women's work meeting. The offering from the Christmas social of the women's work group went to the children's home at Neffsville. On Dec. 2, Bro. Robert A. Hess, returned missionary to Africa, gave us a report of the work there. We again have a 100% Messenger Club.—Mrs. Mark Royer, Denver, Pa.

Western Pennsylvania

Montgomery—We had a two-week revival meeting in October with Bro. Russell G. West as speaker. Special music was given each evening. The adult Bible class has helped celebrate two golden wedding and one fortieth wedding anniversaries. In December our gift of

fruit and an offering were taken to the home for the aged at Scalp Level by Bro. John Small.—Mrs. Florence Donahey, Glen Campbell, Pa.

Florida, Georgia, and Puerto Rico

Orlando, First—Since our last report, we have installed new pews and bought robes for the choir; the men have insulated the ceiling of the Sunday-school department. The women have sent clothes and toys to the migrant children and relief clothing to New Windsor. They also bought toys for the nursery room. The young people supplied money for the tile which was recently bought for the Sunday-school room. They also gave a basket of food to the family which they have adopted. And they have been going to an old folks' home about once a month to sing and conduct a short devotion period. The choir presented special Christmas music at the Florida T.B. sanatorium. Our Christmas cantata and pageant was presented the Saturday before Christmas. Our attendance averages about 100 on Sunday morning. Our enrollment is eighty-three, twenty-six of whom are new members. On Thanksgiving morning, we prepared breakfast for the church members and visitors. Our love feast and communion was held in November. We had an evangelistic drive last summer and are planning another for February. On Dec. 23, a special offering was received for Hungarian relief. Our church is growing spiritually under the guidance of Brother

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Webster.—Mrs. Viola Preston, Orlando, Fla.

Eastern Maryland

Pipe Creek—On Nov. 4, Bro. Raymon E. Eller, pastor of the Richmond church, Va., delivered a sermon at our church. In the evening, our senior choir sang at the Union Bridge Brethren evangelistic services. A number of our Sunday-school teachers attended the teacher training school at Meadow Branch during October and November. Our moderator, Bro. Berkley O. Bowman, delivered the sermon in the absence of our pastor. Bro. Ralph Schlosser held evangelistic services in our church Nov. 18-25. Eight members were received into the church. On Nov. 25, a fellowship luncheon was held in our church following the worship service. Our senior and junior choirs gave a Christmas program on Dec. 16. Watch night services were held on Dec. 31.—Mrs. Fannie G. Myers, Taneytown, Md.

Middle Maryland

Longmeadow—Installation services were held by Bro. Arthur Scrogum for our new pastor, Bro. Harold Kettering. A lot has been purchased for the building of a parsonage. A heifer was shipped to Russia as a goodwill gesture. District meeting reports were given by the delegates, Brethren Mark Keener and Ellis Strite. One Sunday the BVS unit from New Windsor conducted the entire morning service. Our pastor officiated at our fall love feast. The preaching mission which was recently held in Hagerstown was well attended by our group. A mimeograph machine has been purchased for the church. At the Thanksgiving service an offering of canned milk and meat was received for relief. Brother Kettering conducted evangelistic services Nov. 25—Dec. 2. Preceding this meeting, a school of evangelism was held by Bro. Arthur Scrogum. This school was followed by a laymen's visitation into homes of prospective members. One Sunday evening there was a hymn sermon on the theme, God So Loved the World. On Dec. 12, an important meeting was held to discuss plans for accommodating our growing Sunday school. It was decided to call in the church building counselor to make plans for an educational building. The junior department presented the Christmas program entitled Back to Bethlehem. A candlelight Christmas Eve service of carols was arranged by the young people. Nine persons were baptized into our church on Dec. 26. At the church family dinner on Dec. 28, an informal welcome was extended to our new members. There have been twenty-four persons

added to the church fellowship by baptism and by letter since the coming of our pastor. A formal welcome for these new members was scheduled for the first Sunday of January. Bro. Laban Strite brought the morning message on Dec. 30.—Mrs. Mark Keener, Hagerstown, Md.

Tennessee

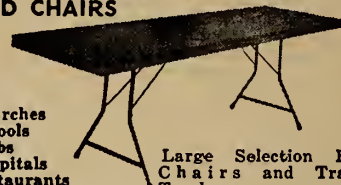
Easley—Brethren A. P. Fox and Edward M. Culler have charge of the ministry of our church until a pastor is secured. The women have resumed their weekly work. There is a continuation of work on the parsonage. The evangelistic meetings with Brother and Sister F. C. Rohrer in charge resulted in five persons being baptized. Another person was received shortly after the close of these meetings. Bro. G. W. Petcher of Cedar Creek, Ala., has a fellowship meeting every three weeks with the members of Center Point, a suburb of Birmingham, Ala. Some of the members of our church have located in and near Birmingham. They and the members of the Easley church, which is thirty miles distant, are anticipating the time when a church building can be erected on the eleven acres of ground purchased in Center Point by the district of Tennessee.—Mrs. Edward M. Culler, Cleveland, Ala.

Southern Virginia

Christiansburg—Fifteen from our church attended Camp Bethel this past summer. Our vacation Bible school was held for a six-day period. The children decided to start a fund for a movie projector for the church. The Sunday school and several adult groups contributed to this fund. In October the projector was purchased and has been used by the entire church on several occasions. Bro. W. W. Longenecker from Mt. Joy, Pa., held a revival meeting for us. Four persons were baptized following this meeting. Bro. Maurice Strausbaugh conducted our communion service on Sunday evening, Oct. 21. In the absence of our pastor, Bro. O. S. Garber from the Cloverdale church was our guest speaker. During the summer a boys' club, sponsored by the men's organization, was organized. A girls' club, sponsored by the women of the church, was organized in November. Our choir, under the direction of Charles Armbruster, gave the cantata, The Chorus in the Sky, on Sunday evening, Dec. 9. This entire program was recorded and was later broadcast over our local radio station. On Dec. 16, Bro. Ray Showalter, Bridgewater College representative, was guest speaker at our Sunday morning service. Our annual Christmas program and white gift service was held Sunday evening, Dec. 23. Ten persons have come into our fellowship by letter.—Ruth C. Wine, Blacksburg, Va.

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Henrik Soerensen

Three Lions

The Christ of the Outstretched Arms

IF ANY gesture can be described as characteristic of the ministry of Jesus, it should be the wide-open arms and outstretched hands that are noticeable in this painting by a Norwegian artist. The gesture seems to be implied in Jesus' work of healing and teaching, particularly at those times when multitudes followed him and the common people heard him gladly. Again in his death on the cross, in the very act of submitting to crucifixion, the pierced hands of Jesus point outward and seem to encompass the whole of sinful humanity in his final prayer and in his final act of commitment.

The Christ of the outstretched arms turned his whole ministry into a great invitation. There are no narrowing limits to his call, but all—great and small, young and old, rich and poor, of all races and nations—all are urged to come unto him to find rest, to find healing, to find a new hope and a new purpose in living. The wide-open arms of the Savior Christ make it clear that he is the universal Christ. His church should have the same great invitation and the same wide welcome for all—yes, all—who respond to his invitation.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK

..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MEMBER: The Associated Church Press

FEBRUARY 9, 1957

Volume 106

Number 6

In This Number . . .

Editorial—

The Christ of the Outstretched Arms .. 1
They Advocate Nonviolence 5
For a Nonsegregated Church 5

The General Forum—

Race Relations and the American
Churches. J. Oscar Lee 3
We Have a Birthday Coming!
William G. Willoughby 6
The Family Counselor 7
For All—A Nonsegregated Society ... 10
A Visit to Moscow. Paul E. Miller ... 11
What We Shall Be. Kirby Page 12
An Unfinished Job. Bernard M. Baruch 13
The Noncombatant Position—a Com-
promise Position. Donald L. Link .. 14
Reviews of Recent Books 26

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 29

Toward His Kingdom—

"What You Is?" Joan Macy 20
Too Old for Seminar? 20
Brethren Aid in Resettling Hungarian
Refugees. Ruth Early 21
A Tour of the Village Schools.
Clara Harper 22
Eliza Belle Miller. Clarence D. Sink .. 22
One Step Forward. Louise Sayre, R.N. 23
Training Adults for Church Member-
ship. W. Glenn McFadden 24
Homebuilders Plan Ahead 25
An Open Letter to All Church Members 25
Local Ministers Assist in Settling a
Strike 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Cannot Evangelize While Killing

The disturbing challenge of Bro. C. E. Weimer's letter in the Nov. 17 Gospel Messenger caught my attention, and with interest I read the replies made in the Dec. 22 issue. These prompted me to set down some of my thoughts on this challenge.

We are followers of Christ because we believe he lived for a high and holy purpose. If the Old Testament represents a complete and entirely accurate concept of the nature of God, what need have we of any further revelation of his nature by Christ? The Old Testament was valuable as the highest concept of God available up to the time of Jesus. It is still valuable as a picture of the growing realization of the nature of God, and as a tremendous treasure house of thought and praise. But Christ went on to show God as a loving God, vitally interested in all persons of all races and nationalities . . .

In World War II, persons who claimed to be followers of Christ fought on both sides, and killed other persons who claimed that same followership. There is no justification for that when viewed in the light of such statements as that of Jesus in John 13:34-35. It has been suggested that if all the Lutheran Christians had refused to fight in World War II, the war could not have continued . . .

It is evident that it is rather difficult to evangelize while killing, to spread the way of love while spraying the enemy (whom Christ commanded us to love) with lead and fire and death, to make disciples of all nations while dropping bombs on their cities, to baptize them in the name of the Father and of the Son and of the Holy Spirit while overhead the shells whine and the sounds of battle rise and fall as you and your fellow countrymen wage war against the would-be convert and his brother-citizens.—Jim Rose, North Manchester, Ind.

White Man's Curse

I was somewhat disturbed by the letter, "black man's curse." It always bothers me when people try to use the Bible to uphold what they already have decided to believe. This is usually done by picking short passages, taking them out of context, and then using a very loose interpretation of them.

This is what was done in this letter. Completely ignored is the total spirit of the Bible as well as the specific teachings of the Master. The writer uses the verse from Genesis which curses Canaan. Then comes the loose interpretation. "I think," he says, "that Canaan was the father of the colored race." Pure speculation.

Since the writer puts so much stock in scriptural verses to prove his point, I should like to remind him of a few others. When Jesus was asked, "Who is my neighbor?" he told the story of the good Samaritan. The "neighbor" was a member of a hated race, the Samaritans. We find the attitude of Jesus toward the despised in other places as well. He ate with tax collectors and sinners. He associated with a Samaritan woman at a well. The only leper who returned to thank the Master was a despised Samaritan. These and many others point strongly to the fact that Christ's concept of "brother" went far beyond his friends and those who agreed with him. It included his enemies, the hated, the slaves, the wicked.

I write this not only against segregation but against all practices that tend to make us want to shut off our love and God's love to those whom we don't like. Why is it that whenever we slice the world up into little groups, we always put ourself in the top slice? This is the "white man's curse," the sin of pride.—Donald L. Robinson, Wilmington, Del.

Not God, but a Drunken Man

Only one statement is needed in answer to Brother Naff's letter of Jan. 5. Gen. 9:21 says of Noah: "And he drank of the wine, and became drunk, and lay uncovered in his tent." It was not God pronouncing the curse upon Canaan. It was Noah; and he was drunk when he did it. The question is simply, which do we accept as truth—the blurring of a drunken man or the teachings of Jesus?—Lyle M. Klotz, Bellefontaine, Ohio.

Opportunity for Positive Service

I write in partial reply to a letter printed in your Readers Write column in the Nov. 24, 1956, issue entitled "Consistency?"

I am now serving two years as my alternative service in the rebuilding

Continued on page 27

Race Relations and the American churches

IN THE past two years the Protestant churches of the United States have been preoccupied with three major concerns in the area of race relations: (1) racial segregation within the churches themselves; (2) the responsibility of Christians and their churches in aiding community action which will result in constructive solutions to the problem of desegregation and integration of the public school; and (3) the desegregation of public transportation in municipalities.

These concerns are not new.

The churches have long been aware that racial segregation in public education with its separate and unequal educational opportunities is unjust and a violation of the worth of human personality. In 1946 the Federal Council of Churches renounced "the pattern of segregation in race relations as unnecessary and undesirable, and a violation of the gospel of love and human brotherhood." The council requested its constituent communions to work for a nonsegregated church and nonsegregated society.

J. Oscar Lee

However, the decision of the United States Supreme Court in 1954 regarding the elimination of segregation in the public schools, and the violent reaction to the decision which occurred in some areas in the South, served to focus and deepen the concern of many Christians and churches about justice in race relations in general and the elimination of racial segregation in particular. Accordingly, any assessment of race relations in the nation as a whole or in the churches in particular, would seem to indicate a mixed picture, which portrays many significant advances along with what would appear to be serious problems.

Churches and Segregation

The positive way of stating this goal is that all persons who accept Christ as Lord and Master, as well as the doctrinal standards of their denomination, ought to be invited to participate in the life of the denomination and the local church. Such inclusive service without regard to race includes membership in the local church, Christian fellowship, opportunities to worship, the availability of the services of the minister, the use of the educational and welfare services of the churches, and employment opportunities in the churches on the basis of character and ability. Approximately twenty denominations

Executive director of the Department of Racial and Cultural Relations, National Council of Churches



Religious News Service

FEBRUARY 9, 1957

3

have recommended this type of service to their regional denominational organizations and local churches. In the past year the General Assembly of the Presbyterian Church, U.S.A., and the General Assembly of the United Presbyterian Church have reaffirmed this position. Also the Methodist Church, the African Methodist Episcopal Church, and the United Lutheran Church have adopted policies taking such a position.

Many national denominations are moving to implement this position by assuring participation in national denominational organizations on the basis of character and ability; by moving to eliminate segregation in denominational organizations, and by holding national meetings only in those places where they can be held on a non-segregated basis.

The Presbyterian Church, U.S.A., is working to integrate synods which heretofore were racially segregated. In July 1956 it was reported that the integration of the Mid-South Synod, white, and the Blue Ridge Synod, Negro, of the Presbyterian Church, U.S.A., is expected to be completed by 1957. The Texas Synod of the same denomination voted in October 1956 to operate on an integrated basis.

Recently, the General Board of Evangelism of the Methodist Church voted to end administration of its programs on a racially segregated basis, and to discontinue its department of Negro work. Last summer, a Negro delegate to the General Council of the Congregational Christian Churches at Omaha, Nebraska, was denied hotel accommodations because of race. The delegates to the General Council not only authorized a court action, but contributed \$500 toward the expenses of the suit.



Religious News Service

Integration in education is proceeding faster on the college and graduate school level than in the public schools. A class in philosophy at Scarritt College at Nashville, Tennessee, listens to a lecture by Dwight W. Harwell, graduate assistant instructor

The crucial point is whether the local churches are following the policy recommended by their national denominations. David Loth and Harold Fleming in *Integration—North and South*, report instances of 130 local churches, located in 23 Northern and Western states, which between May 1954 and May 1956 had included Negroes as members or worshipers or participants in the church program. Also Loth and Fleming indicate that at least ten churches located in the South had accepted Negroes. The study of the Disciples of Christ churches reported that twenty-one local congregations in the South had at least one Negro enrolled as a church member.

These figures along with those of several earlier studies seem to indicate that an increasingly large number of local churches located in Northern and Western states now serve people on a racially inclusive basis. Since many churches do not report to their national denominational organizations that they are

serving people on a racially inclusive basis, there is no way of knowing the full extent of the movement. However, much of the progress appears to have been made by churches located in areas where housing is either racially mixed, or is changing in racial composition.

Desegregation in the Public Schools

Probably no question of race relations has currently commanded more public attention than the problem of desegregation in the public schools.

Any assessment of the problems in the schools presents a mixed picture. In border states like Delaware, Maryland, West Virginia, Kentucky, Missouri, and Oklahoma, a number of cities and smaller communities have successfully desegregated their schools. On the other hand, many states have been recalcitrant. Individuals, as well as groups, have employed economic pressures in the endeavor to maintain the segregated pat-

Continued on page 8

EDITORIAL

They Advocate Nonviolence

A GROWING number of Negro ministers are taking leadership in the fight against segregation in public transportation. This fact is noteworthy because it will help to correct an erroneous impression on the part of many who advocate continued segregation. They blame outside "agitators" for the persistent efforts of Negro citizens to obtain their rights. Yet in one instance after another, as recorded in daily newspapers, it is evident that Christian ministers who know their people and want to help them live in dignity as free men are leading the struggle for integration.

Fortunately for communities where tensions exist, these Negro ministers are calling for non-violent methods in standing up for constitutional rights. When a Supreme Court order ended segregation in buses in Montgomery, Alabama, a Negro woman, Mrs. Janie Ruth Wilson, was slapped and pushed down by a white man because she had taken a seat in the middle of a bus. But Mrs. Wilson did not retaliate even though the law was on her side. Martin Luther King, the Negro minister who has advocated nonviolence all through the struggle in Montgomery said, "I hope that others will follow her example of nonviolence."

The reports so far seem to indicate that in many cities where integration has been opposed, it is not the long-suffering Negroes but intolerant whites who have resorted to violence. This violence has reached out also to endanger the lives of a few courageous white ministers, like Paul Turner, a Baptist minister in Tennessee who escorted six Negro students to the high school where the law said they could go and who was severely beaten for his efforts. This clergyman believes that most church members in the South feel as he does and only a small minority of segregationists are responsible for the bombings, assaults, and threats that create fear and tension.

The stories of race difficulties that appear so frequently in newspapers should not blind us to the fact that steady progress has been made in many countries where quietly, without violence to anyone, steps toward integration proceed. There is a growing consensus among thinking people, particularly among Christian people, that segregation must eventually go—in schools, in public transportation—yes, and in churches as well. Yet many Christian ministers drag their feet or try to ignore the basic issues involved, as if they lacked the courage of their own convictions. In a few places, it must sadly be reported,

hooded klansmen have marched into churches and left "financial contributions" that look dangerously like attempts to buy off the Christian conscience that stands opposed to their behavior.

If more white Christians, ministers and laymen alike, would take their stand openly, wherever they live, for justice and brotherhood—if many more could by such public acts assure their Negro brothers that they have a common cause, surely we could resolve the bitter tensions that arise and we could begin to build the kind of neighborhood that all of us desire.

Thank God for Christian leadership of whatever color that advocates the use of Christian means and never tires of working for Christian objectives.—K.M.

For a Nonsegregated Church

READERS will find on page ten a message for Race Relations Sunday issued by the National Council of Churches and written by Martin Luther King, who is minister of the Dexter Avenue Baptist church in Montgomery, Alabama, and leader of the movement there against segregation in public transportation.

Many local churches are interested in working for a nonsegregated society by beginning with their own fellowship. The department of racial and cultural relations of the National Council suggests the following ways in which every church can act, by:

1. Re-examining continuously in the light of the gospel their attitudes and behavior regarding race relations, and committing themselves to carrying out their Christian responsibility.
2. Opening membership in the local church and its organizations to all people and making this fact known in the community.
3. Selecting paid and volunteer leadership on the basis of qualifications without regard to race or color.
4. Continuing to serve the total community by seeking new church members regardless of race.
5. Contacting the social education and action departments of the Brethren Service Commission for information regarding the process of achieving a racially inclusive fellowship in the local church.
6. Urging groups within the church to sponsor study groups and forums with worship services and other activities to gather the facts about race relations in the community, and to make plans for a race relations program that runs throughout the year.—K.M.



Schwarzenau, Germany, the birthplace of the Church of the Brethren, will be the scene of a world convocation of Brethren, marking the 250th anniversary of the founding of the church

WE HAVE A BIRTHDAY COMING!

HAPPY birthday" to the Church of the Brethren in 1958! In that year we, as an organized church, will be 250 years old. We have seen kings and emperors come and go. We have seen the rise of the national states and the decline of monarchies. We have suffered from floods, famines, and epidemics. We have moved from Europe to America, changed our speech from German to English, and transferred from a bouncy, black buggy to a high-powered, gaily-colored automobile.

Yes, we have quite a span of years in back of us, and in 1958 we shall be 250 years old. For more than a year, a committee appointed by the General Broth-

William G. Willoughby

erhood Board, has been making plans for that festive—and sobering occasion. Under the able leadership of Paul H. Bowman, the committee has been busy formulating ideas and assigning responsibilities.

"How about a popular book on Brethren history?"

"Well, the Brethren aren't much for buying books, but what do you think of a historical pageant?"

"That's O.K. if you can find somebody to write it. What I'd like to see is a readable book on Brethren doctrine! And I think it would sell, too."

So the members of the committee plan. They know that

not all their ideas will "jell." They are confident, however, that some of their plans will have the enthusiastic endorsement of Conference and will meet a ready response from the church. Here are some of the projects they have been working on:

The Schwarzenau Celebration

This will take place sometime during the summer of 1958 at the birthplace of the Church of the Brethren. Eight persons were in 1708 immersed in the Eder river in "believer's baptism," to begin the "German Baptist Church." It is fitting that 250 years later an appropriate celebration be held by the side of that river.

God willing, the Schwarzenau celebration will be a religious

service of tender meaning, of memory, and of dedication. It will speak to Europe and the world of the gospel of Christ and of God's will for peace and brotherhood among men. It will speak to our church of her peculiar call and destiny under the Lordship of Christ. It will surely be a memorable event in the life of the church.

Many people from the United States will want to be there, and special arrangements are being made to provide for them. Among those going will be pastors, elders, Sunday-school superintendents, other officers of churches and districts, older adults, middle adults, and young adults. The young people on the work camp tour will be there. It is expected that many Brethren volunteers in Europe will attend. It would be good if African and Indian Brethren could be represented. Former exchange students now at home in Germany will want to attend. Refugee farmers whose children have grown strong on milk from an "American heifer" will be there.

For many Brethren who are now considering going to Europe, 1958 will provide an unusual opportunity for a spiritually edifying pilgrimage. Detailed information will be announced as plans mature.

The Anniversary Volume

Brethren scholars working in Europe have unearthed some documents that should help us to understand our heritage much better. At present we do not have the answers to many questions. Why did the Brethren leave Schwarzenau? Why didn't the Brethren flourish who remained in Germany? What kind of an education did Mack have?

Donald Durnbaugh, former head of the Brethren Service work in Austria, is collecting materials wherever and whenever he can find them. Bro. B. F. Waltz has been studying the

Schwenkfelder collection near Philadelphia. Others have been searching diligently in various places. If anybody in the Brotherhood knows of any historical documents of value, he is asked to contact the chairman of the anniversary committee or the author of this article. The very best articles will be published in a specially designed anniversary volume, and plans are being made to give it the widest circulation possible.

The Anniversary Pageant

Setting: Annual Conference in 1958.

Action: The lights of the auditorium are dimmed. The vast audience is hushed in reverent quietness. The curtain rises. In music, in drama, in the spoken word, the mighty acts of God in the history of the Brethren are called to mind. Here is no shoddy extravaganza, no TV "spectacular." Here is a moving and evocative presentation that

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I have been married many years and have a fine family of children all grown, married, and doing well in homes of their own. Last winter my husband got the address of his former fiancée and is now corresponding with her, though her husband is living too.

He says these are just friendship letters and that I should not feel hurt. I want to do the right Christian act and not bear any resentment in my heart, but it is so hard to do and feel as I should toward my husband.

Dear Friend,

I am sure that you are aware that one cannot reply to these brief Family Counselor letters as if one adequately understood the feelings of both you and your husband. However, this immediately suggests a partial answer to your problem, namely, that the person with a problem can always profit by examining the feelings represented by the words he uses.

You first put the emphasis on the fact that you and your husband have a fine family of children, all married and doing well in homes of their own. You are to be congratulated. At the same time, one wonders if your interest through these years has been largely invested in your children. You say nothing about what the relationship to your husband has been. Do you like your husband? This may be a bit different from asking if you love him. It rather suggests: Do you enjoy him? Has it been fun to talk with him?

By the way, who does the talking? Are you a talker? Is he a listener? How have plans been made?

In any case, one might suggest you try some more communication about your problem with him. Try to actually hear what he is saying. That is, how he feels. It might be that this correspondence does represent a desire for friendship. Are you friendly?

Secondly, you speak of "resentment in your heart"—this is not the best location for resentment. Resentment means that one is angry. Therefore, it might help you to tell your husband that his correspondence with the former fiancée makes you mad, rather than you becoming cold or whining about it. Finally, you say that it is so hard to "do and feel as you should toward your husband." This might imply that you sometimes might feel a sense of duty in your relationship rather than one of freedom.

Why do I raise these questions about your feelings? Because you are the one seeking help. I am really encouraging *you* to be yourself, to express in words to your husband how you feel, rather than expressing your feelings by your behavior. This may be an opportunity to get acquainted as you never have before.

If you can learn to enjoy each other, you now have the opportunity to experience the freedom of young love savored by the experience of maturity.

Paul Hersch.

will, it is believed, carry you in imagination to the very founding of the Brethren fellowship.

Other Plans

There are many other plans still in the embryonic stage. One clearly defined plan, though, is to keep you posted on what is projected for 1958 so that you can share in some meaningful way in the anniversary celebration. What are your reactions to the proposals outlined in this article? Why not write to Paul H. Bowman, Timberville, Virginia, and let him know? Or write to the general secretary of the General Brotherhood Board, 22 S. State Street, Elgin, Illinois. If you have further suggestions for the committee they will be gratefully received.

The Three Major Purposes

Whatever the actual details of the celebration may be, the committee has three basic purposes in mind:

First, the committee feels that we will want to approach our 250th anniversary in a joyous mood. We shall come to our birthday party with the spirit of a nine-year-old instead of a thirty-nine-year-old. We shall come to it in the mood of Mary as she anointed the feet of Jesus. We shall be thankful to God for his goodness toward us in the past. We shall be happy in the goodness of the present. We shall anticipate the future.

Second, the committee is sure that all of us will want to use the occasion for sober reflection on the past. God did not stop acting with the final sentence of Revelation. Earnest perusal of our heritage will show clear demonstrations of his manifold activity. We are, as Brethren, surrounded by a great cloud of witnesses: forgotten men ennobled by humility, quiet wom-

en made great by menial service, faithful ministers serving without pay. No pomp of state was theirs, no acclaim from glib newscaster, no glittering coverage by mass media. Born in persecution, reared in hostility, and generally misunderstood by their day, they yet stood firm in the light that God shed upon them.

They had, it is true, their shortcomings: an occasional lack of brotherliness there, a quick temper here; a spirit of narrow dogmatism with that brother, a slowness to forgive with this sister. But let no one mar the flower of their contribution with the thorns of their sins. Our task, as we approach our 250th birthday, is to apprehend their good and avoid their evil. Only if we come to this anniversary in penitence expressed in life and deed, only if we come under the guidance of the Holy Spirit can we hope to grow significantly in spiritual stature.

The third major emphasis in the anniversary celebration will be a prophetic approach to the future ministry of our church to mankind. The committee has been in earnest prayer that God will sweep away the dross of pettiness, the poisons of selfishness, the corrosion of meanness, and lead us in a magnificent, pentecostal, forward thrust for his glory and for the good of mankind.

How this will happen, the planning committee of course does not know. The future is in his hands. Members of the committee, though, have faith that the "day of march" will soon be here, and they call on all of us, as citizens of his kingdom, to be ready and willing.

Race Relations

Continued from page 4

tern of education. Nor can we fail to remember with shame the violence which broke out in

several communities.

The churches have considered school desegregation not as a regional problem, but as a national problem in which all of the citizens of the nation have a responsibility. Therefore, many church organizations, national, regional and local, both in the South as well as in other parts of the country, supported the May 17, 1954, decision of the United States Supreme Court. They believed it to be "a milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men." However, by late 1955 when in many communities the opposition to the decision was at its height, it was not easy for many regional and local church organizations to stand by their support of this decision, and yet they did. I know of no instances where such action of support was rescinded.

However, the fear of economic sanctions appears to have been as effective in silencing many church members as it has been in silencing the members of many other community organizations. The result has been that the minister often found himself standing alone. In this climate of opinion it is reported that at least ten white ministers were forced to resign their pulpits. There is reason to believe that there were others whose cases were not known. In several instances the prompt action of national and regional denominational organizations aided these ministers in the period of adjustment and in the process of locating new positions.

In several Southern states economic sanctions in the form of loss of jobs, the refusal to supply products needed in retail business, and the denial of crop loans, were applied against many Negroes and quite a few white persons, because of their beliefs about race relations.

Often these people looked to the pastors of their churches to aid them in their time of difficulty. This was particularly true of those who needed food, clothing, and shelter because economic sanctions had been applied against them. Many churches and several denominations were able to aid in this situation by making money, food, and clothing available through pastors of local churches in the areas of need. Many nonchurch organizations interested in human welfare also rendered much service in this respect.

Many ministers have been courageous in standing up for obedience to the law, for the preservation of the public schools and for elimination of segregation. Unfortunately a large number are silent. And regrettably it must be admitted that there are a few ministers who have supported the white citizens councils, the segrega-

tionists, and even mob action. Also there is evidence that the white citizens councils and the Ku Klux Klan made systematic efforts to influence the membership of the churches. Probably they can be credited with considerable success in silencing people so that their organizational activities can be carried on with little opposition.

An article entitled Henderson Pastor's Diary is a record not only of the courageous action of ministers of that city, but it presents many of the pressures which operate in a tension situation. At the time of the disturbance over school desegregation in Sturgis and Clay, Kentucky, a determined effort was made by the people of the white citizens council to organize a boycott of the Henderson, Kentucky public school which had already been integrated for a period of three weeks. Through mass meetings in which methods

of mob psychology were used, pressure was exerted to prevail upon parents to keep their children out of school as a protest against the integration plan.

The Henderson ministers' association took a firm position against this movement. The ministers appeared in a body at a mass meeting sponsored by the white citizens council at which the president of the ministers' association spoke against the boycott. Also the ministers used radio announcements and parents meeting in their churches to make their position known to the community. It was the only organization in the community which opposed the boycott and, therefore, must be credited with defeating it.

The struggle to end segregation in public transportation has also been of wide public interest. What happened in Montgomery, Alabama, and in Tallahassee, Florida, is well known. The Montgomery, Alabama, bus boycott under the leadership of the Negro ministers of that city was another instance of courageous action. The purpose of the boycott was to eliminate segregation on city buses and the personal indignities suffered by Negroes under that system. The movement had the support of churches in many sections of the country. The prominence of the use of prayer and of nonviolent techniques was a clear witness to the religious motivation of the boycott. Churches all over the nation expressed concern by holding prayer services at which collections were taken to help.

A high point in this situation is the ruling of the United States Supreme Court affirming the decision of a three-judge Federal Court that an Alabama law and a Montgomery city ordinance are unconstitutional, thereby banning segregation on interstate buses. On November 15,

Steady progress is being made toward the elimination of segregation from the churches, but the churches are still challenged to make a clear Christian witness

Religious News Service



1956, it was reported that Montgomery Negroes had voted to end the boycott and return to the buses on a nonsegregated basis. They "further recommended that this return will not take place until the mandate from the United States Supreme Court is turned over to the Federal District Court . . ." However, alongside of these significant developments one must place the disturbing fact that the officers of several Southern states indicated that they would continue to enforce bus segregation laws despite the Supreme Court's decision. Disobedience of the law and disrespect of the courts are dangerous threats to freedom

and democracy and to the very existence of the nation. This cannot be ignored without serious consequences.

There can be no doubt that the nation is moving toward the elimination of segregation in every aspect of community life. Within this general picture it can be said that there appears to be steady progress toward the elimination of segregation from the churches. This is particularly true of the local churches in the Northern and Western states. The challenge confronting the churches is that of making a clear Christian witness in this issue which will be effective in influencing both the churches and the community.

loud with such words as *interposition* and *nullification* and with schemes of evasion. The churches themselves have largely failed to purge their own bodies of discriminatory practices. This evil persists in most of the local churches, church schools, church hospitals, and other church institutions.

The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the gospel of Jesus Christ we must not rest until segregation is banished from every area of American life.

Any discussion of segregation in America against the background of moral principles emphasizes the urgent need for prophetic voices. To be sure, there are communities which are successfully integrating schools and there are courageous persons in many communities who are standing steadfastly for the principles of Christian love and justice. Nevertheless, there remains need for more people in every community to join them in crying out as Amos did, ". . . let justice roll down as waters, and righteousness like an ever-flowing stream." Christians must decide whether they will obey the eternal demands of the Almighty God, or whether they will capitulate to the transitory demands of the defenders of segregation.

There are those who are telling us "to slow up" in the move for a nonsegregated society. But the true Christian knows that it is morally wrong to accept a compromise which is designed to frustrate the fulfillment of Christian principle. The time is always ripe to do right. It is true that wise restraint and calm reasonableness must prevail in the process of social change. Emotions must not run wild, and the virtues of love, patience, and understanding

For All—A Nonsegregated Society

"... you are all one in Christ Jesus" (Gal. 3: 28)

ALL men, created alike in the image of God, are inseparably bound together. This is at the very heart of the Christian gospel. This is clearly expressed in Paul's declaration on Mars Hill: "... God who made the world and everything in it, being Lord of heaven and earth, . . . made from one every nation of men to live on all the face of the earth, . . ." Again it is expressed in the affirmation, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." The climax of this universality is expressed in the fact that Christ died for all mankind.

This broad universality standing at the center of the gospel makes brotherhood morally inescapable. Racial segregation is a blatant denial of the unity which we all have in Christ.

Segregation is a tragic evil that is utterly un-Christian. It substitutes the person-thing relationship for the person to person relationship. The philosophy of Christianity is strongly opposed to the underlying philosophy of segregation.

Therefore, every Christian is confronted with the basic responsibility of working courageously for a nonsegregated society. The task of conquering segregation is an inescapable *must* confronting the Christian churches. Much progress has been made toward the goal of a nonsegregated society, but we are still far from the promised land. Segregation persists as a reality.

The problem of segregated housing remains a critical one in every section of the nation. Segregated transportation facilities continue. Many communities are complying all too slowly with the Supreme Court's decision on desegregation in the public schools. Some states have risen up in open defiance with their legislative halls ringing

The National Council of Churches is indebted to Dr. Martin Luther King for drafting this message. Dr. King is minister of the Dexter Avenue Baptist church, Montgomery, Alabama.

A VISIT TO MOSCOW

Paul E. Miller

ON A Sunday morning during our visit to Moscow, Mark Schrock, Milo Yoder, and I attended a service at the Baptist church. We were a little tardy and the church was packed to the doors. An usher took us around to the back and up onto the rostrum platform. Five of the leaders of this church had been to the United States last summer. Since one young lady and one of the men spoke some English, in addition to our interpreter, we had our best visit yet.

The church pews, aisles, stairways, and balcony were entirely full. I would have estimated 1,200 people present but they thought over 2,000. They have services five times a week and they say the church is full every time. There are 4,500 members of this church. One of the leaders said there are 5,400 Baptist churches in Russia, with 520,000 baptized members and 3,000,000 included in Baptist families. They have a seminary in Estonia which trains all of their leaders.

Perhaps the most impressive part of the service for me was the entire congregation singing hymns a cappella without leadership. There were tremendous power and enthusiasm. A few pictures of the leaders of the church will always be remembered. We brought them greetings in Christ from our church and the nation.

Later in Red Square we saw a tremendous line waiting to get into the mausoleum to see Lenin and Stalin. Four abreast for a quarter of a mile were moving up. The mausoleum is open three times a week for two hours each time. There is a worship here that should be changed to a Christ-centered worship. But worship is not dead in Russia.

Coming across to the end of the square, we visited a once magnificent cathedral. Today it is used as a museum. Its nine chapels are not in repair

Pastor of the Panther Creek church, Adel, Iowa

for worship today. It was built by Ivan the Terrible. He employed two of the greatest architects of the time and when they had completed their task, he put the eyes out of both men so no one else could have another cathedral like it. Of the seven wives he had, he murdered six of them.

On Monday morning we went to the American embassy. Our host and interpreter did not go with us. We had a very good visit especially with Horace Davis and his assistant, Fletcher Pope, Jr., who is a member of our church and a graduate of one of our church colleges. They are agricultural attachés and gave us some word as well as agricultural news. The news of foreign happenings is very scarce. Even news of Russia is not as available as it is in America. Most persons depend upon the radio which broadcasts mainly from one station and is restricted largely to news and music. Private radios do not seem so plentiful but on collective farms or in villages, trains, and hotels, the radio seems to be on all the time.

We visited several state stores in Kiev and in Moscow. They seem to be mainly for people to see goods on display. The stores were very crowded but there seemed to be little buying. Prices are just out of reach of the ordinary person. Two things seem to be priced in range with our commodities, bread and wine. Other costs of living seem to absorb the main part of the income.

A visit to hospital number one in Moscow, which is of medium size, was quite interesting. This building was



Youthful sports groups parade in Moscow's Red Square

erected in 1832 and by our hospital standards it is lacking in some areas.

There are 1,100 beds in the hospital. The doctor in charge is a large friendly man, and very frank to discuss problems. We asked him whether there were enough doctors, and he said yes, but the organization of their whole health needs is a greater problem.

There are three medical institutes in Moscow that take all students who can pass the entrance examination, sixty-seven in the whole country. Sixty per cent of the doctors are women. One lady doctor examined and prescribed medicine for Mark as he had been having some stomach ailment. He felt it was very completely done and agreed with our American methods.

If a person has worked in his position for ten years or more, his salary goes right on while he is hospitalized. If less than ten years, he gets half of his salary. He must be assigned to this hospital by a doctor of the city. He also gets free medicine when he needs it as well as free surgery.

The three specialties in this hospital are surgery, urology, and internal medicine. Many internes train here, and when they are finished they are assigned by the state to a place for a period of at least three years. Their interest and family problems are considered in the assignments.

Many operations on heart and lungs are performed but they do not vaccinate as yet for polio. They have a system of radio-controlled ambulances that are good ones with their very best drivers. They plan to build a new addition within the next two years to specialize in heart medicines.

Some Impressions

The Soviet Union is an interesting country. The nation

What We Shall Be

Kirby Page

Let Phillips share with us
The insight of this fresh
Translation: "At present
All we see is the baffling
Reflection of reality; we
Are like men looking at a
Landscape in a small mirror.
The time will come when we
Shall see reality whole and
Face to face." The most
Eminent men of science
Confess that what we know,
As contrasted with what we
Do not know, is but a
Speck of dust floating in
The abyss of space. And
Most elementary is our
Knowledge of the life of
The spirit, the invisible
Relationship between man
And man and God. Long has
Energy been concentrated
On mastery of the material
World. Thrilling would be
The discoveries made if an
Equivalent effort were
Devoted to ways of deepening
Fellowship human and divine!

Many are the intimations
That we are on the verge of
Marvelous discoveries. The
Bankruptcy of materialism
Is now visible to all who
Will see. Toynbee brings
To an end his ten-volume
Study of History with an
Eloquent plea for religion,
And many men of thought are
Groping their way toward
God. Not on the foundation
Of greed and competitive
Struggle, but on the solid
Rock of love of God and love
Of man can the good life be
Built, and release given to
The boundless potentialities
Of human personality. Yes
Indeed, "Here and now we
Are God's children. We
Don't know what we shall
Become in the future. We
Only know that, if reality
Were to break through, we
Should reflect his likeness,
For we should see him
As he really is."

is making rapid progress in fields such as science, industry, and agriculture. There is a great need for roads, houses, schools, cars, and the home appliances. Also, we have the impression that there is a strong desire among common people to keep the peace. They are an optimistic people, and there is a fierce pride in their nation. They are most friendly and most hospitable and enjoy a good laugh any time. They are energetic and are ready to create.

How are our two nations alike? We both are blessed with vast lands, many kinds of people molded into one. There is good soil in both nations but climatic conditions in terms of rain and growing season have smiled more upon us.

The literacy of both nations is high, the manpower is strong, the friendliness and good humor are much the same. People are not afraid of hard work to help both nations. Both nations have

a dream of a classless society but in practice both nations face problems here. There is a strong interest in both nations in science, in agriculture, and in sports. Both nations are producing great amounts of food. We both got our start by means of revolution.

The common people of both nations have a strong desire for peace. We would hope the leaders and diplomats of both nations would feel this and lead it to its ultimate peaceful conclusion.

Where are the differences? Language is one. We have one language; they have many dialects and different languages in the sixteen republics. But the Russian language is being taught in all the schools; so this problem is being tackled. Transportation is far behind in Russia. Roads, automobiles, and the number of trains and planes are not up to our standards but then public transportation within

each city seems to be quite adequate.

Housing and home appliances are vastly different but given time, there is a great potential market among their own people that will take twenty-five years to fill. Someone estimated that four-fifths of their machinery production is for heavy machines for the military, agriculture, and industry, where about two-fifths is the ratio in America. As you see, the great number of trucks compared to cars, you feel this guess is not out of line.

Our marketing system is much different. Where we allow the law of supply and demand to set the prices, the state sets the prices on a commodity and that is the price for a given area. Where we display goods for sale, the state store displays goods mainly to be seen and copied by home work. The prices and goods received in terms of dollars are beyond our ideas. A person receiving 3,000 rubles a month, or 36,000 rubles a year which amounts to \$9,000 by present exchange, cannot own a car of his own.

How about free enterprise? I would say that it is far from dead. There are a few small free spots to sell produce and at every railroad station you can purchase apples, roast chicken, or bread. People do this even in the bitterest weather. Also, if you need a taxi and cannot find one, you may be fortunate enough to engage a driver of a state car who is cooling his heels waiting for a V.I.P. Then you do not call him a driver but a robber.

What about health? These people are a rugged people. They do not have time to be sick. Our own doctors have spent much time, money, and talent to fight a state system and I am opposed to it also. But when you can take a people like this and give them medical and

An Unfinished Job

Bernard M. Baruch

THE forces of organized bigotry are being routed in America. Steadily and surely, in education, employment, housing, and all human relations, discrimination is waning. Much remains to be done, to be sure, and Brotherhood Week is a reminder to us that the task is still incomplete.

To discriminate against a man because of race, color, creed, or national origin is antithetical to democracy and dangerous to America. In this time of democracy's testing, we must proclaim our faith in it and live closely by its principles. In these days of danger to America we can permit nothing to undermine the unity which is so essential to our safety. Nothing is so destructive of unity than the hate, discord, suspicion, and bitterness which prejudice breeds.

There can be no second-class citizens in America. As we expect each man, black and white, Jew and Christian, native and foreign born, to bear the responsibilities of citizenship, so we demand that each share in its rights and privileges, and we seek that all shall live in mutual respect, understanding, and friendship.

hospital care that they can afford, then we had better take a second look at both systems. By our standards, their hospitals do not rate so well, but by Eastern standards they have come a long way.

Now about the church. In some ways there is encouragement because there are signs of life in all churches. We were especially impressed by the figures given to us by the Baptist people. On the other hand, there are many discouraging things. It is difficult for me as

a Protestant rural pastor from America to see an elaborate cathedral as the answer to people's desperate needs.

We went into a number of museums and art galleries that were formerly cathedrals. The question always haunted me that somewhere along the line this cathedral had gotten out of touch with people's spiritual needs, and they let the church die. When the church leaders become more engrossed in subservience to a state or to their own narrow traditions than in challenging the oncoming generation, they lose touch and support and their existence is in danger of toppling down.

There is no doubt that the official attitude is one of atheism. The government discourages church attendance all it can. Many of the sports activities are planned for Sunday morning when church experience should be at its best. If a young Communist has a church wedding he is about finished in the party. Yet we felt no reluctance on the part of our interpreter or our host in attending the various cathedrals where mass was being said or attending the Protestant service with us.

A Nonsegregated Society

Continued from page 10

goodwill must dominate all of our actions. But these considerations should serve to further the objective and not become a substitute for pressing on toward the goal. We face the hard challenge and the wondrous opportunity of letting the spirit of Christ work among us toward fashioning a truly Christian nation.

If we accept the challenge with more devotion and valor, we can speed the day when men everywhere will recognize that we "are all one in Christ Jesus."

The Noncombatant Position— a Compromise Position

Donald N. Link

THE question of how to register upon reaching draft age is one that is constantly confronting more and more young men with the passing of each new military draft law. How the young men of our church will answer this question depends on one thing: how strong their convictions are in regard to the peace teachings of Jesus Christ as interpreted by the Church of the Brethren.

Some, thinking military service to be exciting or a patriotic duty, will blindly answer "yes" and sign up as 1-A (available for military service). Others, sincerely believing that war and participation in the military forces are contrary to the will of God, will become conscientious objectors and register as 1-O (available for alternative service only). There are a few, however, who will find themselves "on the fence" and will compromise by registering as 1-A-O (available for noncombatant military service only).

When my time came to register, I found myself in this last group and now that I have completed my tour of duty as a noncombatant I would like to express my opinion concerning what the men in this third group will encounter upon their entrance into the service.

From the outside, the army has a clever way of appearing attractive and exciting, especially to the typical "All-American boy" of draft age who has been taught patriotism all his life. The natural reaction will be a feeling of loyalty and devotion

to his country which can "best" be expressed by serving in his country's army. This feeling is often encouraged by outside pressure from the young man's friends who have no intention of ever becoming conscientious objectors and can feel only contempt for those who do.

To be good citizens and also to be well liked by everyone are good qualities and should not be taken lightly, but we should never allow friendships or the "sparkle and glitter" of "patriotism in uniform" cause us to forget that our first duty is to God and that all other duties or desires must not conflict with our loyalty and devotion to him. It is easy to drift along with the current and be taken into the service, but it is not easy to live with the knowledge that you made a wrong choice and that you are not serving God as fully as you could. After serving in a war-torn country and having an opportunity to compare the work of the army with that of the church, I find I can no longer justify my membership in the armed forces—even as a noncombatant.

The noncombatant position is strictly a compromise position and we cannot compromise with Christ. We cannot represent the bad and effectively serve the good at the same time. It is impossible to consider the noncombatant as making an effective stand for peace when he is a full-fledged member of an organization that is constantly preparing to meet the world's problems with force and violence. The noncombatant is not a misfit in the army as a Chris-

tian should be when placed in a situation having evil surroundings. He is forced to fit so perfectly into the war machine that it is usually difficult, if not impossible to detect that his aims are at all different from those of his fellow soldiers.

It is true that practically all noncombatants are assigned to the army medical corps, and their intentions may be good—that of relieving suffering and saving lives. But regardless of good intentions, the purpose of the army medical corps is to "conserve the fighting strength" and the noncombatant might as well face the reality that in case of war he would be forced to conform to this purpose. The duties he is required to perform are so essential to the success of the military machine's primary mission of killing and destruction of the enemy, that it would be almost impossible to consider him any less guilty of murder than the man on the front line who fires the weapon. The noncombatant can talk about peace and against killing all he wishes, but he will always have the unpleasant knowledge that his beliefs and those of the organization he represents are in direct contrast.

The noncombatant will frequently find himself in discussions where his refusal to carry a weapon will be questioned. If he expresses the view that it is against the teachings of Christ to carry a weapon for self-protection or the protection of others from human enemies, he will be presented with hypo-



The alternative service program offers service consistent with the teachings of Jesus. Here a I-W plans activities for children in refugee camps in Germany and Austria

thetical situations where abiding by these convictions would endanger the lives of his fellow soldiers. If he still maintains that he would not kill someone else in order to protect his buddies, they will strongly express the belief that he should not be in the army at all. If he weakens and admits that he might use a weapon in a case such as that, they will explain that he might as well be a combatant. In either case they will be right!

There are other reasons why the noncombatant has very little reason to be proud of his position. Owing to the fact that he carries no weapon, his training and duties are usually easier than those of his fellow soldiers. Naturally this places him in a position subject to ridicule, accusations, and contempt. This easier training and duties are unfair to the rest of the men and are a definite fault in the training program of the non-

combatant. This makes it extremely difficult for the noncombatant to prove his sincerity and gain the respect of his fellow men.

Any person who believes strongly in something should be willing and eager to sacrifice in behalf of that belief. I am afraid that the only thing the noncombatant sacrifices for his religious convictions is the friendship of a few of the men who do not believe as he does. The men who believe in the army as a means of settling disputes are sacrificing, and until we are willing to sacrifice just as much and more for our belief, we cannot expect Christian methods of maintaining peace ever to take the place of military methods.

Through the alternative service program that our church has organized for conscientious ob-

jectors, we now have an excellent opportunity to serve in a positive and effective manner to bring about goodwill between nations and peaceful co-existence. In Germany I had the opportunity of seeing the alternative service program in action. There I witnessed a few of the fine examples of Christian love being manifested through the work of our conscientious objectors with the German people. After comparing their efforts for peace with those I have made as a noncombatant, I have become thoroughly convinced that anyone who sincerely desires to give his best in an effort to bring about a true and lasting peace on earth can be sure that the best choice he can make as a Christian is to be a member of the alternative service program.

KINGDOM GLEANINGS

It is **W. E. Hamilton**, not **W. J. Hamilton**, who is now living at Accident, Md. **W. J. Hamilton's** address is 611 Park Ave., Meadville, Pa.

Russell G. West of Wiley, Colo., who is now in full-time evangelism, is scheduled to hold meetings in Florida during January and February 1958. He has an opening for one more meeting in January.

Arthur Myers, Rose Hotel Trailer Park, Sebring, Fla., would like to secure a secondhand copy of the History of the Church of the Brethren in Oklahoma and Texas. Anyone having a copy that he would like to dispose of, please write Brother Myers at the address given.

Eastern Maryland, in a specially called district meeting, approved the purchase of a 143-acre tract of land near Woodbine, Md., for the development of a new district camp site. The tract has four streams and many beautiful wooded areas. The district is in the process of planning the future development of this site.

Mai Sule, the African prince in the film bearing that title, was ordained to the ministry in Nigeria on Dec. 9, making the fourth Nigerian ordained minister in our mission area. On the Sunday following his ordination he led in a service in which twenty-three were baptized and twenty-nine covenanted to prepare for baptism.

Olympia church, Washington, dedicated its new building on Dec. 16. **Glen R. Montz**, district executive secretary for Idaho, Washington, and Oregon, was the speaker for the occasion. The congregation is known as the Lacey Community Church of the Brethren; **Richard C. Wenger** is the pastor.

The **Pacific Coast regional conference** will be held at La Verne, Calif., March 5-8. The Regional Board will meet at 8:30 a.m. on March 5. The first general session will begin at 7:30 p.m. that evening. The New Era banquet on the evening of March 8 will be the closing event of the conference. All sessions will be in the La Verne church.

Wilfred Staufer, pastor of the Greensburg church, Pa., was the speaker at the dedication of the parsonage of the East McKeesport congregation on Jan. 13. After the service open house was held that the members and friends might see the eight-room house which they have provided for the pastor's use. **E. Stanley Fadely** is serving the church at this time.

Two Sunday-school classes of the Maple Spring church in Western Pennsylvania combined their efforts in a practical demonstration of the Christmas spirit. Hearing of the plight of a family whose breadwinner had been stricken with multiple sclerosis, the two classes bought materials and installed a bathroom in the home that had been only partially finished before the illness struck.

Licensed to the Ministry

Alvin Schmucker, in the Union Center church, Northern Indiana.

A one-day conference on evangelism for all pastors of Northeastern Ohio and their wives will be held Feb. 15 at the Deshler church. The leaders will be **Galen T. Lehman**, regional secretary, and **Stewart B. Kauffman**, director of ministry and evangelism for the Brotherhood.

A television program, produced by the Wichita Council of Churches, began Jan. 27 for a thirteen-week period. Known as the Children's Hero Album, the program will present episodes from the lives of great personalities of the Bible in an entertaining, educational, and factual manner. It will be shown each Sunday over KAKE-TV, Channel 10, at 12:45 p.m. **Virginia Royer**, youth director of the Wichita Church of the Brethren, is the Council of Churches' TV committee's director of the program.

Seven hundred and fifty Protestant church workers and lay preachers in Sweden concluded a course in Bible study and psychology as a preliminary to the inauguration in Stockholm of what is described as an entirely new type of religious revival. Designed as an "all-Christian offensive," the campaign will be conducted on a broad ecumenical basis through meetings designed to stimulate interest in religion. Among those taking part in the preliminary course were representatives of both the State Lutheran and the Free Churches, as well as members of the Salvation Army and the YMCA and YWCA.

Drexel Hill church near Philadelphia recently received a gift totaling some \$8,000 which represented proceeds from the sale of property belonging to the Cardington Union Sunday school of Powell Lane in Upper Darby, Pa. The Sunday school was organized as a religious community center in 1898. As an independent interdenominational Sunday school it thrived successfully for quite a number of years but membership dwindled in recent years. When the remaining members voted to close their Sunday school, they agreed to give the remaining assets to the church that most of them plan to attend, the Drexel Hill church, which was established in 1953.

Changes of Address

Rufus B. McDannel, from Elizabethtown, Pa., to Box 478, Collinsville, Va. Brother McDannel is now serving as district fieldman for Southern Virginia.

Frank E. Williar, from Baltimore, Md., to 1044 Phillpotts Road, Norfolk, Va., where he is serving the Norfolk church as pastor.

V. F. Schwalm, from Indianapolis, Ind., to North Manchester, Ind.

Bridgewater College

During the Christmas holidays, the Southeastern recreation leaders' laboratory met on the campus with approximately thirty-six registered.

President W. D. Bowman attended the meeting of Brethren college presidents on Jan. 7, and sessions of the Association of American Colleges, Jan. 8-10, in Philadelphia.

Dean John W. Boitnott represented the college in December at the meeting of the Southern Association of Colleges and Secondary Schools at Dallas, Texas.

Nels Ferre of Vanderbilt University and **Jesse Ziegler** of Bethany Biblical Seminary are the principal speakers

Brotherhood Theme: Seek First His Kingdom

in the sixty-first annual spiritual life institute to be held on the campus, Feb. 5-8, which brings regional boards, pastors and laymen from the southeast together.

A one-day rural life institute, sponsored jointly by the college and the Rural Life Association under the direction of Dr. E. L. Kirkpatrick, executive secretary, will bring to the campus the leading agriculturalists of Rockingham and adjacent counties. The luncheon speaker will be Mr. Theodore S. Gold of the U. S. Department of Agriculture.

The campus radio station WVBC is now in full operation, broadcasting over the power lines to the dormitories and buildings on the campus. Though this station is limited to the college community, it has received permission of several FM stations in the Washington, D. C., area to rebroadcast their finest programs. Hence it can have a broadcasting schedule almost around the clock.

Martha Grafton, dean of Mary Baldwin College, Staunton, Va., spoke to an appreciative audience on Jan. 16 in chapel. Among others who have spoken in chapel so far this year are Albert Edwards of Harrisonburg; Harry Gardner of Troutville; John H. Eberly of New Windsor, Md.

Whit Burnett, humorist, provided a most entertaining feature of the lyceum program on Jan. 11 in Cole Hall.

Bridgewater College is engaged in a second solicitation program among the churches of Southern Virginia. A. R. Showalter, the associate director of the college development program, is in the midst of visiting the families of each church.

Members of the faculty have been busy serving the church. W. D. Bowman spoke before the First West Virginia District CBYF roundtable on the Challenge of the Ministry. Calvin Berlin, assistant professor of history, addressed the Augusta County Ministerial Association in Staunton, Va., on Christianity and Communism. William Willoughby, professor of philosophy and Bible, Jacob Replogle, alumni secretary, and Donald Clague, dean of students, assisted the Pleasant Valley church's school of peace during the month of January.

The Student Christian Association is in the midst of its deputation work and has four different groups giving programs in churches of Maryland, Virginia, West Virginia, and North Carolina.

Elizabethtown College

The new residence hall was occupied Jan. 23, 24, 25 as the 130 women residents representing all four classes completed their semester examinations.

Mrs. Grace Allan, formerly in charge of Alpha Hall, returns as head of residence. Mrs. Mary Cox, Lewistown, is assistant head of residence. Mrs. Jessie Cosner becomes head of Alpha Hall, also a women's residence. Fairview Hall is occupied by fifty-one men and Rider and West halls by eleven men each. North, South, and Center halls continue to house a full complement of men.

Miss Norma Modesti, a graduate of Pennsylvania State University, assumed her duties as dietitian at the beginning of the second semester when the food service moved to the new residence hall.

K. Ezra Bucher, college treasurer and chairman of the development program, has submitted his resignation, effective June 1, to accept a position with the Continental Press, Elizabethtown, Pa.

National Brotherhood Week will be observed in a

special chapel service addressed by Rabbi Philip David Bookstaber, Harrisburg, Pa.

Six seniors completed their course at the close of the first semester and eight new students were registered for second semester bringing the total enrollment to 540.

President A. C. Baugher and Eby C. Espenshade, alumni secretary, and alumni from the Washington, D. C., area attended the All-Pennsylvania and Washington Area alumni luncheon at the Shoreham Hotel, Jan. 26. The yearly award to an outstanding Pennsylvania educator went to Henning W. Prentise, Jr., chairman of the board of trustees of Wilson College and a member of the trustee boards of Franklin and Marshall College and Temple University.

At a special meeting of the board of trustees on Jan. 12 preliminary plans and specifications for the west wing of the science building were approved. The plans are being drawn by J. Alfred Hamme, York architect.

The self-study of Elizabethtown College by faculty and administration under the auspices of the Middle States Association of Colleges and Secondary Schools has been inaugurated and will continue for a year and a half preparatory to re-evaluation by the association.

The Church Calendar

February 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Warning and Invitation of Jesus. Matt. 11-12. **Memory Selection:** Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me. Matt. 11:28-29 (R.S.V.)

Feb. 10 Race Relations Sunday

Feb. 9-14 Christian Education Division meetings, NCC, Cincinnati, Ohio

Feb. 17-24 Brotherhood Week

March 4-8 Adult seminar, Washington, D.C., and New York City

March 5-8 Pacific Coast regional conference, La Verne, Calif.

March 6 Ash Wednesday (beginning of Lent)

March 7-10 Western Region youth conference, McPherson, Kansas

March 8 World Day of Prayer

March 10 Commitment Day (for total abstinence)

Love Feasts

Florida
Feb. 17, Arcadia

Gains for the Kingdom

Forty-two baptized and four received by letter in the Sandy Creek congregation, W. Va. One baptized in the Johnson City church, Tenn. Four baptized in the Jackson Park church, Tenn. Seven baptized in the Fairview church, Md. Thirteen baptized and two received by letter in the Jones Chapel church, Va. Four received by letter in the Ft. Myers church, Fla. Eight baptized in the Friendship church, Baltimore, Md.

Fourteen baptized and six received by letter in the Martinsburg church, Pa. Ten baptized and eleven received by letter in the Roaring Spring church, Pa. Three baptized and six received by letter in the Westmont church, Pa.

Four baptized and two received by letter in the Black Swamp church, Ohio. Three baptized in the Lena church, Ill. Three baptized and one received by letter in the Elkhart City church, Ind. Four baptized in the Olivet church, Ohio. Seven received by letter in the Cleveland church, Ohio.

Two baptized and four received by letter in the Lincoln church, Nebr.

Ten received by letter in the Olympia Community church, Wash.

News and Comment From Around the World

A Firsthand Picture of Conditions in Hungary

Arlene Merkey, Brethren Service worker in Austria, reports on a conversation with a medical doctor who is also a professor of theology and has been a minister in the Baptist Church in Hungary.

Dr. Horaszti said that visiting delegations to Hungary in recent months were usually taken on tours which included only model towns where conditions were made to look very good. In these model towns, shop windows were full of goods and the visitors have no way of learning about the crowded conditions in which people live.

At one time the theological school in Budapest in which Dr. Horaszti was a professor was housed in a good building but more recently it was necessary for the school to move to four rooms. However, there continued to be a great demand on the part of students who wanted to study theology, always more than the school could accommodate. The young people knew that they would be persecuted later but they believed that God had directed them to study in this way.

Methodists Launch World-wide Prayer Movement

Special services in several countries were held by Methodists on New Year's Eve as a means of launching the Methodist Church's first world-wide prayer movement. The goal of the movement is a year of continuous prayer around the world for peace, brotherhood, and justice with at least one person praying every minute of every day of 1957.

Among the places where special Methodist services were held were Bethlehem, the Mother Church of Methodism in London, and in Argentina, Japan, Yugoslavia, and other countries.

Soviet Zone Church Leaders Act to Meet Financial Plight

Soviet zone leaders of the Evangelical Church in Germany are resorting to drastic measures, including a cut in ministers' salaries, to thwart efforts by the Communist regime to paralyze the church's work by undermining its financial resources.

Some churches have already or-

dered a 10% reduction in the salaries of both pastors and church workers. They have levied special contributions and in addition have taken disciplinary measures against members who balk at paying their church taxes.

During the past two years, Communist leaders have brought about a progressive reduction in state subsidies to the churches which have been constitutionally guaranteed in both East and West Germany.

Says Scrolls Will Make Old Testament Revisions Necessary

Dr. J. Philip Hyatt, president of the Biblical Literature Society, has declared that discovery of the Dead Sea Scrolls will make necessary an extensive revision of all editions of the Old Testament. He said "Previously it has been difficult for scholars to study Judaism before 70 A.D. Now we have available materials which are clearly pre-70 A.D."

Dr. Hyatt also said that information on Christian backgrounds revealed in the scrolls will make it possible "to place more books of the New Testament and thus more of the basic Christian ideas on Palestinian soil rather than upon the soil of the Diaspora or Dispersion Judaism." He said the manuscripts showed that Jews in Palestine about the time of Christ had been to a greater extent than previously thought "seriously influenced by non-Hebraic sources, either Iranian or Hellenistic or both."

Dr. Hyatt said there should be no question now as to the genuineness of the scrolls found near the Dead Sea in 1947. He also maintained that the general date of the manuscripts should not be a matter of serious debate. He said, "They date from sometime in the second century B.C. to approximately 70 A.D."

Sculptor Plans Gold Chalice As Annual Peace Prize

Sculptor Oskar J. W. Hansen announced that he is planning to fashion a gold and jewelled communion chalice which he hopes will be awarded each year to the nation which has contributed most to world peace through some practical action "perhaps involving sacrifice." He said he would welcome suggestions on the means of determining the award.

The chalice will symbolize to all Christendom the brotherhood of man

under the Fatherhood of God. The sculptor said he hopes to complete the chalice by 1958 or 1960 and present it to the world as a Christmas gift that year. The sculptor has received a massive rare uncut rose beryl stone which he plans to carve for use in the chalice. Weighing nearly ten pounds, the stone was discovered seven years ago in Brazil.

World Council to Conduct Race Relations Research Project

An American race relations expert has been named to conduct a research project for the World Council of Churches to determine how the practical experience of Christians working for better race relations in one country can be helpful to those in other parts of the world. He is Dr. J. Oscar Lee, executive director of the Department of Racial and Cultural Relations of the National Council of Churches, which has granted him a three-month leave of absence.

Dr. Lee left in January for a trip to Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon, and Malaya. In each of these areas he will confer with those active in the struggle for improved race relations. The research project will attempt to determine to what extent methods used elsewhere can be applied in the United States and how the World Council can help generally to improve race relations.

Hungarian Regime Pledges Freedom for Churches

Official assurance of "full freedom to the churches" has been given by the new Hungarian Communist government of Premier Janos Kadar in a statement broadcast by the Budapest radio. At the same time the government warned that it will not tolerate churches putting themselves "at the disposal of reaction." It specifically cautioned churches against penalizing clergymen who display a "progressive" attitude toward the regime.

The statement said, "The government also expects recognition of the people's democratic constitution by clergymen. It is determined not to permit any church dignitaries to misuse their position for political or counter-revolutionary aims."

Roman Catholic sources in Austria commenting on the statement said, "It gives no indication that the

basically hostile attitude of the Communist regime toward the church has changed."

Bonanza Airlines Grant Reduced Rates to Clergymen

Bonanza Airlines, a line operating principally in the states of California, Arizona, and Nevada, is the first commercial airline to make provision for a special tariff rate granting reduced fares to clergymen. Clergymen who are properly identified will be able to purchase tickets sold at 50% of the published one-way fare, but on a space available basis. Space available is defined as a seat not occupied at flight departure time by a passenger having paid full fare.

Penance Pilgrimage to Hungary and Egypt

On the initiative of Philip Toynbee, son of Arnold Toynbee, a pilgrimage is being organized in London to go to Hungary and Egypt. The pilgrimage is undertaken "not simply in a spirit of condemnation towards the Russians, but as an act of penance for the crimes of the West in Egypt, Cyprus, and Hungary."

The pilgrimage, which is open to people of all nationalities and all ages, will leave on Sunday, April 7, journeying on foot to Dover to embark for France. On foot the participants will go to Vienna through Germany and Switzerland, where the group will divide. One section will march to Trieste and Alexandria and another to Hungary. At both destinations the pilgrims will undertake "relief work of some positive kind."

Students Told Communist Threat Should Challenge Christians

Delegates to a Southern Baptist Student World Missions Congress were told by a professor at Eastern Theological Seminary in Philadelphia that Christians should not take fright at a Communist threat, but rather should see in it a challenge to serve Christ and the world with more initiative and courage.

Dr. Culbert G. Rutenber, told the students that Christianity also has a big opportunity to change things through its gospel of "redeeming the world and reunifying man and God." Dr. Rutenber said, "Because the Communists have not understood the Christian concept of suffering love, they have believed that they can hate their way to love, murder their way to brotherhood, lie their way to truth, war their way to peace."

The theologian stressed that Chris-

tianity also has its vision of what the world can be. He said it is one rooted in Christ, whose teachings and example must serve today to stimulate Christians to outmatch the Communists in determination and zeal.

The students also heard Evangelist Billy Graham say that his evangelistic team is expressing its feelings on race relations "mostly by example." He pointed out that his three major evangelistic meetings in 1956 at Richmond, Louisville, and Oklahoma City were nonsegregated.

Episcopal Church Has Record Membership

The Protestant Episcopal Church recorded an all-time high of 3,114,623 members in 1956, an increase of 101,000 over the previous year. The figures were reported in the 1957 Episcopal Church Annual. An analysis of the church's dioceses shows that the greatest growth took place in south Florida; Olympia, Wash.; northern Michigan; eastern Oregon; Dallas, Texas; Arizona; Springfield, Ill., and Sacramento, Calif., in that order.

Bill Would Aid Religious Workers Who Stay Abroad

Under a bill sponsored by a Jewish congressman from New York, naturalized clergymen and members of religious orders would be permitted to do long-term work abroad without jeopardizing their American citizenship. Under provisions of the present McCarran-Walter Immigration Act, naturalized citizens stand to lose their citizenship if they remain away from the United States for an uninterrupted period of more than five years.

The new bill, if it is passed, would amend the act to provide that naturalized persons who are ordained clergymen or representatives of religious organizations might fill assignments abroad indefinitely without losing their citizenship.

Approve Budget for National Council

The National Council of Churches will operate on a budget this year of \$13,290,000. The budget was approved at a recent meeting of the council's General Board.

Included in the new budget is an item of \$7,636,000 for relief, rehabilitation, and world missions. It is expected that the growing demand upon the churches for assistance in the resettlement of Hungarian refugees may demand budget increases.

A total of \$2,441,000, or about 18 per cent of the yearly budget is

designated for "interpretation of the Christian message" through Christian education, evangelism, radio, films, and television. In the area of home missions budgeted amounts will support ministries to migrant farm laborers, Indians, and others.

United Lutherans Establish Record Number of New Congregations

The Board of American Missions of the United Lutheran Church announced the establishment of more than eighty new congregations during the past year. The report noted that the church has loaned more than \$200,000,000 to 184 congregations for construction or improvement of church property.

The board also acted to set up a long-range program for urban church planning. Officials said the flight to the suburbs from larger cities has created problems for downtown churches and the need to provide new buildings in suburban areas.

Church Report Shows Housing Discrimination Against Negroes

The Church Federation of Greater Dayton reports that Negroes in this industrial city "have been denied the new housing which has been designed to meet the expanding needs of the rest of the community."

The federation report on housing for Negroes was based on a study by the federation's intercultural committee. It charged that real estate and financing practices have restricted the movement of Negroes and forced over-crowding. From 1950 to 1955, new housing for Negroes increased by 4% while the Negro population jumped about 23%.

Episcopal Church Gets Grant to Further Urban Ministry

The Protestant Episcopal Church has received a grant of \$182,500 to further its ministry in urban industrial areas. The gift was made by the Lilly Endowment of Indianapolis, formed by a group of philanthropists to promote and support religious, educational, and charitable programs.

The money will be used to set up a five-year program of study and co-operation between the church's seminaries and urban industrial parishes. As a result of the program theological students are expected to become better equipped for work in industrial communities.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The children at the North Avenue Community Center enjoy having their pictures taken; almost invariably they will stop their play to "pose" when they see a camera

BRETHREN VOLUNTEER SERVICE

"WHAT YOU IS?"

Joan Macy

ONE warm sunny morning as Jobie and Johnny stood hesitantly eyeing each other, Jobie broke the silence. "What you is?" inquired Jobie, realizing the lighter color of Johnny's skin. Before many words were spoken Jobie knew that his new friend, who had recently moved with his parents into the community from Mexico, could not speak so that Jobie could understand him. But regardless of the difference in language, the warmth of the boys' smiles melted away this barrier and soon they were playing together just like brothers.

Jobie's question still remains unanswered as far as Johnny is concerned, but it is at this point that the Brethren volunteers and Director Claire Stine step into the picture at the North Avenue Community Center, located at the edge of Fresno, Calif. Here, in the heart of a semi-migrant community consisting largely of Negro families, the staff, ranging in number from four to six, strives to provide wholesome recreational activities and leadership for

the adults as well as the children of the community.

Not only are the workers concerned with the physical welfare of the children, but they attempt to let children like Johnny and Jobie know exactly "what they is"—that they are all children of God and should be given equal opportunity as they begin their long walk on the road of life. This truly is an important part of the work of each volunteer.

The recreation center is similar to a number of the many Brethren Service projects across the country. However, North Avenue Community Center has a unique feature in that the Fresno Council of Churches provides additional financial and moral support, and the staff personnel and their support are provided by the Brethren Service Commission.

Before the birth of the community center, the children of the community had no place in which to play. Often one hears the children expressing appreciation for the playground and the equipment which are

available to them each day of the week.

Other activities at the center include boys' and girls' athletic teams which participate in the Fresno City leagues, "Y" club programs for both boys and girls, an adult education class sponsored by the local school district, a monthly well-baby clinic sponsored by the county, and weekly movies. Recently a teen-age club was organized which has planned a number of various activities for the teenagers of the community.

In each phase of the program, whether it be coaching a ball team or pushing the little ones on the swings, there is a never-ending opportunity for Christian witness—an opportunity to let these children know that they are loved and that they too have a role to portray in the great play of life.

Johnny and Jobie had no trouble whatsoever in accepting each other as brothers, regardless of race, creed, and nationality. Could we not all learn a lesson from them—that each person is a child of God and should be respected as such?

"What you is?" cannot be answered in just so many words. But the workers at the Fresno BVS project are attempting in every way they can to answer this very important question for all children like Johnny and Jobie.

SOCIAL EDUCATION

Too Old for Seminar?

RECENTLY we received a letter from a seventy-three-year-old woman asking if she might attend the Brethren Adult Seminar. She said, "I may be foolhardy in just thinking about it; I don't know. Probably seventy-three is twenty years too old to go to that kind of a meeting. I have no high positions to warrant my being there. But I wondered if my mind is big enough to grasp the whole thing. I wonder

if I might possibly be able to help others by my going . . . I feel there are too many things about our government I do not know as much about as I should. There is so much to know!"

It is thrilling to receive letters such as these. They are a challenge, especially to many who do not take

advantage of seminar opportunities and such growing experiences for a lesser reason.

We have assured this woman and want to assure all others that the seminar at Washington and the United Nations is an experience which will mean much to them and to which they may also contribute.

Have you considered attending this year's seminar on March 4 to 8? See the Gospel Messenger of Nov. 10, 1956, which gives additional information about the seminar. Write to the General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill., for a registration blank.

REFUGEE RESETTLEMENT

Brethren Aid in Resettling Hungarian Refugees

Ruth Early

IN LESS than two days after the first group of five Hungarian refugees arrived at the Brethren Service Center in New Windsor, our resettlement office had found new homes for them in Indiana, Pennsylvania, and Maryland.

It is the plan to bring busloads of refugees from Camp Kilmer in New Jersey to the service center. Some of these refugees may be able to work in the processing plant while at the center. Possibly some of these relief materials will go to their own countrymen who have been unable to move to another country.

A greater percentage of the Hungarian refugees who have arrived on Church World Service assurances are young single men of various trades and skills. There are few farmers. Also, there are very few family units.

So far, no Hungarian orphans have arrived in Camp Kilmer. However, if orphans should come later, adoptions will be made through the International Social Service, Inc., 345 East 46th Street, New York City.

Most of the Hungarian refugees do not speak English. Few of them speak German. Sponsors are needed now—church groups and individuals—and more sponsors will be needed for more and more refugees during the coming months. Definite jobs and housing do not need to be arranged until after the refugees arrive in your communities. Sponsors are expected to pay inland transportation expenses for the refugees from Camp Kilmer to their new community.

Write: Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Left to right, Gyula Haynal, a locksmith, and Gyula Kiss, a miller, are now in Baltimore, Md. Ferenc Telesnicky, a hatmaker, is in Pittsburgh, Pa., where he hopes to locate his aunt with the help of Church of the Brethren friends



Jay Crist

REMEMBER!

These new Hungarian escapees are not all! We also want to help others who escaped earlier under similar circumstances and who have been in camps for ten years! In addition,

there are Dutch refugee families who have received blanket assurances, but who do not have sponsors. We must finish the total job under the Refugee Relief Act.



Courtesy of the Elkhart Truth

Erzsébet Ruppert and her fiancé, Istvan Vagi, two of the first Hungarian refugees settled by the Church of the Brethren, are enjoying the fellowship of Mrs. Arthur Becker in Elkhart, Ind. (left). They were formerly Budapest residents and crossed the border into Austria on Nov. 23



Village women look forward eagerly to the afternoon meetings with the visiting missionary

IN MEMORIAM

Eliza Belle Miller

Clarence D. Sink

ELIZA B. MILLER, daughter of Simon B. and Lydia Fike Miller, was born Nov. 8, 1874, and died Dec. 1, 1956. She was the third daughter among four sisters and five brothers, and therefore she spent considerable time in the home of her great-aunt and uncle (Matthias Miller) who treated her like a daughter.

She exhibited traits of leadership early in life and was a natural-born teacher. She attended Tobin's Business College in Waterloo and Mt. Morris College. She was a very successful teacher in the public schools of Orange Township near Waterloo.

Eliza will be remembered as one of the pioneer missionaries to India, where she served from 1900 until retirement in 1940. The mission work was only in its sixth year when she arrived. She spent her first years in the Bulsar station working in the girls' orphanage and caring for the famine victims.

In 1919 she was in charge of the girls' school at Anklesvar, which had been relocated from Bulsar. Her administrative ability won her a place on the field committee in 1920. From 1924-1931 she was director of the girls' school at Jalalpor. In this capacity she took groups of girls on evangelistic tours into new territories.

From 1932-1940, Eliza was stationed in the Vali-Umallia district. Here she worked among women and children, visiting homes, conducting sewing classes, teaching Bible classes, and helping the sick. At the time of her retirement in 1940, she was the senior member on the field. She was the spiritual mother of countless Indian people and many new Indian homes were blessed by her careful guidance.

Strong in body and keen in mind, Eliza spent the last ten years of her life in the Western Home at Cedar Falls, Iowa. She was an active helper in the home, aiding the superintendent and guests in so many ways. She attended services often in her home church at South Waterloo. Only three days before her illness she attended a ladies' aid meeting, where a birthday dinner of rice and curry was prepared in her honor.

Eliza leaves four brothers and

NIGERIA — EDUCATIONAL WORK

A Tour of the Village Schools

Clara Harper

THE days preceding a visit to the village schools are busy ones for a missionary. Many preparations must be made for a trip through the villages. Bed, bedding, and clothes must be packed. Cooking utensils and a food supply of canned or fresh fruits and vegetables must be made ready. An effort is made to pack as compactly and in as few containers as possible for these things will be carried on a man's head and few men will carry a bundle of more than thirty pounds.

When the first village is reached the missionary visitor is shown to the small round house where she will live during her stay there. The top of a forty-four gallon kerosene drum placed over three stones serves as a stove for cooking meals. Corn-stalks and wood have been stacked for fuel.

The coming of the missionary to the village is a special occasion and the villagers are eager to take advantage of every possible opportunity for learning new things. Since one of the main purposes for these visits is to give supervision to the school the morning of each day is spent visiting the classes which begin at 6:30. Suggestions and help are given to the teachers as needed or requested.

From one o'clock until three the women of the village meet with the missionary. They receive instruction in sewing, health and sanitation, and child care.

While the villagers are preparing and eating their evening meal the missionary returns to the house provided for her and cooks her own food. Perhaps there is a little time,

too, to prepare for the evening Bible service which is scheduled. Of course, the major preparation has been done back at the mission station but it is good to have a few moments for review and planning.

Even during the afternoon hours when nothing is scheduled for the missionary there is little free time. Soon after she reaches her house individuals begin coming to seek counsel or help. Perhaps the teacher wishes suggestions for improving his work. A young man who has planted an orchard or a new type of crop desires the missionary to come and see his farm. Sick people are brought for treatment. An individual disturbed by some Bible teaching which is not clear comes seeking enlightenment. Others need help in the solution of personal problems. There is never sufficient time to give all the individual help needed.

When evening comes a large group has assembled for the service. It is a thrilling and challenging experience to speak to this audience which is so eager to hear the Christian message.

After a few days in one village the missionary prepares to move on. Sometimes there is an invitation to come and help in a neighboring village where there has been little contact with Christianity. Such opportunities are always welcomed. If no such invitation has come she proceeds on to the next village where a school is located and there repeats her work of strengthening and encouraging the Christian group and ministering to the needs of all who come.

many Christian friends over the world. Memorial services were held in the Western Home, Dec. 3, in the morning by the superintendent,

Rev. Tarr, and in the South Waterloo church in the afternoon by her pastor, the writer. Interment was in the Orange cemetery.



Jamesbhai Baria, assistant superintendent of nurses at the Bulsar hospital, aids Dr. James in his examination of a patient

INDIA — MEDICAL WORK

One Step Forward

Louise Sayre, R. N.

WE ALL at one time or another, have walked upon a rough and stony path and know how difficult and tiring it can be. One often thinks of turning back and yet he knows if he keeps going there must be a smoother path ahead. The thing which keeps running through his mind is to keep stepping. In the end one usually obtains his reward, the smoother road.

So it has been in turning over the duties and responsibilities of a foreign nurse to a national at the Bulsar hospital. In looking into the future, we could see that all signs pointed toward the turning over to a national nurse. With the furlough of the foreign nurse coming up, and heavier responsibilities on the superintendent of nurses we decided to ask permission from the Joint Council to appoint one of our male nurses as assistant superintendent of nurses.

Before appointing him we had been observing his work and could see some of the characteristics we felt were needful for a person hold-

ing this position—his willingness to work, to serve others, to be patient and kind to the patients, his cooperativeness with the other staff members, and his knack for making use of whatever he had to make things that were needed. All these led us to feel that Jamesbhai Baria was qualified and capable of carrying out the responsibility of this job. He was also a registered qualified nurse.

There was one question which was hard for me to face—should not an assistant superintendent of nurses be a female nurse? I spent quite a time pondering over this but knowing the status of a man in India, I concluded that a male nurse would be a good one for this position. Most of the nurses seem to have a respect for him and his opinion. Even though I may be sitting in the nurse's station, they would say to him, "Jamesbhai, is this the proper way to do this? How much of the solution shall I use?" I was thrilled to know that they felt they could go

to him with their questions instead of to me.

It was only a few months after we had initiated twenty-four-hour nursing care in the hospital that I left on vacation. I was anxious about this program but felt it would be a good time to test how it would run under the direction of an Indian nurse. I was confident that Jamesbhai was capable of supervising it.

Upon returning from vacation I was delighted to find that the twenty-four-hour nursing care had not only been carried out well but the nursing program had been adjusted from my way of doing it to the way which was more convenient for the national nurses. The work had been simplified but yet none of the changes hindered the care given to the patients. All this had been done by the assistant superintendent of nurses (officially not assigned to the position at this time).

I recall one time when we had quite a few patients in the hospital and there were not enough medicine glasses to go around. Jamesbhai took several of the small boxes from which injection bottles had been taken. Cutting them into two parts he used them for medicine glasses until we could get some more glass ones. This is only one example of the many ways in which he puts to use what we have.

There are times when nurses are on leave and I am called upon to work the shift known as the "relief" shift (which consists of working the three different shifts on the days when the regular nurses working the shifts are off). Jamesbhai often comes, especially when I am relieving for the night nurse and offers to work half of the shift. When I raise objection and tell him it is too much to ask of him, he just replies, "But, sister, it is not fair to you either to work such long hours." Usually I give in and he works four hours of the shift and I work four.

So goes our one step forward in turning over to the nationals. At times the path is very rough and we have to slow up some and proceed with caution till the rough spots are passed. May your prayer for us be that we may continue to find strength and courage to travel this difficult but rewarding path in turning our work over to the nationals.

EVANGELISM

Training Adults for Church Membership

ONE of the enterprises of our church that has resulted in satisfaction and joy has been the training of adults for church membership. We have the annual church membership training class for children who accept Christ and enter the fellowship of the church; but, as in any church, through the regular Sunday worship services, where sermons are preached for a verdict, adults who have never accepted Christ are convinced of their need. Then, too, through an active lay visitation program in addition to the regular pastoral ministry, there is maintained in the parish throughout the year a healthful tension on those people who ought to accept Christ or unite with the church by the transfer of membership.

Preparation for the Class

If there is to be an annual church membership training class for adults, there needs to be preparation. Our class begins in January and continues until Easter. Early in December a committee of deacons meets with the pastor and lists all possible prospects for the class. Some of the prospects drawn into our fellowship are not Christian, while others may be Christians of other denominations whose relationship to us makes them our responsibility. These people are visited by the visitation teams and are invited to attend the pastor's membership training class for adults. Always there is a specific schedule which is made clear to them, and the class gets under way, usually the first Sunday in January, during the Sunday-school period.

An interesting feature of our class is that it usually has folks in it who have been members of the church. They are interested in a review of the teachings of the church concerning the Christian life. In some classes half of the members already belong to the church. This is encouraged not only for the good the older members receive, but also for the fellowship that develops between those who are members and those who are considering church membership.

The class is conducted quite informally. There is no lecturing on

W. Glenn McFadden

the part of the teacher, but a continual seeking on the part of all. The booklet, *The Way, the Truth, and the Life*, is used as an outline and to determine the general direction of the class. It is good for this purpose because it outlines basic beliefs and pertinent scripture references, and the adults are encouraged to evaluate and interpret the basic beliefs and suggested texts. There is much discussion which results in heart and soul searching, and an important and indispensable by-product—increased fellowship with one another and God.

Other teaching aids are used, such as the audio-visual, *Seek Ye First*, tracts and booklets on the Christian life, church history, and the beliefs and practices of our church.

Decisions Come

It is inevitable that this atmosphere will result in decisions for Christ. This is not pushed in the class, but near Palm Sunday each individual is visited in his home. If possible, the visit is made when the rest of the family is present. Here the person, or the family, is invited to accept Christ or to join our fellowship if he is a Christian

already in another congregation or denomination. When the decision is made, it becomes a time of dedication for the person and the family in the home.

The Service of Baptism

Detailed instructions regarding baptism are given in the class and, if necessary, individually. Everything possible is done to make the service orderly and beautiful. The worship setting is given careful attention, the music is well prepared, and every attempt is made to make this one of the most worshipful services of the year. Holding it Palm Sunday evening seems to add to the significance of the occasion, and this is one of the best attended services in our church.

The Reception of Members

A highlight of the night is the reception for the new members which follows immediately in the fellowship hall. At this time the members who come that night, and all others who came during the year are recognized. The reception is arranged by the laymen who are completely in charge.

As soon as new members enter the church they are attached to fellowship families for six months. The fellowship families keep in close contact with the new members regarding their church affiliation and needs. At the reception the fellow-



Britten

Informal discussions result in heart and soul searching that lead to increased fellowship with one another and with God

ship families introduce the new families to the congregation by telling about their work, children, hobbies, talents, and any other interesting item that may help the congregation to know them.

After the introduction there is a fellowship hour in charge of the women of the church including a reception table, punch bowls, flowers, producing a joyful, friendly atmosphere.

This is an occasion that deserves much attention and preparation. It is understandable that through the years this period of our church year when members are sought and won and received is a high time of joy for the pastor and fellowship.

Church membership training materials available from the Publishing House are:

Choosing the Christian Way, by S. Loren Bowman, \$1.50

I Choose the Christian Way, by Hazel M. Kennedy, 35c

Learning the Brethren Way With Jim and Jane, by Dessie Miller Myers, \$1.50

The Way, the Truth, the Life, 25c

New Member Packet, Empty, per doz., \$1.00; filled, each, 85c

Membership Conservation Packet, \$1.00

ADULT WORK

Homebuilders Plan Ahead

The Young Homebuilders of **South Waterloo church, Iowa**, project their program a year in advance. Meeting dates, topics, and personnel assignments (for the programs, devotions, and refreshments) are mimeographed and made available at the beginning of the year. While Young Homebuilders is a women's group, husbands are invited frequently as guests. Since many of the mothers have small children, it is more convenient to meet at night than in the afternoon when the ladies' aid meets.

Program topics for the current year are: How to Teach Your Child About Work; Short Trips Your Family Would Enjoy; How to Choose the Right Books and Toys; Speech Problems; Dealing With Handicaps and Illnesses; When Children Ask; Keeping Christ in Christmas and Christmas Decorations; Workshops; Using the Bible; Live With Your Emotions; and Marriage Is What You Make It.

Mrs. Orrin L. Wolfe is the president of the Young Homebuilders.

AN OPEN LETTER to all church members

February 1957

Dear friend in Christ:

Have you thought of yourself as a trustee? Life is a trust. You are trustee of your time, ability, and property.

Your property in due time will be distributed. You naturally want "the say" rather than for impersonal state law to govern its allotment.

To whom will you give it? Have you loved ones for whom you wish to make some provision? It is right and natural to provide for them. What, also, of God's great human family?

The church, established by Christ, through its organization carries to people the priceless message of redemption, faith, hope, love, forgiveness, service, peace, brotherhood, and fellowship.

Our church, the Church of the Brethren, is aggressively engaged in training and sending forth ministers, missionaries, and workers. They have been, are, and will be carrying on wondrous works, teaching the word, baptizing new believers, establishing churches, relieving the distressed, rehabilitating the homeless, and proclaiming the kingdom of Christ.

You can be a part of it all. What of your trusteeship of God's property in your control? Is your trusteeship reflected in arrangements you have made or plan to make for the distribution of your property? You have heard of bequests by wealthy people for Christian work. You, too, can be a philanthropist as you put into effect your plans for the distribution of even your modest assets over which God makes you a trustee. Make yours a Christian will.

Fill in the coupon now, mail it today, and without delay you will receive information on various ideas that may be most useful.

Yours in Christ's service,
GENERAL BROTHERHOOD BOARD

H. Spencer Minnich

Financial Representative

Clip and Mail Today

Date

General Brotherhood Board
22 South State Street
Elgin, Illinois

Please send information on the items checked.

-On Wills
(Including a sample of a will in which the world work of the church is remembered)
-On the Annuity Plan
(Including a sample of an agreement with a donor on the Annuity Plan) What is the rate of annuity for one person age?
for two persons ages and?
-On Real Estate
(How to give real estate and keep all rights to life use and income)
-On Stocks and Bonds
(How to give securities and keep all rights to life income)
-On Life Insurance
(Explaining tax deduction in the gift of an insurance policy and making the Board a beneficiary on an old policy)
-Also, send me the Contributor's Income Tax Deduction Guide

Name

Address

Local Ministers Assist in Settling a Strike

Editor's Note: We are always eager to share with our readers reports of constructive efforts at reconciliation. This story was written for us by a Church of the Brethren minister who prefers to remain anonymous but who desires to share the story for the sake of others who may have a similar opportunity at reconciliation.

ONE evening there came to the parsonage four men asking for a short interview. Two of them were officers in a local labor union. The other two were strike leaders, one from Ohio and the other from Illinois. The union had been out on strike for some time and matters had come to a stalemate. Neither the union nor the company would make any further effort at negotiation. These men were asking if the local ministers would come into the picture and help to get further conferences between the union and management under way. The men were directed to the president of the local ministers' association who called a meeting of the ministers to consider the matter.

The ministers agreed to play a part in the situation. Arrangements were made for the ministers to meet with the management the next day and hear that side of the controversy. The management made it clear to the ministers in that conference where the difference lay and what would be required for a settlement.

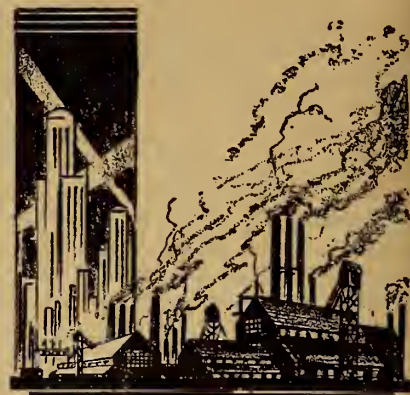
The next evening the ministers met with the union leaders and with a number of union members to consider their side of the problem. The ministers also indicated some concessions they felt were necessary in order to negotiate further and to come to an agreement.

Both labor and management were suffering from the continued strike. After prolonged discussion it was agreed that the ministers should seek to arrange a meeting of both management and labor. The ministers called the meeting a few days later around a table they had provided with doughnuts and coffee.

Both sides first stated their positions and possible concessions. Next each group held a brief separate conference. The groups then came back together and agreed that

all men should go back to work at one o'clock that afternoon and that a later conference of management and labor alone would work out the final details of settlement. This agreement was carried out and the strike was over.

The only part the ministers played was to hear both sides, and get them together, thus breaking the deadlock. They found their own solution.



Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Children Can Make It. Association for Childhood Education International, 1955. 56 pages. 75c.

Sound educational philosophy is upheld in this booklet of well-illustrated creative activities for children of primary and junior age. Also recommended for leaders of kindergarten children.—*Mary Spessard.*

An Adventure With People. Ferris E. Reynolds. Christian Education Press, 1954. 96 pages. \$1.50.

The author believes that a dedicated layman can learn to teach the Christian religion with skill and with joy, not out of a feeling of duty to be reluctantly accepted, but as a bright adventure. By reading this book, one learns to appreciate the dignity of the task he is invited to assume and helps one to start the task with confidence because of the specific directions which are given. He definitely challenges one to accept "the great adventure."—*Mrs. Gordon Yoder, McPherson, Kansas.*

A Scientific Report on "The Search for Bridey Murphy." Milton V. Kline. Julian Press, 1956. 224 pages. \$3.50.

Thousands of people are asking if a person can be reincarnated, that is, if the human soul takes on life in another body after death. Morey Bernstein claims to have proved such to be the case in his book, *Search for Bridey Murphy*, where a woman is supposed to have lived over 100 years ago as Bridget Murphy in Ireland.

Six of the outstanding leaders in psychiatry, medicine, and hypnosis combine their efforts to evaluate hypnosis, reincarnation, and magical

healing. This is a very thought-provoking and helpful book to answer questions concerning immortality and related subjects. It points to the proper use and misuse of hypnosis in the process of dealing with persons and their problems.—*James E. Renz.*

Altars of the East. Lew Ayres. Doubleday, 1956. 284 pages. \$4.50.

This is a sympathetic description of oriental religions as they are practiced today. It gives a vivid and detailed account of varied rituals and ceremonies and a friendly interpretation of the devotees.

The author, however, maintains an aloof attitude toward all particular religions including Christianity. His report, therefore, does much to develop the tolerance and mutual understanding which helps toward peace but it does little to establish the deep foundations of righteousness, redemption, and hope on which enduring peace can be established.—*William M. Beahm, Chicago, Ill.*

Bears in My Kitchen. Margaret Merrill. McGraw Hill, 1956. 249 pages. \$3.95.

This is a charming story written by a girl from Chicago who married a mountain ranger. There is adventure, excitement, suspense, pathos, and humor in her vivid account of the exploits of her ranger husband in the national parks of the West and Northwest and of her efforts to adapt herself to this new life and share his experiences with him. A growing enthusiasm for and appreciation of the beauty and grandeur of the mountain area are evident throughout the book.—*Geraldine Plunkett.*

Readers Write

Continued from page 2

of a Protestant parochial school in Vienna, Austria. The school is in a part of the city that was, up to a little over a year ago, occupied by the Russian military force. It had been used as a supply dump by the German army, but was burned by them during their retreat from the Russian liberation forces in 1945.

This project has a very tragic history, caused by war and armies, such as our President was involved with. Our brother, "A Reader," brings up in his letter the question that our President obtained his fame from this same tragedy and that he still represents those forces. And so maybe it is, I can't argue with history.

But since I have been in Europe and particularly here in Vienna, I have noticed that the past experiences here with war, although not forgotten, are laid aside when planning for the future. If the people over here would not put these aside, the constant fear of invasion and occupation would probably stop all progress. No new buildings would be built; no old, bombed-out, or burned-out buildings would be rebuilt. But, with their eyes looking ahead, great strides are being made to come out from under the heel of both material and spiritual poverty.

I think that a lot of us, by condemning the President's past record, miss a great opportunity for positive service to our country. Since it is known, and is publicized as such, that our President is a "God-fearing, praying man," then we should exert all the power that we have through prayer, to the end that he might act in our Father's will.—Donald E. Willoughby, Vienna, Austria.

Obituaries

Beam, William W., was born June 21, 1883, and died Nov. 13, 1956. He was a member of the Ligonier church. Besides his wife, Nettie Beam, he is survived by three daughters, eight sons, forty-six grandchildren, twenty-eight great-grandchildren, and two brothers. Services were conducted by Bro. Glenn Heckman. Interment was in the Menohor Memorial Park, Ligonier, Pa.—Deloris E. McCannaghey, Ligonier, Pa.

Berkheimer, Hettie J., daughter of Frank C. and Alice Helsel Pope, was born near Hollidaysburg, Pa., May 1, 1891, and died in Altoona, Pa., Feb. 21, 1956. She was a member of the Twenty-eighth Street church, Altoona. Surviving are one son, two brothers, and one sister. Services were conducted by the undersigned at the Gilden-Barton funeral home. Interment was in the Presbyterian cemetery at Hollidaysburg.—C. H. Cameron, Altoona, Pa.

Boger, Donna Rae, daughter of Albert and Hazel Boger, was born Nov. 24, 1943,

and died Dec. 17, 1956 at Froid, Mont. In August 1956 she was baptized into the Grandview church. Surviving are her mother, three sisters, and one grandmother. Funeral services were conducted in the Grandview church by Bro. Ralph Dixon. Burial was in the Grandview cemetery.—Mark Emswiler, Froid, Mont.

Bollinger, James Lloyd, son of John and Elsie Lininger Bollinger, was born Sept. 22, 1938, in Sebring, Fla., and died Nov. 24, 1956. He was president of the Sebring church's young people's group. Surviving are his parents, his grandparents, one sister, and one brother. Funeral services were held in the Sebring church by the pastor, Bro. E. M. Weyant.—Mrs. A. L. Marchand, Sebring, Fla.

Cline, Laura C., daughter of Jacob D. and Elizabeth Click Grove, was born Jan. 26, 1873, in Augusta County, Va., and died Nov. 15, 1956. On Oct. 20, 1895, she was married to Peter F. Cline, who preceded her in death in 1947. She is survived by two sons, two daughters, nine grandchildren, seven great-grandchildren, and one sister. Funeral services were conducted in the Pleasant Valley church by her pastor, Bro. Samuel H. Flora, Jr., assisted by Bro. I. S. Long of Harrisonburg. Interment was in the church cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Davis, Edwin, was born Jan. 18, 1862, in Muscatine, Iowa, and died Nov. 24, 1956, in Mondovi, Wis. On July 2, 1886, he was married to Huldah Ann Belden. For sixty-three years he was a member of the church. Surviving are ten children, thirty-eight grandchildren, sixty great-grandchildren, and eight great-great-grandchildren. Funeral services were held at the Chippewa Valley church by Bro. C. H. Petry, assisted by Howard Peden. Burial was in the East Pepin cemetery.—Mrs. Floyd Root, Mondovi, Wis.

Dawson, Harry Joseph, was born March 13, 1873, in Peoria County, Ill., and died Dec. 13, 1956, in Modesto, Calif. He was a member of the Empire church. The funeral service was held in Modesto by the pastor, the undersigned. Interment was at the Lakewood Memorial Park, Empire, Calif.—Harley Stump, Empire, Calif.

Downey, Lillie, died at her home, Nov. 4, 1956. She was a member of the Mill Creek church. Surviving are her husband, two sisters, and one brother. Funeral services were held in the chapel of the W. H. Kyger funeral home by Bro. Wilbur Garber. Burial was in the Mill Creek church cemetery.—Mrs. Leon Mundy, Port Republic, Va.

Gardner, Eliza Ann, was born Nov. 15, 1874, at Keezletown, Va., and died Nov. 29, 1956, at Mt. Sidney, Va. Her husband, W. W. Gardner, preceded her in death in 1954. She was a member of the Mill Creek church. Surviving are two brothers. Funeral services were held in the Mill Creek church. Burial was in the nearby cemetery.—Mrs. Leon Mundy, Port Republic, Va.

Harbaugh, Samuel M., son of Martin and Susan Harbaugh, was born in Beaver Creek, Md., Feb. 21, 1864, and died Dec. 14, 1956. On Jan. 12, 1888, he was married to Ella Cornelius. He was a long-time member of the South Waterloo church, where he was a deacon and Sunday-school teacher for many years. Surviving are two sons, four grandchildren, twelve great-grandchildren, and two sisters. Funeral services were held in the South Waterloo church by his pastor, the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Higgins, Bessie Viola, daughter of William and Florence Hougendouglar, was born Sept. 27, 1898, and died at her home, Dec. 20, 1956. On March 27, 1917, she was united in marriage to William E. Higgins. To this union were born two children. At an early age she united with the church near Deepwater. Surviving are her husband, two sons, two foster children, five grandchildren. The funeral service was held in the Vansant funeral home by

the undersigned. Burial was in the Englewood cemetery, Clinton, Mo.—Ralph Skaggs, Warrensburg, Mo.

Huffman, Milo, pastor of the Pipe Creek church, Ind., and son of George and Frances Culp Huffman, was born Feb. 2, 1893, in Kosciusko County, Ind., and died Dec. 13, 1956. He was married to Clara Bollman on Aug. 25, 1917. In 1930 he entered the ministry and was ordained as elder in 1935. Besides his wife, he is survived by one son, two daughters, eight grandchildren, his mother, and three brothers. Funeral services were held in the Pipe Creek church by Brethren Walter Stinebaugh, Charles R. Oberlin, and Forest Hostetler. Burial was in the Metzger cemetery.—Geneva Mae Miller, Peru, Ind.

Knop, Justin H., son of Mark B. and Carrie Hamer Knop, was born Sept. 25, 1909, and died Nov. 28, 1956. He was born in Orange Township, Iowa, and lived his entire life in that community. He was a member of the South Waterloo church. Surviving are his mother and one brother. Funeral services were held in the South Waterloo church by the pastor, the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Landis, Amanda B., daughter of Simon and Fannie Bucher Snyder, was born June 17, 1872, and died Oct. 19, 1956. She was the widow of Amos N. Landis and was a long-time member of the Springville church. Surviving are one son, two daughters, nine grandchildren, one brother, and two sisters. Services were held in the Hammer Creek Mennonite church with Elder John Myer and Ralph Heisey officiating. Burial was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Looker, Lucille, daughter of W. R. and Iva Inman, was born May 14, 1912, at Gettysburg, Ohio, and died at Columbus, Ohio. Early in life she united with the church and was a member of the Bradford church at the time of her death. On Sept. 14, 1935, she was married to Paul Looker. Besides her husband, she is survived by five children. Funeral services were conducted in the Bradford church by William Gorden and Howard Erbaugh. Interment was in the Harris Creek cemetery.—Trudy Frolke, Bradford, Ohio.

Miller, Patti Faye, daughter of Earl J. and Esther Miller, was born in Johnstown, Pa., Sept. 27, 1951, and died in Altoona, Pa., Sept. 17, 1956. She is survived by her parents, two sisters, her paternal grandmother, and her maternal grandparents. Services were conducted at the Meek funeral home in Johnstown, by the undersigned, assisted by John D. Ellis. Interment was in the Grandview cemetery, Johnstown.—C. H. Cameron, Altoona, Pa.

Moore, Lydia, daughter of Eason and Esther Link, was born Sept. 30, 1878, and died Nov. 11, 1956. On Jan. 2, 1909, she was married to John Moore, who preceded her in death in 1951. She was a member of the Bachelor Run church. Surviving are one son, one daughter, one stepson, and three grandchildren. Funeral services were held in the Bachelor Run church by her pastor, Bro. Lewis Deardorff.—Mrs. Ada Booth, Flora, Ind.

Moyer, Laura N., daughter of Jonas M. and Catharine Nyce Cassel, was born April 10, 1869, in Franconia, Pa., and died Dec. 5, 1956, in Souderton, Pa. She was a member of the Hatfield congregation. Surviving are four daughters, one foster daughter, one foster son, four grandchildren, one great-grandchild, three brothers, and four sisters. Funeral services were conducted in the Hatfield church by her pastor, Ralph H. Jones, assisted by Norman S. Frederick. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Nestlerode, Annie Straley, daughter of Jacob S. and Francena Straley Brumbaugh, was born March 17, 1874, at New Enterprise, Pa., and died March 8, 1956,

at Hollidaysburg, Pa. She was a member of the New Enterprise church. Services were conducted by the undersigned at the Replogle funeral home. Interment was in the Alto Reste cemetery.—C. H. Cameron, Altoona, Pa.

Noffsinger, Pearl, daughter of Rufus and Elizabeth Ann Short Noffsinger, was born Nov. 21, 1891, near Roanoke, Ill., and died June 4, 1956, in Peoria, Ill. Early in life she became a member of the church. Surviving are one brother and five sisters. Memorial services were conducted in the Panther Creek church by Ira Hiatt. Interment was in the Roanoke cemetery, Ill.—J. E. Small, Roanoke, Ill.

O'Brien, Ellen June, daughter of George and Sarah A. O'Brien, was born Feb. 12, 1920, in Van Wert County, Ohio, and died Dec. 17, 1956. In 1945 she united with the County Line church. Surviving are her mother and four brothers. Services were conducted by the undersigned. Burial was in the Forrest cemetery.—J. Oliver Dear- ing, Lafayette, Ohio.

Pritts, Anna M., daughter of David and Susan Faidley Sanner, was born Feb. 27, 1889, in Somerset County, Pa., and died Oct. 31, 1956. She is survived by three children, six grandchildren, three sisters, and three brothers. Services were conducted by Glenn Heckman. Interment was in the Menoher Memorial Park, Ligonier, Pa.—Deloris E. McCannaghey, Ligonier, Pa.

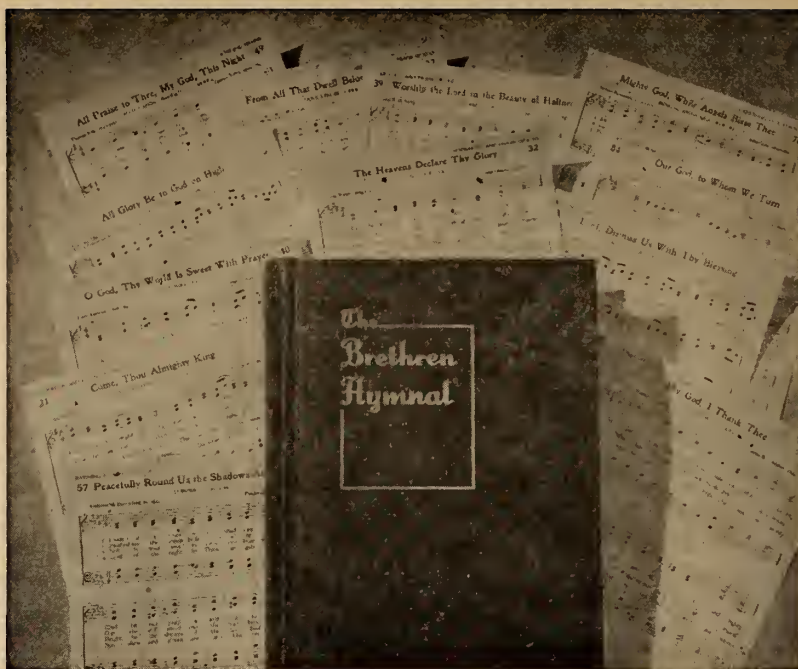
Replogle, J. Quinter, son of Joseph and Emma Arnold Replogle, was born at Waterside, Pa., March 3, 1888, and died in Altoona, Pa., Aug. 15, 1956. In 1912 he was united in marriage to Eva G. Russell. He was a member of the Twenty-eighth Street church, Altoona, where he was serving as a deacon, Sunday-school superintendent, chairman of the board of Christian education, church treasurer, chief usher, and teacher of the Helping Hand Bible class. He was also secretary-treasurer of the Middle Pennsylvania men's work. Surviving are his wife, one son, two daughters, six grandchildren, one brother, and one sister. Services were conducted by the undersigned in the Replogle funeral home. Interment was in the Alto Reste cemetery.—C. H. Cameron, Altoona, Pa.

Robinson, Nora, sixty-nine years of age, died Dec. 14, 1956, at Urbana, Ill. She is survived by her husband, Rufus S. Robinson. Funeral services were conducted in Mansfield, Ill., by the undersigned. Interment was in the Mansfield cemetery.—Garnett E. Phibbs, Champaign, Ill.

Rodeffer, Mayne Wampler, was born Feb. 23, 1884, and died Oct. 20, 1956. She was an active member of the Mill Creek church and a member of the W.C.T.U. She is survived by her husband, George Rodeffer, two sons, two daughters, six grandchildren, one sister, and two brothers. Funeral services were held in the Mill Creek church by Brethren C. O. Showalter and Wilbur Garber. Burial was in the nearby cemetery.—Mrs. Leon Mundy, Port Republic, Va.

Simmons, William Bernard, a native of Franklin, W. Va., died Oct. 9, 1956, at his home in Grottoes, Va. He was a faithful member of the Mill Creek church. His first wife preceded him in death in 1932. Surviving are his wife, Evelyn Jones Simmons, two sons, one daughter, and one sister. Funeral services were conducted at the Mill Creek church by C. O. Showalter and R. T. Tressler. Burial was in the nearby cemetery.—Mrs. Leon Mundy, Port Republic, Va.

Stetler, Lloyd S., son of William and Elizabeth Stetler, was born Dec. 1, 1912, in York County, Pa., and died Oct. 25, 1956. He was a member of the Lower Cumberland church. Surviving are his wife, two daughters, one son, and his mother. Memorial services were conducted by Bro. Paul H. Smith, assisted by Bro. Henry L. Miller. Interment was in the Grantham cemetery.—Mrs. L. Miller, Mechanicsburg, Pa.



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Swank, William Ellsworth, son of Jacob and Elizabeth Gunter Swank, was born Feb. 18, 1864, in Westmoreland County, Pa., and died Oct. 25, 1956, in Sebring, Fla. On April 2, 1891, he was married to Susanna Hanawalt, who died in 1935. To this union were born five sons and five daughters. The family moved to Sebring from Montana in 1919. He helped to build the churches at Sunnysland, Bassenger, and Tampa, Fla. Surviving are eight children. Funeral services were held in the Sebring church by Bro. E. M. Weyant.—Mrs. A. L. Marchand, Sebring, Fla.

Thomas, H. V., son of Samuel B. and Dianah Newcomer Thomas, was born Feb. 2, 1873, in Hancock County, Ohio, and died Nov. 4, 1956. On Nov. 14, 1894, he was married to Mildred Copley, who died in 1907. He was then married to Clara A. Wise, who died Aug. 1, 1955. He joined the Oak Grove church, where he was chosen pastor and elder; he served that church and churches in the surrounding communities for several years. He moved to the Pleasant Center church near Tiffin in 1919, serving that and neighboring churches for twenty-six years. Surviving are five sons, two daughters, sixteen grandchildren, eleven great-grandchildren, one brother, and two sisters. Services were held in the Bame funeral home by

Brethren A. G. Freed, S. U. Snaveley, and Walter Heisey. Burial was in the Hickory Grove cemetery near Vanlue.—Mrs. Elias Eberly, Fremont, Ohio.

Wilt, Andrew C., son of Isaac and Elizabeth Pierce Wilt, was born Sept. 10, 1868, at Carrolltown, Pa., and died Aug. 2, 1956, at Altoona, Pa. On May 26, 1891, he was united in marriage to Elizabeth Brode, who preceded him in death in 1943. He was a member of the Twenty-eighth Street church, Altoona. Surviving are one son and three daughters. Services were conducted by the undersigned at the Myers funeral home. Interment was in the Rose Hill cemetery.—C. H. Cameron, Altoona, Pa.

Yost, Eliza, daughter of Peter and Barbara Hostetler Saylor, was born near Meyersdale, Pa., Aug. 10, 1877, and died in Cumberland, Md., Aug. 13, 1956. On May 14, 1899, she was married to Jeremiah Yost. To this union was born three daughters and one son. She was a faithful member of the church. Surviving are three daughters, eighteen grandchildren, and ten great-grandchildren. Services were conducted in the Maple Grove church by her pastor, Arthur Scrogum, assisted by Jesse W. Whitacre. Burial was in the Union cemetery, Meyersdale, Pa.—Wanda Resh, Grantsville, Md.

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Southern California and Arizona

San Diego—Our attendance continues to increase. Edna Boaz and Dixie Buatt were elected to serve as delegates to district conference at Phoenix, Ariz. A large group of our young people attended the conference. In October a junior high youth group was organized for Sunday evening meetings with Mrs. Eleanore Escovado as their leader. Their project for this year is making tray favors for special days for the patients at the Hillside hospital in San Diego. Our senior young people have assumed the personal support of James Bowman as their project for the year. The Bowmans have been on the Africa mission field since 1946. Our Christmas services included a Christmas party for the entire family and a program presented by our three choirs and other persons. Our church is sponsoring a refugee from Indonesia and Holland. His name is Maurice Krol, who arrived in San Diego on Dec. 23; he is living with Brother and Sister Jacob Boaz. A communion service was held at the Sunday morning worship service on Jan. 6.—Mrs. Joseph Forror, San Diego, Calif.

Oregon

Portland—We are now in the process of building a new church which we are hoping to move into in the spring or early summer. Our church program is moving forward under the leadership of our new pastor, Bro. Ralph Bowman, who moved here from Virginia. On Dec. 16, our choir presented a Christmas cantata. We are sponsoring several displaced persons and are helping them to get established in our community. The Doeke Gerbracht family arrived in December from Holland. We are planning a program for family week in the spring.—Lois Douglass, Troutdale, Oregon.

Washington

Seattle, Olympic View Community—On Dec. 16, the white gifts were brought and placed at the altar. On Dec. 23, our Sunday-school offering was sent to help provide bedding, warm clothing, and the necessary things for the oppressed people in Hungary. Sixty people attended our first Christmas Eve service at the church. Pastor Rowe has announced a series of sermons beginning the first of the year and continuing on through Easter. Attend Church Regularly is the program theme. The board of administration voted to relocate two refugee families and one single young man. They have Indonesian background and suffered during World War II.—Mrs. Calder Muirhead, Seattle, Wash.

Middle Iowa

Cedar Rapids—Since the last report from our church, several improvements have been made to our plant. The nursery was completely redecorated, a new parsonage was completed, and an electronic organ was purchased for the sanctuary. A sectional women's meeting was held in our church in November with Miss Anna Warstler as the guest leader. A week-end sectional youth rally also met in our church. The ladies' quartet of McPherson College and Paul Wagoner, alumni secretary, presented a program in our church on Nov. 23. The father and son banquet was held in November with Bro. Jay Johnson of the English River church as the guest speaker. The Christmas drama, Why the Chimes Rang, was presented on the night of Dec. 23. Our church is co-operating with the Cedar Rapids Council of Churches in a church attendance crusade, extending from the first Sunday in January through Easter.—Mrs. Berle J. Miller, Cedar Rapids, Iowa.

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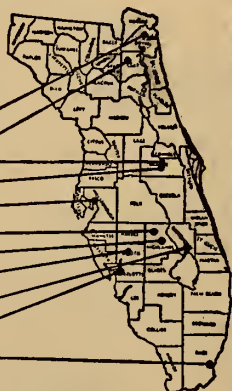
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Dallas Center—The women's organization of our church entertained the sectional meeting for the four adjoining churches with Miss Anna Warstler of Elgin, Ill., as guest speaker. Bro. Conrad Burton of Des Moines conducted our morning services during the absence of our pastor. The ladies' quartet from McPherson College was with us recently during our morning worship service. A school of peace with classes for all ages was conducted in connection with family night. At our fall communion service, Bro. Ray Zook, district fieldman, conducted the service. Our church observed

the laying of the cornerstone for the annex to the church. The church is also being remodeled to provide additional classrooms and a rearrangement of the sanctuary. Since our last report, we have had a mother and son banquet and a father and daughter banquet.—Mrs. Alice Cooper, Dallas Center, Iowa.

Northern Indiana

Plymouth—Our new church year began by observing World-wide Communion Sunday with our love feast and communion service. This was followed by our evangelistic meetings with Bro. Perry Huffaker as our evangelist. Bro. Huffaker closed our meetings with a hymn festival. On the evening of Nov. 4, the Loyal Friends Sunday-school class presented the play, Putting First Things First. On Nov. 25 Dr. Eldon Burke from Manchester College showed pictures and spoke about his experiences in Iraq, where for two years he served in a village rehabilitation program sponsored by the United Nations. Bro. T. E. George of Goshen was our guest minister on Nov. 11 and again on Dec. 2. On the evening of Dec. 16, our church choir presented Christmas carols and customs in a program entitled Christmas Around the World. Dec. 21 was our annual Christmas family night. On Dec. 23, a baby dedication service was held during the morning worship service. In the evening, the children's department of the church school presented the program, Christ From the Cradle to the Cross. A watch night party was held for the entire church on Dec. 31.—Mrs. Raymond Ullery, Plymouth, Ind.

Northeastern Ohio

District Meeting—Officers elected for the 1957 conference are Elmer I. Brumbaugh, moderator; Curtis Dubble, alternate moderator; Edgar G. Diehm, writing clerk; and Guy Buch, reading clerk. Elmer I. Brumbaugh, Harlan C. Grubb and Mildred Young were elected as delegates to the Standing Committee. Mildred Young is the first lay woman elected in the district. The conference also adopted a goal of \$50,000 for the Brotherhood Fund; approved a budget for the district of \$20,000 (church extension in the district is included in the budget); provided for the establishment of a Brethren Home for the Aged; took steps to employ a district secretary by Sept. 1, 1957; and provided for the district mission board to open missions in West Cleveland and Elyria.—E. G. Diehm, Youngstown, Ohio.

Southern Ohio

West Charleston—A daily vacation Bible school was held under the supervision of Sonia Studebaker. The Brethren in Christ church joined us in this effort. Ten of our young people are in college this year. Our women are busy sewing for relief. A number of Dutch immigrants are in our area. On Dec. 5, they and some of their sponsors observed St. Nicholas Day at our church with a potluck supper and program. Bro. Allen Weldy will hold our pre-Easter service. A planning board is working on plans to remodel for more classrooms to accommodate the increased attendance in our Sunday school.—Mrs. Deda Senseman, Tipp City, Ohio.

North Atlantic

Ambler—Our fall Sunday-school and church services were started with new spiritual experience. Rally day showed a big increase over past years. October saw the birth of our junior choir. Our women's work sponsored a foodless banquet in place of the usual baked ham supper with local scout talent the feature for the evening. The women's work group has taken on the project of remodeling the kitchen in our church basement. We have had several Sunday evening services centering about on old-fashioned hymn sing. In December we had the privilege of hearing Induk Pahk, a native Christian of Korea, who gave us a great message concerning her life and conversion. The annual men and women's banquet of the

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No. 266. Wanted: A couple desires employment in the St. Petersburg, Fla., area in a motel or cottages. Woman has office experience—man adept in all maintenance work. Have had some training lessons from Lewis Hotel Training School. Desire permanent employment but will accept summer work. Couple has two children, 12 and 18 years old. Write: Mr. and Mrs. Merle Guth, 408 Central Park Ave., Dayton 9, Ohio.

No. 267. The Camp Zion trustees of Northeastern Ohio are ready to accept applications for a capable camp manager and an experienced cook to work in the camp during the months of June, July, and August of 1957. Please send applications containing qualifications, experience and references to the camp supervisor, Harold Steiner, 950 W. Liberty St., Wooster, Ohio.

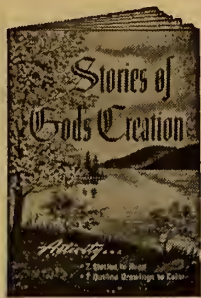
No. 268. Wanted: Married couple to live in a home as it is while present occupants are enrolled in seminary. This would be a good location for a young couple, a retired minister, or a missionary couple. For more information, write: Joseph Rittenhouse, Queen Anne, Md.

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No. 261. Wanted, April 1: Man to work on dairy farm on U.S. 11 in Shenandoah Valley, and do general farming. Purebred Jerseys. Able to take responsibility, have clean habits, be reliable, references required. Church of the Brethren one-half mile, schools near-by. Contact Paul Roller, New Market, Va.

district was held at the Schwenkfelder church with Bro. Paul M. Robinson as guest speaker. On Dec. 15 the Brethren-Friends-Mennonites and Schwenkfelder Fellowship was held in our church. A special Christmas service was given by

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our church school on Dec. 23. Christmas around the world was given by thirteen primary children, representing thirteen different nations. The evening program was a Christmas musical by the junior and senior choirs. New Year's Eve was celebrated with a white gift service and the showing of slides by Evelyn Kulp, who recently returned from her work with Brethren Service in Europe.—Mrs. May E. Haring, Lansdale, Pa.

Eastern Pennsylvania

Schuylkill—During our morning worship services, guest speakers have been Brethren Eugene Martin, Ammon Merkey, S. G. Meyer and Calvin Wagner. Esther Zerbe and Roy Zimmerman were delegates to the Sunday-school meeting at the Bachmanville church. One day our women assisted with the mending and ironing at the children's home in Neffsville. Bro. Paul Forney was speaker at the harvest home services. At our love feast services, Bro. Aaron Heisey officiated, assisted by Bro. Caleb Kreider and Leroy Plum. On Nov. 11, a report was given by Arthur Wolfe and Jesse Kintzel, our district meeting delegates. On Nov. 18, Bro. Paul Green of Elizabethtown College was our Bible institute instructor. On Dec. 9, a student deputation team from Elizabethtown College had charge of the morning services. Bro. Conway Bennett was guest speaker at our Christmas program on Dec. 23. Twice a month during the year, the young adult choir presented special music for us. Revival services will be held March 17-31 by Bro. Joseph Moyer of the Indian Creek church.—Mrs. Arnold Zechman, Pine Grove, Pa.

West Greentree—Thirteen babies were consecrated at a special service. Since Brother and Sister Robert Hess have returned home from the mission field, we are supporting Mr. and Mrs. William Hayes, who are working with the Navaho Indians. A prayer vigil was kept for our revival meetings, Nov. 25—Dec. 9, at

Rheems church. Our young people canvassed the neighborhood. Bro. Carl Zeigler from Lebanon was our speaker. As a result twenty-two members were baptized and received into our fellowship. Our love feast was held Nov. 4 at Rheems. Bro. Bard Krieder from the Middle Creek church officiated at this service. On Dec. 23 we had a home talent Christmas program.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Middle Pennsylvania

Upper Claar—Our annual home-coming and harvest home service was held with our elder, Bro. Taylor Dively preaching at the morning and evening services. The offerings from our Lord's share projects were used to pay off our indebtedness on the parsonage. A number of our people attended the district leadership training school. We were represented at the district conference and the women's work conference. Our love feast was held Nov. 4, with our pastor elect, Ralph Z. Ebersole, officiating. We held a two-week revival meeting with Bro. Hiram Gingrich as evangelist. During these meetings, special music was provided by a number of adjoining churches. Our young people held their Christmas program on Christmas Eve. We are looking forward to our pastor's coming sometime after the first of the year.—Stella Walter, Claysburg, Pa.

Yellow Creek—Bro. Robert Mock of the Everett church conducted evangelistic services, Nov. 19—Dec. 2, in our church. As a result of these services, one person was baptized. Bro. Dan Brumbaugh of Saxton was in charge of our love feast service. A number of our people attended the district meeting at the New Enterprise church. The missionary society of the Bethel house held its Christmas party in the Smith school basement on Dec. 28. The aid at the Yellow Creek church quilts each Wednesday. Christmas services were held at each church house.—Mary Stayer, Hopewell, Pa.

First Virginia

Hopewell—Several persons are awaiting the rite of baptism in our church. Our services during the month of November were broadcast over a local radio station. Our church was host to the December meeting of the Hopewell Ministerial Association at the First Methodist church. The CBYF had charge of an inspiring service on a recent Sunday evening. Our church was host to the Brethren ministers of the district recently. On Nov. 14, the women of the Richmond church were guests at our monthly fellowship meeting. We were the first church in the history of Hopewell to have a float in the Christmas parade. It was well received and we have received many letters of commendation for our efforts. The junior fellowship presented the Christmas pageant, And There Were Shepherds. Several baskets of food were prepared and distributed to families in our city. As customary a candlelight service of carols was held on Christmas Eve.—Mrs. E. D. Green, Hopewell, Va.

Northern Virginia

Linville Creek—On Oct. 7, we held our first church school and worship service in our new church. Both services have increased in attendance. Our service of dedication was held Nov. 4, with Bro. Warren Bowman, bringing the morning message and Bro. Paul H. Bowman, giving the dedicatory sermon in the afternoon. The junior and adult choirs have been active this past fall. Revival meeting was held Nov. 11-25 by Bro. Harry Gardner. Eleven members have been added to our membership by baptism and letter. The men have an active organization under the leadership of Bro. James Moyers. Three heifers for relief have been sent by our congregation. Our Sunday school, together with Cedar Run, recently sent \$185 for Hungarian refugees. The men's and women's organizations have been responsible for a number of our Sunday evening programs. The CBYF went caroling on Christmas Eve and

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delivered baskets to shut-ins. A children's Christmas program was given on Dec. 16. The junior and adult choirs gave a special Christmas program on Dec. 23. Our semiannual church school workers' conference was held in December with Brother and Sister Levi Shively as guest speakers. Each Sunday night in January we had a session of a school of missions. —Mrs. Roy F. Kline, Broadway, Va.

Second Virginia

Buena Vista—Brother and Sister John F. Graham were honored guests at a supper given by the church on Aug. 31. The Grahams have accepted a new parish in Edinsburg, Va. We are still without a regular pastor, however, Bridgewater has been sending supply ministers for us. Officers and teachers for the coming year were elected at our fall council meeting. Bro. Ervin Block of Stuarts Draft, Va., was elected elder. Brother and Sister Shively were with us and instructed a class for the teachers and advisers of the church. Brethren J. Arnold Moore and Earl Rowsey were our delegates to district conference at Bridgewater. Bro. William Smith was in charge of our communion services. The men's fellowship organization of the church prepared and served a meal to the women and children on Nov. 3. A visiting campaign was conducted by the men's fellowship prior to the revival meeting. We had our meeting, Nov. 11-18, with Bro. J. Stanley Earhart of Hagerstown, Md., as speaker. Our Christmas program was given on Dec. 23. Donations of food and money were collected for Christmas baskets. —Mrs. Robert C. Zollman, Lexington, Va.

Moscow—Eunice Shull, a BVS'er at the hospital in Bethesda, Md., is the third one of our young people to enter BVS. Bro. M. R. Wolfe of Bridgewater was speaker at our church on Universal Bible Sunday. The women of the church have been busy during the past year, making comforters. They have contributed more than \$900 to our building fund. A committee was appointed to secure teachers for our mission study in the near future. Our Thanksgiving offering was for home missions, and our Christmas offering for world-wide missions. —Mrs. Eva G. Reeves, Mt. Solon, Va.

Southern Virginia

Antioch, Fairview—Since our last report, Bro. Eugene Kahle of Danville held our revival meeting. One member was received into the church by baptism and four by letter. At our fall council meeting, Sunday-school and church officers were elected for the coming year. Bro. C. A. Flora is our elder. Brother and Sister

Clyde Foster and Brother and Sister Cecil Thompson were elected to the office of deacon. Eight persons from our church attended the workshop for men and women at the Topeco church. Eight of our young people attended the district roundtable at Christiansburg. Our guest speakers have been Julia LaPrade and Bro. Willard Bowman. New pews have been installed in our church. Our Christmas offering went for Hungarian relief. The ladies' aid meets once each month to quilt for relief. The young people meet once each week for study and worship. —Ivy J. Layman, Rocky Mount, Va.

Topeco—Feeling the need for a more vital spiritual program within our church, we have selected a spiritual emphasis committee under the guidance of the church council and directed through and by the men and women's work. A recognition service was held for Bro. A. N. Hylton, who is ninety-one, commemorating his service to the church. We were fortunate in having with us Bro. Henry Eller of Roanoke, Va., during the district-wide simultaneous evangelistic campaign; Bro. Ralph W. Schlosser of Elizabethtown, Pa., for our revival and evangelistic meet-

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ing; and Bro. Harl Russell to conduct a skillshop in stewardship. The junior fellowship meets monthly and is working toward a movie projector for the church. Our church co-operated in the county-wide union Thanksgiving service with our pastor as speaker. The junior choir, under the direction of Mrs. Strausbaugh, presented music for our Christmas program. —Lillian B. Cockran, Floyd, Va.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

FEBRUARY 16, 1957

Volume 106

Number 7

In This Number . . .

Editorial—

The Church Around the Corner 1
A Book That Can Change the World .. 5

The General Forum—

Hymns and Christian Fellowship.
Robert C. Walker 3
Censorship Is Needed. Glenn D. Everett 6
The Responsibility of the Church.
John Myers 7
Man Was Made to Love (verse).
Rufus M. Reed 7
The Meaning of the Circle.
Frances Fox Sandmel 8
The Family Counselor 10
Poison. Dorothy Canfield Fisher 11
Faces Toward the Future. E. M. Zigler 12
Reviews of Recent Books 15

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 28

Toward His Kingdom—

Leprosy—1957. Roy E. Pfaltzgraff, M.D. 20
Literacy Classes in the Brethren Mis-
sion. Matilde Benalcazar 21
Out of the Mailbag 21
You Can Win Others. Ernest R. Jehnson 22
Lord's Acre Work. A. Joseph Caricofe 23
Easter Program Materials 24
Wilmington Work Camp. Ethel Myers 25
Christmas in Linz, Austria.
Gene Wampler 26
Refugee Resettlement Notes 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Deeper Consecration

I am glad that our editor has given us a report of the General Brotherhood Board discussions concerning the state of our church today and its prospect for the future. In their "look ahead," they have said much that should vitally concern the members of the Church of the Brethren.

The lack of genuine growth of the Church of the Brethren was discussed. We have grown in years (almost 250) but have we grown in spirituality as we have grown in years?

Yes, we cherish our Brethren heritage. We still sing Faith of Our Fathers, Holy Faith. I am wondering if the church is witnessing to that holy faith as it should.

The job of the church is to witness for Christ by taking his gospel into all the world. We are face to face with this command of high heaven. The Great Commission has no geographical bounds, but the whole wide world for Jesus. Are we evangelizing our part of this territory?

If the church had saved just its own families to the church, its membership would far exceed the present membership. Then, too, the old-fashioned, soul-stirring revivals are not so frequent as in the past.

The Church of the Brethren is well organized and educated, and has the money, but education and organization do not grow spirituality. There must be the balance of the Spirit of God. Life depends upon, not so much what we know and have, as on what we love.

May we more and more love the eternal things of God, and be stirred to a deeper consecration.—Martha H. Keller, Worthington, Minn.

Peace in the Old Testament

To defeat the argument that God is a God of war and violence in the Old Testament, let us look at the facts.

If we believe the Holy Bible, we believe that God is infinite, supreme, all powerful, always present, and a holy and righteous being. . . . If we study the creation story we find that God did bring into being an orderly world and universe.

It then follows that, if we believe God to be the creator, then we become a part of his creation, subject to his will and plan, (note Gen. 1:27). This gives God the legal right to either bless or curse (render punish-

ment) according to man's obedience or disobedience (note Gen. 4:9-15 and Deut. 11:26-28). God has the right to sustain or destroy, to give us the breath of life or take it away according to his will and our deserving.

If we study Gen. 4:9-15 we find violence had no place in God's plan of creation. Even the earth cried out against Cain's crime against his brother. Then if we study the covenant made with Noah and his sons, we again find the taking of life forbidden by God (Gen 9:6). It is also forbidden in the Ten Commandments (Ex. 20:13) and again to the children of Israel (Ex. 21:6-12).

Since we are not the giver of life, we have no right to take life except as God gives us instructions to do so. . . .

Nowhere in the Old Testament can I find God condoning the taking of life on man's own initiative; due punishment was dealt out by God.

Just a few words about the New Testament basis of peace. Christ came to reveal more fully God's will for man. He came as the Prince of Peace, and his message and ministry were love, peace, loving-kindness, and nonresistance. The Golden Rule was the basis of all his relationships with his fellow man. War and the taking of life are the direct opposites of Christ's teaching and ministry. So how can we as his children and followers condone and take active part in such acts? . . .

If we look at Jesus' teaching of "give unto Caesar what is Caesar's" we find he also said, "Render unto God what is God's." Just what does the Christian owe God? We also find Peter giving the same teaching in Acts 5:29. We as Christians are to obey God rather than man. Too often man's will for the Christian conflicts with God.—Paul Whitmer, North Liberty, Ind.

No Nationality

In the Messenger of Dec. 8, 1956, G. Wayne Glick wrote a good article on "The Word Within the Word," but he says that Jesus was a Jew, which is the thinking of the majority of the Brethren. I disagree with this thinking.

We have heard it said over and over again that Christ was a Jew and many well-meaning people have accepted this idea without really looking to the Bible for the truth.

They believe in the virgin birth

Continued on page 26



Religious News Service

Spiritual truths and inspiration for daily living in the family and the wider Christian fellowship can be found in the hymnal if we give time to make a systematic, serious study of its possibilities

Hymns and Christian Fellowship

THE underlying cord that binds Christians together everywhere is nowhere more evident, perhaps, than in the great hymns of the faith. Beginning with some of the earliest hymns of Christendom, Shepherd of Tender Youth (Clement of Alexandria), Jesus the Very Thought of Thee (Bernard of Clairvaux), and continuing down to the present time our own Brethren Hymnal is rich in its offerings of hymns by authors from numerous communions and faiths.

The purpose of this article is

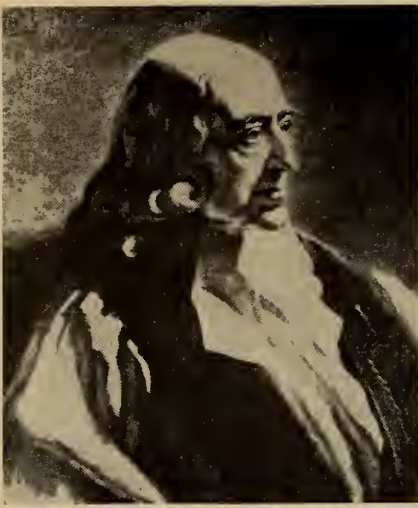
Robert C. Walker

not that of making an exhaustive survey of the contents of our hymnal. If, by pointing out a few significant observations about the rich heritage passed on to us through the spiritual experience of people with diverse religious backgrounds, we come to a fuller realization and appreciation of its contents for our own lives and the lives of others, our purpose will have been fulfilled.

Executive Secretary, Long Beach Council of Churches, California

Surely, the spirit which moved upon Alexander Mack, Sr., to write Oh, How Is the Time So Urgent was, and is indeed, available to those who call themselves Methodists, Presbyterians, Congregationalists, or even Roman Catholics.

Immortal Love, Forever Full, the beautiful hymn penned by the poet laureate of American hymnists, John Greenleaf Whittier, is not the property of the Quakers, solely, simply because Mr. Whittier happened to be



Religious News Service

John Wesley, who with his brother, Charles, founded the Methodist Church, made his greatest contribution to hymnody by editing and publishing his brother's hymns

affiliated with that particular religious body. Rather, it has been placed in our Brethren Hymnal and numerous other denominational hymnals because its exaltation of Jesus as the incarnation of immortal love is universally accepted by Christians everywhere.

To the illustrious Dissenter, Congregationalist, Rev. Isaac Watts (1674-1748) we owe a debt of gratitude for great hymns as When I Survey the Wondrous Cross, Begin, My Tongue, Some Heavenly Theme, O God, Our Help in Ages Past, and more than a dozen others in our hymnal. As a young man, Isaac Watts, popularly known as the father of modern hymnody, is said to have complained to his father, who was a deacon, about the dullness of the singing. His father told his son to write something better if he did not like what was being sung. This young Watts did, and on the next Sunday submitted his first hymn, Behold the Glories of the Lamb in which the suggestion is made to

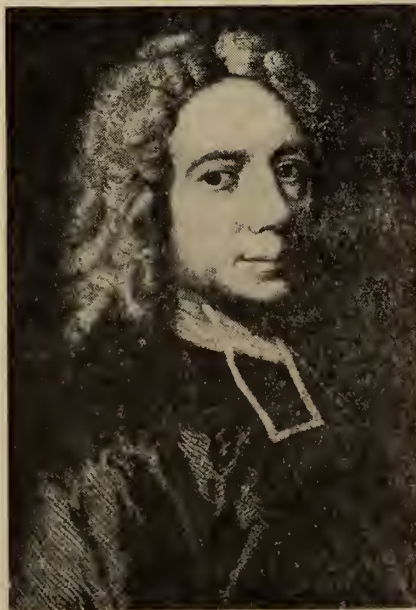
"Prepare new honors for his name
And songs before unknown."

His effort was appreciated so

much that for two years a new hymn by young Isaac Watts was sung every Sunday!

When we sing Love Divine, All Loves Excelling, Jesus, Lover of My Soul, O for a Thousand Tongues to Sing, Hark! the Herald Angels Sing and many other favorites in our hymnal, we are joining with millions of Methodists throughout the world in gratitude to their famous founders, John and Charles Wesley. In contrast to their contemporary, Isaac Watts, whose hymns were chiefly those in praise of God and Christ for the salvation which he (fortunately) was elected to receive, the hymns of the Wesleys were characterized by their emphasis on saving souls and pleading for sinners to come to the Water of Life. Charles Wesley is said to have written sixty-five hundred hymns! His brother, John, made his chief contribution to hymnody through his editing, organizing, and publishing of the hymns of Charles.

How many of us singing cherished hymns as Faith of Our Fathers, There's a Wideness in God's Mercy, or Hark, Hark, My Soul! have realized that we were



Missions Public Relations Office

Isaac Watts, a Dissenter and a Congregationalist, is known as the father of modern hymnody

singing hymns written by a Roman Catholic? Rev. Frederick William Faber (1814-1863) was born into the Anglican Church and brought up a strict Calvinist. Under the influence and teachings of his friend, Rev. John Henry Newman, author of Lead, Kindly Light, Faber entered the Roman Church in 1845.

Many of us have sat on a hilltop and watched the fading glow of a setting sun while the strains of Softly Now the Light of Day floated over the evening air. The author of this hymn of evening was Bishop George Washington Doane (1799-1859), one of the Great American prelates of his time and an Episcopalian. Among several distinguished churches served, perhaps the most noteworthy was the famous Trinity church at Boston, the church served later by Phillips Brooks. Another hymn of Bishop Doane's which has long been popular with the Brethren is Thou Art the Way, based on the Gospel of John, particularly John 14:6, "I am the Way, the Truth, and the Life."

One of the fine hymns of brotherhood in our hymnal, The Light of God Is Falling, was written by Louis Fitzgerald Benson (1855), eminent Presbyterian divine and one of America's authoritative hymnologists for nearly a generation. The lovely sacramental hymn, For the Bread Which Thou Hast Broken is another of Dr. Benson's hymns found in our hymnal, which merits more use, especially at communion services.

To the American Unitarian minister, Samuel Longfellow (1819-1892), we owe the hymn, Holy Spirit, Truth Divine and God of the Earth, the Sky, the Sea. A good Trinitarian would probably not find great fault with the former hymn. To all intents and purposes it is ad-

Continued on page 14

EDITORIAL

A Book That Can Change the World

HAVE you read any good books lately? Don't bother to answer if the reply will embarrass you. After all, there may be some truth to the cartoons and stories that make us out to be a "watching" generation rather than a "reading" generation.

But more likely your answer is that you can hardly find the time. A few television programs every week, fifteen minutes a day with the newspaper, leisurely glancing through your favorite magazine—is that the way your time slips around, so that you seldom, if ever, find the occasion to read a book?

In case you still have books lying around unread or in case you have forgotten how regularly you used to visit the public library, listen to these words from a university librarian, "The evidence is piled high that books, rather than being futile, harmless and innocent, are frequently dynamic, vital things, capable of changing the entire direction of events—sometimes for good, sometimes for ill." To prove his point Dr. Robert B. Downs calls attention to fourteen "Books That Changed the World."

Sometimes the books under consideration produced results quite different from what the author intended. Harriet Beecher Stowe hoped that her story of Uncle Tom would help to reconcile North and South, but instead the book contributed to an armed conflict. Other books, though written long ago, continue to influence the policies of nations and to set loose tremendous forces with which we still must reckon. An obvious example is Karl Marx's *Das Kapital*, but one should also note the continuing influence of the writings of Darwin and Freud.

No book looks more innocent than an unused Bible. A binding of black morocco leather sets it apart from other books as if it is too sacred to be read except on special occasions that seldom arise. If it was once placed prominently on the cocktail (formerly coffee) table in many living rooms, the chances are it has been brushed aside or completely covered by current magazines. Could such a harmless book ever be accused of changing the world?

Don't be fooled. If the Bible were properly labeled, it should carry some such warning as this: "Danger! Highly explosive! Handle with care." Just suppose that someone dusted off his black leather edition and began to read without listening for any cathedral tones or looking for any sacred aura, but reading rather to see if

here was a book to change his own life. The result could very well be a revolution, so let the reader be warned.

During the reign of the young King Josiah, a book of law (thought by scholars to be the book of Deuteronomy) was found when the temple was being repaired. When Josiah heard the words of the book he tore his clothes. The effect was explosive and the book became the basis for far-reaching reforms and for a renewal of the covenant between God and his people.

If a book of the Old Testament could so spark a revival and a reform movement, what revolutions could not be launched by the rediscovery of the New Testament. But the printed page alone is insufficient. There must be readers who hunger and thirst after righteousness, there must be men and women who will translate the eternal truths they find into deeds that confirm their faith. It is not enough to print Bibles—they must be carried by ambassadors of Christ in whom the dynamic message of the gospel has already worked a transformation. Proclaimed by such messengers, the Bible is most assuredly chief among the books that can change the world.—K.M.

Abolish Capital Punishment

MARTIN NIEMÖLLER of Germany, Bertrand Russell of England, and Eleanor Roosevelt of the United States are among the twenty-eight persons from many nations who have signed a manifesto calling for the international abolition of capital punishment.

The manifesto reads in part: "With reverence for all life the undersigned appeal to the governments and parliaments of the world and to the United Nations for the abolition of capital punishment. They call upon all men and women of goodwill to support a world-wide campaign with this goal.

"Capital punishment is a cruel survival of primitive ages when punishment has been inflicted only as an act of vengeance without any deterrent or reformatory considerations."

Efforts to end capital punishment need not wait for the prospect of international action. Some of our states already stand opposed to the death penalty, but most of them still resort to it regularly or on rare occasions. It ought to be clear where Christians, especially Christian pacifists, stand on this question involving the taking of human life.—K.M.

Observing the loopholes that permit indecent literature to circulate, a Washington correspondent believes that

CENSORSHIP IS NEEDED

A VERITABLE flood of pornography, masquerading as respectable, sophisticated fiction because it is printed on slick paper, has been pouring onto the newsstands of America. Perhaps no problem confronting the new session of Congress is more urgent or more difficult than that of legislation to deal with this situation.

It is something altogether unique. Heretofore, publishers of smut printed their erotic obscenity on cheap pulp paper and marketed it through shady outlets, generally from "under the counter" in poolrooms, cigar stands, and newsstands featuring racing papers. In recent months, however, a flood of ostensibly legitimate magazines have appeared that imitate the format of the sophisticated Esquire, though their content is quite different.

Ministers and civic leaders—those who are aware of just how far the trend of "anything goes" has progressed—are quite properly up in arms over the menace this printed material presents to juveniles and to impressionable adults as well.

Congress will be under heavy pressure to take action, yet action which involves censorship

is always potentially dangerous. Protestants are always inclined to be more conservative than Roman Catholics in urging governmental action in this field. The reason for the conservatism is not hard to find. Enact a good stiff censorship statute, such as Canada has in the Province of Quebec, and what do you find? The movie "Martin Luther" banned as likely to disturb the public order.

Caution is desirable in this

Glenn D. Everett

field, lest dangerous precedents be established. It is regrettable that we have to have censorship at all, but unprincipled publishers, greedy for the money that can be gained by pandering to lust, force us to it.

Last session, Congressman John Dowdy (D.) of Texas, ably assisted by Congressman Edward Rees (R.) of Kansas, endeavored to draft a new law that

Indecent literature is now appearing on newsstands alongside comic books and legitimate magazines, so that juveniles, as well as adults, have easy access to them



Katherine E. Cochran from Don Knight

gave the Post Office Department a powerful weapon to use against peddlers of pornography, yet kept the Postmaster General from becoming a public censor, a role in which past occupants of that office have not proved adept.

The Dowdy-Rees Act provided that the Postmaster General could impound the mail of anyone whom he suspected of mailing obscenity, but that within twenty days there had to be a hearing in a Federal court to determine if the impounding order should be made permanent. Already, however, a loophole has been discovered by the pornography merchants. The act does not apply to copyrighted material or to publications which have applied for second-class mail permits.

This is the reason behind the sudden move toward "respectability." Heretofore, the last thing a publisher of obscenity would think of doing was to reveal his identity sufficiently to answer the questions on a copyright application or second-class mail application. Now, however, hiding behind "sophistication," he boldly takes refuge in this legal maneuver which, together with other legal appeals available to him, delays by as much as one year any effective action against him. In this business, you clean up in a year and start over with a new title.

Mr. Dowdy will introduce legislation to close this loophole. He deserves public support, for the weapon of the impounding order—which puts a publisher out of business forthwith—duly restrained by the requirement for a court hearing, is a needed enforcement tool.

The Texas congressman also proposes two other measures. One would impose stiff jail sentences, ranging up to twenty years, for habitual offenders of the obscenity laws. Upon a third or subsequent conviction

for sending lewd material through the United States mails, an offender would receive a long, mandatory penitentiary sentence. This is also needed, for the same faces show up again and again in this dirty business, even though the names and addresses are different. The present fines are no more than a business license tax in this lucrative trade, and short jail sentences are spent thinking up new ideas.

A second measure proposed by Mr. Dowdy would permit the lodging of charges at any points where mail is received, rather than merely the point where it is introduced in the mail. This is based on the theory that the actual damage is done in the community where the pornography is distributed, not in the city where it is published. Judges in certain large cities have been extremely lenient in interpreting the law. Federal judges in some of our populous states might view the offense in a more serious light.

The Supreme Court has ruled in several recent cases that censorship in the sense of a requirement that books, magazines, or films must receive prior approval of a group of public officials before they may be distributed is unconstitutional. This is a wise interpretation of the Bill of Rights. It does not mean, however, that the public is helpless to enforce decent moral standards. Congressman Dowdy is charting a wise, moderate course. He needs the support of Protestant groups against extremists of both sides.

The Responsibility of the Church

John Myers

THE greatest responsibility of the Christian church is to lead men and women into the presence of God through worship. Worship develops Christian character, inspires Christian service, encourages social action.

Man Was Made to Love

Rufus M. Reed

*From sea to mountain height
Earth's beauty flows and spills,
All made for man's delight—
Yet he so cruelly kills!*

*He tells the friendly trees,
Kills partridge, dove, and grouse;
He shoots the quail that wings,
Digs out the woodchuck's house!*

*Yet man was made to love
All creatures here below,
To protect the weak and helpless
And God's great mercy show!*

Our worship service is the very heart of the total church program. We need to bring our people into the services of worship if we are to accomplish our highest goals. Only the Christian who hears the Word of God can live according to the teaching of God's Word. Only those who live the Word can change the world.

There is a great movement on to encourage regular church attendance. One slogan is "Give God a chance now." As each of us sits in his respective place of worship in silent meditation and hears the melodies of the organ send its music to heaven as well as furnish him spiritual uplift, it ought to help him get in tune with the Infinite.

Another great factor in worship is prayer. The time devoted to prayer is very limited, yet most of us realize that the importance of prayer is unlimited. God is always ready to help us, but until we are ready to receive there is little he can do for us. One of the most effective forms of prayer is to silence the mind and emotions and in quiet, reverent, expectant waiting, listen for the still small voice of God.

He will speak if we will be silent and listen. God is aware of our presence at all times. May we try to develop an awareness of his presence.

Silent prayer makes one sensitive to the will of God and eager to follow it. The soft notes of the organ can help us into the perfect worship mood and help us sit in silence and listen for the voice of our heavenly Father.

And as we listen to his call to us to go out into service for him, may we be ready to answer, "Here am I, Lord. What will you have me do?"

Children receive from their parents their earliest and basic feeling and knowledge about religion, before they have any contact with religious leaders or houses of worship or formal faith

Frances Fox Sandmel



Religious News Service

WHAT is a circle?" I asked my three-year-old. "A circle is where you sit at nursery school when you share and tell each other things," he said.

"What is a circle?" I asked my eight-year-old. "It's the perfect shape," he said. "It's all equal; it has no corners or bumps. And you can use it as the beginning for all sorts of designs."

"What do you see first when you think of a circle?" I asked my mother. "I see my wedding ring," she said, "and I remember that love has no beginning or end."

These three definitions from widely different points of view made a circle seem a very complicated thing, suggesting many meanings, full of possibilities. I was glad to find it that way. It helped to make clear the

THE MEANING OF

thought that had been growing in my own mind, that religion itself is like a circle, a circle that can include all perfection and yet sometimes set arbitrary boundaries, a circle that can stand for love and sharing, and yet exclude those not contained within its blessed circumference.

Perhaps I am presuming a great deal when I begin setting up new descriptions for religion. I am a mother and a layman, and it might well be more fitting if I left this sort of theorizing to my rabbi or to any of the other competent teachers and leaders of religion, whatever their denomination, who have been trained to that purpose. But just because I am a mother I am eager to establish and keep clear, for my own

guidance at least just what religion is and what it can be.

I have to know. For, as a mother, I become always increasingly more aware that before our children have any real encounter with formal faith or religious leaders or houses of worship, it is from us that they must receive, for good or ill, their earliest and thus their basic feeling and knowledge about the religion in which they will be brought up, and thus about the religions of others as well.

This is a wonderfully challenging and, at the same time, a humbling realization. It is all the more challenging because it does not present itself once and for all time, but confronts the seeing parent over and over again throughout the fruitful

This article is one of the series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations.

procedure of a family's growth.

There is no time at which our responsibility, and our opportunity, for the religious orientation of our children can be said to begin. It is always present. There is surely no time when the opportunity ends. It exists as a constant, yet recurring, charge laid upon us, a need that perpetuates itself as a circle does, often coming back to the same point with a new meaning, just as love does, according to my mother's definition, or as faith, which is at once the product and the prime ingredient of love.

In the same way as religion presents to us the endless circle of its perfect inspiration, so does it enjoin upon us as parents the never-ending privileges of keeping it before our children. And whether religion will be for them the circle that includes or

place is the delicate part of our task. For neither the moments nor the task itself can be met, initially, head-on.

Yet, in preparation, we need no complex educational training. We need only the best of what is intrinsically ourselves. We need dedication and an honest knowledge of what we actually believe about religion, what we feel about our fellow men, and what we want to give our children, possibly beyond some of our own limitations of belief.

What we say, or tell our children directly, about religion is not the important thing at first. In fact, our work has been undertaken before they are old enough for words. For us at home there is no first day of school, no first lesson.

If religion is indeed the perfect form, without bumps or corners, if it is the shape central

to basic ideas, then it must be so engrained in our children's consciousness that, growing up, they will have the feeling that it has always been a part of their lives, rather than an awareness of any point when it began for them. And in the very act of becoming mothers, either natural, loving mothers or conscientious, book-bound mothers, we accomplish the important beginning of this. We accomplish it when we give our babies security.

Until a child is assured of the human love that lies close to him he cannot successfully be introduced to the wider concept of God's all-encompassing love. Until a child feels at ease with himself because he knows he is loved by those closest to him, he cannot feel at ease, or even safe, with others. But once the groundwork for a child's religion, his love of God, is laid through the establishment of his

THE CIRCLE

The groundwork for a child's love of God and of his fellow men is laid when he knows he is loved by those close to him

Clark and Clark

the circle that restricts will be greatly up to us, too.

This may sound, considering the source, like an inflated analogy, the opinion of a mother too weighted down by her own sense of self-importance. But it is true that whether we act on it or not, this challenge of our children's religious education is the highest and most far-reaching one with which we are likely to be confronted. And it is so unrelenting a responsibility simply because its scope is so wide and indefinite.

Religion, especially the early impact of religion, cannot be consecrated or limited to one area of a child's life. It encompasses his whole dawning experience. To be prepared, to watch, and to be perceptive when the times of dawning take



FEBRUARY 16, 1957

inner security and faith, then the groundwork for his eventual interfaith attitudes, his love for his fellow man, is laid at the same time. A child becomes a potential person of goodwill the moment he is able to reach out and offer friendship to other people. This is something we dare not fail to see and act upon and foster.

Fortunately, security is something that cannot help being projected. A little child cannot long keep his sense of well-being closed up within the circle of self. It spills over and flows out to the people around him. A small child's enthusiasm for the loving God about whom he has just learned is the same kind of overflowing joy.

To introduce little children to the concept of religion by emphasizing the One, and then widen the circle of their understanding through knowledge of the many seems to me the ideal way, indeed the only way, of building the foundations of goodwill. And it must be done early, by parents. It cannot wait for the age of formal education.

When speech begins and, with it, questions and the need for definitions, that is when this next phase of our task starts. When a baby asks, as mine did, "What's that big house?" One can say, "That's a church, where people go to say 'Thank you, God'" and leave till later the explanation, "That is where Nancy goes. We go to another one." When baby says in surprise, "Mailman has an umbrella like Mommie's," one can say, "Yes, he needs one, too. God sends his rain, and then his sunshine to all his children."

A little child is looking for universality and so he finds it. We would do well to encourage him in it, and build up instance upon instance against the day

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

How can parents best use their time for church activities when one must stay at home with the children? How many responsibilities should we as parents of four children (3, 5, 8, and 12) take in our church and community?

Dear Parents,

This is a question which all families face and which each family must answer individually. The first part of your question assumes that one of you must always stay at home. I would question whether this is necessary. Occasionally it should be possible for husband and wife to share in away-from-home activity. This is wholesome for both you and the children. The eight- and twelve-year-olds would like to know that they be entrusted with certain family responsibilities and together with some baby-sitting help should be able to provide mother and father some time away from home together.

How many responsibilities you can accept in the church and community will depend upon you, your time budget, and your children. People are so different and have varying capacities for work and for differing types of work. All of us need some away-from-home activity; we are the better parents for it. Children like to know that their parents carry responsibility in the church and community. When we are reckoning with our time budgets we need to consider the at-home as well as the away-from-home time consumed in a given activity.

It is well to include some activity in which the older children can feel that they too are making a contribution. One church school teacher of three-year-olds made it possible for her family of four to have a real share in preparing for the teaching period. Accepting responsibility in church and community can and should be a family affair.

Leah Zuck.

when the widening of his experience will bring him to the realization that some people are different from others, that the children with whom he plays are, after all, separate people from himself, and that some of the things they have and do are not identical with his possessions and habits.

Betsy, my neighbor's three-year-old, came running to her mother one day in sudden tears and, pointing to the Negro lady who had helped take care of her from babyhood, cried, "Look, Mommie, God doesn't love Annie! Her face and arms are brown!" My own little boy, watching Betsy's parents set out for church, said in perplexity, "They're having Saturday on the wrong day!"

We are often devastated or frightened when our children notice these differences, partly because we are prone to put an

adult interpretation on their reaction, labeling it at once as prejudice, partly, perhaps, because we are moved by a sense of guilt at what may be our own, involuntary, secret response. But would we be equally shocked and remorseful at the protest of my small son's guest who, helping us make cookies, said in real distress, "These won't be any good. You don't make them like Mommie does. She puts the eggs in first."

We should be, for the source and impulse of the three comments are the same. In effect, the child is saying, "I have just discovered I do not look like her. We do not do the same things they do. We are different from each other. Who is right? Who is wrong? Is it all right to be different?"

It is not enough to be able to say, "Nothing is ever said in our home that could teach our chil-



Luoma

dren to be prejudiced against anyone," though this of course is of the utmost importance. We have all been warned of the ease with which not only outspoken opinions but politely veiled attitudes can be absorbed by young minds. But beyond the vigilant effort of careful omission on our part must be our constant, positive assurance that differences are all right, that they are normal, that rather than harming one another by their existence, they are at once a right and a distinction to their possessors.

With small children, we have the example of nature, with all its variety, to draw on for illustration. "Some pretty flowers are red; some are blue. Some have fragrance; some have not. They were intended to be that way." For older children, there are more abstract and yet more direct approaches. There can be the actual discussions of differences and their human values, as the needs arise.

There are a wealth of books, purposefully written, and even better, a wealth of possible firsthand experiences, through which we can introduce and interpret to our children people different from themselves, ideas different from their own, and the worth and enrichment and enjoyment that can come from the fellowship of differences.

Visiting other churches, learn-

ing songs, and eating foods characteristic of other nationalities, and seeking out movies that represent other countries are but a few of the easily available means to this end. But in all our efforts, whether it is a matter of cookies, creed, color, or cultures, it is essential that the difference be shown neither as a disability nor an artificial virtue, but as a natural thing, a part of God's plan.

It is for this important challenge, among others, that we build our children's sense of security. It is from this point of realization that their religious awareness can expand into the circle that includes other people, other ideas in its acceptance, and yet in no way loses the perfection of its shape by doing so. The ideally religious person is like a compass, one foot firm in the central faith which is his own tradition and which gives his circle its focus, the other foot describing the wide, generous arc that serves less as the circle's termination than as a horizon to its form. The ideally religious parent is one who can see the needed time and the needed response, and, throwing the pebble into the receptive pool of the child's faith, sees the circles of understanding and brotherhood flow endlessly outward.

The circles of understanding and brotherhood flow endlessly outward when the pebble of security is tossed into a child's faith

Poison

Dorothy Canfield Fisher

IT IS the most ordinary, everyday sense which makes us see to it that "POISON" labels are kept pasted on the bottles of dangerous chemicals we all need on the shelves of our medicine closet. Iodine, for instance, although an excellent disinfectant, would be the death of a child who took a drink of it. We know very well that such labels must be renewed, if they fade, or become stained and thus unreadable.

In exactly the same way a constant repetition is needed of the label "POISON" on all forms of mass-prejudice, racial injustices, making an individual suffer for something he does not do, or is not, because some of his group have done it or been it. They are all poisons—some slow and insinuating and gradual, some lightning-swift like a rattlesnake's bite. And every variety, slow or swift, mildly sickening or quickly fatal, should be labeled in our minds, "POISON," so that we recognize it as dangerous the instant we see or hear it.

Faces Toward the Future

E. M. Zigler

Material aid given to relieve human need should contribute to the abundant life and not become an ulterior motive for coming into the church



TO FACE the future with optimism and faith is not always easy, but it is the only way to progress and victory. Discouragement and pessimism are sure to bring defeat. These are facts we all acknowledge and we would always choose to be optimistic. But when the skies are dark, the road is rough, and the adversaries are many, how is it possible to look always into the future with hopeful anticipation? Can that be done in India today as we consider the conditions of her people and the church founded here?

Real faith and optimism are not dependent on bright skies or apparently on easy roads ahead. They are dependent on a point of view—a philosophy of life—a vision of God's will for us. This is what Christ can give us and what we can get nowhere else. That is the genius of

the Christian religion and that is why the life of a person who has received that gift has elements about it which the world cannot understand. To see just how this worked out in the life of Christ let us take a look at some special times in which he faced the future.

First, we must consider the circumstances under which he came to the world. That act itself was a look into the future on the part of God. He saw men in their real condition: quarrelling, hating, fighting, selfish, unjust, diseased and suffering, hungry, homeless, naked, in prison, superstitious, idolatrous, out of harmony and fellowship with God, unhappy, being destroyed by their sinful ways. "God so loved . . . that he gave. . . ." "that they might have life and have it more abundantly." This was no easy adventure but was initiated by the divine purpose of God..

At the early age of twelve years Christ began to face the future as he reasoned with the doctors and lawyers in the temple. "Wist ye not that I must be about my Father's business?" These words indicate a developing consciousness of his life purpose—his call to mission. Before his eyes must have been forming that same vision of needy humanity that God had. "The Father's business" meant saving them from their sinful state, reconciling them to God. Jesus received the call and faced the future with a heart of love and compassion for God's people, scattered and without a shepherd.

Immediately following his baptism and dedication to his task we find him in the wilderness in a deadly struggle with Satan over the methods of carrying out his purpose. What would be his future plan of action? Would it be turning stones

into bread, ministering to the physical appetites of men, attracting them to his kingdom? Or should it be through miraculous exhibitions, winning the honor and adoration of people and thus securing their loyalty to the kingdom? Or, should it be by means of political authority where men by executive order are forced to obey, thus quickly consummating the kingdom? These three alternatives were rejected for that slow and more difficult road, but yet the only one to achieve God's purpose—the road of teaching, persuading, suffering for and loving people into the kingdom on the choice of their own wills.

Upon the completion of his plan of endeavor, Christ still faced the future when he chose twelve for special training. He himself preached to the multitudes, sent seventy out by twos to preach the gospel and in a broadside effort tried to bring people into the kingdom. Yet, for that future emerging church to have the stability to stand in the face of opposition, he realized that a few leaders must be

expertly trained intellectually, emotionally, and spiritually. He chose the twelve that they might be with him.

So far, following the urge of the call of the Father, it had not been too difficult, but when opposition to his work arose it might have been easier to compromise a bit. Yet we find Christ still facing the future as he "steadfastly set his face to go to Jerusalem." Jerusalem, the seat of strong, organized opposition, a city filled with gangs of unprincipled outlaws with pecuniary readiness to follow the bid of wealthy scribes and Pharisees; a city ruled over by weak temporal rulers, subject to the whims and unreasonable demands of the populace; a city, just outside of which was a hill called Golgotha. Knowing that it meant a cross—terrific suffering—yet he uncompromisingly went on carrying out the "Father's business," bearing the cross upon which he gave his last full measure of devotion.

Finally, we see Christ looking out over the coming cen-

turies of the future, preparing for the redemption of generations yet unborn. He looked at those apostles who had been with him, some of whom had striven for positions of rank in his kingdom, some of whom had denied him, some of whom had doubted, and all of whom were subject to human limitations and temptations. Yet it was to these that he said, "Go ye therefore, . . . teach, baptizing . . . and lo, I am with you always, even unto the end of the world."

He trusted them, in spite of their weaknesses, to carry out the "Father's business." "The works that I do shall ye do, and greater works than these shall ye do." Christ, in spite of difficulties, opposition, and hardships, was fearless and optimistic. He loved supremely. He had complete faith in the ultimate triumph of truth. The future had no dread or fear. He had only concern growing out of love and compassion for his people.

We who are missionaries have had a definite call to the "Father's business." It may have been at the age of twelve, or at some other time, but we have been made conscious that God needed our services, our lives. We then made a public dedication of our lives to God at two separate times, at least: at baptism, and at the missionary consecration service. The motivating vision at these times of dedication may not have been the same for all of us.

Those visions were God's attempt to show us the burden on his heart for his people. Just as Christ and God were completely one in purpose, it is very essential for us to become one with them. We should see the world through God's eyes and feel toward his people as he feels. We need to take his yoke upon us, have his burden on our hearts.



India needs many more literacy classes and also good literature for those who can read. An Indian Christian enjoys a new English version of the Bible

As God looks at India today does he still not feel as in John 3:16, "God so loved the world"? That love has not diminished. If Christ were touring among the thousands of villages in India, walking from hut to hut seeing the lethargy of the people because of climate, disease, malnutrition, superstition, and centuries of being ruled over and exploited; seeing the sick spending their money and putting their trust in witch doctors to heal their bodies of malaria, tuberculosis, hookworm, etc., and to deliver them from their dread and fear of evil spirits lurking around their doors to bring harm to them, could you not hear him yet saying, "Come unto me, all ye that labor and are heavy-laden"? Would it not be said of him that "he had compassion on the multitudes, for they were as sheep without a shepherd"?

God's vision of India certainly would not overlook the lack of unity in the country owing to race, caste, language and religious differences. Although great changes are taking place, these are yet the greatest barriers to a strong government. God must also be concerned because the average life expectancy is barely over thirty years, the average per capita annual income is less than sixty dollars, and more than eighty per cent of the population is illiterate. Would not Christ say yet today, "I came that they might have life and have it more abundantly"?

God's concern extends also to the more enlightened and privileged part of the population: the upper castes, those with education, good intellects, and plenty of material possessions. Some of these do not have that inner peace Christ would like to give. Is he not yearning to use their talents and abilities in

dedication to the service of their fellow men, rather than in exploitation of them? Does God not cherish their love and devotion just the same as that of others?

Today the Spirit is leading missionaries to re-examine their approaches and methods of work. As with Christ, one of their first temptations takes place around the problem of human need. They must be careful that money and physical aids are contributing to abundant living and are not the basis of ulterior motives for coming into the church.

A second caution they must bear in mind is that the novelty of their skin color, the fame of their Western civilization, the attraction of their gadgets—motor cars, radios, phonographs, projectors, etc.—may be exhibitions in which they catch the fancy of people, attracting them again with wrong motives into the kingdom.

The third temptation is to hold on to their positions of authority where they can exert influence by executive order rather than through the means of education, sharing of life, persuading and counseling, until through faith the people make their choices on their own wills. These temptations are to things and methods which tend to weaken the bases of faith and substitute lesser purposes in the lives of Christ's followers.

Nothing should detract from the basic fundamental of love for God and serving him only. After wrestling with these problems until our vision is clarified and our policies are in harmony with God's purpose, we, too, should come out of the wilderness "in the power of the Spirit." Then our hearts become attuned to God.

When our hearts are attuned to God, we are conscious of his purpose for our lives, no person seems unworthy of salvation,

no difficulty in the way is unsurmountable, suffering becomes the cross of redemptive love, and our faces look hopefully toward the future.

Hymns and Christian Fellowship

Continued from page 4

dressed to the third person of the Trinity. But in Longfellow's philosophy the Spirit is the only person there is in the God-Head, although he held Jesus in "high and loving regard" as a teacher.

Reference was made earlier to inclusion in our hymnal of a hymn from Hebrew heritage. The hymn, The God of Abraham Praise, is a paraphrase and Christianization of a Jewish doxology called a Yigdal, which in turn was based upon a metrical version of the Thirteen Articles of Faith composed in 1404 by Rabbi Daniel ben Judah Dayyam. This old Hebrew Yigdal is still used in the daily services of our American synagogues. Thomas Olivers (1725-1799), who was converted under the preaching of Whitefield, is credited with the paraphrasing of this Jewish Yigdal. He wrote it after hearing the original sung in the Great Synagogue, London.

Before concluding these observations on our Brethren Hymnal we should mention the fine contributions of contemporary authors and composers, including the Brethren. Space will not permit more than passing mention of the fact that more than a dozen Brethren authors and musicians are represented in the new Brethren Hymnal. The scope and value of these entries, alone, would require an article fully as long as this one. Certainly the contributions to modern hymnody which our own people have made are worthy of study and attention by everyone of us.

One of the contemporary authors of note in our hymnal is

Dr. Earl Marlatt (1892), prominent Methodist teacher and writer. One of his fine hymns particularly popular with young people, but worthy also to be known and sung by all Christians regardless of age, is the hymn, *Are Ye Able?* This hymn, based on the New Testament incident of Salome's asking favor for her sons in Jesus' kingdom, was written for the consecration service at Boston University School of Religious Education in 1926.

One cannot mention contemporary authors without referring to the contribution which the eminent Baptist clergyman, Harry Emerson Fosdick (1878) has made to modern hymnody, particularly in his great hymn of courage and victory, *God of Grace and God of Glory*. This hymn was written by Dr. Fosdick for use as a processional hymn on the occasion of the dedication of the Riverside church, New York City, October 5, 1930. His theme for the occasion was *What Matters in Religion*, in which he proposed as the guiding principle of the new church that "nothing matters in all this except the things that lead men into a more abundant life."

A rich storehouse of spiritual truths and inspiration for daily living is found in our hymnal if we give time and attention to seek it. This will not happen if its use is confined to hit and miss repetition of only those hymns which are more familiar to us. Our hymnal is worthy of systematic, serious study in much the same manner as one would make a study of any other book. A practice such as a "hymn of the month" is one way that some churches have come to a fuller understanding and appreciation of their hymns. There are other ways, also, in which hymn appreciation may be developed among church members.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Religious Living With Nursery Children. Phoebe M. Anderson. Pilgrim Press, 1956. 172 pages. \$2.50.

This book, although not dealing with methods, gives a fine interpretation of what nursery children are like, how to understand them, and how to help them grow toward Christian maturity. It can also be used as a text in leadership education classes on the work of the nursery department or in parent groups interested in nursery children.

The author, the mother of three young children, lifts simple relationships into the realms of Christian faith.

The *Teacher Looks at Herself* is an especially helpful chapter, not only to teachers, but to ministers and parents who seek concrete help in spiritual growth.—Mrs. Harold Bomberger, Harrisburg, Pa.

Paul Schneider. E. H. Robertson. Macmillan, 1956. 128 pages. \$2.00.

This is a biography of a simple German pastor of the Reformed tradition. It was written by his wife and translated into English by E. H. Robertson. It is not a scholarly treatise, neither does it have a contribution to make to our theological thought of today. But it deserves to be read by youth and adults, laymen and clergy. Pastor Schneider was the son of a pastor in Germany. The book relates in a simple way the boyhood training, family life, and faith of a minister of Jesus Christ who fought Nazism for no other reason than that he could not disobey

The spirit which moved upon Martin Luther to write *A Mighty Fortress Is Our God*, the Marseillaise hymn of the Reformation, is the same yesterday, today, and forever. Let us thank God daily for the contributions which fellow Christians have made through the years in response to the promptings of God's spirit upon their lives.

Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

—John Fawcett (1740-1817)

Christ. Eventually he died in a concentration camp. *Der Prediger von Buchenwald* is very popular in Europe, and the translation deserves to be read. It is not a cheerful book, but it is heartwarming. The reader has difficulty laying it down once he catches the spirit of the man with conviction.—Stewart B. Kauffman.

Religion in Crisis and Custom. Anton T. Boisen. Harper, 1955. 260 pages. \$4.00.

Anton Boisen here has done what seems to be a pioneer work in the social psychology of religious experience. This is a striking analysis of the relation between religion and social crisis documented by informative field studies in American church life. It includes comparison of Holy Roller and old-line churches in a representative county, a mental health survey of a midwestern country village, and a study of the evolution of the Methodist Church from a revivalist sect.

Among the social crises Boisen discusses which affect religious life are economic distress and war. He points up the tendencies toward creativity and toward conservatism in religious expression and how they emerge and operate. In a closing chapter he discusses the present crisis and the future of Christian civilization in a creative and challenging way. It is especially helpful.

This work gives new insight and meaning to religious life, loyalty, and development that are most helpful.—Charles E. Zunkel.

Friendly Enemies—Putting Your Troubles to Work. Robert R. Brown. Revell, 1956. 159 pages. \$2.50.

This book helps us to see that troubles, such as failures, doubt, criticism, grief, pain, and limitations are not enemies of man, nor should they prevent men and women from enjoying life as Christians should. Actually mental, emotional, and physical tests are friends which can be put to work that we may live richer, fuller lives. As Dr. Brown writes, "They need not be an invincible set of chains which bind us to earth. They can serve as wings which lift us to heaven." A truly challenging and encouraging book.—Mrs. Gordon Yoder, McPherson, Kansas.

KINGDOM GLEANINGS

Overwhelming response from physicians, churchmen, television writers and viewers has prompted March of Medicine to repeat its hour-long documentary on missionary medicine on Tuesday evening, March 5, over the NBC-TV network. The program chronicles the daily labors of Dr. John Ross in a remote village of the Belgian Congo. Consult your local newspaper for the time of this program.

Walter Longenecker and his wife are planning to travel to Annual Conference by bicycle. They plan to leave Somerset, Pa., on Wednesday, June 12. If there are any bicycle enthusiasts who would like to join them along the way, write Brother Longenecker at 443 N. Ninth St., Allentown, Pa., for details of the trip. The plan is to camp somewhat along the line of the Appalachian Trail hikes in recent years.

The date of the 1957 Winona Summer School of Missions is June 24-28 and will be held in Westminster Hotel, Winona Lake, Ind. Registration begins at 10 a.m. Monday, June 24. Dr. Jacob Prins of the Reformed Church in America will direct the Bible study. Home missions will be conducted by Mrs. John Bailey, former missionary to Egypt. The foreign study is Japan. Mrs. Herman J. Heck of Grand Rapids, Mich., is the music director. Advance registration and further information may be obtained from the registrar, Mrs. Elsie Lipp, 438 Cleveland Ave., Batavia, Ill.

Plymouth church, Northern Indiana, has planned again this year a series of special Lenten services, which will begin March 14 and continue each Thursday evening during Lent. Speakers include Cecil Lower, professor of counseling at the Presbyterian seminary in Chicago; Carl Winters, pastor of a Baptist church, Oak Park, Ill.; Edward Brueseke, pastor of St. Paul's Evangelical and Reformed church, South Bend, Ind.; T. Wayne Rieman, director of religious activities, Manchester College, Ind.; Paul M. Robinson, president of Bethany Biblical Seminary, Chicago, Ill., who will speak at the closing service.

A national music institute will be held at Bridgewater College, June 14-17, 1957, under the sponsorship of the college and the Southeastern Regional Board. The college music faculty, some members of the National Music and Worship Committee, and other invited musicians will provide the leadership for the institute. David Albright of Nampa, Idaho, will direct a section of the conference devoted to fellowship singing. This will be of special interest to youth and to camp and recreational leaders. Dr. Elmer A. Tidmarsh, a teacher and concert organist from Union College, Schenectady, New York, will give a couple of organ lecture recitals and an organ concert during the institute. This feature alone is worth more than the \$2 registration fee. Room, board, and registration fee amount to only \$10. Here is a wonderful opportunity for those interested in music and worship to attend a notable institute just before the Richmond Conference. For further information, write Professor Galen Stinebaugh, Bridgewater College, Bridgewater, Va. Preregistration is urged.

Forty-seven district and regional workers met with the Brotherhood staff in a three-day session, Jan. 29—Feb. 1 at Elgin to work on their common tasks in the Brotherhood program. Participants included twenty-five district fieldmen, sixteen other district leaders, and six regional staff members. All districts were represented except two. The central concern of the conference dealt with the role of the district in helping the local church fulfill its mission. Special areas of program considered by five "task teams" and reported and discussed by the total conference were: evangelism and ministerial affairs, church extension, Christian education, Brethren Service, and stewardship. Attention was also given to matters of district organization, the work of the district executive, plans for the 250th anniversary, and long-range Brotherhood program plans.

Licensed and Ordained to the Ministry

Wendell H. Tobias, licensed in the Eastwood church, Northeastern Ohio.

Calvin E. Cheek, licensed in the Four Mile church, Southern Indiana.

B. Merle Crouse, ordained in the Ridgely church, Mardela District.

Cecil Fike, licensed in the Uniontown church, Western Pennsylvania.

James Brumbaugh, ordained in the Markle church, Middle Indiana.

Ronald K. Morgan, ordained in the Ligonier church, Western Pennsylvania.

New Editions of the Bible

The Japan Bible Society has announced the completion of the entire Bible in Japanese Kogotai Braille in thirty-two volumes, twenty-four for the Old Testament and eight for the New Testament.

The first Arabic edition of the Acts of the Apostles in illustrated magazine format has just been printed in the Lebanon. The Book of Acts is generally readily bought by Muslims, and a good reception is expected for this edition. Twenty thousand copies of it have been sent to the Bible Lands Agency South.

The first New Testament to be published by the American Bible Society in an Indian language of Mexico, Tzeltal, has recently been issued in New York in an edition of 2,000 copies. The first 500 copies arrived in the State of Chiapas early in the autumn and a special service of thanksgiving and dedication was organized, at which the A.B.S. secretary in Mexico took an active part. The Tzeltal tribe numbers about 45,000, of which about 5,000 are Christians.

Over 200,000 illustrated copies of the Gospel according to St. Luke in the Swahili language have been sent to East Africa by the Lutheran publishing house in Berlin. The cost of printing was covered by donations from church members in Western Germany. The British and Foreign Bible Society also helped with the publication.

A firm in Derby, England, with the help of technicians from Germany, Switzerland, and the Far East, has completed construction of a Tibetan language typewriter, which will enable the Bible to be typed in Tibetan for the first time. The typewriter will be used to provide Tibetan missionaries with printed excerpts from the Bible.

Brotherhood Theme: Seek First His Kingdom

Juniata College

President Calvert N. Ellis conferred degrees on six men and three women at Juniata College's winter commencement dinner on Jan. 2. The nine included five candidates for the bachelor of arts degree: Harry A. Campbell, Bedford; Ronald E. Dilling, Martinsburg; Rebecca A. Kitchen, McEwensville; Gerard V. Pinto, Trenton, N. J.; and Leona Davidson Smith, Perryopolis. Those receiving the degree bachelor of science were: Armand V. Ciminera, Philadelphia; Arnold Kramer, Camden, N. J.; Robert E. Smith, Huntingdon; and May Lan Yuk Tai, New York, N. Y. (in absentia).

A statement concerning The Message of the Churches was presented by T. F. Henry, chairman of the department of sociology, at the Pennsylvania Strategy Conference on Christian Family Life held Dec. 4 in Camp Hill, Pa. The conference was sponsored by the Pennsylvania Council of Churches.

The Juniata College choir returned from a ten-day tour through western Pennsylvania and Ohio on Feb. 3, which included an appearance on WJAC-TV, Johnstown, Pa. Later in the spring they will make one-day Sunday tours in the Huntingdon area. Scheduled for Feb. 17 are: the Church of the Brethren in Hanover and Waynesboro, Pa., and Hagerstown, Md. On March 10 the choir sings at the Church of the Brethren in Roaring Spring and in Altoona and at the Presbyterian church in Hollidaysburg; on April 7 at Trinity Lutheran church, Bedford, and the Church of the Brethren in Williamsburg and Huntingdon, while on April 28 they will visit the Church of the Brethren in Gettysburg, the Stevens Memorial Methodist church in Harrisburg and the Presbyterian church of Lewistown.

To prove the statement that alumni giving is showing an "upward trend," Alumni Secretary Harold B. Brumbaugh reported that \$45,180 has been contributed by 695 givers as of Jan. 1, 1957. Last year's figures showed \$36,922 from 630 contributors. This year's objective is a \$10,000 increase over last year's goal of \$65,000. This year the fund is geared to raise money to offset the cost of the women's dormitory and to aid in increasing faculty salaries.

In a one-day drive to raise money for Hungarian students \$250 was raised by the Student Senate and given to the World University Service to help send a student from Hungary to Juniata or to provide food for Hungarian refugees.

Juniata College is one of twelve privately supported colleges in Pennsylvania which has been awarded a grant of \$4,000 by the Du Pont Company "to advance the teaching of science, mathematics, and other fundamental liberal arts subjects." Each grant consists of \$2,500 for chemistry teaching and \$1,500 for other courses. Juniata is one of the original group of nineteen four-year private colleges in the nation selected by Du Pont to receive the initial grant several years ago.

Representatives of a Parents Committee met with members of the college's Planning Commission in Harrisburg on Jan. 26 "to review the financial picture of Juniata." The committee of parents of students enrolled at Juniata has been considering the establishment of a fund to supplement the college's alumni fund.

The speaker for the spring convocation service was Mark Ebersole, a graduate of Elizabethtown College, who is chaplain of Bucknell University and associate professor of religion there.

Brethren campus day will be observed April 27 at

which time ministers are invited to bring high school students planning to attend college to the campus. Teenage Guidance will be the subject for discussion by the ministers.

Alfred P. Nyce '56 has been assigned to the National Service Board for Religious Objectors for his period of I-W service. John Keiper completed his I-W service at Juniata College on Feb. 5.

Alumni dinners which have been scheduled for March and early April are as follows: Feb. 15, Florida, City Pier, Sebring, Fla.; March 8, Boston, MIT Faculty Club, Cambridge, Mass.; March 13, Huntingdon County, Oneida dining hall, Juniata College, Huntingdon, Pa.; March 16, Wilmington Church of the Brethren, Richardson Park, Del.; March 30, Philadelphia, Casa Conti restaurant, Glenside, Pa.; April 2, Waynesboro-Hagerstown, Church of the Brethren, Hagerstown, Md.; April 5, Chicagoland, York Center Church of the Brethren, Ill.; April 6, Central Pennsylvania (Harrisburg).

The Church Calendar

February 17

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching*, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Parables of the Kingdom. Matt. 13. Memory Selection: The kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it. Matt. 13: 45-46 (R.S.V.)

Feb. 17-24 Brotherhood Week

Feb. 18-20 Indiana State Pastors Conference, DePauw University

March 4-8 Adult seminar, Washington, D.C., and New York City

March 5-8 Pacific Coast regional conference, La Verne, Calif.

March 6 Ash Wednesday (beginning of Lent)

March 7-10 Western Region youth conference, McPherson, Kansas

March 8 World Day of Prayer

March 8-9 Central Region daily vacation Bible school conference, Manchester College, Ind.

March 10 Commitment Day (for total abstinence)

Love Feasts

Florida
Feb. 17, Arcadia

Illinois
Feb. 17, 6:30 pm, Peoria

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?
Bro. Ralph Jones of Hatfield, Pa., in the Heidelberg church, Pa., March 10-24.

Gains for the Kingdom

Five baptized and eight received by letter in the Arbor Hill church, Va. Twelve baptized and three received by letter in the Valley Pike church, Woodstock congregation, Va.

Nine baptized and one received by letter in the Uniontown church, Pa. Four baptized in the Second church, York, Pa. Fourteen baptized in the Annville church, Pa. Four received by letter in the Meyersdale church, Pa. Nine baptized and one reclaimed in the Welty church, Md.

Two baptized and one received by letter in the Eagle Creek church, Ohio. Five baptized and four received by letter in the West Alexandria church, Ohio. Three received by letter in the Peoria church, Ill.

Two received by letter in the Fredericksburg church, Iowa. Three baptized in the South Keokuk church, Iowa. One baptized in the Omaha church, Nebr.

Eight baptized and four received by letter in the Pasadena church, Calif.

News and Comment From Around the World



Religious News Service

Employees of King Korn Stamp Company sit down for the first time with clergymen of the three faiths for a coffee-break discussion of brotherhood in business. Clergymen leading discussions in this new program, of Putting Religious Principles to Work, give a short introductory talk at the start of each weekly session and then hold a general discussion of a religious but nonsectarian nature

Baroness Trapp to Teach Music in New Guinea Catholic Missions

Baroness Maria Augusta Trapp, mother of the famous Trapp Family Singers, recently left her home in Vermont for New Guinea, where she will teach music to the islanders in the far-flung missions of the Roman Catholic Church. She was accompanied by the family chaplain. Three of her children who will help her in the project are already on the Pacific island.

During a Hawaiian tour in 1955, Mrs. Trapp heard of the great need for music among the Catholic missions. Her visit is a result of that tour.

South African Ministers and Clergy Under Arrest

Christian ministers are among the 145 people recently arrested in South Africa under provision of the Suppression of Communism act. Those arrested included a Methodist superintendent, two Anglican priests, the president of the African National Congress, and a Congregationalist who is acting principal of Fort Hare University College.

Officers of the World Council on International Affairs have expressed shock at the arrest of these Christian leaders under charges of treason. Efforts are being made in South Africa to secure funds for legal aid

for the defendants. Two former judges and many leading churchmen there have made a public appeal for support for those now awaiting trial.

Plan Co-operative Television Programs

In Switzerland discussions have been held between the Protestant, Roman Catholic and Old Catholic Churches on "basic problems of co-operation between the Christian confessions in planning television programs."

The Protestant and Roman Catholic Television Commission of Switzerland and representatives of the Old Catholic Church approved the active co-operation of the churches in television and confirmed "the necessity for contacts between representatives of the three Christian confessions in Switzerland, to carry out tasks arising."

Rates Release of Clergymen Top News Story of Year

A religious newscaster selected as the top religious news story of 1956 the release of three high-ranking Eastern European churchmen from Communist imprisonment.

Other prominent religious news stories included the exchange visits by delegations of Russian and American church leaders, merger moves within the ranks of American Protestantism, the response of U.S. churches to the plight of Hungarian refugees, the deciphering of the

Dead Sea Scrolls, the ambush of five American missionaries by Auca Indians in the wilds of Ecuador, the stand taken on racial integration by U.S. churches, the continued trend of "favorable atmosphere" for all religions and the religious tolerance evident during Democratic Party consideration of Roman Catholic candidates for the vice-presidency nomination.

Rabbis Protest Communist Propaganda on Wailing Wall

The chief rabbis in Israel have protested against the desecration of the Wailing Wall, "the holiest site in Judaism," which stands in Jerusalem's Jordan-controlled Old City. The rabbis charged that Communist propaganda posters had been pasted on the wall. They called upon authorities to take effective measures against the defilers. The chief rabbis also demanded that effective measures be taken to protect other Jewish holy places now in Jordan-held territory.

Sallman Named for Upper Room Award

Warner Sallman, Chicago artist who is internationally known for his paintings of religious subjects, has been named winner of the 1957 Upper Room Award for World Christian Fellowship. It is expected that the award will be presented to Mr. Sallman in Chicago next September.

More than 60,000,000 copies of his painting of the Head of Christ have been purchased by people in many countries. The artist is scheduled to write the lead devotional article for the September issue of the Upper Room, which will feature meditations of church members in various parts of the world.

Scholarships Available for School of Ecumenical Studies

The scholarship committee of the World Council of Churches is to make available a limited number of scholarships for students in the Graduate School of Ecumenical Studies.

The course for 1957-58 running from Oct. 1 to Feb. 15 will be held as usual at the Ecumenical Institute, Chateau de Bossey, and in conjunction of the Faculty of Theology of the University of Geneva. Applications are being received at 17 route de Malagnou, Geneva, or at the Ecumenical Institute.

Lutheran Bodies Set Record Contributions Goal

A record goal of more than \$35,000,000 in contributions for 1957 has been set by representatives of six Lutheran church bodies. In 1956 the combined giving of the six churches was \$28,775,000. The six churches are the United Lutheran Church, the Lutheran Church-Missouri Synod, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, and United Evangelical Lutheran Church. The combined membership of the six bodies is 6,847,000.

Pilot Inspires Airlines to Put Bibles on Planes

A Presbyterian deacon has inspired Trans-World Airlines to put Bibles on the planes he pilots for them. Captain George C. Duvall is a member of the Board of Managers of the Chicago Bible Society. The captain personally put the Bible in the Super-G Constellation that he pilots. Now TWA has purchased 200 copies of the King James Version from the American Bible Society and has placed them alongside the customary magazines.

Protestant Groups Send Cattle to Turkey

Two Protestant groups have sent forty-four calves and heifers by plane to Turkey to help the people there replenish their dairy stock and provide milk for children and expectant mothers. The animals were donated by the Evangelical and Reformed Church and the Congregational Christian Churches. The project has been sponsored by the Heifer Project and arrangements have been made with the Turkish government to have the cattle delivered to the Ataturk experimental farm near Ankara.

News Briefs

A record total of more than 13,000 conversions was reported by the Roman Catholic Church in England and Wales during 1955. The Catholic Directory said this was the largest number of conversions to Catholicism recorded in any one year since the directory was first published in 1840. The Catholic population of England and Wales was 3,270,800 at the end of 1955.

Presbyterian Life, the official publication of the Presbyterian Church in the U.S.A. has a circulation of 942,381. This is the largest circulation of any religious magazine in the world.

A record budget of more than



The speaker for the dedication service for the new Liberty Mills church, Middle Indiana, was Paul M. Robinson, president of Bethany Biblical Seminary, Chicago. R. V. Bollinger, the moderator of the congregation led in the act of dedication. Liberty Mills church, once a part of Eel River, was organized as a separate congregation in 1913 under the name of Plunge Creek chapel. Full-time pastoral service began in 1949. About that time it was felt that larger and better facilities for worship, Christian education, and social life were needed. When the church decided to relocate, land was purchased just east of Liberty Mills and the new building erected

\$4,000,000 for the work of the American Bible Society in 1957 was adopted in December by its board of managers. Nearly \$2,000,000 of the new budget has been allocated for the publication of scriptures.

The Southern Baptist Convention has set a goal of 425,000 converts for 1957. The secretary of evangelism for the convention reported that more than 416,000 were baptized during 1955 and slightly fewer in 1956. He credited simultaneous evangelism campaigns for much of the success in 1955 peak year.

A total of about \$140,000,000 has been spent by the Presbyterian Church in the U.S. (Southern) for new churches and Sunday-school buildings during the last ten years.

Pictured are members of Middle Pennsylvania's commissions on Christian education and stewardship as they met on Dec. 27 in Martinsburg. The two commissions joined to make plans to implement the decision of district conference, namely, "that supplementary stewardship lessons be taught to youth and adults in the Sunday schools of Middle Pennsylvania for the five Sundays, April 28 through May 26, 1957, and that there be coaching sessions preceding April 28." Left to right: Harry Mock, J. E. Butts, T. F. Henry, Levi K. Ziegler, K. R. Miller, John D. Ebersole, Earl K. Ziegler, Sara G. Replogle, Merle C. Detwiler

This was an item in the report to the denomination's Council of Church Architecture. This year expenditure for church building in the denomination is expected to reach \$20,000,000.

The United Nations meditations room in New York has been enlarged and remodeled with the aid of funds raised by the laymen's movement in the United States. Plans for the change were carried through under the supervision of UN Secretary General Dag Hammarskjöld. The room was first opened in October 1952, and has since been visited by more than 300,000 people.

On the second day of an intended five-day national youth conference held in the First Baptist church in Alicante, Spain, during November, police entered the church with an order from the provincial governor calling for the closing of the conference and giving delegates twenty-four hours notice to leave Alicante, or the church would be closed.

Leaders of the Youth For Christ movement report that more than one million teenagers attended their rallies during 1956. During the year 280 chartered rallies were held in the United States and Canada.

A fund of one million rupees, or \$210,000, is being raised by Buddhists in Ceylon in order to train Buddhist missionaries to serve in Europe. Basil Jackson, the study secretary of the National Christian Council in Ceylon, says, "The revival of Buddhism has to be reckoned with in the West's judgment of Asia."

A total of 177,266 public school pupils are attending released-time religious instruction classes in New York City, according to a report by the Board of Education. Most of the students are in grades three through eight of the elementary schools. Some 520 high school pupils are co-operating in an experiment to extend released time to the high schools.



TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

NIGERIA — MEDICAL WORK

LEPROSY—1957

Roy E. Pfaltzgraff, M. D.

LEPROSY was traditionally a thing of fear, horror, and pity. And it was so because it was always considered so very hopeless. Many people even to this day think so. Just recently I read an article in a religious magazine which gave as horrible and hopeless a picture of leprosy as could be painted. But this is no longer a true picture.

In 1945 the drug Dapsone was first tried for its effectiveness in leprosy and by 1950 it was accepted as the best treatment available. It has not proved to be a perfect drug; there are a number of difficulties encountered in its use, and it still takes a matter of years to produce a cure. But in spite of this Dapsone has made revolutionary changes in the treatment of leprosy.

Four years ago there were 2,000 patients in our leprosarium. Now there are less than 700. Why is this so? Partly because of the large number being cured, yes, but chiefly because of the transfer of people for treatment to other places. At one time the Garkida leprosarium was the only place to get treatment for leprosy in all of Adamawa Province. If a person with leprosy wanted relief he had to come here. Since this province is 400 miles long and 200 wide, it was impossible for the majority of people to obtain treatment. But now with Dapsone which is given in pill form rather than by injection, as the old treatment was administered, it becomes possible to treat people in segregation villages and ordinary dispensaries.

Leprosy can be divided into two types of cases: those which are highly infectious and those which are not. And thus now only the more infectious cases are segregated or isolated and the others can live in their homes and go to a dispensary once a week to get their treatment. This means that the patient does

Individuals with noninfectious leprosy no longer find it necessary to enter the leprosarium. Drugs in pill form now make it possible for hundreds of people to receive treatment at dispensaries near their homes



not need to leave his family and home, nor does he need to leave his farm which is his livelihood.

A segregation village was started in Bizinda near Lassa in 1952. Bizinda is in a rather thickly populated area so there are many people who can walk there weekly for their medicine and then return home again. Those that are considered infectious come and settle on the land set aside for them, build a house, and make a farm. There is good farm land and many of the people can have even better farms than they had back home.

We were surprised at the response of the people to the opportunity to get treatment at Bizinda, for in a very short time over 500 had come there. When we saw how successfully people could be treated in this manner other segregation villages were opened in 1954. Now there are five of them treating over 2,000 patients.

Last year it was felt that since there are a number of dispensaries for general medical treatment in our mission area, why not give treatment for leprosy there one day each week. First, we began in dispensaries run by missionaries, but shortly we also started treatment in government dispensaries as well. Now there are nine such treatment centers and a number more are planned.

This system of treatment is more difficult for the medical staff in that we have to do so much traveling to see the patients and to supervise the work of the dispensers. But in this way we are taking the medicine to the patient in his home rather than to bring the patient to the leprosarium.

This movement has just begun and there are still many, many people in our area who need treatment but they will accept it only when it is available near their homes. We ex-

pect that over the next few years the number of people receiving treatment will increase several thousand. Thus, though we are treating fewer people in the leprosarium, there are actually many more under treatment than ever before.

This means that the character of the leprosarium has changed. In the past many of the people here had relatively minor forms of leprosy and were quite fit to work and earn a living. But now most of this sort of patients have gone back to their homes to receive treatment in a nearby dispensary, leaving us with the more severely ill and disabled people. The leprosarium is thus becoming more and more a hospital for the acutely ill patients, and less like an ordinary African village. In the past there were only a few hospital beds for really sick people but recently we have increased the accommodations to care for sixty hospitalized patients.

There are many complications of leprosy that, though the patient is cured of leprosy, often leave him deformed, lame, or blind. We now know that many, if not all, of these complications can be prevented or cured with proper care. But this takes special hospital facilities. Thus we have begun a physiotherapy clinic to prevent and treat deformities already existing.

Now, in 1957, where do we stand in the treatment of leprosy? First, the great majority of cases are cured without residual defects in less than three years. The more stubborn cases slowly but surely

improve. Some of these still have great difficulty, and progress is very slow and sometimes discouraging. There are still thousands of people with active leprosy who are not getting treatment and other thousands who though they have been cured of leprosy have been left with residual deformities which should be corrected. These corrective measures can be performed here in the leprosarium if the people have the patience to spend long periods of time in the hospital.

Thus the dread scourge that was once leprosy is no longer with us, but there are still years and years of work ahead of us before we can say that leprosy has ceased to be.

ECUADOR, SOUTH AMERICA Literacy Classes in the Brethren Mission

Matilde Benalcázar

Translated by Josephine Flory

SIX years ago classes in literacy were begun by personnel of the mission. The object of these courses is to enable illiterates to read and write and achieve the satisfaction of becoming citizens with a right to a free vote.

Each year a course has been given for six to eight months. Attendance at the two-hour sessions twice a week is obligatory. Students pay 20 cents per month. The mission helps defray expenses as a stimulus for attending the classes.

None of the individuals who enroll for classes have ever learned how to use a pencil. For this reason their hands are naturally in no condition to adapt themselves immediately to the task of writing and progress is at first slow.

Among those who have attended classes are young ladies who never attended school and who for one reason or another have remained at home rather than go to work in Quito, businessmen with a way of living which permitted time for study, others who work in our local community and could come to classes at night.

For several reasons the enrollment in the literacy classes has not been large. Most people in this area have no desire to do anything which does not pay financially. Some believe that school is a very agreeable place but that people busy as they are ought not to waste their time there. Many who enroll in the class lose

interest if they cannot write much at the end of two months. Many women have no incentive to study because their husbands, on whom they depend for guidance and direction, do not live in the community.

Only eight individuals have learned to read in these classes thus far. That is a small number but recently increased zeal for education is evident as people begin to realize that literate individuals can earn better salaries. We have hopes that the number of literates can grow and that they may receive the blessing of reading the Word of God and know the satisfaction of living closer to Christ each day.

OUT OF THE MAILBAG

THE seeds from America are again showing themselves.

Ron Moyer, I-W worker at our Garkida station, has taken the project of supervising several school-boys, who have planted a dry season garden down by the river where there is some water. We are glad to see this interest of the school-boys for perhaps it will encourage others to do the same thing.

Five nights a week when there are no regular church services some of the church workers gather at the hospital to lead the patients in a short worship service. The response has been encouraging. This work is carried on entirely by Nigerians.—Curtis Weddle, Garkida

* * * *

Yesterday I could hardly pull away from my group of almost twenty young men preparing for baptism, simply because they kept asking questions about the Bible and its message. Even though I often had to resort to the cumbersome practice of using an interpreter they nevertheless had the patience to keep on asking questions. Such eager interest on the part of boys between the ages of twelve and eighteen is indeed encouraging.—John Grimley.

* * * *

Local leadership is developing in the church. . . . A young man of the community is acting as co-pastor; adult church members take turns in preaching or directing worship; two weekly Bible classes and young people's Sunday afternoon classes are held. Several babies have been dedicated in the past month.—Rolland Flory, Ecuador.



The traditional picture of leprosy as a hopeless disease is no longer true. Each year Nigerians receive certificates of release from the leprosarium

EVANGELISM

You Can Win Others

NOTHING is so contagious as contagion itself. You cannot give the measles unless you have them. But once you have it you can give it!

It is easy to share that about which you are thrilled! We need to get some emotion into our religious beliefs! And if our religious beliefs mean much to us we cannot help but feel some emotion about them.

Throughout its history the Christian church has been restless at the thought of those who are as yet unreached. It has had an overpowering sense of mission. Our Lord said, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16).

The Apostle Paul could not rest until he had done everything within his power to reach the unreached. Said he, "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Cor. 9:16). Wherever the church has been most vigorous and alive it has had this same sense of mission.

Why bother? Is it needed? Will anything serious happen if we do not?

Will it make any difference to the unreached themselves? If not, if they are as well off one way as another, why bother?

Will it make any difference to the church whether the unreached are reached? How much does the future strength of the church depend on it? Has the church any reason for existing?

Will it make any difference to our nation and the world whether the Christian religion continues to exist?

Is the Christian religion worth furthering? If not it should come to an end. If it is worth furthering, no sacrifice, no matter how severe, is too great for every Christian to endeavor to win souls to Christ.

What Can the Local Church Do?

In these suggestions there are some of the things that everyone can do in the local church. Let's begin with *the pastor*.

Ernest R. Jehnsen

He can pray. A few years ago, Bro. Premchand G. Bhagat of India, in teaching a class at Bethany Biblical Seminary, said, "A pastor ought to pray for each member of his parish every day. Pray for them individually. I have done this for years and find it to be rewarding."

The pastor should have his own personal "prayer list" of people he is concerned about and that need to be saved. He should continue to hold them up to God for his Holy Spirit to invade their lives and lead them to Christ.

The pastor can study the Bible daily, seeking divine guidance for interpretation. In his own life he must have experienced a real and personal conversion—and continue to grow.

He can promote worship in the home every day. He can promote the idea of organizing neighborhood

prayer cells. To lead in evangelism he must have success in winning souls.

The evangelism committee can pray for the total work of the church—for the pastor, for souls, for their own spiritual life to be deepened, for an increase of their own faith.

They can study the Bible for their own enlightenment, for deeper conviction, for God's message of salvation to interpret to the church, to discover choice passages to commit to memory as aids in instructing others.

They can attend all the church services. A committee on evangelism that does not attend the regular services of the church is not fully interested or informed and needs to be evangelized itself. None of us can give contagion unless we have contagion.

The committee can make and use an individual prayer list. It is just as important for the committee on evangelism to have an individual "prayer list" and to use it daily as it is for the pastor to have one and to use it. They, too, should pray for



Markle Church, Indiana

With much volunteer labor from members of the congregation, the relocation and construction of the Markle church, Ind., was completed in the fall of 1956. Samuel A. Harley, district executive secretary, and T. Wayne Rieman, director of religious activities at Manchester College, were guest speakers for the dedication observances which were held on Nov. 4. The Markle church was organized in 1852 and erected its first church house four miles north of Markle in 1877. Plans for relocation had to be made when the state highway department decided to run a section of new road through the land on which the building stood. Walter C. Stinebaugh became the church's first full-time pastor on Sept. 1, 1956. An offering of nearly \$2,800 was received on dedication day to assist with the payment of the church debt. Humbly grateful for such encouragement in this great achievement, the members of the congregation look forward toward a more effective church program for the community.

each member of the church family.

They must have experienced a real and personal Christian experience. Without a personal conversion experience there can be no vital sharing of the Christ with others.

They can promote daily worship in the home. The committee on evangelism has a responsibility here also. The home is basic in the Christian religion. To get every church family to have family devotions and worship is an important part in any evangelism emphasis. Daily worship in the home is a must.

The committee can promote the idea of neighborhood prayer circles. A church undergirded by prayer or a program of evangelism undergirded by prayer has power, insight, enthusiasm, and zeal. Evangelism calls for some very deep convictions about many things—the nature of God, the nature of man, the nature of sin, the nature of the Christian faith, the nature of human need, the power of prayer, the nature of relationships which we have with others. So an understanding of God's Word is a very vital thing to a soul winning church.

What the Family Can Do

Pray together and study the Bible together, for "The family that prays together stays together."

Make and use individual prayer lists. Perhaps the family praying for another family or families can hope to win them to Christ. Children might pray for their friends who are not yet Christian and each parent pray for someone whom they know personally who is not a Christian.

Worship each day in the home as a family. It is desirable that each person as they reach the age of accountability experience a vital conversion experience with Christ, and then try to win another person to Christ.

Organize family prayer circles. Perhaps there are neighbors who are not going to church or who, if they are, would like to join your family in prayer one night a week. Maybe they would like to invite someone who is not a Christian to the prayer circle. Many have been won to Christ in this very way.

Each member of the church can do all of the things mentioned above. By doing them he can be a personal witness for Christ and the church.

(from Good News, newsletter for the District of Michigan)



Religious News Service

Through Lord's Acre projects men have found as much satisfaction in working together for the Lord as they do in eating, playing, and hunting together

MEN'S WORK

Lord's Acre Work

A. Joseph Caricofe

THE men's work organization of the Meadow Branch Church of the Brethren, Westminster, Md., has just closed its sixth successful year in Lord's Acre work. The work had its beginning in 1951 and grew out of a twofold need: (1) The men of the church needed a service project to develop a sense of fellowship within the group; (2) the church had no parsonage. For more than a century the church had been served in the traditional Church of the Brethren way with local farmer preachers and lay deacons caring for the work of the church on the self-supported basis. Meadow Branch felt the need and was moving toward the full-time supported basis.

A committee of three farmers, called the Lord's Acre committee, supervises the work. The committee has a three-year tenure with one member's term expiring each year and ineligible to succeed himself. At first a farm was rented on the share crop basis. More recently two farms are rented with about ninety acres under cultivation. Corn, small grain,

and hay are the crops raised.

The men of the church and community donate their time and machinery gratis. We have as many as nine tractors in the field at one time. From twelve to fifteen men are frequently on hand at planting, combining, haymaking and picking time. Women of the church sometimes add to the joy of the occasion by serving warm meals at noon.

The year closes with a harvest dinner combined with the Thanksgiving service in the fellowship hall of the church. The service is attended by all members of the families. A covered dish meal is enjoyed with the men furnishing the turkey. Reports of the year are given. The receipts of the year are turned over to the parsonage fund and held by the church treasurer. The evening closes with a message by a guest speaker. The yearly receipts have been: \$1,244.05; \$1,114.41; \$1,641.16; \$1,600.00; \$1,290.00; and \$2,500.00, or a total of \$9,389.62.

The men of the church have discovered that it is just as satisfying to work together for the Lord as to

eat, play, or hunt together. We hope to start the parsonage in the spring. It will be located in Carroll County in a lovely rural setting in the woods near the church on U. S. Route 140, about thirty miles out of Baltimore. Stop by and visit us.

Easter Program Materials

As Easter Dawns, by Mary B. Harrison. 5 men, 4 women, choir. May be given in any pulpit. Shows how a church is reborn and the community awakened to the truth—Christ is risen. The keynote is faith. 45 min., 50c.

Barabbas, by Mattie B. Shannon. 2 scenes, 3 men, 3 women, 1 child. Interior. Seven or more copies must be purchased for permission to produce. The healing of his little daughter and his own release from death by Jesus bring healing to Barabbas. A moving drama of the power of Christ. 30 min., 50c.

Beneath the Cross of Jesus, by Carl and Doreen Myers. A service of scripture, readings, and music, gives the account of the betrayal, arrest, trial, crucifixion, and resurrection of Jesus. This is a dramatic and impressive service which requires very little staging or corporate rehearsals. 10c.

By Thy Faith, by O. G. Blair. 4 men, 3 boys, 5 women, 1 girl. Each of the three short acts is preceded by a reader's story, setting the scene for what is to follow. The action takes place on the first Good Friday. The story shows how a mother and her crippled son and a girl with her blind father come to the empty cross and through faith, both of the afflicted ones are made whole. 40 min., 50c.

Cokesbury Easter Programs. A collection of Easter program materials. Includes several full-length programs and a number of shorter plays, poems, stories, and exercises for different age groups. 35c.

Easter Sunrise and Vesper Services, by J. Harold Gwynne. Six complete worship services which may be used as Easter sunrise, Easter morning, Easter vesper and Easter evening services. The three sunrise services are based upon the three evening resurrection appearances of Jesus. Worship materials provided include hymns, scriptures, prayers, meditations, poems, choral



selections, and suggested instrumental numbers. 75c.

Eyes of Faith, The, by Maxfield and Eggleston. 10 women. Antonia, on the eve of the Passover, is fired by the thought that Jesus may return from the dead and she will be healed of her blindness. She joins with Magdalene in her search for the risen Christ, saying, "No one that believes in him will remain in the dark." 1 act, 50c.

For He Had Great Possessions, by Dorothy Clarke Wilson. 6 men, 4 women. Five copies must be purchased for permission to give the play once; on repeat performances, \$2.50 royalty. A highly dramatic account of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how the crucifixion and resurrection bring them to a fuller life of the spirit. 50c.

He Is Risen Indeed, by Robert Horspool. 9 men, 3 women. A simple dignified presentation of the tragedy and triumph of the resurrection and the power of love Christ held over those who believe in him. The play is based on the imaginary theme that Claudia, wife of Pilate, was a secret follower of Jesus. Presentation of the play—including costumes,

scenery, and lighting—may be as simple or as elaborate as desired. 35c.

He Lives, by Gertrude Rockwell Goudey. 4 men, 5 women. 4 scenes. Simple setting. The scene of this play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested. 30 min., 50c.

I Made Christ's Cross, by Esther C. Averill. 3 men, 2 women, 1 narrator. This is the story of the man who fashioned the cross on which our Savior suffered death. The play shows that the making of the cross can become the basis for better living if one has true repentance in his heart for his misdoings, together with a sincere belief in Jesus as the Savior of mankind, and the will to do his part to bring his kingdom into the world. 50c.

Love Never Dies, by Elsa DeBra. Adult choir, children's choir, two speakers, an angel, three women. A dramatic worship service in which the three episodes—Christ's entry into Jerusalem, the crucifixion and the coming of the three women to the tomb—are presented through the reading of the scriptures. Beautiful poems, familiar hymns, colorful Oriental costumes, palm branches, and lighted candelabra all add to and sustain the reverence and beauty of the music and the words. 40c.

Peace at Bethany, by Joan Brockelsby. 9 women. A beautiful, impressive Easter play, simple in action and setting, relies for dramatic effect upon the gospel story and moving dialogue. The play is in three scenes, with the action revolving around Mary and Martha at their home in Bethany. The story tells of the peace and joy that come to those who are filled with the love of Christ and have received his spiritual healing. 35 min., 35c.

Risen Christ, The, by Jean Lilyers. This is an Easter service for the church school which includes scripture readings, prayers, pantomimes, brief dramatic review of some Holy Week events and special music for choir. Uses children and adults. 10c each, \$1 per dozen.

Terrible Meek, The, by Charles Rann Kennedy. 1 act. 2 men, 1 woman. To be played in darkness.

Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. 50 min., 50c.

Why Weepst Thou? by William

Duncan. 1 act, 3 scenes. 4 women, 8 men, several other small parts. No scenery required. An episode with a timeless message telling how Joseph of Arimathea attained to the courage of his faith. 40 min., 50c.

Wilmington Work Camp

Ethel Myer

THE Richardson Park area of Wilmington, Del., was the place chosen by the Eastern Region cabinet as the work camp site for the summer of 1956. It was a semislum area with a definite need which work campers could help to correct. Although most folk in the community were affiliated with a church, not many were doing anything about it. The living quarters in the particular section where we were working were inadequate; many homes were crowded. Alcoholic beverages were available to the teenagers, making this a definite concern of ours as we worked with them in trying to set up a satisfying recreational program.

Seven young people from Pennsylvania and Maryland worked together for six weeks trying to put their religion into everyday living and to practice the principles Christ set forth. This was not always an easy task. Taking time out each

morning for group and private devotions prepared us to meet the new situations as they came up.

Work camps are set up on a group living basis in which everyone participates in all the activities of cooking, cleaning, washing dishes, and doing laundry. Fellows are not exempted from doing their share of the household tasks. We lived in a second-floor apartment right in the area where we were working. This helped the campers to feel like a part of the community which they were trying to serve. Many times our porch and steps were filled with children who were receiving from the work campers some of the love and attention which was lacking in their homes.

Cleaning off a vacant lot to be used for recreation and fixing up an apartment to hold classes in were

the physical projects of the camp. Removing old wallpaper, scraping off loose paint, washing walls, scrubbing floors, and later redecorating the interior of the building helped the work campers to get acquainted with one another.

Our next step was a visitation program in which the campers went in teams of two to visit the families in the area and to explain our summer's program to them. We were welcomed at almost every place and many expressed an interest in the things we were trying to accomplish in their community. When sixty-nine children showed up for our classes the following day we realized the great responsibilities that were placed upon us in teaching these little ones.

Classes were held five days a week; during this time we had crafts, recreation, a story hour, and singing. There were sewing classes for the older girls. The children were taken to the church to see some filmstrips and movies at various times. A junior choir was started and sang at one of the Sunday morning services. The children were all encouraged to attend Sunday school and church some place; those who did not go anywhere else were encouraged to attend the Church of the Brethren in that area. Volleyball, baseball and folk games were the activities planned for the young people in the evenings. Most of the activities were very well attended.

Although the work camp is over and the campers have returned to their homes, interested persons in the Wilmington church have been carrying on some of the activities. Here is a church that has recognized a need right at home and is doing something to win others into its fellowship.

We as work campers had some extracurricular activities which were made possible by individuals of the Wilmington church. The most outstanding one is the airplane ride which we enjoyed one Saturday morning; others were a day at the ocean, an overnight trip to Camp Mardela for evaluation and a day at the bay where swimming, boating, surfboard riding, and water skiing were experienced.

There is a challenge which I want to bring to each young person and youth leader: Our work was hindered last summer because *someone*



Two work campers prepare to make another call on a family in the work camp area; they will explain the purpose of the work camp and try to stir interest in the summer's program



The repairing of a building is frequently part of the project assigned to a work camp in a blighted area

failed to answer "yes" to the call for sharing Christ and the church through a work camp experience. Was that you? *Now is the time* to make plans to participate in a work camp next summer. You can help carry on this work for the Master. Will you answer his call?

If you are interested in serving Christ in this particular effort, please write to Rev. Ora Huston, 22 S. State St., Elgin, Ill. (Persons in the Eastern Region may write to Mrs. Virginia Fisher, 236 E. Plum Street, Elizabethtown, Pa.)

MATERIAL AID

Christmas in Linz, Austria
Gene Wampler, a volunteer from Bridgewater, Va., has sent us this report of some of the Brethren Service Christmas activities in Linz, Austria:

The highlight of December for anyone dealing with gifts is, of course, Christmas. On Dec. 12 there was a meeting in Linz in which each of the refugee camps in Upper Austria was assigned to an interested organization; each organization was to provide Christmas packages for the children in the camps. Brethren Service accepted the *Fabrikskaserne*, where our warehouse is, the old folks' home at Neukirchen, the Thalham tuberculosis hospital, and Camp Steyr.

However, more refugees kept coming in, the camp leaders continued to register more children, and by Christmas time organizations found

REFUGEE RESETTLEMENT NOTES

The expiration of the Refugee Relief Act of 1953 on last Dec. 31 leaves large numbers of refugees throughout the world still unsettled. This poses a problem that will have to be considered by Congress in this session.

Any church groups or individuals interested in helping Hungarian refugees should write to our refugee resettlement office at the Brethren Service Center in New Windsor, Md. Please note this information:

There are no orphans for adoption. There are very few farmers or farm workers. There are practically no "domestics." Practically all Hungarian refugees will need help on basic English.

Occupationally, all sorts of vocations are represented. A high percentage are single men; there are some family groups.

The Statistics (Jan. 1, 1957)

Region	Arrival of Refugees on BSC Assurances		Hungarian Refugees from Camp Küllmer		Goal	
	(Family Units)	(Persons)	(Family Units)	(Persons)	(Family Units)	(Persons)
Central	251	687	2		350	
Eastern	81	185	1		300	
Pacific Coast ..	72	174			50	
Southeastern ..	66	202	2		150	
Western	21	67			150	
Totals	491	1,315	5		1,000	

themselves with fewer packages than children. Since the Mennonites were in Vienna and far away from the camps we filled in the packages that were missing in two of the camps assigned to them. Then we asked the Swedish mission for help for ourselves. They had recently received a shipment of over one thousand packages and from them could give us four hundred. Because these packages were not sorted and many contained clothing we did not want to give for fear boys might receive girls' clothing and vice versa, therefore all day Saturday, the 22nd, was spent in repacking three hundred packages.

In the month of December we started using cocoa in the kindergarten program. It is rather expensive but the children like it better than the coffee. For the remaining three months of the kindergarten program we will be sending out both coffee (similar to our postum) and cocoa.

On the 13th of December we received 1,000 USEP (*United States Escapee Program*) "Welcome Kits" from Salzburg. Each kit contains soap, towel, washcloth, shaving supplies, mirror, comb, writing paper and pen. We have been giving them to newly arrived Hungarian refugees.

bounded by human nationality. All attempts to pull him down to human levels must be rejected. . . .

Those who profess to accept the virgin birth and still say that Christ was a Jew, are assuming, without Scriptural support, that He received His human nature from Mary. . . .

The Scriptures do not say, Behold the Jew, or Behold the Gentile, but "Behold the man" (John 19:5) and "Behold your God" (Isa. 40:9).

To ascribe nationality to Christ is a more recent effort to rob him of his glory.—Ray Lentz, Middletown, Ohio.

Anniversaries

Brother and Sister Orvis Bookhout celebrated their sixtieth wedding anniversary on Sunday, Dec. 16, 1956, with open house. They have five children and several grandchildren and great-grandchildren. —Mrs. Blanche Cripps, Salem, Ill.

Mr. and Mrs. Perry Doyle celebrated their golden wedding anniversary on Dec. 16, 1956. A special service was held in their honor at the morning worship service. A fellowship dinner was served followed by a reception. They have been members of the Topeka church since 1913. —Inez Johnson, Topeka, Kansas.

Brother and Sister Solomon S. King celebrated their golden wedding anniversary on Dec. 3, 1956, with a family dinner at the noon hour and open house in the afternoon. They have four sons and eleven grandchildren.—Miss Sarah Blough, Wooster, Ohio.

Obituaries

Alwine, Lloyd C., son of Jeremiah and Minnie Berkley Alwine, was born May 23, 1896, in Johnstown, Pa., and died Oct. 19, 1956. He was a member of the Roxbury church. Surviving are his wife, Emma Dom Alwine, one daughter, and

Readers Write

Continued from page 2

but have not thought through what it means to accept the fallacious idea that their Lord was, in any way,

three sisters. Funeral services were held in the John Henderson funeral home with his pastor, D. Alfred Replogle, officiating. Burial was in the Grandview cemetery.—Viola Rummel, Johnstown, Pa.

Austin, Madolyn J., daughter of John Conrath and Luella Conrath Mishler, was born in Johnstown, Pa., June 30, 1925, and died Oct. 9, 1956. She was a member of the Roxbury church, Johnstown, Pa. Besides her husband, J. Dean Austin, she is survived by one son and her mother. Funeral services were held at the John Henderson funeral home with her pastor, D. Alfred Replogle, officiating. Burial was in the Benshoff cemetery.—Viola Rummel, Johnstown, Pa.

Bowman, Charles Franklin, was born Jan. 28, 1873, and died Dec. 21, 1956. He was a member of the Perry congregation, Pa., and lived in New Germantown, Pa., until a year ago, when he became a guest at the Brethren Home in New Oxford, Pa. Services were conducted in the Three Springs church by the undersigned. Burial was in the adjoining cemetery.—Glenn L. Gingrich, Blain, Pa.

Cupp, Gertrude Elizabeth, daughter of John William and Lucy V. Cook Curry, was born Nov. 16, 1876, and died at her home in Virginia, Oct. 9, 1956. On April 8, 1894, she was united in marriage to Stuart P. Cupp, who preceded her in death on Nov. 18, 1928. She was a faithful member of the church. Surviving are three sons, three daughters, eight grandchildren, and four great-grandchildren. Funeral services were held in the Briery Branch church by Pastor E. J. Rowe, assisted by Brethren I. J. Garber and Roy K. Miller. Interment was in the nearby cemetery.—Ruth F. Miller, Dayton, Va.

Ebie, Grace Irene, daughter of Noah and Katie Culler, died Dec. 28, 1956. She was a member of the East Nimishillen church. On May 2, 1920, she was married to Lloyd Ebie. Besides her husband, she is survived by three sons, two daughters, ten grandchildren, six sisters, and five brothers. Funeral services were held in the East Nimishillen church by her pastor, the undersigned. Interment was in the adjoining cemetery.—Merlin G. Shull, North Canton, Ohio.

Fink, Amie Earl, son of Valentine and Margaret Fluke Fink, was born March 9, 1878, in Hopewell Township, Pa., and died Jan. 2, 1957, in Hollidaysburg, Pa. In 1899, he was married to Iva Naugle, who preceded him in death in 1942. He was a member of the Yellow Creek church. Surviving is one son. Funeral services were held in the Bethel house by Bro. J. H. Clapper. Interment was in the Reformed church cemetery.—Mary Stayer, Hopewell, Pa.

Gardner, Eliza Ann, daughter of Mr. and Mrs. David Armentrout, was born Nov. 15, 1874, and died Nov. 29, 1956, at the home of her niece in Mt. Sidney, Va. On Nov. 26, 1895, she was married to W. W. Gardner, who preceded her in death on Jan. 11, 1954. She resided most of her life at Penn Laird and was a member of the Mill Creek church. Surviving are two brothers. Funeral services were conducted from the Mill Creek church by the undersigned and Bro. Boyd E. Cupp. Burial was in the adjoining church cemetery.—E. Russell Beahm, Mt. Sidney, Va.

Gochmour, Henry B., son of John P. and Catherine Baker Gochmour, was born Dec. 28, 1872, and died Dec. 22, 1956. He was a faithful member of the Snake Spring church. Surviving are four brothers and one sister. Funeral services were held in the Snake Spring church by Bro. Isaac Wareham. Burial was in the Ritchey cemetery.—Sara Snyder, Everett, Pa.

Hayes, Donald Robert, four-month old son of Robert and Carol Grasmick Hayes, died Dec. 24, 1956, in Rocky Ford, Colo. Besides his parents, he is survived by one sister. Funeral services were conducted at the Ustick funeral home by Bro. Frank E. Nies, pastor of the Rocky Ford church. Interment in Hillcrest cemetery.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Haldeman, Harry B., son of Jacob W. and Sara Baker Haldeman, was born Nov.

4, 1887, and died Nov. 25, 1956. He was a member of the church for over forty years. Surviving are three daughters and four grandchildren. Burial was in the West Green Tree cemetery.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Hall, Benjamin, was born Dec. 4, 1890, in Hopewell Township, Pa., and died Nov. 22, 1956. On Oct. 15, 1911, he was married to Glennie Clapper. He was a member of the Reformed Church. Surviving are his wife, three daughters, four sons, twenty-three grandchildren, one brother, and two sisters. Funeral services were held at the Reformed church by Bro. J. H. Clapper and Rev. Philip E. Senft. Interment was in the church cemetery.—Mary Stayer, Hopewell, Pa.

Huffman, Tillie Long, was born May 10, 1921, and died Dec. 26, 1956. She was a member of the Briery Branch church. Surviving are her husband, Roy Huffman, five sons, her mother, two brothers, and one sister. Funeral services were held at the Briery Branch church by Pastor E. J. Rowe, assisted by Rev. George Eberle. Interment was in the nearby cemetery.—Ruth F. Miller, Dayton, Va.

McFadden, David Robert, son of William and Sara Coffman McFadden, was born Aug. 27, 1877, in Wayne County, Ohio, and died Dec. 23, 1956. He attended Bethany Biblical Seminary and taught school for six years. On Sept. 20, 1904, he was married to Florence Klopfenstein. On May 13, 1905, he began a ministry with the East Chippewa church that lasted for fifty years. He retired from the active ministry in 1955 to become pastor emeritus. In the district work, he served on the ministerial board for twenty years, two terms on the mission board, and as moderator of district conference. And he served twelve times on the Standing Committee of Annual Conference. Surviving are his wife, two sons, one daughter, nine grandchildren, two sisters, and two brothers. Funeral services were held in the East Chippewa church by Pastor Guy Buch, assisted by Brethren Adam Miller, Edwin Petry, Wilmer Petry, Walter Keller, and Charles Deardorff. Interment was in the church cemetery.—Miss Sarah Blough, Wooster, Ohio.

Miller, William Franklin, son of Ralph and Anna Hott Miller, was born July 4, 1933, in Bedford County, Pa., and died Oct. 21, 1956, in an automobile accident near Frederick, Md. He was a member of the Bethel church. Surviving are his parents, one sister, and one brother. Funeral services were held in the Bethel house by Brethren D. I. Pepple and J. H. Clapper. Interment was in the church cemetery.—Mary Stayer, Hopewell, Pa.

Mishler, Jacob W., was born Feb. 16, 1860, in Somerset County, Pa., and died Dec. 19, 1956, at his home in La Verne, Calif. His wife, Anna, died in 1949. Survivors are four daughters, six grandchildren, nine great-grandchildren, and one brother. Funeral services were held at the La Verne church, of which he was a member. Officiating at the services were the undersigned and Bro. Harvey M. Brubaker. Entombment was made in the Pomona Mausoleum.—Galen B. Ogden, La Verne, Calif.

Morris, John David, son of Mr. and Mrs. John R. Morris, was born Feb. 23, 1926, in Luzerne, Pa., and died Dec. 6, 1956, in Tempe, Ariz. He is survived by his wife, Janet L. Ecker Morris, and three children. Funeral services were held in Wilkes-Barre, Pa.—Lillian Good, Waynesboro, Pa.

Oller, Seth Adams, son of Samuel L. and Samantha Adams Oller, was born Feb. 4, 1875, and died Dec. 25, 1956, at Waynesboro, Pa. On Dec. 24, 1907, he was married to Mary Alice Mikesell. He was a faithful member of the Waynesboro church. Besides his wife, he is survived by one brother. Burial was in the Price cemetery near Waynesboro, Pa.—Lillian Good, Waynesboro, Pa.

Owen, Sarah, daughter of George W. and Virginia Camper Trout, was born July 20, 1871, at Troutville, Va., and died Dec. 29, 1956, in Roanoke, Va. She was a long-time member of the First church,

Roanoke, Va. She is survived by one son, two brothers, and one sister. Funeral services were conducted in the Lotz funeral home by her pastor, the undersigned, assisted by H. Lawrence Rice. Interment was in the Springhill cemetery, Lynchburg, Va.—S. Earl Mitchell, Roanoke, Va.

Rupp, Mamie D., was born Oct. 8, 1880, and died Oct. 23, 1956. Her husband, Nathan, preceded her in death a number of years ago. She was a member of the Conestoga church. She is survived by one brother. Services were conducted by Bro. J. Lester Buckwalter at the Furman funeral home. Interment was in the Bareville cemetery.—Mrs. John N. Kniss, Bird-in-Hand, Pa.

Snowberger, Sadie Sellers, daughter of Christ and Hannah Groff, was born March 21, 1861, near Bradford, Ohio, and died in August 1956, in Los Angeles, Calif. On Dec. 11, 1881, she was married to W. A. Sellers, who preceded her in death. To this union were born eight children. In 1924, she was married to Jonathan Snowberger, who also preceded her in death. Surviving are six children, eight grandchildren, and six great-grandchildren. She was a member of the Calvary church, Los Angeles. Services were held by Royal Glick. Burial was in the Englewood cemetery, Los Angeles, Calif.—Melvin Price, Los Angeles, Calif.

Teeter, Samuel Curtis, son of Mr. and Mrs. B.Y.F.S. Teeter, died at the age of forty-five years. He was a member of the Glendale church, Flintstone, Md. Surviving are two sisters and three brothers. Funeral services were conducted from the George funeral home in Cumberland, Md., by Rev. James Tate of the Assembly of God church.—John H. Buffenmyer, Flintstone, Md.

Thomas, Matilda Vought, daughter of Aaron and Rebecca Rudolph Fike, was born Jan. 23, 1861, at Eglen, W. Va., and died July 28, 1956, in Waynesboro, Pa. Early in life, she was baptized into the Maple Spring church. On Feb. 14, 1889, she was united in marriage to John L. Vought, who died May 6, 1909. To this union were born ten children. On July 3, 1937, she was married to Phillip M. Thomas who preceded her in death on May 10, 1940. Surviving are seven sons, two daughters, two stepsons, one stepdaughter, nineteen grandchildren, thirteen great-grandchildren, four brothers, and one sister. Funeral services were conducted in the Meyersdale church by Brethren George L. Detweiler and Earle Fike, Jr. Interment was in the Union cemetery, Meyersdale, Pa.—Ray C. Vought, Meyersdale, Pa.

Turner, May, daughter of Benjamin and Nancy Gould, was born Nov. 6, 1876, and died Nov. 9, 1956, in Ottawa, Kansas. On Feb. 19, 1896, she was married to James Emery Turner. Survivors are her husband, five sons, one daughter, seventeen grandchildren, fourteen great-grandchildren, and one sister. Funeral services were conducted by Gerald Mease. Burial was in the Highland cemetery at Ottawa.—Mrs. Roy Gerhard, Ottawa, Kansas.

Walker, Mary Emmaline, daughter of William and Samantha Underhill, was born Feb. 27, 1871, in Ft. Meade, Fla., and died Dec. 18, 1956. On March 27, 1892, she was united in marriage to William Franklin Walker. To this union were born two sons and two daughters. She had been a member of the church since 1940. Surviving are two daughters, six grandchildren, and eleven great-grandchildren. Funeral services were conducted in the Okeechobee church by Bro. James McAvoy. Interment was in the Bassenger cemetery, Fla.—Cassie Arnold, Okeechobee, Fla.

Yost, Lydia, daughter of Elias and Elizabeth Hershberger Bauernmaster, was born April 17, 1870, in Somerset County, Pa., and died Dec. 4, 1956, in Camden, N. J. She was married to Peter H. Yost on Feb. 3, 1890. To this union were born four sons and one daughter. At the age of sixteen

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she united with the church and served faithfully with her husband in the office of deacon. Surviving are three sons, one daughter, five grandchildren, and six great-grandchildren. Funeral services were held in the Maple Grove church by Bro. Connell Chaney. Interment was in the Grantsville cemetery, Md.—Mrs. Charley Miller, Friendsville, Md.

Zerbe, Leo, of Philadelphia, Pa., died Dec. 15, 1956, at the age of forty-five years. He is survived by his wife, Ella, his parents, and one sister. Funeral services were conducted at the Snyder funeral home in Pine Grove by Brethren S. K. Wenger and H. G. Fahnestock. Interment was in the St. Jacob Lutheran cemetery, Pine Grove.—Mrs. Arnold Zechman, Pine Grove, Pa.

Zerbe, Stella, daughter of Charles and Sarah Tobias Daubert, was born in 1890, in Schuylkill County, Pa., and died Nov. 27, 1956. Early in life, she became a member of the church. She was united in marriage with Frank Zerbe, who preceded her in death in 1936. Surviving are one son, three daughters, five grandchildren, two sisters, and two brothers. Services were held in the Schuylkill church by Bro. H. G. Fahnestock. Burial was in the Big Dam cemetery, Pine Grove.—Mrs. Arnold Zechman, Pine Grove, Pa.

Church News

Northern California

Paradise—Joint meetings with the Methodist and Congregational churches in a three-day teachers' training course were held with our church as host. Dedication services for our new church school building was started by having a planned potluck fellowship after the church services. We then returned to the sanctuary for a program of welcome given by Bro. Joe Stevens, greetings from the Paradise Ministerial Association, and Moderator S. L. Barnhart. The dedication sermon was given by Bro. Forest Eisenbise, district executive secretary. The Methodist church joined with us in a program by Dr. Bathgate of Nazareth, Israel, at which time he showed pictures of his work at the Nazareth hospital. The Christmas program was given by the adult choir and the junior choir.—Mrs. Jean Warner, Paradise, Calif.

Southern California and Arizona

Glendale—A parsonage has been built adjoining the church grounds. Our church provided accommodations for young people from California in attendance at sessions of the district conference in Phoenix. The new church directory has been compiled and distributed. An all-church Halloween party was held in the recreation hall. On Nov. 25 a film from the Brethren visual education service, depicting the life of migrant people, was shown. On Nov. 29, the communion service and love feast was observed. At a potluck dinner, the women's work celebrated the birthdays of members for the months of October, November, and December. On Dec. 23, the adult choir and junior choir presented a Christmas program during the morning worship hour. In the evening, Marie Fortney, a BVS worker serving at the Phoenix Indian school, told of her work and presented a number of the Indian students who sang Christmas songs. The women's work group has presented draperies and carpet as special gifts for the parsonage. At Christmas time, members provided food offerings for a family.—Mrs. Don Heatwole, Glendale, Ariz.

Colorado

First Grand Valley—Our official board joined the Fruita church in November for a special meeting with emphasis on the district projects of the church. The quota of our church to the district budget is \$450. At Thanksgiving time a number of our people met for a morning service.

The men's work projects for the year are our church college, uniform daily Bible readings, road signs and decals, \$10 church promotion club, and district and home work projects. The December meeting of the men was a safety program of pictures by Sergeant Dove of the state highway patrol. The women's work is also building a fund for a projector and equipment. Our church recently conducted an every-member canvass. The CBYF gave the family night program. Gary Anderson and Galen Pound told about their trip to the CBYF rally at Haxtun. Gary was chosen as the district representative to the recreation laboratory at McPherson. The junior hi choir is presenting a special number for our morning church service.—Mrs. Paul Mitchell, Grand Junction, Colo.

Rocky Ford—On Dec. 23, the Sunday-school children gave a Christmas program during the morning worship hour, and in the evening the adult and children's choirs gave a program of Christmas music, partly illustrated with colored slides. We participated in union Thanksgiving and New Year's Eve services. Bro. R. E. Mohler, interim pastor of the Denver Prince of Peace church, was our guest speaker for the harvest and home-coming services. Our autumn love feast and communion service was held with our pastor in charge. Pastor Frank Nies attended regional conference at McPherson, Kansas. The McPherson College ladies' trio presented a program in our church one evening. A number of our people attended the dedication of the new Antioch church east of Colorado Springs. Our Sunday-school officers and teachers had a dinner in honor of our district chairman of Christian education, Mrs. Charles Oxley of Wiley, Colo. On Dec. 9, we heard reports and plans for our home mission work from Brethren R. E. Mohler of Denver, B. F. Stauffer, and Earl Brubaker. The community young people's group of crusade for Christ presented a program in our church on the afternoon of Dec. 30. Our pastor has been conducting a study class for the young people on Sunday evenings. The Fredrick Scholz family, refugees from Poland, arrived in our community the last of October. A miscellaneous shower was given for them on the evening of Nov. 8. Bro. Donald Fancher of Grottoes, Va., spoke for us on Dec. 30. Other guest speakers have been Bro. Kermit Brubaker, Rev. Claude Kinsley, pastor of the Rocky Ford M. E. church, and Rev. Wilbur Nachtigall of the Mennonite church of La Junta. We have contributed to Hungarian relief work and continue to support Brethren Service and helper projects.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Iowa River—At our church council, Bro. J. D. Kyser was elected elder. A groundbreaking service for the new church addition was held in conjunction with a Sunday morning service. The one-hundredth anniversary of our church was observed Sept. 22-23, with Bro. Ray Zook, speaking at the opening service on Saturday afternoon. A banquet was held in the evening followed by an old-fashioned song service led by Galen Albright. Bro. Paul M. Robinson, president of Bethany Seminary, was guest speaker at both the morning and evening services on Sunday. A pageant depicting the history of our church, *Heritage of Devotion*, written by Ota Lee Russell and directed by Letha Miller, was presented in the afternoon. Four babies were dedicated at a Sunday service. Our love feast was held one Sunday evening with our pastor officiating. Don Stern, assistant secretary of the Brotherhood Fund, spoke at a Sunday morning service. The Lord's Acre sale was held on Nov. 10. The proceeds from the sale will be used toward our building project. A group of our women attended the sectional women's meeting at the Fernald church. The ladies' aid gave poinsettias to the shut-ins of the church and community at Christmas, and the CBYF sang carols to them. Progress is

being made on the building of our new church addition. The men of the church are donating time and labor toward this project. The CBYF held a watch night party at the church on New Year's Eve. The children's department has assembled health aid kits for children overseas. A dedication service was held for these kits on Sunday, Jan. 13.—Mrs. Fern Miller, Marshalltown, Iowa.

Northeastern Kansas

Ottawa—A school of family living was conducted by our pastor, Bro. Gerald Mease. Seven were baptized. Five children attended junior camp and seven attended junior hi camp at Camp Mt. Hermon. The men of the church redecorated the sanctuary and the upstairs classrooms, did new wiring and installed new light fixtures. The men are now remodeling the basement for more adequate space. Four heifers were sent from the Ottawa area. A new heifer program has been started. A family night program was directed by Mrs. Mease on Nov. 15. On Dec. 23, the children's Christmas program was followed by a cantata by the choir. Mr. and Mrs. Harvey Talley are sponsors for the youth program. After an experimental morning communion service, the church decided to have two morning communion services during the year in addition to the regular spring and fall love feasts. The first of these morning communions was held Jan. 6. Delegates to district conference were George Royer and Ernest Watkins. Our church will be host to the district conference in 1957. Four babies were dedicated at a recent morning service. Our fifth annual school of missions was held on Sunday evenings during January under the direction of Mrs. Raymond Bainer.—Mrs. Roy Gerhard, Ottawa, Kansas.

North Dakota and Eastern Montana

Pleasant Valley—The men worked at the church farm several days last fall and have put a cement floor in the basement of the parsonage. Our pastor, Bro. Byard Snyder, and his wife and Mrs. Anna Long attended the regional conference at McPherson, Kansas. Thanksgiving services were held at the church on Thanksgiving day. A yearly canvass has been conducted in our church. Our women's work group held its annual Christmas party at the church on Dec. 14. Our church held our Christmas party on Sunday evening, Dec. 23, with all age groups participating in the program. Brother and Sister Snyder and a number of our young people attended the youth rally at Surrey, N. Dak., on Dec. 29-30. Our annual watch night party was held at the church on New Year's Eve.—Mrs. Anna Long, York, N. Dak.

Northern Illinois and Wisconsin

Polo—A group of our young people attended the regional conference at Manchester College, and also the district junior hi rally at Camp Emmaus. On Nov. 4, an all-church fellowship night was held with the theme, Fall in Bloom. The women of the church are busy sewing for relief. They attended and participated in the World Community Day at the E.U.B. church. The community union Thanksgiving services were held at the Lutheran church. The Loyal Helpers class served the meals for the district leadership training institute which was held in our church. Our second refugee family has arrived. The entire church had a food shower for both of our refugee families. The Bible study class, taught by the pastor, meets weekly in the evenings at the church library. Also a first aid course is being given. Six persons have been received by letter. The pastor and his family recently held open house. A father and son banquet has been held. The women's work had a harvest meeting. Some new dishes have been added to the kitchen by the Loyal Helpers class as memorials to Brethren Ira Gaul and Heye Freese. Special dedication services were



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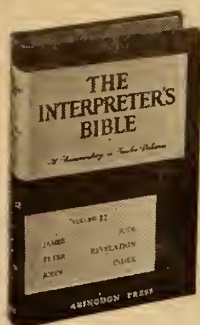
held as part of the union Thanksgiving service. The first Sunday of December, the pastor and other members had charge of the services at the Mount Morris Brethren Home. At Christmas time, we prepared boxes for the shut-ins and elderly people, went caroling, and had a children's program and an adult program.—Mrs. Maynard Wisner, Polo, Ill.

Middle Indiana

Pleasant Dale—Our evangelistic meetings were held by Bro. T. G. Weaver of

Marion. Three persons were baptized and one received by letter. Delegates to district meeting were Sister Helen Mann, Bro. Bill Ditto and Bro. Donald Shady. Bro. Arthur Dean, church building counselor, has been working with our planning committee on plans for future church expansion. The children of the church are helping with the support of Lois Nadine Baldwin in Africa. The

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church recently accepted support for Bro. H. Stover Kulp in Africa. It was a joy to have Brother Kulp with us last fall. During the absence of our pastor, Bro. John D. Mishler, guest speakers have included Brethren H. Stover Kulp, J. Benton Rhoades, Adrian Lehman, and Oliver Royer. The home-coming speaker was Bro. A. Blair Helman. Lauree Hersch spent a week end in December with the youth of the church. Four couples in our church have celebrated their golden wedding anniversaries in recent months. The women have been busy preparing for the coming of the Herman Van Der Siss family from Holland. The men have also helped in the plans for their coming. The men of the church sent two heifers for relief and re-roofed the parish hall. They had a Lord's Acre project. The youth have been active in local and district activities. The Welcome class sponsored a service for the Brethren Home in Mexico, and a Christmas caroling trip to shut-ins of the community. A co-operative leadership training school was conducted by the eight churches nearby. A school of Christian life and faith is being held on Wednesday evenings in our church by the pastor.—Louise E. Miller, Decatur, Ind.

Pleasant View—Our church had a Christmas program on Dec. 26. The young people presented the play, *The Christmasy Home*. In January we held a school of missions. One evening Benton Rhoades showed pictures from Ecuador of the five missionaries who were killed by the Auca Indians. At another evening service, Morris Wagoner, a former BVS worker, presented slides of the Yuba City, Calif., flood. Two missionary programs were given by home talent. A New Year's Eve party was held in the Pleasant View hall sponsored by the Kum Join Us class. Each class had a special part in the program.—Mrs. Charles Wine, South Whitley, Ind.

Northern Indiana

Nappanee—Bro. E. Wayne Gerdes conducted installation services for our new pastor, Bro. Leland Emrick, and his wife. A fellowship dinner was held in the church following the service. Our pastor attended regional conference at Manchester College. Bro. Mark Schrock showed pictures and talked of his trip overseas with a shipment of heifers. One evening Reverend and Mrs. Kanode of the Brethren in Christ church, talked and showed pictures of their work among the migrants of Indiana. The union Thanksgiving service was held in our church. The men and boys attended the district men's banquet at Lake Wawasee. Everett Corl showed pictures of his recent auto trip to Alaska. The men sent a heifer for relief. The women's Christmas program included a talk by Mrs. Emrick on bells, showing some of her collection. The women sent blankets, comforters, and garments for overseas relief. The women also did quilting and sewing for Bethany Hospital. The primary department decorated a Christmas mitten and sock tree for the Hungarian refugee camp in New Jersey. The three choirs gave a Christmas program one evening. On Dec. 23, four babies and their parents were consecrated. In the evening a Christmas program was presented by different age groups. In the absence of our pastor, Bro. Howard Dickey conducted services. During the union Week of Prayer services, our pastor preached at the Methodist church on Sunday evening. Our revival meetings were held Jan. 18-27 by our pastor and Bro. William Longenecker of Bethany Seminary. Plans are in progress for building a new parsonage in the spring.—Hazel Grasz, Nappanee, Ind.

North Liberty—Our evangelistic meetings closed with the communion service in the evening. Three persons were baptized. Our new pastor, Bro. Melvin Ritchey, and his family began their work with us the middle of October. A reception was held for the Ritcheys. The adult classes studied the peace lessons during the month of November. Norma Jean Heim showed slides and gave a talk concerning her experiences while work-

Brethren Placement and Relocation Service . . .

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Miscellaneous

No. 265. Wanted: A janitor for a small church, Allentown, Pa. A couple of good Christian character is desired. Job would require 5 to 10 hours a week. Oil burner, no ashes to carry. Rent and utilities given for janitor services. Availability of work in Allentown area. Write: Rev. Walter W. Longenecker, 443 N. Ninth St., Allentown, Pa.

No. 266. Wanted: A couple desires employment in the St. Petersburg, Fla., area in a motel or cottages. Woman has office experience—man adept in all maintenance work. Have had some training lessons from Lewis Hotel Training School. Desire permanent employment but will accept summer work. Couple has two children, 12 and 18 years old. Write: Mr. and Mrs. Merle Guth, 408 Central Park Ave., Dayton 9, Ohio.

No. 267. The Camp Zion trustees of Northeastern Ohio are ready to accept applications for a capable camp manager and an experienced cook to work in the camp during the months of June, July, and August of 1957. Please send applications containing qualifications, experience and references to the camp supervisor, Harold Steiner, 950 W. Liberty St., Wooster, Ohio.

No. 268. Wanted: Married couple to live in a home as it is while present occupants are enrolled in seminary. This would be a good location for a young couple, a retired minister, or a missionary couple. For more information, write: Joseph Rittenhouse, Queen Anne, Md.

ing with Brethren Service in Germany. Miss Ida Arnone of Goshen College gave a talk on Nov. 11. The district junior hi rally was held in our church on Dec. 16. On Dec. 2, we used the film, *The Way of Peace*. The Builders class was in charge of the Sunday evening service on Dec. 16 and the subject of peace was discussed by a panel. The Christmas program was presented by the children and junior hi departments on the evening of Dec. 23. The CBYF went Christmas caroling. A New Year's watch night was held at the church with the young people in charge of the program. The women's work sent some bedding and clothing to the Flat Creek mission this past quarter.—Mrs. Agnes M. Gorby, North Liberty, Ind.

Southern Indiana

Beech Grove—Regular quarterly council was held on Dec. 4, with Elder Elden Petry officiating. Church and Sunday-school officers were elected for the new year. Our pastor, Bro. C. V. Coppock, resigned to take effect the first of September, but then decided to stay until Jan. 1. Bro. Thomas Davis of Windfall is helping with our services. On Dec. 23 we had a dedication service for babies. A Christmas program was given by the young people and children. On Dec. 30 we had a farewell service and basket din-

ner for our pastor and his wife. At this service, four persons were baptized. One of our young people, Louise Spall, a nurse, is serving for two years with Brethren Service at the hospital in Castañer, Puerto Rico.—Vernie Beaver, Fortville, Ind.

Nettle Creek—Bro. E. S. Hollinger, pastor of the Buck Creek church, officiated at our love feast and communion service. Twelve persons have been received into our church by baptism and one by letter. Nine of these came as a result of the revival conducted by Bro. Fred Hollenberg. Our men's work reported a profitable year of farming. The men met to elect officers and to evaluate their year's work; they decided to farm two farms next year. Our women's work recently held an inspirational meeting for all age groups of our women and evaluated the year's achievements and obligations, giving those who do not attend our weekly meetings a knowledge of the work. The Christmas program was sponsored by our CBYF. Our junior high group is growing and has Sunday evening meetings under the leadership of Brother and Sister Delmar Petty. On the last Sunday evening of 1956, we met for a fellowship meeting to welcome the seventeen new members who had come into the church during the year, and also to welcome Dr. and Mrs. John Hamer, who just returned from a three-year term on the Africa mission field. On Jan. 6, the Hamers showed pictures and told of their work in Africa. We had a school of missions during January for all age groups.—Mrs. O. D. Werking, Hagerstown, Ind.

Northeastern Ohio

White Cottage—Since our last newsletter, we have had a week of evangelistic meetings conducted by William Eberly. Four new members were received. The women's work meets the first Wednesday of each month to make comforters for relief. We held our love feast service on World-wide Communion Sunday. The district men's fellowship cabinet and their wives met in our church to worship with us in the Sunday-school and worship hour. The dedication of three babies was held on Dec. 23. The children gave a Christmas program on Sunday, Dec. 23. In the evening the film, *The Guiding Star*, was shown, after which the young people went caroling.—Miss Ella Weaver, South Zanesville, Ohio.

Southern Ohio

Bradford—One member was received into our church fellowship by baptism during our revival held by John Mishler of Decatur, Ind. Since Oct. 1, we have received three members by letter. Our delegates to district meeting were Etta Bailey, Elsie Fisher, and Myrtle Frolke. The women of the church have been sewing for relief, making comforters and children's dresses. A Christmas party was given for the children on the Saturday before Christmas. On the morning of Dec. 23 the children's department with the junior choir presented *I Wish I Had Been There*. In the evening, a Christmas carol and candlelight service, was presented by the young people and adult choirs. A school of missions was held on Sunday evenings during the month of January.—Trudy Frolke, Bradford, Ohio.

Eastern Pennsylvania

East Fairview—At the November young adult meeting, Dr. Paul Rummel of Lancaster, discussed the Christian home. In December the same group sponsored the Codorus male chorus at an evening service. Jerome Brubaker, Jacob Ruhl, and Ralph Gible were delegates to the district meeting at Annville. Mrs. John Gingrich was speaker at the Manheim W.C.T.U. dues social held in our church. On Thanksgiving Day, we held a praise and testimony service. On Nov. 25, Bro. Herbert Wolgemuth delivered the morning message. Patricia Fahnstock is serving

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A

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B

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

in BVS at Falfurrias, Texas. As their Christmas projects, the women of the church filled stockings with personal necessities for hospital patients and packed Christmas boxes for the shut-ins. The church voted to support the program of distributing surplus food to the needy by the Brethren Service Commission. In place of the midweek service on Dec. 12, we had a baptismal service for seven persons. The senior choir presented a Christmas cantata. Finding the name of Merkey in a coat which was given for relief eight years ago has resulted in the coming of Rita Majewski to live with our

elder and his wife, Brother and Sister Howard Merkey. One was recently received by letter. The Chiques, West Green Tree, and White Oak churches joined us in our watch night services. On Jan. 12 a chartered bus took a group to New Windsor to assist in processing clothes for relief.—Mrs. Anna Graybill, Manheim, Pa.

Florin—The young people sponsored a song fest with groups from neighboring churches taking part in it. Brethren

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the young people gave the play, White
Christmas. Some of our young people
attended the youth rally at the Sebring
church the week end of Dec. 30.—Mina J.
Smith, Jacksonville, Fla.

MY NEW ADDRESS IS . . .

Name

R. D. or St.

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Help us to keep your Gospel Messenger coming by reporting any change in address
promptly. Please do not remove old address.

Richard Hackman of East Petersburg, and
Michael Olivitie of Roaring Springs offici-
ated at our love feast. Bro. Robert Turner
of York served as our evangelist. Thir-
teen persons were received into the
church. Robert and Anna Mary Hess, re-
turned missionaries to Africa, showed
pictures and told of their work on the
mission field. The young people, with Bro.
Henry Becker as speaker, gave a pro-
gram in the Shamokin church. Brethren
Ralph Schlosser and Abram Eshleman
had charge of the service when Bro. Roy
Forney was ordained to the eldership, and
Linneaus and Mary Longenecker and
James and Effie Eshleman were installed
permanently as deacons. The young
adults sponsored a Christmas program by
the East Petersburg a cappella chorus.
The offering was used for Hungarian re-
lief. Ross Eshleman preached on Sunday
while home from Manchester College for
the Christmas vacation. Bill Longenecker
also preached one Sunday during his
vacation from Bethany Seminary. The
building committee met with the
architect in planning for our new church.
The men are building a house as their
project to raise money. For Christmas the
women's work filled stockings for children
in hospitals and institutions. A day was
also spent at the Neffsville orphanage
ironing and mending, and a day at the
hospital sewing. The Sunday school
packed fruit baskets at Christmas time
for the shut-ins.—Florence Geib, Mt. Joy,
Pa.

White Oak—Our revival meeting was
held in the Graybill house, Oct. 28—Nov.
11, by Bro. Norman Patrick. As a result of
these meetings, twenty-one persons were
baptized. Our Thanksgiving service was
held in the Manheim house by Bro. Ken-
neth Hershey and our own ministers. At
this service an offering was received for
district and home mission work. Bro.
David Lehigh was guest speaker for us
at a morning service in the Graybill house.
Bro. Glenn Miller has entered I-W serv-
ice. One day in November a group from
our church traveled to New Windsor to
help in the processing of clothing. Serv-
ices were held Christmas morning in
the Manheim house with our home min-
isters in charge. Christmas caroling was
done by the young people for the shut-ins
and aged of our community, and fruit
baskets were given to them by the young
adult classes of the Sunday school. Offer-
ings received recently were for Elizabeth-
town College and European relief.—Mrs.
Mabel Diffenderfer, Manheim, Pa.

Florida, Georgia and Puerto Rico

Jacksonville—Promotion day was held
and after the services a basket dinner

Classified Advertising

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wood 2-2516.

was served on the church lawn followed
by music and singing in the afternoon.
Thirteen persons from our church at-
tended district meeting at Camp Ithiel.
Bro. C. E. Davis of Elgin, Ill., who partic-
ipated in district meeting, was our guest
speaker one Sunday evening. Bro. White
officiated at our love feast. On Dec. 30,
Bro. Fred Dancy of Sparta, N. C., was
our guest speaker. The films, Sunrise
Over Nigeria, The Wonderful Life, and
The Greatest Gift, have been used on
Sunday evenings. On Dec. 16, the Sunday
school gave a Christmas program, and

they met at Calvary

Minister's Book of the Month Selection for March

W. E. Sangster

This timely book presents the profiles of the people whose
paths converged and whose journeys culminated at Calvary. In
examining why so many sought the death of Christ, the author
shows the good as well as the evil in their motives. All Christians
are given the opportunity to see at work the human nature they
themselves wear.

Regular price, \$2.00: to club members,
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Copies will be mailed to club members
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A Voice in the Forum of Nations

FOR the first time in history the spokesmen for small nations, for minority groups, and for dependent peoples have an opportunity to state their case before the representatives of nations united for peace. The United Nations has often been accused of being just a debating society. In spite of its obvious limitations it does provide a forum when many conflicts and tensions can be settled through talking rather than through fighting. There are still tremendous problems that confront such an international body, but surely Christians will welcome its promise as a means of offering peaceful alternatives for the solution of at least some problems. And there are ways in which each person can work for peace even though he may never appear in any world assembly. To some proposals he must say no. To others he can give his approval. This special issue makes the alternatives quite graphic. Turn the page, read carefully, look the situation over, and decide how you must act.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service.
Ecumenical Press Service, World Around Press

FEBRUARY 23, 1957

Volume 106

Number 8

In This Number . . .

Editorial—

A Voice in the Forum of Nations 1
What If . . . ? D. W. Bittinger 5
Contagious Diseases 5

The General Forum—

Our Brethren Way to Peace.
Ralph Smeltzer 3
In the Divine Image (verse).
Elizabeth M. Lane 4
We Say No to These 6
We Say Yes to These 7
We Work to Prevent War 10
Our Foreign Peace Witness. Don Snider 12
The Family Counselor 14
Reviews of Recent Books 15

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 27

Toward His Kingdom—

A Junior High Project. Arthur L. Warner 20
Golden Age Club. Merlin E. Garber .. 21
Finding the Way.
Maganiel M. Gamete and Lillian
Grisso 22
Seeing Nigeria With Dorris Blough .. 23
District Board Holds Retreat 24
Knoxville, Tennessee 24
Antioch, Colorado, Dedicates Church
Building 24
No More Babylonian Entanglements .. 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

New Testament As a Creed.

I was surprised when I read the letter by C. E. Weimer, "The Lord Is a Man of War," (Nov. 17) and the letter by Joel B. Naff, "The Black Man's Curse" (Jan. 5).

Both give scripture texts from the Old Testament. The one states that peace will be practiced in heaven after Christ comes again, the other that integration will be in heaven.

The Church of the Brethren accepts the New Testament as a creed, and also is recognized as a peace church. John the Baptist said, "Repent ye, for the kingdom of heaven is at hand." Jesus said, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the Gospel." . . .

Reading Matt. 25:31-46 we learn that when nations are gathered before the Son of Man, he shall separate them according to what they have done, not what they expect to do when they get to heaven.

In reading Rev. 21 and 22 we learn that only those whose names are in the Lamb's book of life shall enter in. The unjust will remain unjust, the filthy will remain filthy. There will be no time to change.

We had better work while it is today.—H. H. Ritter, Albany, Oregon.

Source of Christianity

Kenneth Walker's "Growth of Christianity" in the Dec. 6 Gospel Messenger has some statements that are likely to mislead and I know of no New Testament support for them.

His article leaves the impression that Christianity is a conglomerate religion having some elements of pagan religions besides the teachings of Christ. A careful reading of John 14 and 15, especially John 14:6, 10, 21, and 26 and John 15:3-5 and 8-14, reveal the true source and power of the Christian religion. The fact that some of these are found in several pagan religions is no proof that Christianity adopted them.

In John 17:4, "I have glorified thee on the earth; I have finished the work which thou gavest me to do," there is proof that Christ completed his work, and in the 8th verse, "For I have given unto them the words which thou gavest me," there is conclusive evidence that Christianity had its source wholly in God. If the teachings in the four Gospels and in the Epistles had been as strictly adhered to during all of the nineteen centuries since Christ was

on earth as during the first, the scenes and achievements recorded in the Acts would be common today. But the dilution of these holy teachings by human philosophies and the yielding to the dictates of worldly fashions and customs have diminished the zeal and power of many churches, reducing some to mere social clubs with a tinge of worship added.

How about our own beloved fraternity? Is it free from the above influences? Do the 1956 records as given in the Gospel Messenger—baptisms, evangelistic meeting results, healings by special prayer and anointings, number of missionaries sent, our giving, decisions and emphases—say we have done our best? —William H. Horner, East Canton, Ohio.

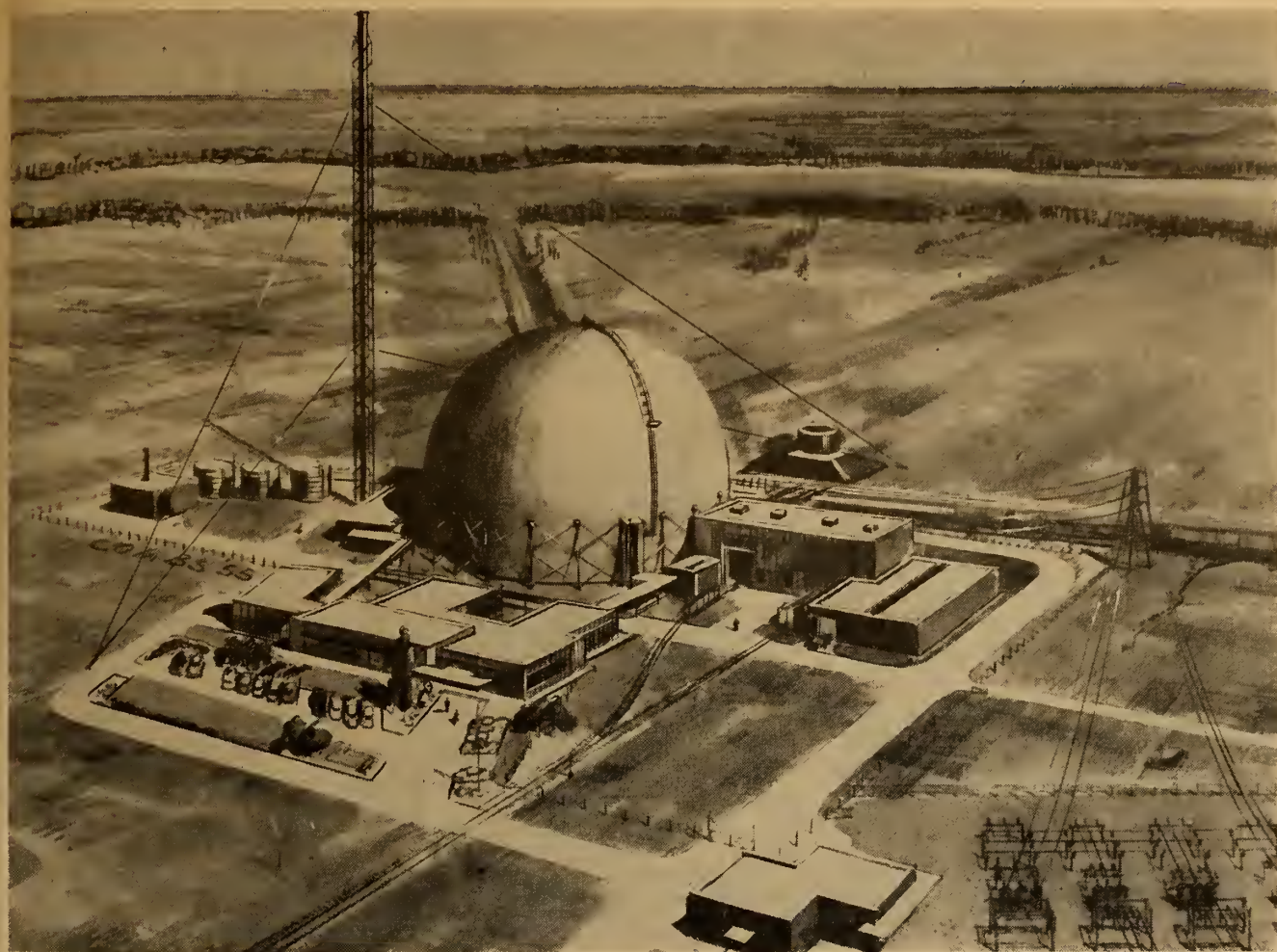
Homes for the Homeless

May I write you my approval of Mr. Reinke's article pointing Brethren homemakers to a field of Christian service through conducting a boarding home for homeless children. Bro. Ellis Guthrie told in an earlier Messenger of his mother's ministry in this field. Mr. Reinke's closing sentence is, "Contact could be made with any local child welfare agency to see if one can be of service to them."

In rural areas of Michigan the probate court is possibly the nearest and most needy child welfare agency to welcome your offer of assistance. What does the probate court in your county do with children who become wards of the court? The offer of your home for one or two of these children may be most welcome. And these may not be "bad youth," just children in need of some help.

In some counties of Michigan your home will need to be approved by the granting of a Michigan boarding home license. There is no expense involved in your application for a boarding home license. It is merely Michigan's system for registering the home where children receive foster-home care. Under this license you may also keep children through private arrangement. The boarding home license is issued by the State Department of Social Welfare, Cass Building, Lansing 13, Mich.

The case workers for your probate court will be very eager to assist the needy child and the homemaker to make a happy adjustment to each



General Electric Company

Our Brethren way to peace rejects the use of the atom for weapons but encourages its use to meet man's needs. If we can prevent war, tidy mushrooms like this may sprout all over the world in power-needy locations, harnessing the atom to provide electricity for man's needs

Our Brethren Way to Peace

THE Church of the Brethren peace program and strategy may be simply stated: (1) *Remove the occasion for war and militarism*; (2) *create a climate for peace*; (3) *refuse to participate in war and militarism*; (4) *provide an alternative to participation in war and militarism*.

In 1948 the Annual Conference passed its most important document to date on this subject, entitled *Statement on Position and Practices of the Church of the Brethren in Relation to War*. It states this four-point program and strategy in these words:

"The Church of the Brethren has always believed that war is contrary to the will of God and has, in its history of nearly two and one-

half centuries, come to understand more clearly the tremendous evil which war brings upon human beings and upon society. The church is, therefore, increasingly committing itself to the prevention of war in addition to its historical position of refusing to participate in war.

"In recent decades the church has become more aware of the necessity for careful instruction and guidance for its members on these questions. It has sought more and more diligently for practical and effective means whereby its members can offer constructive evidence of their belief that good citizens in a good society must seek a better way than war to resolve international conflict."

Ralph Smeltzer

Removing the Occasion for War and Militarism

War is the violent method nations sometimes resort to in order to settle their disputes. But war usually does not settle problems; it merely postpones a just settlement and creates new problems. Lasting peace and the avoidance of war must rest upon the just settlement of international disputes through adequate peaceful procedures. This means nations must negotiate a solution to their disputes

Director of Social Education, Brethren Service Commission, General Brotherhood Board

FEBRUARY 23, 1957

3

or submit their disputes to the mediation or arbitration of third parties such as the United Nations. There is great need for a more integrated international community based upon an international *ethos*, or set of moral principles, and embodied in international law and international or supranational government.

It is toward these ultimate ends that we as a church steadfastly work. Being the most powerful nation in the world today the United States carries the greatest responsibility for war and peace and for promoting peaceful ways of settling disputes. As citizens of this nation we Brethren carry a share of this responsibility. In fact, we carry a much larger share of this responsibility than most other citizens because we emphasize peace above most other tenets.

Study, Discuss and Act

In addition to reading Scripture and praying we endeavor to study, discuss, and act. It is our intent diligently to study international relations and international disputes. We know it is necessary to understand the foreign policy of our own nation and of other nations. We try through study and discussion to relate our Christian faith to international disputes and to search out what seems to us to be the most Christian, the most loving, and the most just position in relation to those disputes. We then seek to act on the basis of our judgment.

This action is often political action because the decisions of our nation and of other nations are made within a political context. We let our own legislators know our thinking—our own congressman and our senators. We share our thinking with the President and his Secretary of State. We share our thinking with other political leaders in our communities and with our neighbors. We try to create a public opinion favoring action toward what we believe to be the most Christian American foreign policy in the particular situation.

We remember that the causes of war are many: political, economic, racial, social. To understand and to help eliminate the various causes of war means to understand economic life and race relations as well as political and international affairs. We know that economic policies and race relations in this nation have a direct and important bearing upon

IN THE DIVINE IMAGE

Elizabeth M. Lane

*Man studies the secrets of the stars.
He probes the hidden powers
of the elements.
He reads earth's story in the rocks.
Within himself and beyond,
he seeks significance.*

*Measured by the journey of a star,
the course of man's life is finite,
Yet man is the astronomer!*

*With his skill, man can release
the power of the atom!
With his knowledge, he breaks
the seal of time!*

*If man can learn to live in creative peace
with his fellow man,
He may yet discover, within his own being,
the community of heaven.*

American foreign policy and upon the attitude of other nations toward us. Likewise international economics and our relations with nations of other races have a profound bearing upon questions of war and peace. As Christians and as Americans we are trying more fully to realize that peace rests on both justice and love.

Although logically it is more important to prevent war than to refuse to participate in it or to work at an alternative during it, we as a church have come only slowly to a full realization of this logic. But as a result of this realization we are increasing our social education and social action programs in the fields of international relations, citizenship, economic life and race relations which seek to remove the occasions for and the causes of conflict and war.

Creating a Climate for Peace

A lengthening plank in our Brethren peace platform is the development of *person-to-person understanding*. This peace plank manifests itself in hundreds and thousands of small bridges of friendship between "nationals" of different countries, especially between us and our so-called "enemies." War and militarism feed on fear, hate, ignorance and misunderstanding. War and militarism are starved out by

personal contact, knowledge, goodwill, love, and trust. Creating a climate of confidence cuts under those things which make for war.

This person-to-person peace program operates through:

- the student exchange project (about 900 exchangees to date)
- the refugee resettlement project (about 5,000 refugees resettled)
- the Heifers for Relief project (about 7,600 sea-going cowboys)
- the international work camps (about 1,500 participants from 25 nations to date)
- the tours to Europe (about 60 travelers so far)
- Pastoral exchanges (three so far)
- BVS, alternative service, and regular service workers (so far about 450 have worked in 20 countries including Puerto Rico)

Each of these persons who spends some time in another land makes friends, becomes an ambassador of goodwill, shares his ideas, exemplifies common human aspirations, betrays false images and fears, and acts as a diplomat of understanding.

A New Peace Plank

This extensive *person-to-person plank* in our peace program is relatively new in our church. It really began after World War II with the sending of relief workers to Europe.

Continued on page 14

EDITORIAL

What If . . . ?

Guest Editorial by D. W. Bittinger

NOT long ago we enjoyed a magnificent Christmas season. We were caught up with the spirit of peace on earth. Radio and television portrayed it, the carolers sang it, the music on Main Street emphasized it.

Let us stop now in the hurried bustle of the new year and ask ourselves, "What if . . . ?" What if peace on earth had really come? Not the pause in warfare while we crouch behind increasing stockpiles of arms with nervous finger and a watchful, distrustful eye. Not the hopeful, prayerful longing, catch-in-the-throat kind of peace that says, "Can it be possible that we just may be on the right track at last!" Not any of these. But the real peace of which the angels sang and for which God gave us Jesus, a peace grounded in God and established in the love which casts out fear.

What if . . . ? What if such a peace could come? Would we want it? Would we accept it?

If we did accept such a peace the following are among some of the things that would happen:

Two and one-half million young men would be released from military service and would flood our employment offices, looking for jobs.

Two million, three hundred thousand more, who are civilian employees tied in with military or defense agencies, would likewise be looking for jobs.

Forty-one billion, eight hundred million dollars, 69.8% of the total federal budget which is now allocated to defense spending, would not be spent.

Many of our major industries, those which carry large defense contracts would become bankrupt, throwing additional millions out of work.

Entire cities like Wichita, Kansas, would be filled with unemployed.

Depressions, or panics, of the past would be insignificant in the face of the kind of world panic which the fulfillment of the Christmas hope and prayer would likely bring.

Why should I write such lines as these? To help us see how we have moved gradually but almost completely into a war economy, a "defense" psychology. Every nation now feels that it has to stay in a defense economy or collapse. As of now the world cannot really afford peace!

But neither can we afford war. Even further experiments with atomic bombs are dangerous. The soil in Minnesota and Wisconsin shows greatly increased radio-activity because of fall-out from bombs exploded in New Mexico. Scan-

dinavian soil is becoming dangerous because of fall-out from bombs exploded in Russia. What effect this will have on the genes of our unborn children we do not know.

How, then, escape from a dilemma which seems to point to death no matter what we do? The answer is not easy.

Long ago it was said, "The wages of sin is death." If the statement needed proving, science has now proved it.

If we really want the Christmas prayer answered we must begin to work to become a world brotherhood.

Our forty billion for defense must go into food for the hungry in America, in India, Red China, Africa, Russia; education for the uneducated in America, in India, China, Africa, everywhere; better housing for the poorly housed everywhere; better roads in America and everywhere; water canals from Minnesota and Canada to irrigate Kansas, Oklahoma, Texas; water from the Mediterranean to irrigate the Sahara and the Sudan; money to eradicate disease and to banish much of the world's needless suffering.

We must enter into world thought, world law, world planning. We must eradicate the foolish barriers of prejudice concerning color, culture, background, and history.

All of this, and more, much more, must begin to happen if the Christmas song is to carry forward at all into the new year.

Contagious Diseases

THE solid accomplishments of many United Nations agencies seldom make the headlines.

Yet these programs actually make long-range contributions to world stability.

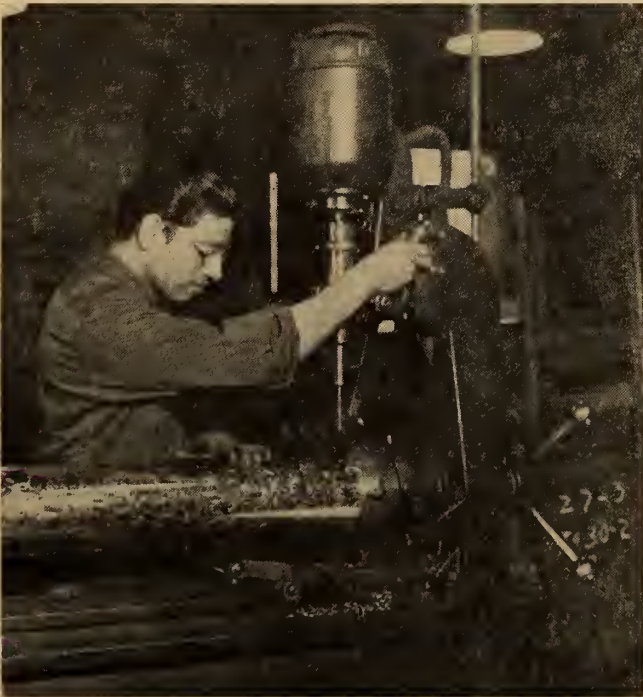
Recently the World Health Organization noted a dramatic decline in the danger of such diseases as cholera, plague, typhus, smallpox, and yellow fever. Problems of quarantine and the threat of contagious disease used to interfere with free movement between countries. But now it can be reported that since WHO regulations went into effect in 1952, "not a single epidemic has occurred as a result of international travel."

We hope the United Nations can some day report similar success in the fight against such contagious diseases as poverty, oppression, discrimination, and militarism. They are the breeding grounds for the infections that threaten the health of people everywhere.—K.M.

We say **NO** to these . . .

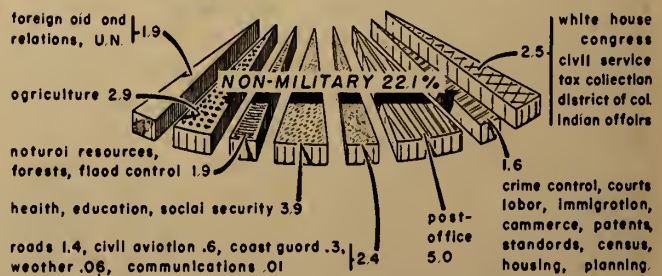
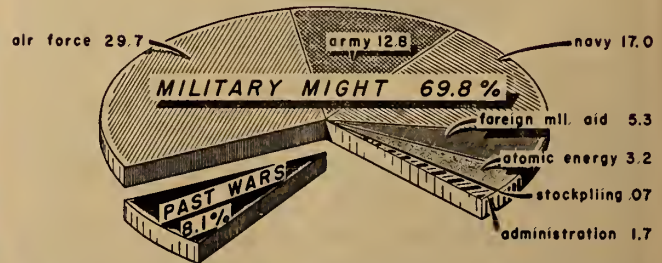


to military service which trains to destroy the "enemy"



to defense jobs which fashion shells and weapons to destroy

to taxes and expenditures for defense which are a waste and which would be better used for schools, medical care, housing, roads, and aid to underdeveloped areas



FIGURES SHOW % OF TOTAL APPROPRIATIONS

We say **YES** to these . . .

to alternative service which aims to help all people in need without regard to iron curtains



◆
to constructive employment which provides for man's physical, mental, moral, and spiritual needs



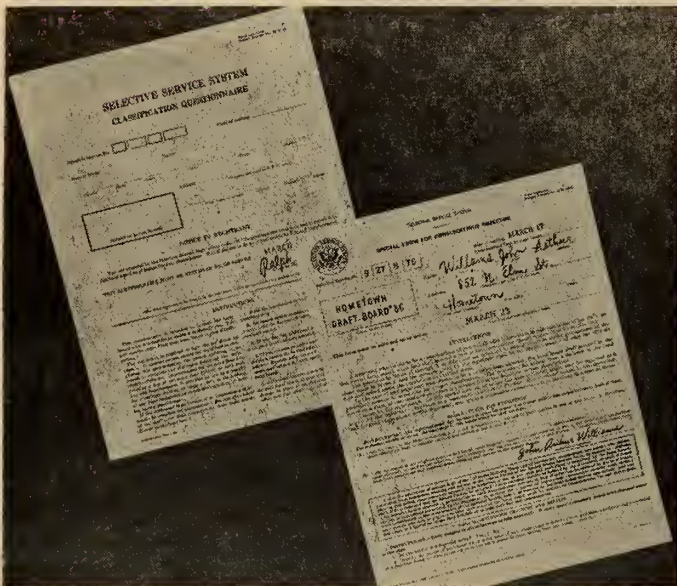
◆
to giving to the church and other constructive causes. It is estimated that if Brethren would have given as much to the church in 1956 as they gave to the federal government in taxes for military expenditures alone it would have been about \$1,750,000.

We say **NO** to these . . .

*to the military aspects of Civil Defense
which aim to "preserve maximum
civilian support of the war effort"*



Courtesy of Elgin Courier News



*to the draft which compels,
conscripts, interrupts, and in
many cases corrupts the lives of
our youth*



*to threats of
massive
retaliation
which
engender fear
and a spirit
of war at
home as well
as abroad*

Wide World

We say YES to these . . .

to Brethren disaster emergency service which aims to give emergency aid to people anywhere—at home or abroad, "friend or foe"—who suffer from flood, tornado, fire, riot or war



to Brethren Volunteer Service which provides voluntary opportunities for both youth and adults to develop their own lives, to serve the basic needs of men, to serve the church, and to witness to a better way than conscription



to building bridges of friendship and understanding such as this one being built by an American exchange student in a German home

WE WORK TO



United Nations

by urging our government to strengthen the United Nations so that it may be able to develop international law, execute law and justice between the nations, and settle international disputes peacefully; by urging our government as well as all other governments to "talk it out," not "fight it out"

by urging our government to give increased support to special UN agencies such as its technical assistance program and its proposed Fund for Economic Development of underdeveloped areas



Henle



by urging our government to work vigorously and sincerely for disarmament through the UN Disarmament Commission

0 PREVENT WAR



by courageously speaking out for peace, disarmament, and the United Nations in our local communities; in parades and public celebrations, through the press, over the radio, in the schools

by visiting our legislators at home and in Washington, by participating in political life ourselves

by visiting the United Nations through the Brethren youth and adult seminars, by conferring with UN delegations from other countries



Our Foreign Peace Witness

Don Snider

THE other night we were in a cottage on the river—a second home for a Brethren family in our town. On the wall was an old-fashioned lamp, but fixed up with electricity. We reminisced about those days when we used kerosene lamps. Then someone said, "Will our children look back on their childhood and regard our day as crude and primitive?"

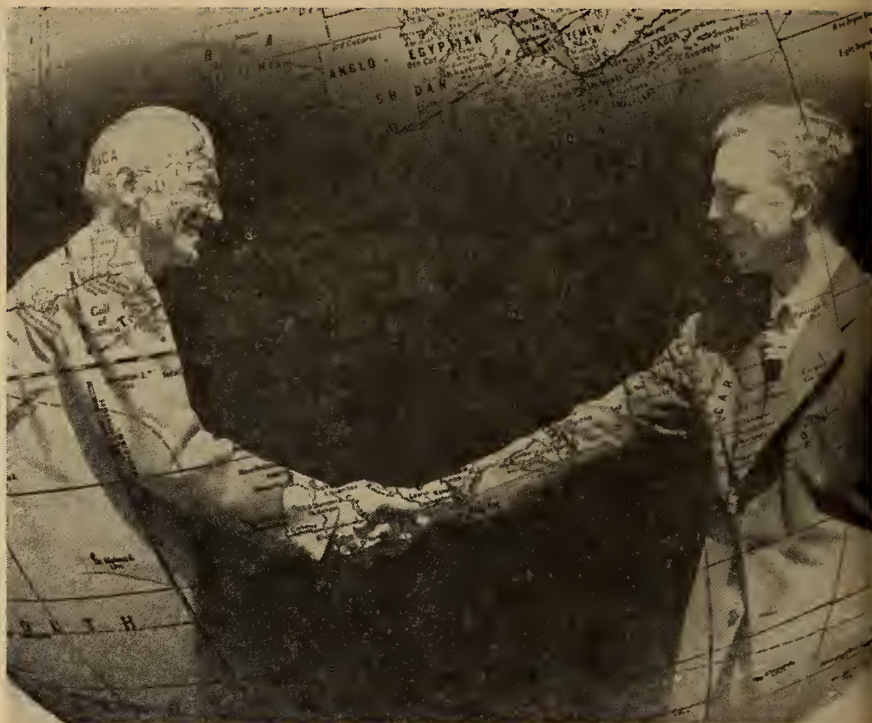
Of course, they will, but in what respect? Our cars will be antique models. That is hard to imagine—our wrap-around windshield hardtops with power steering. (They say a definition of roughing it is driving a car with a conventional shift). Our clothing will be odd. Our TV programs as silly as silent movies. Our churches will be common and bare. Our work hours cruel in length. Our schoolhouses so unscientific.

But these will not be the big changes—if this dreamer is correct (and he may be all wrong). Our big adjustment will be in our attitudes toward war, toward world poverty, toward foreign trade, toward other races, toward other religions and our own faith.

Take war. It is on the way out. World war is obsolete. Why are so few people shouting it from the housetops and calling special prayer meetings in thanksgiving? If war has not outgrown its britches then our children will not be around to test whether this bit of philosophizing was right or wrong.

There is something new in the history of mankind. God has allowed man to probe his secrets and has not kept him from discovering a way to destroy life on this planet. *Cobalt bombs* and *nerve gas*, *fall-out* and *radiation* are terrible words. They say the enemy will not be foolish enough to blast our cities to bits with an H-bomb when they could kill everyone with nerve gas. Then they would not need to help rebuild the cities as we have had to help in Japan and Germany.

We have new modern ways to kill. Every week I pick up Newsweek magazine I read startling new discoveries of ways to kill men. It is



Luoma

Person-to-person understanding between Americans and Russians, Americans and Chinese, Arabs and Israelis will help to create a climate for peace and to remove a spirit for war

fantastic: "Eglin Air Force Base, Fla.—The F-84 fighter plane has been equipped with a rocket launcher that can fire a barrage of 70 2.75-inch rockets—by far the most terrifying ground-support precision weapon yet developed."

Do you know what all this spells out to me? Flat-tops worth \$65,000,000 will be laughed at in 1975. Atomic piles for power-hungry countries like Egypt and Yugoslavia and India will not be. Atomic cannon with shells costing a million dollars a shot will be ridiculed. Intercontinental ballistic missiles will be intolerable. Where are the nations who could afford such elaborate fighting machinery? Man is gradually being forced into a box, a glorious box; he is going to have to learn to live at peace, to co-exist—or not exist at all. Racial suicide is the only alternative to not living as brothers.

Think of it. It is a horrible or a glorious future. Soldiers on a mass scale will be an impractical profession—like shoeing horses. We shall have a few around to handle criminals. This day is dawning. Mankind is not going to stand continually for mass slaughter. We live on the rim

of hell, as Churchill has said, but we also live on the edge of the kingdom of heaven.

At one time we invented a gun which could kill a man, quickly and completely. Now we have bombs that can kill a whole city. And suddenly we have power to kill a whole island the size of England, without even risking a life in a plane. This spells the end of war. There is peace in Nigeria because the British are so far advanced in warfare that the natives would not dare to resist. But more important, they have no thought of fighting when their minds are turned to learning, to developing skills, to getting religion, to trading, to curing diseases, and to conquering hunger.

Secondly, poverty is being dealt a death blow in this century. Science is showing that abundance of food is here. Distribution is the chief problem. This becomes then a moral problem. Only spiritual men will solve this—selfish men will not. The same is true for the solution of the problem of war. The laboring man, says Kermit Eby, no longer believes the boom and bust cycle is an act of God. Men all over the place feel the right to work can be assured by the

modern state, and therefore the right to buy food.

This same truth is dawning all over the world, and is one reason Communism is spreading—since Communism seems to offer short cut paths to this right. Our surplus bins are overflowing—our Liberty ships are crammed in every harbor with grain. The truth is we could raise twice as much food. And we can help the world raise twice as much food. In fact, with our present knowledge of agriculture we could, if we had the will and co-operation, feed four times as many people on this earth. What does this do to our old theories that we must have wars to level off populations? We must have famines to keep down big families??

Thirdly, selfish nationalism is going. It is going, even though it is the big powerful nations that are holding on with backward tenacity. It is the nations with many colonies that resist a United Nations with great power. But now we are coming to see that nations must co-operate or die.

Nationalism is a blessing but also a curse. National boundaries must fade out. We must trade. We must learn from each other. We must learn to give and take. The world is too small for isolation. An American abroad with a green passport is too cocky. If he is intelligent and open-minded he gains a new humility passing through countries where people live cooped up, hungry, strapped to daily toil—but, nevertheless, many times happier in their meagerness, more faithful to the basics of Christianity, given to hospitality to foreigners, masters at handicraft, and more culturally refined than any wealthy Americans. The United Nations is one of the superb hopes of mankind. Nations sit down together—and at least blow off steam. But more than that—wars are being settled in the incubator.

There is a group of people living and working as if the new day has dawned. They refuse to follow the military-war way, they share their surplus, and they work diligently to bridge the gap between nationalities. Brethren Service workers abroad are combing the future—preparing for the day of world brotherhood, mutual understanding, the abolition of war, reduction of national sovereignty.

Specific programs in operation are fascinating to observe close-up. Non-Brethren especially are aston-

ished when you tell the simple story of (1) youth volunteering to live two years in a Greek village, for instance, solely to help peasants to get on their feet; (2) students living a year in the home of a family in another nation which reshapes their whole life; (3) pilot projects of world brotherhood in the form of international work camps.

Think of eight or ten graduates of every American high school going to some backward corner of the globe to help in technical assistance, reconstruction, youth leadership, and spiritual sharing. This would cost less than equipping them with arms and arms skills and basing them around the world, as we do now. It would be the love motive instead of the fear motive. We know well-chosen high school and college youth who are doing this. It works. After two months' training at New Windsor and out they go to Egypt, Turkey, Europe, Puerto Rico, mission field



World Council of Churches

Dr. Leslie Cooke, director of the Division of Inter-Church Aid and Service to Refugees, said at a meeting of representatives of organizations working with refugees that "the refugee problem is a world problem. . . . Our job is to meet the problems of certain refugees." He pointed out that Christian people involved in the problem must keep in mind the gospel concept of ministry as the basis for their actions. The dinner meeting was the climax of a day's survey of the projects for refugees in the Linz area in Austria. Harlan Mummert, director of Brethren Service work in Austria, represents the World Council also in that area. Others working there include Roman Catholics, Methodists, Reformeds, Lutherans, Friends, Mennonites, Presbyterians, Baptists. The program is co-ordinated by Ellis Shenk, Brethren volunteer

and there they witness. They make friends and at the same time become world-minded themselves.

Our State Department has financed the bringing of 5,000 Germans to America for cultivation of understanding. Of these, 550 were German high school exchange students. The American church has rated this program as tops. Our church life—practical, down-to-earth, for all ages, caught their imagination. This cannot help but affect the future of the church in Germany. But a thousand impressions are gathered and will build goodwill between our nations. But the latest wrinkle in student exchange is the American youth going to Europe for a year to live in a home, learn their language, customs and life outlook. It is powerful education. Christian youth mature by leaps and bounds in such an experience. They also suffer—which does not hurt them and impresses the hosts. They go with the service motive, and their contacts everywhere have spiritual force.

When you finish five weeks in an international work camp you can never again have a narrow, stereotyped opinion of the nations represented. When you think of Iran you see Azar; when you read of Italy you think of Dante; when you meet a person of Swedish background you remember Ilse. There is a ring of nations around Germany which hate her for the past war—Holland, Norway, Denmark, France, Italy, Greece, etc. But when youth of these nations live in a simple schoolhouse together, sing each other's songs, work on a building project, discuss problems in a friendly atmosphere, worship God daily, fit into the life of a community (youth from ten nations), a miracle occurs. Brotherhood becomes reality—even if a Moslem is in the group. A game of volleyball can be a revealing hour as your national origin is forgotten and you are merely children of God.

Brethren Service has a program of the future right now in operation. It attracts mostly youth because it is too daring for people living with kerosene concepts of the past, but many adults have sampled this yeast and been reborn. This work is missionary in character, making a foreign impact tied in with the spirit of the Master, and tooled to our age and the one world around the corner.

Our Brethren Way

Continued from page 4

Then came the "sea-going cowboy project." The student exchange program, beginning with college students, and the international work camps came next in development, followed by the tours to Europe. International Voluntary Service, Brethren Volunteer Service, and alternative service are the latest means of increasing person-to-person understanding.

The past emphasis of this program has been with our former "enemy," Germany, and its war-time satellite, Austria. The future emphasis will likely be more in the direction of our present so-called "enemies" behind the iron curtain. Although the program of person-to-person understanding will not alone prevent war, it goes far in undercutting the psychology of war and in creating the climate for positive peacemaking.

Refusing to Participate in War and Militarism

This strategy has the longest tradition in the Church of the Brethren. The church's founders refused to participate in the bodyguards and the armies of their German rulers. During the Revolutionary War, Brethren refused almost to a man to go to the mustering grounds. Merely a handful of Brethren fought in the Civil War; many hired substitutes in order to avoid fighting.

Not until World War I did the Brethren tradition of refusing to participate in war seriously break down. All draftees submitted to induction in the armed forces except sixteen who went to prison instead. Roughly 30% of those inducted refused to wear the military uniform and were held in detention camps. A high percentage of those who wore the uniform served in the medical corps. In World War I neither the church nor the government was well-prepared for the situation. Both were confused. Early in the war some of the church's leaders advised Brethren draftees to wear the uniform and others advised against it. But as the war progressed more Brethren leaders advised against wearing the uniform and a special Annual Conference in 1919 declared this to be the church's official position.

Fewer Conscientious Objectors

In World War II members of the church departed still further from

the tradition of refusing to participate. About 90% of the Brethren draftees wore the uniform with only about 11% of these going into non-combatant service. About 10% of Brethren draftees went into the Civilian Public Service provided by the government and the church working together.

Under the present draft act, only about 10% of Brethren draftees go into alternative service even though several advantages are available to them which were not available during World War II such as normal pay, insurance benefits, service overseas, and a choice of individual assignments in line with their interest or skill.

Learn to Say "No"

We are trying to strengthen greatly the strategy and the church's tradition of refusing to participate

in war and militarism. We must again learn to say "No!" and to say it more strongly. We must say "No" to military service and to employment in "defense" industries. We must protest the use of our taxes for military purposes. We must refuse to participate in the military aspects of Civil Defense. We must protest and work to change an American foreign policy based upon military conscription, bigger weapons, Civil Defense, and threats of "massive retaliation." In our local communities this strategy means protesting and refusing to participate in the military aspects of veterans organizations, service clubs, and vocational groups.

Providing an Alternative to Participation in War and Militarism

Since World War I, it has become clear to Brethren that refusing to

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I want some help to understand our relationship to the church and the teaching about tithing. We are a family of five with a very moderate income. Before we had our three children I agreed with my husband in his approach to tithing. But by the time our last child came we found it quite difficult to make ends meet. Prices went up but our salary is almost the same as it was four years ago.

Then my health was poor and we needed help around the house but we couldn't get it—no money. I have not had a new dress in more than two years and do not even own a hat. Our relatives give us most of the clothes we have. But never once do we miss the tithe—mostly because my husband insists.

Sometimes I would like to take a little of the tithe and buy a few of the things we need so badly, perhaps a pair of shoes or even some gas to call on some members of the church. However, if I were to do anything like this I would have to do it in secret. Then I'd feel guilty. And yet I cannot see how the spending of a little of the tithe would be wrong since it would make us a happier family (at least our children and perhaps myself).

What can I do?

Dear Friend,

Tithing does not seem to be your real problem. You really suggest that you and your husband do not have good communication—whether in reference to tithing or other financial concerns.

First, you need to take active steps to handle your feelings of resentment. This means to be more honest with your husband about your feelings. You could make several proposals of your own, how you might budget your income more effectively. After you have tried to think through your financial problems more objectively, you might suggest that the two of you make a plan together.

Now a word about tithing. A tithe is a very helpful rule of thumb. However, neither the New Testament nor our church has ever meant it to be a law. When one is free to evaluate carefully his commitment to the kingdom, then he will plan all of his finances in this light. By such planning, the result may be that one gives even more, or less, than the tithe to the church. By this kind of planning one does not put himself in the bind of having to borrow from a tithe. Rather, his giving to the church will be planned according to his commitment and ability to give, in the light of his total responsibilities.

Paul S. Hersch.

A Tither.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

This Is Stevie's Story. Dorothy G. Murray. Brethren Publishing House, 1956. 138 pages. \$1.00.

This is an excellent story on the joys, problems, sorrows, decisions of a family with a mentally retarded child. It is a good help for parents in this situation and gives excellent insight into the situation for those not involved.

The author has written the book for two purposes. The main purpose is to assist others in understanding the retarded child and the family situation in such instances. The second purpose is to assist in providing care for the retarded person. To this end, all profits from this book go to such institutions.

A recommended book for every family.—*Lois Renz, Elgin, Ill.*

Evangelism Through the Local Church. Roy H. Short. Abingdon, 1956. 126 pages. \$2.00.

There are many good books on the subject of evangelism, but this latest one by Bishop Roy H. Short of the Methodist Church deserves to be added to the libraries of ministers, churches, and laymen. From the viewpoint of the reviewer, it de-

serves high recommendation not only because of the excellent grasp of the subject and the enthusiastic manner in which the writer presents it, but primarily because of the main emphasis, which is that through the history of the Christian church, really effective evangelism has taken place not in mass movements, but in well-organized local churches that believe that the reason they exist is to witness for Christ. To do this effectively, Bishop Short sees the entire local church actively engaged in the program through the efforts of the pastor and laymen, local church school and the community, families and youth. This book deserves to be read.—*Stewart B. Kauffman.*

Yearbook of American Churches for 1957. National Council of Churches, 1956. 314 pages. \$5.00.

This brings to all of us the usual helpful resources of personnel, institutions, and statistics of the denominations, as well as the personnel of state, local, and national councils of churches in the U.S. It is an indispensable book for those needing at hand a reference book with this information.—*Charles E. Zunkel.*

participate is not enough—that we must make a positive witness as well as a negative one. During World War II this positive witness took the form of Civilian Public Service in which the church and the government co-operated in providing conscientious objectors with constructive alternative civilian work of national importance. This work included a considerable variety of activities: soil conservation, reforestation, fire fighting, dairy testing, mental hospital and general hospital service, hookworm control, service as guinea pigs in medical research, and relief and rehabilitation projects in the United States, Puerto Rico, and the Virgin Islands.

Although there were some real defects and disadvantages in the program, CPS was a tremendous achievement for the Church of the Brethren and the other peace churches, the Mennonites and the Friends. The Brethren spent nearly two million dollars on the CPS program. Two thirds of this was supplied by the Brethren themselves, the remainder by other individuals or groups who accepted the services of Brethren CPS.

The peak load of men in Brethren units was about 2,000. The total number who passed through Brethren hands at one time or another was about 4,000. The Brethren's own IV-E objectors numbered over 1,300.

BVS, Then Alternative Service

In 1948, the government passed a new Selective Service and Training Act. In the same year, the Colorado Springs Annual Conference passed, at the request of the youth, a provision for the Brethren Volunteer Service program. This program aimed to provide a broad field of volunteer service projects. Immediately some young women and young men began volunteering a year of their lives for this service. Since then over 900 persons including some adults have participated.

Although the draft act was passed in 1948, conscientious objectors were deferred until 1952, when the President signed an executive order opening the way for establishment of the present program of alternative service. The law authorized the government to provide a worthwhile program for young men "conscientiously opposed to participation in war in any form," "by reason of . . . religious training and belief"; a program "contributing to . . . the national health, safety, and interest."

The government approved many

different types of employment for alternative service: (1) state agencies such as mental and medical hospitals, state colleges, dairy testing, health research, Bureau of Indian Affairs and state highways; (2) private organizations such as children's homes, homes for the aged, hospitals, church-related colleges, overseas reconstruction work, and other Brethren Service projects. The conscientious objector (I-W) may choose a project paying a salary or volunteer for a Brethren Service project providing only maintenance. About 600 Brethren young men have served so far in the alternative service program.

Fortunately the government approved many of the BVS projects as valid "alternative service projects." In fact, Selective Service has given some CO's credit toward their required twenty-four months' service for the time they have spent in approved BVS projects prior to the time of their induction. Selective Service-approved projects now include relief and rehabilitation service in Puerto Rico, Germany,

Austria, Greece, Turkey, Nigeria, India, Iraq, Nepal, and Laos. At home Brethren Service I-W volunteers work in relief centers, in institutes of health, in slum clearance projects, in community rehabilitation, in race relations projects, and in migrant work.

* * * *

Is our Brethren way to peace sound? Are we doing enough,

Yes and no! We can point with pride to many achievements and an enlarging vision. These we see when we look backward. But when we look forward there seem to be ever greater needs to meet and harder problems to solve.

Our hope lies in the tremendous resources of Brethren persons, Brethren money and goods, Brethren commitment, and God's abiding grace. Let us become more willing and able instruments of him. Let us make our hands his hands. Let us not spend time measuring the distance we have come but the distance we have yet to go.

KINGDOM GLEANINGS

Russell G. West, who is now in full-time evangelism, informs us that his name does not appear in the 1957 Yearbook. His address is Wiley, Colo.

The Brotherhood offices at Elgin offer opportunities for significant service to the church. During the next several months there will be openings for a number of secretaries and typists. Qualifications include experience or training in office practice beyond high school. Persons interested in receiving further information on these openings are invited to write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dean L. Frantz, pastor of the Mt. Morris church, Northern Illinois and Wisconsin, has been appointed associate professor of homiletics and director of field program at Bethany Biblical Seminary, beginning Sept. 1. President Paul M. Robinson announced recently. Brother Frantz is vice-chairman of the District Board of Administration and chairman of its Commission on Ministry and Church Extension.

The resignation of Earl H. Kurtz as manager of the Brethren Publishing House has been accepted by the General Brotherhood Board, according to announcement by Norman J. Baugher, General Secretary. Brother Kurtz has accepted a position at Elizabethtown College and his resignation will be effective approximately June 1. Brother Kurtz has served the church for seventeen years as secretary, secretary-treasurer, and for the last ten years as manager of the publishing house.

Church construction in January totaled \$68,000,000, a new record for the month, the Departments of Commerce and Labor reported. The figure was 17 per cent above the January 1956 level. Construction by non-public schools and colleges also set a January record with \$43,000,000. This compared with \$41,000,000 in the same month last year. Private hospital and institutional building, continuing to increase rapidly, reached \$33,000,000 in January, a gain of 27 per cent over the same month a year ago.

The Protestant Radio and Television Center in Atlanta, Ga., dedicated its new \$250,000 TV studio on Feb. 18-19. Founded in 1949, the center produces and distributes radio and TV religious programs for use by commercial stations and church groups. It is owned jointly by five denominations—Methodist, Episcopal, United Lutheran, Presbyterian U.S. (Southern), and Presbyterian USA. The center's religious radio shows are now distributed on magnetic tape to some 740 stations in this country and to the armed forces radio network.

The song, Let There Be Peace, discovered and sung by a teen-age group in California, has become popular not only among youth groups, but also with service clubs and radio and TV performers. Sparked by a businessman of the Los Angeles area the song is being used in a movement for world peace, using the slogan, Let's Sing Our Way to Peace. According to the sponsors of the song, the Brethren were the first to pick it up and over 500 copies have been sold to them. Copies may be obtained from "Peace on Earth," Room 200, 600 S. Normandie, Los Angeles 5, Calif.

The European convocation of Brethren to be held in connection with the 250th anniversary will be the first full week in August 1958. The Schwarzenau celebration is tentatively scheduled for Aug. 6. This change has been made to accommodate school people who might want to attend the celebration and yet get back to the States in time for the school opening.

The many friends of Mrs. Jennie Weber of Bognor Regis, Sussex, England, will be sad to learn of her death on Feb. 1. She was baptized into the Church of the Brethren in the early days of our mission in India, and became acquainted with many of our missionaries as they stopped in England to and from their work in the mission fields. An obituary will appear in a later issue.

The Presbyterian Church in the U.S.A. will seek to double giving for its benevolent program from a goal of \$25,000,000 this year to \$50,000,000 in 1962. The action was taken at a three-day moderator's briefing meeting, called by David Proffitt of Maryville, Tenn., moderator of the church. It was attended by some 400 clergy and lay delegates from throughout the country. Dr. John T. Peters of New York, head of the department of stewardship and promotion, told the delegates the Christian church in America "stands on the threshold of what may be its greatest era." He said the meeting agreed that the Presbyterian Church's benevolence program was inadequate for the "jet age."

An appeal for at least 5,000 dedicated Baptist young people to enter newspaper and magazine work, advertising, radio, and television by 1964, was made in a resolution adopted by the Southern Baptist Press Association at its annual meeting. A five-year Baptist Jubilee Advance program beginning in 1959 will end in 1964. The editors also urged that Southern Baptist publications do everything possible to make Christian journalism attractive to youth. In this connection they called on every editor in the association "to feel a personal responsibility" to lead Baptist young people into the field of journalism and "to plead in their behalf for good technical and denominational training."

More than \$800,000 has been received or pledged as a result of a refugee relief appeal made last November by the World Council of Churches. Dr. Edgar Chandler, associate director of the council's Division of Inter-church Aid and Service to Refugees, made this report at a meeting of his group's administrative committee. He said the world council moved 28,459 refugees last year, in addition to obtaining visas or parole assurances for 4,777 Hungarians. Dr. R. Norris Wilson of New York, executive director of Church World Service, relief agency of the National Council of Churches, said the main flow of refugees from Hungary has switched from Austria to Yugoslavia. He reported that through Church World Service, United States churches had provided a total of 60,000 assurances for refugees since 1955.

Licensed and Ordained to the Ministry

Marlin Heckman, licensed in the Fresno church, Northern California.

Donald Leiter, ordained in the Ashland church, Northeastern Ohio.

Brotherhood Theme: Seek First His Kingdom

Changes of Address

Arthur Long, from Plymouth, Ind., to R. 1, Walkerton, Ind.

Charles and Naomi Baldwin and their sons have returned to their work in Africa. Their address is Chibuk, P.O. Mubi, via Yola, Nigeria, West Africa.

Benjamin Sollenberger, to Marama, P.O. Biu, via Jos, Nigeria, West Africa. Brother Sollenberger is now in Africa to begin his alternative service work.

Everett and Joy Fasnacht, from Umalla, India, to 2625 F St., La Verne, Calif. The Fasnachts have returned to the States on regular furlough.

Ivan Fry, from New Windsor, Md., to 614 Van Buren St., Battle Creek, Mich. Brother Fry was director of the volunteer service training program.

Report on Youth Seminar

The eighth annual Brethren youth seminar was held in Washington and the United Nations, Feb. 4 to 8. This was the largest such seminar ever held, with 285 in attendance from twenty-one states. The largest group—almost a hundred—attended from the Central Region; they came in two chartered busses. More than sixty attended from both the Eastern and Southeastern Regions. The Western Region sent its largest delegation in seminar history—about forty-five. This group also chartered a bus. For the first time in seminar history two came from the Pacific Coast Region especially for the seminar. They were Joellen Leonard, a student from La Verne College, and Teresa Baribay, a high school student from Montebello, Calif.

Under the theme, Government Is the Christian's Business, the seminar offered an opportunity for Christian youth and their adult counselors to study the United States government and the United Nations at first hand. Directors of the seminar were Ralph E. Smeltzer, director of social education, Brethren Service Commission, and Ed Crill, director of youth work, Christian Education Commission. Washington seminar arrangements were handled by C. LeRoy Doty and Alfred Nyce of the staff of the National Service Board for Religious Objectors. New York seminar arrangements were handled by James D'Amico, pastor of the Calvary Church of the Brethren, Brooklyn, N. Y.

An address, The Christian Basis of Political Education and Action, opened the seminar on Monday. In the afternoon the seminar attended meetings on NATO and on the Middle East at the Department of State. Visits followed to eleven different foreign embassies.

On Tuesday the seminar divided into small groups for visits to legislators, committee hearings, the Senate, the Supreme Court and the White House. The Tuesday evening dinner meeting heard addresses on A Pacifist or a Nonpacifist Foreign Policy? The Wednesday program consisted of discussions on racial integration, labor-management, effective political action, and the draft.

On Thursday and Friday in New York the seminar attended sessions of the United Nations, visited foreign delegations to the United Nations, and was addressed by Andrew W. Cordier, executive assistant to the Secretary General. Dr. Cordier is also a Brethren minister and a former chairman of the Brethren Service Commission.

One of the high points of the seminar was the opportunity each person had to visit his own congressman or one of the senators from his state. Some were able to have only a visit of ten or fifteen minutes with their

legislators but others were given an hour or more. A few legislators not only talked to their seminar constituents as much as two and three hours but also took them out for dinner and had their picture taken with the group.

Another high point was the closing session in New York. Each person had an opportunity to evaluate the seminar on a form provided for that purpose. Then nine told the seminar how they planned to interpret the seminar to the folks at home. The seminar leaders lifted up special values gained from the seminar and how the seminar experience could be most profitably used back home. The seminar closed with a period of worship and a dramatic friendship circle.

The Church Calendar

February 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Signs of the Times. Matt. 14:1—16:12. **Memory Selection:** You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. Matt. 16:3 (R.S.V.)

March 4-8 Adult seminar, Washington, D.C., and New York City

March 5-8 Pacific Coast regional conference, La Verne, Calif.

March 6 Ash Wednesday (beginning of Lent)

March 7-10 Western Region youth conference, McPherson, Kansas

March 8 World Day of Prayer

March 8-9 Central Region daily vacation Bible school conference, Manchester College, Ind.

March 10 Commitment Day (for total abstinence)

March 23-31 Southeastern Region temperance institutes

March 31 One Great Hour of Sharing

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Joseph G. Moyer of Vernfield, Pa., in the Schuylkill church, Pa., March 17-31.

Bro. Norman Harsh of Eglon, W. Va., in the Pittsburg church, Ohio, March 10-17.

Bro. Bob Richards of La Verne, Calif., in the Elkhart City church, Ind., March 24-31.

Bro. Robert S. Young of Bachmanville, Pa., in the Springville church, Pa., March 17-31.

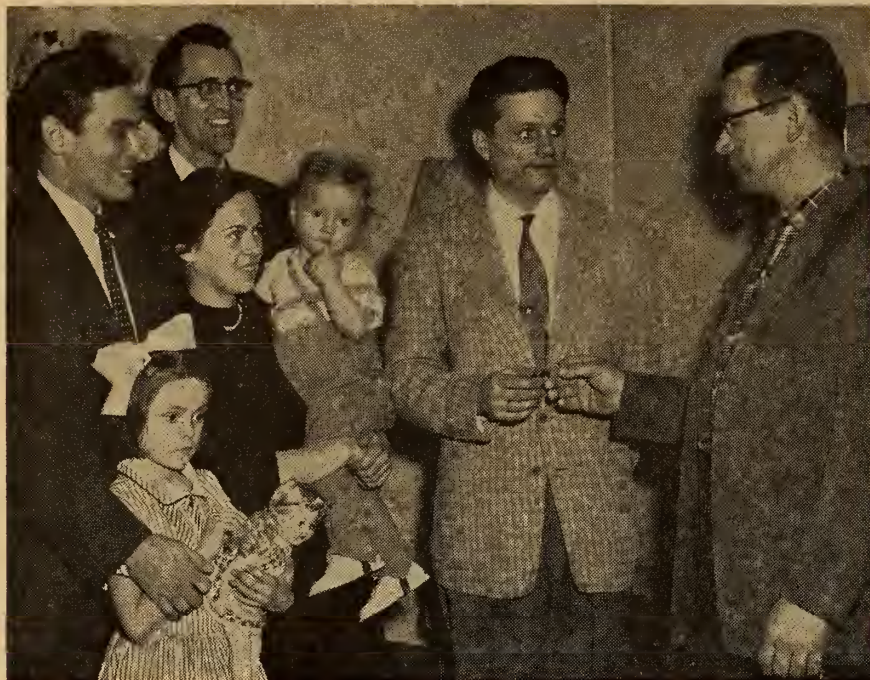
Gains for the Kingdom

Six baptized and three received by letter in the Cedar Grove church, Cooks Creek congregation, Va. **Three** baptized and nine received by letter in the Garbers church, Cooks Creek congregation, Va. **Two** baptized in the Blue Ridge church, Va. **Two** baptized in the Pleasant View church, W. Va. **Six** baptized and one received by letter in the Green Hill church, Va. **Twenty** baptized and three received by letter in the Poages Mill church, Va. **Seven** baptized and one received by letter in the Martinsburg church, W. Va.

Four baptized and five received by letter in the Albright church, Pa. **Nine** baptized in the Shanks church, Back Creek congregation, Pa. **Two** baptized in the New Enterprise church, Pa. **Six** received by letter in the First church, Philadelphia, Pa.

Seven baptized and five received by letter in the Springfield church (NE), Ohio. **One** received by letter and three associate members received in the Silver Creek church, Ohio. **Seven** baptized, five received by letter, and two awaiting baptism in the West Goshen church, Ind. **Eleven** baptized in the First church, Akron, Ohio. **Four** baptized and two received by letter in the First church, Canton, Ohio. **Three** baptized in the Four Mile church, Ind. **Four** baptized in the Champaign church, Ill. **Two** received by letter in the Midland church, Mich. **Six** baptized and two reinstated in the Pleasant Hill church, Ind.

Thirteen baptized in the Pampa church, Texas. **Two** baptized in the Cedar church, Iowa.



John V. Rader (right) of the Troutville church, First Virginia, presents Lazlo Nyitrai, Hungarian refugee, the keys to a house furnished the Hungarian family by members of the congregation. Others in the picture are (left to right) Ted Horvath, an interpreter; Mrs. Ethel Nyitrai with her daughter Jzuzsi; another daughter, Luezika, in front of the interpreter; and behind Mrs. Nyitrai Harry M. Gardner, pastor of the church. Business leaders and individuals combined with the members of the church to furnish the house, practically all of which are outright gifts to the family. The house is rent free until the family is able to pay a nominal rent

government have been sharply criticized by many in your country."

In reference to the action taken by the British and French in Suez, Dr. Fisher noted that it was also "salutary to observe the sharpness of division in judgment among British Christians in the recent crisis."

German Protestants Complete 24,000 Housing Units

A total of 24,000 housing units accommodating more than 100,000 persons were completed by the Evangelical Settlement Service in West Germany since the end of the war. Refugee and expellee families from the former East German areas have particularly benefitted from the program launched to relieve the acute housing shortage in Germany.

The Service operates under the auspices of *Hilfswerk*, relief agency of the Evangelical Church in Germany. The housing units were financed in part through contributions from German and foreign churches and their charitable organizations.

1957 Goals Set by Heifer Project

The board of directors of Heifer Project recently met in New York and set goals which will be the most ambitious program yet attempted by this interdenominational organization. Plans include sending 1,589 cattle, 894 goats, more than 187,000 chicks, 2,133 sheep, 389 pigs, 155 rabbits, 2,000 hatching eggs, and 7 packages of bees to 24 different countries during 1957. Freight costs are usually paid by the recipient government, the United Nations, the United States foreign aid funds, or from private sources.

These goals are based upon requests received from missionaries, foreign governments, United Nations teams, and United States International Co-operation Administration agricultural technicians. At the New York meeting Franklin D. Slifer was re-elected chairman of the board.

Mennonites Open European Office for Russian, Italian Radio Programs

The opening of a European office for the production of Russian and Italian radio programs was approved by the board of Mennonite Broadcasts, Inc. at a recent meeting in Harrisonburg, Va.

The board also voted to begin a Hindu language broadcast as soon

Liberties Union Joins Fight on Ban of Luther Film

The American Civil Liberties Union has joined Protestant groups in making a formal protest to the Federal Communications Commission against a Chicago television station for banning the film, *Martin Luther*. Station WGN-TV Chicago cancelled the showing of the *Martin Luther* film scheduled for Dec. 21. The program would have been in the picture's world television premiere.

Iron Curtain Theological Students Receive Bibles

Theological students in countries behind the Iron Curtain are receiving gifts of scholarly editions of the Holy Scriptures from the American Bible Society. Since 1948 the Society has been sending yearly subscriptions of Greek New Testaments, Hebrew Old Testaments and concordances.

Students, faculties, and pastors depend on the American Bible Society as their only source for the volumes so necessary to them in their studies of the Word of God. A shipment of 2,000 volumes is now on its way to students and faculties in East Germany and 100 copies to Yugoslavia.

Archbishop Hails Churches' Efforts in Suez Crisis

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has hailed the role of the churches in their efforts to heal the breach between the three major Atlantic powers, Britain, France, and the United States, in the recent Suez crisis.

Replying as president of the British Council of Churches to the message from Dr. Eugene Carson Blake, the president of the National Council of Churches, the Archbishop declared that he valued "both the restraint and understanding courtesy" of American fellow-Christians "at a time when decisions of the British

as funds are available for such an undertaking. It decided to collaborate with a French broadcast aired over the powerful Radio Luxembourg and two other stations covering much of Europe.

Mennonite Broadcasts, Inc. currently sponsors the Mennonite Hour produced here, a Spanish program produced in Puerto Rico, a Navaho Bible Hour produced in Arizona and a Japanese program produced in Japan. The Board reported that more than 100 stations are now using its programs.

Plan Series of Summer Ecumenical Institutes

Twenty-five Christian leaders from many parts of the world will participate in a series of summer ecumenical institutes in the United States and Canada. The series is being arranged by the American office of the World Council of Churches.

The theme of the institutes available to both clergy and laity will be The Ecumenical Movement and the Local Church. Most of the foreign churchmen scheduled to lecture at the institutes will be in this country to attend a meeting of the Central Committee of the World Council.

Institutes will be held at Dallas and Fort Worth, Texas, Chicago, New

York, and Philadelphia. In some of these areas the institutes are to be sponsored jointly by the seminaries there.

Congress Gets New Bills to Ban Liquor on Planes

Legislation to ban the serving of alcoholic beverages on commercial airliners was reintroduced in both the Senate and the House. Representative Thomas J. Lane is the sponsor of the new House measure that would ban the serving of alcoholic beverages to passengers on any aircraft, commercial, private, or military.

Senator J. Strom Thurmond introduced a bill applicable to commercial passenger planes and military aircraft. Several other members of the House and Senate are preparing to join in sponsoring similar bills.

Protestant Ban in Colombia May Be Eased

Word from the U.S. State Department that the government of Colombia is "reconsidering" its ban on Protestant missionary activity in large rural areas of the country has been welcomed by the National Council of Churches' Department of Religious Liberty.

Dr. Reuben E. Nelson speaking as

vice-chairman of the department commented that the reopening of some twenty or more churches in the so-called mission territories of Colombia would seem an indispensable first step toward any practical solution of the long-standing issue. The twenty churches referred to were those closed during 1956.

Since January 1953, when the ban was announced in a government order, scores of churches and church-supported schools were closed because they were Protestant. At the same time the Roman Catholic Church was given the exclusive right to carry on religious and educational activities in the affected areas.

News Briefs

In response to widespread requests Monganga, or White Doctor, an hour-long TV film story of Dr. John Ross, medical missionary in Africa, is to be repeated on NBC-TV on Tuesday, March 5, at 9:30 p.m. EST. John Gunther, author of *Inside Africa*, is chief commentator.

The Methodist Committee for Overseas Relief disbursed more than \$500,000 of its funds during the past fiscal year in co-operation with interdenominational and special non-sectarian agencies. The committee functions entirely on voluntary contributions, without regular apportionments from the church.

The Genealogical Society of the Church of Jesus Christ of Latter-Day Saints now has on its library shelves the equivalent of nearly half a million volumes of genealogical records of Mormons all over the world. Most of these records are preserved in 138,000 rolls of microfilm, the equivalent of about three 300-page volumes.

American Baptists set a new record in 1956 by contributing \$8,739,000 to the denomination's various causes. The total is 9.2 per cent more than the goal set by the denomination and more than \$250,000 above 1955 contributions.

Church construction reached an all-time high of \$773,000,000 in 1956, according to a report from the Departments of Commerce and Labor. This was \$39,000,000 more than the record established in 1955.

The largest private university in the world, New York University, has awarded its bronze medal of honor to Pastor Martin Niemöller with the citation "courageous churchman." Pastor Niemöller is one of two recipients of the award since the foundation of the university in 1831.



Women from the Lanark Church of the Brethren, Northern Illinois and Wisconsin, are shown here wrapping the many gifts distributed to the five thousand residents of the Dixon state hospital. This group of volunteers have during the year taken nursery children for rides in wagons around the grounds, visited with the women, helped with the noon feeding of the nursery children and with the sewing some of the residents do. The volunteers wear a pink smock with the initials VSP on the sleeve, designating the volunteer service program. Left to right in the picture are: Hazel Mathias, Hazel Hardacre, Iva Mae Stitzel, person unidentified, Besse Bowers, Mildred Frederick, and Margaret Glenn

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



A Junior High Project

WORKERS of many years' experience with junior high youth cannot recall the first time they heard a speaker make reference to the fact that their age group encompasses such a shift in interests that it is totally unpredictable. Trying to let go of their childhood, these junior high young people have no firm grip on young adulthood and are uncertain, unstable, and lovably undependable to some and despairingly unreliable to others. A project to interest the entire group has always been the hearty desire of anyone working with that age level.

The general church has tried to furnish a background program for local efforts and the fact that they have not hesitated to change frequently is testimony that they have not found any real satisfaction. From the Clean Life Army of the twenties, we became Frontier Clubs, Pioneer Clubs, and drifted into a hopeful acceptance of Scouts and any other established program that looked a little promising. Each of the efforts had a good appeal to a part of the age group, but each in turn failed to touch them all.

There are those teenagers who want to be young people and want something to help them to find the poise and behavior to be acceptable. Others seem to be satisfied with accepting child guidance with no desire to be given the responsibilities of one past childhood. Then, when one has them sorted, they revert and where are you?

It is certain that no one project can really solve the problem any given time. We have "dress parties" for the would-be sophisticated crowd, and after a little experience can eliminate those who are absolutely unable to appreciate it. The younger fringe is eliminated unless they can come to terms with themselves and enter the spirit of the occasion. A boy and girl rowdy-party, meaning jeans, etc., eliminates

Arthur L. Warner

those who think "heels" are the mark of the emancipated "woman." Surprisingly, we have found there is always a little bit of a little girl or boy left in the one who wants to be considered grown-up. And there is an upreach in the heart of the crudest little savage. A junior high project that can find a response in each of the members, from one extreme to the other, is something to think about.

In Eastern Maryland, last summer some local church leaders, after scanning the situation, agreed to try a project that has seemed very profitable to those taking part.

At our junior high rallies, softball seemed to be the object nearest to general interest. We decided to start

with it on a Sunday afternoon basis. We made "ten" the regulation number of players, so each team could be half boys and half girls, which was required. Then to reduce the temptation to import a star pitcher "to set the other fellows down" it was required that the pitcher be a girl. This touched the biggest part of junior highdom.

There was no league, no championship, no batting averages, etc. As one said, instead of playing against one another, we played with one another. No one had to win to keep his respect. Competition never got so stiff that both sides could not laugh at any given situation. No eligibility was defined and the writer, having a good sized group, in every game had at least one player on the opposing side. There was considerable surprise as to the way "the traitors" slammed our girls' pitching around.



H. Armstrong Roberts

Bonds of fellowship and confidence between junior high youth and their leaders are strengthened as they play together. Teammates in sports become teammates in following the Christian way through worship, study, and service

Quite apart and unimportant is the fact that my church had a perfect record: we still have our first game to win; yet, if any other group enjoyed the summer more than we did, they really got full measure. We like to win, but it is not necessary even with competitive-minded junior highs.

Of course, after our so-called ball game, we had refreshments and social recreation, and the two groups mingled in a way that looked mighty promising for future district fellowship, in youth and adult work. Those who find unlimited inspiration in the presence of strange young people of the opposite sex were unforgettably thrilled. They forgot that they had endured a most boring display of juvenile activity, and let their stepped-up heartbeat pay them nobly for the sacrifice they had gone through. Neither young nor old, gave any negative votes to the offering of hot dogs, watermelons, sandwiches, soft drinks, ice cream, and everything that enters the stomach. If there was perchance any hurts in the ball game, this salve proved really effective as a healing agent.

Then, of course, we always closed with a worship thought and some singing and prayer. It, too, was an important part of the day and rounded out a program which Eastern Maryland junior highs unanimously declare to be mighty enjoyable. Pastor-wise, I and others want to say that we believe the Lord was pleased with the constructive use of Sunday afternoons in this way, and that he blessed us in the endeavor to help the age group find Christian fellowship.

ADULT WORK

Golden Age Club

Merlin E. Garber

THE Golden Age Club of Central church, Roanoke, Va., has been in operation now for two years. It is a fellowship of all those sixty-five years of age and over. At present we have forty persons of that age in our membership.

Those who have been participating, about one half of those eligible, enjoy very much the opportunities offered. There has been some resistance on the part of some older folks in that they feel we are creating an age distinction which is not to their benefit. Some of these with this criticism have refused to attend.

Churches are being challenged today to provide opportunities for their older members to engage in an active program of fellowship and service

Religious
News Service



We have had two annual banquets for this age group. At each banquet the members were presented with corsages and gifts of various sorts. In other words, we made them "queens and kings" for a day. They took pride in dressing up for the occasion and were very pretty and handsome for the evening. After a delicious supper, served by the young ladies of the church, we had an interesting program. Usually there was a speaker, but interest centered around such things as needle-threading contests, nail-driving contests, etc. Also of interest were discussions of the past—such things as number of children in the families, how many were born in a hospital, the amount of money made on the first job, the biggest snow they ever saw, early school impressions, etc. These discussions create such memories that the group never wants to go home. At our last meeting they discussed foods that their mothers used to prepare. Many dishes of which they were very fond have almost passed from the American scene.

There are many things such a group can do. They can sponsor a birthday remembrance circle. They can meet for afternoon teas; they can watch films which are particularly interesting to the aging; they can plan telephone-visitations, have picnics and socials; and they can be evangelistic in inviting other golden-agers to their group. If there is one person who is creative, he can lead the group and create interest and activities which keep the group alive. Seemingly each group should have a sponsor. While many pastors have been that, I am of the opinion that some other person could give it more

of his time and attention and really do a better job.

In some cities the golden age groups are interdenominational in character and often a hundred or more will gather together. Romance has even bloomed in some of these groups! (I have heard of some places where groups have gone on vacation together, and that some wealthier members have even chartered buses to Florida.)

My feeling is that each church should have a golden-age club. I think it restores dignity to old age and makes the individual feel that older life is a genuine accomplishment.

Baptismal Services

Paul W. Kinsel

THE Trotwood church, Ohio, has found that one or two baptismal services each year might well be conducted in connection with a morning worship service when many more persons are present than at a service on a weekday evening.

The applicants for baptism appear in special white robes, as also does the pastor. A fitting worship service precedes the baptismal rites. Oftentimes the pastor discusses the practices and doctrines of the Church of the Brethren for the benefit of the applicants and entire congregation.

The organ plays softly during the time of the baptism, pausing only at those moments when the pastor is speaking. A careful arrangement of the lighting effects is helpful. The pastor pronounces the benediction from the baptismal waters.

Finding the Way

Maganlal M. Gamete and Lillian Grisso

PRIOR to 1954 at nearly all our central stations there were large mission schools in which religious instruction was included in the curriculum. Classes met daily and in each class a definite course of study was followed. In addition to the central schools there were many village schools and in these Christian teachers gave daily Bible lessons to the children who attended school.

The village school became the center also for the religious instruction of the whole Christian community. There Sunday school and church services were held each week, prayer meetings were carried on, and the Christian holidays were celebrated, all under the leadership of the schoolteacher.

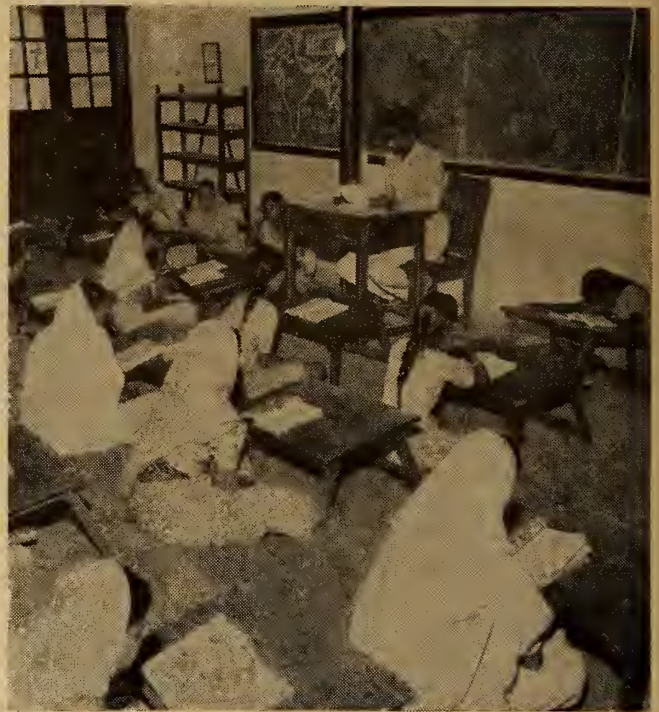
Then suddenly, with little warning, the whole situation changed. Within a few weeks the mission schools in several of our station areas no longer existed. Just a year later the village schools at the remaining stations were also closed. Thus many villages where a Christian teacher had acted also as the spiritual shepherd of the group of Christians were suddenly left without their leader. Most of the qualified teachers went into government service and the majority of them are now teaching in non-Christian communities.

Thus we were faced with the necessity of making new plans for the nurture of Christian parents and their children. The need for new materials and new arrangements to meet the new conditions was urgent. We will try to tell some of the things that have been done in an effort to find the best way to meet the new conditions thrust upon the church in India.

A number of evangelistic centers were selected and workers were placed in these. New ways are being sought to make an impact on the various phases of village life through these centers. Workers are urged to conduct children's classes, meet with the Christians daily for worship, go into the homes to strengthen the Christian foundations there and help the people meet their problems.

There is a new emphasis on lay

At one time mission schools served as religious centers for the entire Christian community. Daily classes in religious instruction were a part of the regular curriculum



leadership. In villages where there is no worker we try to find some potential leader who on a voluntary basis will call the children together outside of school hours and teach them religious truths. Usually such people have had little training in methods of teaching. Much help needs to be given them and we have not solved this problem satisfactorily. The irregular habits of the village and the demands made on the time of the children by the school program are hindrances which make the road an uphill one.

At the central stations, too, thought has been given to the problem of providing religious teaching. Some successful vacation church schools have been held. Regular classes for Bible teaching have been held either before or after public school hours.

The large number of Christians who are teaching in government schools, working as nurses, or serving in other capacities have not been forgotten. Letters of encouragement have been written to these isolated Christians and thus an effort made to keep warm their interest in the church. We rejoice in the witness that some of them are giving in the communities where they work. There is a great opportunity before these isolated Christians.

Curriculum materials, books, pictures, and other materials are urgently needed. During the last year a booklet of lessons for intermediates and seniors has been printed. It contains lessons on Learning

to Live as a Christian. Suggestions are also given for recreational activities. Some simple equipment has been furnished to those willing to conduct children's classes.

There is a very excellent book of lessons for village Christians in the Hindi and Marathi languages. The first draft of the translation of this into Gujarati (the language of the majority of our Brethren in India) is now completed. Some work has also been done on a children's hymnbook.

The new situation has brought into clear focus the need for a greater supply of Christian literature in the dialects of the Indian Christian communities. When we know that copies of every available Christian tract and book in the Gujarati language can be purchased for a total of 60 cents or less we can easily understand why more literature is urgently needed. Dr. Scopes of the National Christian Council met with representatives from the various Christian agencies engaged in the production of Gujarati literature for a two-day conference. A survey of all the available literature had been made and the areas of most crucial need were noted. For example, only two books for youth are available. Compare this with the flood of Christian books available to youth in America.

An effort is being made to co-ordinate and consolidate the efforts and financial resources of the various agencies so that a more economical and better balanced attack may be made on the spiritual illiteracy

which exists. Plans were made in the conference for the production of a considerable number of books within the next five years.

Securing and distributing a desirable amount of pictures and other visual aid materials is one of the difficulties we face. Flannelgraph boards and some pictures for use on the same were supplied to the evangelists who attended workshops which were held to help them learn how to use such aids. Working under the auspices of the World Sunday School Association the children of the United States and Canada are giving story leaflets which have beautifully colored pictures. These stories will be supplied in Gujarati as well as in other languages. We have placed an initial request for five hundred of these and we trust these will soon be ready for use.

We are grateful for these aids. The challenge is great. The difficulties, too, are great but the resources of God are greater. Pray with us that he may lead us as we try to find the most effectual way of giving adequate religious teaching to the Christians of the church in India.

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The Church Youth Congress in Baranquilla, Colombia, was attended by three Ecuadorian members of the Church of the Brethren. They found out more about Protestant work outside of Ecuador and sensed that they are a part of a big, growing movement, an important insight for members of a small, isolated group.

SEEING NIGERIA With Dorris Blough A Day in the Life of a Doctor's Wife

IN FORMER articles I have told you something of a doctor's routine. Now follow me around for a day.

Thank goodness, it is a chime alarm. It sounds off at 5:45. In February it is still dark at that hour. I dress quietly by flashlight so as not to waken Susan, our daughter, whose bed is in the bathroom. I light the pressure lantern and the pressure stove. While water is boiling and bacon frying, I make sure Marvin is up and find some good music on our short wave radio. Then back to finish the preparations, slice the pawpaw or grapefruit and set the table.

If luck is with me, I may have ten to fifteen minutes after Marvin leaves and before Kim decides to begin his day. That gives me a chance to check on plans for the day's meals.

While Kim and Susan are eating, the houseboys arrive and begin their work. There are always several people who come to the door each morning to sell things, bring messages, and the like. That requires much time.

While Kim and Susan are busily playing outside and with the houseboys to check on them, I go to the hospital for whatever is to be done that day. Sometimes it is to count linens, get out material for more, or discuss patterns or sewing with the

hospital tailor. Often I take extra meat or milk or fruit to distribute to children who need it. It is always fun to greet the women in the obstetrics ward and see the new babies.

When I get back to the house, Kim needs a change; I check on the day's food preparation, and mix up the cookies, pie, or whatever. In between people's coming to the door and my checking on Kim and Susan, I may have time to work on my health lesson preparation for women's school, some language study or my letters. I am also engaged in some picture-taking projects which are best done that time of morning. Marvin comes in for coffee which gives us a chance to chat and have our devotions together.

Two mornings a week I teach a class in music in the senior primary school.

On Wednesday, Thursday, and Friday a bell at one tells me to go to women's school where I help teach until three-thirty.

Three days a week at four, I go with my language teacher, visiting in compounds to hear Bura. Later afternoons are also the time to go to the garden or on business or relaxation with the neighbors.

Of course, there are all the times in between when Kim wants "mow" (milk) or I must stop and hunt Susan's scissors, get Kim ready for bed, get him up, soothe him when he falls down, all the little extras of being a mother.

Baths at five and supper at six. Then time to play with children and put them to bed, and maybe some time left to read. There is prayer meeting on two nights a week and regular Sunday night service. Marvin and I take turns going to these.

The lights go off at ten, but I am rarely up then as I am ready for bed at nine or soon thereafter, unless perchance I find some good music on the radio or want to listen to recorded music.

EDITOR'S NOTE: Since this article was written a new baby, Lee Marl, has joined the Blough family and the motherly duties of the author have doubtless been increased.



Now that schools are government controlled new methods of imparting religious instruction are being found. Here a group gathers at an evangelistic center for study

District Board Holds Retreat

IN OCTOBER 1956, two members of the district board of Southern Ohio and the district's executive secretary attended a retreat at Camp Mack for district leaders from the entire Central Region.* From this experience the Southern Ohio representatives derived the idea that the district board could accomplish much through the fellowship of several days spent together in a situation conducive to careful thought and planning of the district program. Such a method, it was felt, would help to overcome the inadequacies of hurried meetings which so often deal with routine matters and leave no time for dreaming of and planning for a long-range, comprehensive program. The idea developed into a plan for a retreat to be held Nov. 30—Dec. 1 at Quaker Hill in the suburbs of Richmond, Ind.

District concerns added to the timeliness of the plans for a retreat. In November the district conference challenged the board with a sixty per cent increase in the asking for church extension within the district. The Brotherhood Fund goal was substantially increased. Other matters, such as the problem of securing enough qualified leaders for the district camp program came to the board for consideration.

On Friday, Nov. 30, at 4:30 p.m., the retreat began with the various commissions of the board meeting separately to consider their special responsibilities and to think through matters that might be presented in the sessions that were to follow. The meal hour that followed provided opportunity for members to become better acquainted and to evolve a spirit of co-operation.

One hour of the first evening session together was allotted to an evaluation of past efforts and achievements in the light of the new district organization which has been functioning for three years. Each member of the board participated, sharing his personal observations of many phases of the work of the district. The second hour was devoted to specific problems of Christian education such as the camp program and related subjects.

The second morning was used by commissions, meeting separately, to

look at the work of the district in relation to the over-all work of the church at home and abroad. This time was spent creatively in dreaming of things that might be done, in the sharing of ideas, and in the proposal of ways and means of implementing a vital program.

Following these sharing sessions and the noon meal, the district board met in regular session, better prepared for decision and action. Those who attended the retreat—and not one member was absent—felt that they had found an effective means of pooling the resources and energies of those responsible for the church program at the district level.

HOME MISSIONS

Knoxville, Tennessee

IN AUGUST, 1956, the Knoxville mission was recognized by the District of Tennessee as a new congregation. Services are held in the Y.W.C.A., with Brother Lewis Thomas serving as part-time pastor.

Recognizing the need and the

urgency to obtain property and to locate permanently, the members have given sacrificially to the building which they initiated in September 1955. The first two offerings for this purpose totaled \$1,200. Their goal for November and December was an additional \$5,000. Theirs is an investment in a worthy endeavor.

Portland, Oregon

OUR every-member canvass was highly successful for budgetary results and for a new sense of vitality in the church. The church is assisting a Dutch refugee family to relocate in our community.

Wheaton, Maryland

ON JAN. 6 sixty-two Christians from various denominational backgrounds became charter members of the Wheaton Church of the Brethren in Eastern Maryland. On Sept. 11, 1955, the group began meeting regularly on Sunday evenings for worship and fellowship. H. LaMar Gible became fulltime pastor on Sept. 1, 1956. Average attendance during the month of December was 67.



Antioch, Colorado, Dedicates Church Building

On Nov. 18, 1956, nearly 250 friends and neighbors of the Antioch church, Colo., shared in the dedication services of the Tructon school building which is now the permanent Antioch church building. Bro. Desmond W. Bittinger, president of McPherson College, was guest speaker for both the morning and afternoon services.

In 1951 Bro. Robert E. Walters began full-time service to this mission point on the plains. Community interest grew and well-attended vacation Bible schools showed the possibilities for building up a larger Sunday school. Through the vision and direction of the pastor, trustees, members, and friends of the church, it became apparent that better facilities for Sunday-school classes as well as a church-owned parsonage were desirable. Careful study of the problem and a survey of the community to determine their willingness to assist with the support of the project led to the purchase of the Tructon school building and teacher's home for a church and a parsonage on April 16, 1956.

Throughout the summer and the fall, church members gave generously of their time to clean, paint, and remodel the sanctuary and parsonage. The church has a sanctuary with a seating capacity of over 200, a kitchen, social room, and adequate space for Sunday-school classes.

Faithful service and dedicated lives made possible these achievements that preceded the dedication day. Members of the church feel that they are now on the threshold of wider church service to the community.

* See Gospel Messenger, December 1, 1956.



Mr. R. Zigler's speech in English is quickly translated into several other languages which members of the audience receive through their headphones

BRETHREN SERVICE

No More Babylonian Entanglements

On December 5, 1956, a dedication service was held for the new translating equipment which was recently installed in the Brethren Service European headquarters in Kassel, Germany. Through this new medium peoples of different nations can break down the language barrier and gain a better understanding of one another. This account is a translation of an article which appeared in the German newspaper, Hessische Nachrichten.

HOW would you like to be spoken to in the Kisuahelian language or in Chinese, in Takanian or Formosian? Perhaps you would be satisfied with Japanese, Portuguese, Finnish, or English? Since the first simultaneous translation equipment of northern Hessen has now been set up in the House of the Brethren Service Commission, nothing stands in the way any more to clear up any Babylonian language entanglement, no matter how great it is. Of course, not more than four languages may be spoken at the same time. More cannot be swallowed at one time by the hiphigh, shiny metallic cabinet in a corner of the now standard-equipped community room. And, naturally, it is also necessary that some persons who can speak the languages become a part of this set-up; despite all the perfection of technique, this equipment does not operate without interpreters. In any case, the equipment opens new possibilities to facilitate congresses and meetings with partic-

ipants of various languages.

What Herr Mueller says in German into the microphone at the podium, Monsieur Meunier hears seconds later in exact French and Mr. Miller in the clearest Oxford English. Susanne Windisch, Margot Schlesinger, and Ingeborg Paule, who are sitting in the room with earphones, receiving the original text, send it quickly back over their microphones in the desired translation.

Mr. Miller and Monsieur Meunier need only turn a small knob on the junction box, which is fastened under each seat, and they hear "their" interpreter in the familiar sound of their mother tongue.

No Language Knowledge Required

The advantages are obvious: it is not necessary that the listener must speak and understand a foreign language. Earlier, when several languages were admitted for meeting discussions, the Englishman was forced to listen to the French and the Frenchman to the English translation while the countryman of the original speaker had to listen to both translations although they might bore him terribly. Much time is now spared by transmitting the various versions of different languages simultaneously. This system has stood the test at many world congresses and with the United Nations.

Director Wilbur E. Mullen was pleased that he could show the new equipment to the European director of the Brethren Service Commission,

Mr. M. R. Zigler, who came to Kassel with the Hollywood movie actor, Don Murray. The Evangelical pastors of Kassel, who were invited to the meeting, were also enthusiastic about the equipment.

Fifty Headphones Connected

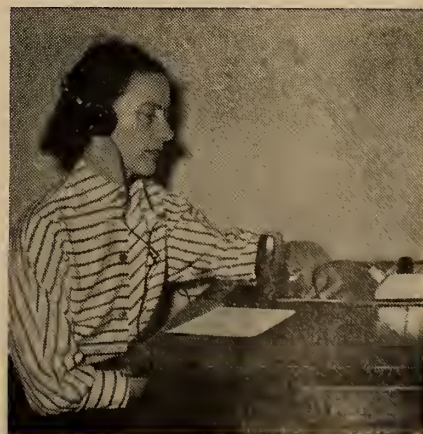
For the time being, there are fifty headphones at the disposal of the participants of a meeting. The equipment can at any time be expanded to one hundred connections. So the Church of the Brethren, which for a long time has actively placed itself in the service of peace, created a new possibility for better understanding amongst the people.

Mr. Zigler's visit in Kassel was not just for the inspection of the interpretation apparatus. Several volunteers from the Brethren Service Commission have already moved from Kassel to Austria in order to help alleviate the greatest need in the Hungarian refugee camps. In Vienna and Linz, Mr. Mullen and Mr. Zigler had already met before the Kassel meeting in order to prepare for this relief activity.

Don Murray Helps to Alleviate Need

Don Murray, who was once a volunteer in Kassel for his alternative service as a conscientious objector to war, is filled with plans for the enlargement of his old organization, in spite of his strenuous film-work in Hollywood. He would like to work out a new plan for alleviating the need in Italian refugee camps.

Also the student exchange program has already been prepared in detail for 1957. Fifteen German stu-



Susanne Windisch sends a rapid translation of a speech to those who wish to hear it in German

dents from the governmental district of Kassel will set out on the trip over the large ocean next summer to live for twelve months with American families. Problem number one is how to procure the travel costs for each student. Seven hundred students from the Federal Republic have already been sent through the work of the Brethren Service Commission.

Mr. Mullen hopes that he can also welcome young Americans in Kassel in 1957.

* * * *

This is a translation of a speech given by Dekan Schwab, superintendent of ministers for the Kassel area, on the occasion of the dedication of the simultaneous translation equipment at Kassel House.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings of peace, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7).

The prophet sees himself, in spirit, in a destroyed and ruined city. Many ruins and fields covered with ruins are the signs of the war in Jerusalem. The inhabitants are anxious and worried. The watchers on the city walls look again and again full of fear and unrest at the mountains and highlands surrounding Jerusalem. New disasters can break over the city at any time.

Suddenly mysterious forms are seen coming toward the city. But they carry no arms. They are not enemies, but messengers of peace. A unanimous rejoicing sounds forth from the pinnacles of the city and resounds upon the streets and alleys of Jerusalem. Now everyone knows that God has turned to his people in grace. In this context stands the word of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings of peace, that publisheth salvation."

Dear sisters and brothers! We also know of a city destroyed and ruined from the war and the people within it who look upon the dark future with fear and unrest. Messengers have also come to us, who proclaimed peace, did good, and healed wounds. So the downcast people were raised up again and their hearts filled with happiness and hope.

You, dear friends, came across the ocean to us as messengers of peace.

You did not come to hold up our sin to us or to change us. You did not come to ask who is Catholic, who is Evangelical, or who is a Christian and who is non-Christian. You also did not come as missionaries or to solicit for followers. You came only instilled with the one thought: to feed the hungry, to dress the unclothed, to visit the imprisoned and to preach the Holy Ghost to the poor. "How beautiful upon the mountains are the feet of him that bringeth good tidings of peace."

You, dear brothers, did not discontinue your help, although we in Western Germany are re-established economically. You have built this house under great sacrifice as headquarters for your various activities in Germany, a house with an open door, a house of meetings, a house of peace. And now you have also furnished a large lecture room with chairs and have procured this translation equipment to facilitate mutual understanding. Now the people who meet here can come even closer to one another. And this all happens in the service of peace, in the service of the Lord at whose birth the heavenly hosts sang: "Glory to God in the highest, and on earth peace, good will to men."

May the new translation equipment in this house be used by the God of peace in his service and may he bless the work that is being done by you in his name.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Readers Write

Continued from page 2

other. We have had three wards of the court in our home for five years and we join with Pearl Buck and Mr. Reinke in their wish to see our nation's homeless children cared for in homes where needy children are welcomed and wanted.—Galen Barkdoll, Copemish, Mich.

Anniversaries

Brother and Sister Homer Guyer celebrated their golden wedding anniversary on Nov. 29, 1956, with open house at their home in Roaring Spring, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Mr. and Mrs. Len Keith celebrated their sixty-sixth wedding anniversary at their home at Willis, Va., on Dec. 25, 1956. They have one son, nine grandchildren, and four great-grandchildren, who were present for the occasion. They have been members of

the Pleasant Hill church for many years and have served in the office of deacon for thirty-two years.—Mrs. Ava M. Cannaday, Willis, Va.

Brother and Sister Allen Rasor celebrated their fifty-ninth wedding anniversary on Dec. 30, 1956. They are members of the Greenville church, Ohio.—Mrs. Glen A. Moyer, Greenville, Ohio.

Mr. and Mrs. A. G. Turner celebrated their golden anniversary with a reception in the First church, Denver, Colo., Dec. 23, 1956. They have been long-time members of the church.—Mrs. Glen Turner, Englewood, Colo.

Brother and Sister Charles Turner celebrated their golden wedding anniversary with open house at their home. They are members of the Glendale church.—John H. Buffenmyer, Flintstone, Md.

Obituaries

Baker, George R., son of Jacob M. and Mary Mummert Baker, was born in East Berlin, Pa., and died at his home near the Manor church, Md., Dec. 30, 1956, at the age of seventy-eight years. He had been a long-time member and a faithful deacon of the Manor church. Surviving are his wife, six daughters, five sons, one stepdaughter, thirty-three grandchildren, thirteen great-grandchildren, and one sister. Funeral services were held at the Manor church by the pastor, Bro. J. Rowland Reichard, assisted by Brethren Charles Green and Freeman Ankrum. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Baker, Lydia Virginia, daughter of Samuel and Elizabeth Fasnacht Richards, was born in Ohio, and died Dec. 16, 1956, at the Fahrney-Keedy Home, at the age of eighty-four years. She was a member of the Manor church. She is survived by one brother. Funeral services were held at the East funeral home in Boonsboro by Bro. J. Rowland Reichard. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Geib, Ephraim Ober, son of Joseph and Sarah Ober Geib, was born Sept. 20, 1868, and died Dec. 10, 1956. He was a member of the church for sixty-two years. His first wife, Anna Bomberger Geib, preceded him in death six years ago. He resided in Pasadena, Calif., at the time of his death and is survived by his wife, Esther Nornhold Geib. Funeral services were held at the Beck funeral home in Manheim, Pa., by Brethren Milton Hershey and Graybill Hershey. Interment was in the Kreiders cemetery, Manheim, Pa.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Heeter, Mary Ann, daughter of George W. and Elizabeth Ann Deardorff Tombaugh, was born Jan. 11, 1871, near Roann, Ind., and died Jan. 2, 1957. She was baptized on March 24, 1890, while attending college at Mt. Morris, Ill. On March 12, 1893, she was united in marriage to Joseph Heeter. To this union were born four sons and one daughter. On June 23, 1900, she and her husband were installed into the office of deacon. Surviving are one son, one daughter, five grandchildren, and eight great-grandchildren. Funeral services were conducted in the Roann church by Bro. Edward Kintner, assisted by Bro. Howard Breneman. Interment was in the Odd Fellows cemetery, Roann.—Miss Laura Wells, Logansport, Ind.

Kirby, Jacob Henry, of Crimora, Va., died at his home, Dec. 13, 1956, at the age of sixty-nine years. He was pastor of the White Hill church, which is located at Stuarts Draft, Va. A native of Springfield, Ill., he came to Augusta County at the age of three years. He received his education in Augusta County public schools and at Bridgewater College. A member of the Forest Chapel church for

forty-one years, he had served as pastor of the Buena Vista church for several years and as supply pastor for various churches in the state. He was pastor of the Forest Chapel for many years before becoming pastor of the White Hill church. Survivors include his wife, Hattie Belle Shaner Kirby, seven daughters, two sons, sixteen grandchildren, one sister, and two brothers.—Mrs. Hiram Obaugh, Crimora, Va.

Klinis, Anita Eglitis, was born in Riga, Latvia, Sept. 20, 1889, and died at the home of her son in North Manchester, Ind., Oct. 1, 1956. She was prominent in national organizations of her native land, serving as national chairman of the Latvian Red Cross. Her husband, Colonel Klinis was deported to Siberia and has not been heard of since. In 1949 she came to America with her son and his family and settled in the Potsdam church community. She was received into the Potsdam church by baptism on Dec. 31, 1950. Funeral services were conducted at North Manchester, Ind., by the undersigned, assisted by Bro. H. F. Richards. Graveside Latvian services were conducted by Rev. Rauselle at North Manchester.—L. John Weaver, Potsdam, Ohio.

Landes, Lizzie K., widow of John K. Landes, and daughter of Henry and Mary Ann Kline Kratz, was born May 9, 1867, in Harleysville, Pa., and died Dec. 31, 1956, in Souderton, Pa. She was a member of the Hatfield congregation. Surviving are two daughters, one son, thirteen grandchildren, twenty-eight great-grandchildren, and one great-great-grandchild. Funeral services were conducted in the Hatfield church by her pastor, Ralph H. Jones, assisted by Norman S. Frederick. Interment was in the Indian Creek church cemetery, Vernfield, Pa.—Mrs. William G. Nyce, Lansdale, Pa.

Martin, Charles A., son of Tobias and Delilah Crawford Martin, was born in Hancock County, Ohio, Oct. 19, 1891, and died at his home near Mt. Blanchard, Ohio, Oct. 2, 1956. On Feb. 18, 1914, he was united in marriage to Abbie C. Newcomer. Three children were born to this union. For thirty-four years, he was a member of the church. Twenty-three of these years were spent teaching in the Sunday school. Until the year 1942, he had his membership in the Oak Grove congregation. At this time, he transferred his letter to the Eagle Creek church. Surviving are his wife and three children. Funeral services were held at the Eagle Creek church by the undersigned and Harold Miller. Burial was in the River View cemetery near Mt. Blanchard.—J. J. Anglemeyer, Williamstown, Ohio.

Morris, James Henry, son of William J. and Elizabeth Ritchey Morris, was born Aug. 31, 1876, near Everett, Pa., and died Nov. 23, 1956. He served in the ministry for more than fifty years and will be remembered by many for his evangelistic work, teaching, pastoral work, and writings, which include several Bible study booklets and church histories. Surviving are his wife, Birdie, one daughter, one foster son, three grandchildren, and one brother. Services were held in the Stewart funeral home in Everett by Bro. Paul Dilling. Interment was in the Steele cemetery.—Mrs. Everett Hickman, Mountain Grove, Mo.

Petry, Fred, son of George and Anna Petry, was born Aug. 2, 1879, near Eldorado, Ohio, and died Dec. 20, 1956, in Brookville, Ohio. In September 1905, he was baptized by Bro. J. W. Fidler. On Dec. 31, 1905, he was united in marriage to Edith Kinsel. Surviving are his wife, one daughter, two grandchildren, and three brothers. Funeral services were held at the Brookville church with Bro. Fred Hollingshead and Bro. J. W. Fidler officiating.—Mrs. W. Russell Miller, Brookville, Ohio.

Schoen, Gertrude M., daughter of Robert and Emma Wolf Etnyre, was born Nov. 7, 1886, near Lanark, Ill., and died Dec. 7, 1956. She was united in marriage to Henry Schoen, who preceded her in death. She was a member of the Lanark church. Surviving are one son and two

grandchildren. Services were conducted by her pastor, Bro. Lorrel Eikenberry. Burial was in the Lanark cemetery.—Mrs. Etta Horner Bowers, Lanark, Ill.

Seese, Jerry, was born March 14, 1879, and died June 17, 1956, at his home in Sounderton, Pa. He was a native of Bedford County, Pa. His first wife, Emma Rodgers Seese, and his second wife, Pauline Stuckey Seese, preceded him in death. He was a member of the Indian Creek church. Surviving are his third wife, Ada Murray Seese, and six children. Funeral services were held at the Hunsicker funeral home. Interment was in the Springfield church cemetery.—J. Wilford Price, Vernfield, Pa.

Sherer, Robert, foster son of Mr. and Mrs. J. Samuel Sherer of Mt. Joy, Pa., died Jan. 4, 1957, in Lancaster, Pa., at the age of eleven months. Besides his foster parents, he is survived by one foster sister. Services were held in the Green Tree church by Elder Abram N. Eshelman and Bro. Franklin Cassel. Burial was in the Green Tree cemetery.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Wyan, Walter L., died at his home near Bradford, Ohio, on Dec. 30, 1956, at the age of seventy-five years. He was a member of the Bradford church. Surviving are one son, two great-grandchildren, one sister, and one brother. Funeral services were held in the Stocker funeral home in Bradford. Burial was in the Harris Creek cemetery.—Trudy Frolke, Bradford, Ohio.

Church News

Northeastern Kansas

Topeka, Rochester Community—The past months have been busy ones for our church. The members have helped with finishing the new building. It is now completed and was dedicated on Jan. 6. Our pastor, Brother Biddix, and Mrs. Biddix attended regional conference at McPherson. On Sunday evening, Nov. 11, we had a candlelight communion service. The district junior high rally was held in our church Nov. 16-17. Union services for the north Topeka churches was also held in our church. A Christmas program was presented on Dec. 23. In the clothing drive held recently over 10,000 pounds of new and used clothing was donated through the combined efforts of all city churches. A membership class was begun on Jan. 13.—Inez Johnson, Topeka, Kansas.

Northwestern Kansas

Maple Grove—At our council meeting, Sunday-school and church officers were elected for the new year. Plans were also made for our district conference which was held in our church. The film, *Atoms for Peace*, was used in our church. Maud Ditmar, who had recently returned from a two-year term of BVS in Germany, showed slides of her work one Sunday evening. Overnight camps were held locally for the youth group and also for other Sunday-school classes. The youth group recently presented a program. We had our fall communion service on Nov. 11. On Dec. 2, our executive secretary, Bro. G. A. Zook, brought both the morning and evening messages. We joined with the Methodist church of Norcaturn in a union Thanksgiving service. A Christmas program was given on Sunday evening prior to Christmas. We have completed the Sunday evening study on the Book of John. During January we divided into groups with each group meeting in one of the homes of a member on Sunday evening for Bible study.—Mrs. Clea Wertenberger, Norcaturn, Kansas.

Quinter—New officers were installed on Sunday morning, Oct. 7. Our love feast and communion services were observed in the evening. Hazel Kennedy, children's editor, Elgin, Ill., conducted curriculum training sessions. District conference was at the Maple Grove church. A film has

been shown in the Sunday school, depicting stewardship practice. A peace program of hymns was led by Merrill Sanger. At our annual harvest meeting in November Bro. Albert Smith was guest speaker at both the morning and afternoon services. Union Thanksgiving services were held at the Methodist church. We have used the motion picture, *The Sound of a Stone*. The young people went Christmas caroling and collected clothing and money for Hungarian relief. The young people had charge of the evening worship on Dec. 16. A community Bible study class has been organized. Four babies were dedicated on Dec. 23. The children presented a Christmas program. Their offering was sent to the Intermountain Indian school at Brigham City, Utah.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southeastern Kansas

Osage—Our church has been without a pastor since the first of September. During the interim, we have had speakers from Pittsburg, Kansas. Since November, Bro. Leonard Lowe of McPherson, Kansas, has been preaching for us the second and fourth Sunday of each month. The children's department gave the Christmas program on Dec. 23. Our young people who were home from college gave a New Year's program. Theodore Nicholson, Paul Huff, and Jake Davidson were elected to the office of deacon for a three-year term. On Dec. 9, they and their wives were installed at a special service by Bro. G. A. Zook. Our women's group meets once each month for an all-day meeting in the home of Mrs. May Nicholson. The men's work purchased a new gas furnace for our church which was installed the last of November. Bro. Russell West has been secured to hold an evangelistic meeting for us on March 12-24.—Lota Mohler, McCune, Kansas.

Nebraska

Lincoln—During the summer there was a good attendance from our church at the junior and junior high camp, and some of our people attended the family and youth camps. Our pastor served as a leader in all three camps. One of our members served by special invitation in a two-week experimental research project that was carried on in our city. A number of national leaders in children's work of several major denominations were in attendance. About fifteen of our members attended the annual school of religion which was sponsored by the Lincoln Council of Churches and held for a six-week period at the Westminster Presbyterian church. Our church was host to the district meeting. Bro. John B. Wieand of Omaha gave the moderator's address. Bro. Edward Duncan, our new district field secretary, and Bro. Stewart B. Kauffman, director of ministry and evangelism for the Brotherhood, were also present for the meeting. Our Sunday-school children collected money for UNICEF on Halloween. Our women's council sponsored a father and son banquet at which Bro. Ira Gibbel of Beatrice was guest speaker. Several from our church attended the regional conference at McPherson, Kansas. Bro. Kenneth Yingst, our pastor, officiated at our fall love feast and communion. The Lincoln Council of Churches is sponsoring two television programs. During the past quarter, four persons were added to our church membership by letter and two by baptism. On Dec. 11, a mother and daughter tea was held in the home of one of our members. On Dec. 23, there was a dedication service for nine babies. The Christmas story was given in pantomime and song by the children of our Sunday school. This included living pictures by the kindergarten children, music by three choirs, adult, youth, and carol choirs. The offering was for world-wide missions through the Brotherhood Fund.—Mary Ann Eberly, Lincoln, Nebr.

Northern Illinois and Wisconsin

Lanark—Our pastor, Bro. Lorrel Elkenberry, and his wife, and Mrs. Gerald Lower attended the regional conference at North Manchester, Ind. The CBYF had as their guests the youth, their parents, and the pastor from the Negro St. Paul Baptist church of Freeport. The following Sunday, our young people were their guests at the morning services and for dinner. Four of our young people are attending Manchester College, two are at other church colleges, and three are at state colleges. New offering plates were given in memory of Bro. Walter Helsinger by his wife. The fourth Wednesday of each month some of the women from our church help at the Dixon state school. The women's missionary society is making bedding and clothing for relief. Our church had a part in the community Thanksgiving service. Bro. Ralph Fry of German Valley, Ill., was elected elder at our fall council meeting. Our pastor, who is chairman of the Illinois commission on migrants of the Illinois Council of Churches, attended a meeting of all the state migrant commissions at Indianapolis, Ind. The children and junior choir helped in the Christmas worship service. We are contributing to our church workers among the Hungarian refugees. Our student minister, Robert Brantner, gave the evening sermon on Dec. 30, which was followed by a consecration and authorization service conducted by Bro. Dean Frantz of Mt. Morris, Ill. The young people of the district met in our church for their CBYF rally on Jan. 13. We are anticipating the coming of a refugee family. Our church plans to entertain district conference Aug. 30—Sept. 1.—Mrs. Etta Horner Bowers, Lanark, Ill.

Lena—Our pastor and his family conducted a service at the Brethren Home in Mt. Morris one Sunday. A filmstrip indicating the needs and problems of youth work was presented one Sunday evening. Three persons were baptized. Communion was taken to twelve members by our pastor and his wife, assisted by the deacons and their wives. At our women's regular meeting, Fritz Werhane presented a travelogue of Sweden. Brother and Sister David E. Ockerman and Brother and Sister Elwyn Brose attended regional conference at North Manchester, Ind. Several of our junior highs and their leaders attended the district junior high rally at Camp Emmaus. At an evening service sponsored by our women, Wilbur Lengel showed pictures of his work in an international work camp in Europe. World Community Day was observed at our church with Rev. Armin Weng, pastor of the Amity Lutheran church, as speaker. Seven persons from our church attended the leadership training conference at Polo. At an evening service, the men presented the filmstrip on the life of Zachaeus. At our harvest and homecoming service, our pastor brought the morning message. In the afternoon, Bro. A. Blair Helman, president of Manchester College, brought the message. On Sunday evening, Dec. 2, Bible study was conducted by our pastor. Our council meeting was held on Wednesday evening, Dec. 5. At the evening service on Dec. 9, the Christian education commission presented a panel on what my church has or has not done for me in the way of Christian education. The children presented a Christmas program on Sunday evening, Dec. 16. The play, *The Hidden Gift*, was given on Sunday evening, Dec. 23. On Dec. 30, a panel discussion was held by our youth on the subject, *What I Can Believe About God*.—Clara Sandrock, Lena, Ill.

Northern Indiana

Bethany—Our church celebrated the 100th anniversary of our congregation in September with a Saturday night and Sunday service. Guest speaker for the occasion was Bro. Russell Bollinger of

North Manchester. Bro. Charles Stouder of South Bend, Ind., was with us for a two-week revival. Our love feast was held following the revival with our pastor, Brother Kinsel, in charge. For family night we had a carry-in supper followed by a program with the Christian education board in charge. On Sunday morning, Dec. 23, a dedication service was held for the new babies. The children gave their Christmas program in the evening. They had as a project mittens for Hungary. Our young people have been active in the church program. Three of our young men are in BVS. A consecration service was held for them prior to their going to New Windsor. Our men harvested their popcorn, solicited the township for contribution for CROP, and sent two heifers to Russia. The women have been busy sewing for relief. At Christmas the women remembered all boys in service and also sent individual boxes to the Mexico Home. We have a refugee family coming soon.—Mrs. Lester Hummel, New Paris, Ind.

Elkhart City—During the month of November, our church enjoyed the guest ministry of Bro. A. Blair Helman, president of Manchester College, and participated in a twenty-four-hour vigil praying for peace. The latter activity was sponsored by the young people. We are enjoying the fellowship of a former alcoholic and are learning much from his experience and testimony. Bro. Chalmer E. Faw, professor at Bethany Seminary, was guest speaker at a week-end Bible institute in December. In the same month, we welcomed three new members by letter and one by baptism into our church. Several activities included a stewardship visitation, a CBYF retreat at Camp Mack and a church school workers' banquet. The four Sunday evenings in January were devoted to a school of missions. Bro. Bob Richards, Olympic pole vaulter, will be our evangelist March 24-31. It is planned to have a friendly visitation of members and friends of the church prior to these meetings. A school of home and family life is planned for the evening services in April.—Mrs. Lowell Metzler, Elkhart, Ind.

Turkey Creek—Our pastor, Bro. Orvin Kilmer, officiated at our communion. Brother and Sister William Eberly gave a review of the Brethren hymn writers and a historical review of many Brethren hymnals. The women of the church have been busy making comforters and gowns for hospitals, and sock dolls and children's clothing. On Dec. 16, we held our annual Christmas family night with a planned supper. On Dec. 23, the ladies' chorus presented the cantata entitled, *The Chorus in the Skies*. The chorus also has been giving special music in neighboring churches during revival meetings. On Jan. 7, we held our church council with our elder, Bro. Harry Eshelman, serving as moderator.—Mrs. Lloyd Hurst, New Paris, Ind.

Southern Indiana

New Hope—Our pastor, Bro. Durward Hays, and family attended the regional conference at North Manchester. The Willing Workers' class sponsored a fellowship supper at the church one Sunday evening. Bro. Robert Hess, missionary on furlough from Nigeria, was guest speaker for the occasion. Our pastor attended the district pastors' retreat at the Beech Grove church. Some of our women are meeting on the third Monday night of each month. The ladies' aid meets every two weeks on Wednesday. Guest speaker for our annual Thanksgiving service was Rev. Homer J. Huntsinger of Seymour, Ind. Bro. Carl Myers gave a donation of shrubbery for the front of the church. The Willing Workers' class, junior Bible class, ladies' aid members and women's work project made up Christmas baskets at Christmas time instead of exchanging gifts. The children's classes had \$12.40 from their Christmas candlefolders for the unfortunate children over the world. The play, *The Message From the Manger*, was given and was followed by a sur-

prise Christmas shower for our pastor and his family. The young people gathered at the parsonage on New Year's Eve for the annual watch night service.—Mrs. Hazel Hildebrand, Seymour, Ind.

Northeastern Ohio

Bristolville—Our church has been enjoying many activities. All groups are contributing to the parsonage fund. A Christmas pageant was given and the young people went caroling. On New Year's Eve a watch service was held with Reverend Sweeney of Warren, Ohio, bringing an inspirational message. The interior of the church has recently been painted.—Dorothy Byard, Bristolville, Ohio.

Cleveland—Our deacon board suggested for certain Sunday evening services an eloquent member read a famous sermon. One such service has been held, our reader being our Sunday-school superintendent, Bro. Robert Stewart. Several gifts to our church have contributed greatly to the beauty and dignity of our services. These gifts have included two plants for the pulpit, funds for baptismal robes and a kit for communion service for shut-ins at home or in the hospital. During the first quarter of our church year, seven members were received by letter. Our pastor, Bro. Cletus S. Myers, attended the annual Ohio pastors' convention at Columbus the last of January. Our Sunday morning service on Jan. 20 was followed by a fellowship dinner and missionary meeting. The pastor of our newly organized Brookpark mission, Bro. Charles Anderson, gave us an address portraying the hopes and plans of the pioneering brethren and sisters in that suburb. At a recent meeting of our official board, routine business was followed by discussion of future plans for stewardship.—Henry P. Harley, Cleveland, Ohio.

Olivet—Bro. A. D. Helser and his family, missionaries to Africa, were with us. Brother Helser was speaker for a morning and afternoon service. Our spiritual life meetings were held under the leadership of Bro. David Markey of Carlisle, Pa. Our Brethren Service directors, Mr. and Mrs. Jess Souslin, had charge of an evening meeting at which the speaker was Bro. William Snider of Columbus, Ohio. Four members were received into our church by baptism. A community Thanksgiving service was held at our church with the offering being used for the CROP project. Friendship packages, health kits, and one heifer have been sent for relief work. On Nov. 23 a Thanksgiving party was given for the children. On Dec. 2, Benton Rhoades, missionary to Ecuador, gave the morning and afternoon message. Our church is sponsoring a refugee family from Holland. A plan for remodeling our church building was presented to the members by the planning committee and was passed by a majority vote.—Gertrude Danison, Glenford, Ohio.

Northwestern Ohio

Black Swamp—Many from our congregation attended the district conference in Lima. Sisters Alta Kurfis and Verla Shamp were our delegates. We were saddened by the passing of our retired minister, Bro. George Garner. Our Sunday school participated in the Lake Township convention. Our Christmas programs were presented by the choir on Dec. 16 and by the children on Dec. 23. We had six youth participate in the Prince of Peace contest. Bro. Curtis Dubble of Canton was evangelist for our fall revival. Four persons were baptized and two received by letter. Several of our youth attended high school day at Manchester College. One of our young people attended the regional recreational lab at Manchester College. We had Claude and June Wolfe tell of their experiences as summer work campers in Ecuador. We started a new year with a New Year's Eve service. Our pastor, Leonard Carlisle, is conducting weekly church membership classes for adults and for children. We gave a program for the Brethren Home in

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Fostoria.—Mrs. David Kaser, Perrysburg, Ohio.

Pleasant View—Our church held its semiannual council meeting for the election of church and Sunday-school officers for the coming year. It was decided to have a summer pastor for the coming season. The work on the fellowship building is progressing. An all-member canvass was held in order to raise the remainder of the money needed to complete the building. Our week of evangelistic services were held by Bro. Chester Harley, pastor of the New Carlisle church. Our love feast was observed on Sunday evening, Oct. 28. On Nov. 14, the women's work group sponsored the father and son banquet with Bro. Glen Crago showing pictures of his western trip. A series of three special meetings on stewardship were held at our church by Bro. Earl Russell, national director of stewardship education. Our church has decided to sponsor a refugee family from the Netherlands. Our women's work group has participated in various activities and projects during the past few months. At the regular meetings, the women have been knotting comforters, mending used clothing, and making new clothing for relief. Special projects have included the canning of apples and peaches for the Fostoria Brethren Home, Christmas baskets for the needy, and sunshine boxes for our boys in service.—Mrs. Clifford Driver, Elida, Ohio.

Southern Ohio

Potsdam—We are now enjoying the facilities of our newly remodeled church. The church barn is being widely used by the community for church activities. On Oct. 21 our services were in honor of the elderly members of our congregation. After the morning services, all members over sixty-five years were invited to someone's home for dinner. Our pastor, Bro. L. John Weaver, is the newly elected moderator for the district. Bro. Howard Whitacre of Mechanicsburg, Pa., held revival meetings at our church. Ten persons were baptized and two received by letter. On Dec. 16, dedication services were held for three babies. Two of our young people, Gale Honeyman and Roger Fox, are now serving in BVS. Our congregation participated in the every-member canvass along with our annual visit prior to the new church year. The January church council called Brother and Sister Robert Delk and Brother and Sister Gerald Heck to the temporary office of deacon. The district school of Christian living is being held in our church. Pre-Easter services will be held in our church for the community with A. Stauffer Curry as speaker.—Mrs. John L. Hutcheson, West Milton, Ohio.

Eastern Pennsylvania

Hatfield—A large representation of the women of our church attended the annual women's work meeting at East Fairview church. A week-end Bible institute was conducted by Bro. Robert Byerly of Elizabethtown College. Our home ministers conducted church services in the absence of our pastor. Mr. and Mrs. Joseph R. Fretz were delegates to district conference at Annville. Elder John Myer officiated at our fall love feast and also preached for us on the following Sunday morning. Rev. and Mrs. Laverne Rosenberger of the Far Eastern Crusade spoke and showed pictures of their work during the last four years in the Philippine Islands. On Dec. 9, Mrs. Induk Pakh of Korea gave her life story and talked in behalf of the Berean school for Koreans. Our second refugee family of four arrived on Dec. 11, and are living in the property adjacent to the church. Our church choir rendered a Christmas program followed by the Sunday-school white gift service for relief. A guest book and stand have been presented to the church by the young adults.—Mrs. William G. Nyce, Lansdale, Pa.

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Miscellaneous

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Reading—Our young adult group spent a week end at Camp Swatara in a family camp. One trip was made to New Windsor by bus to work in the relief center. A filing cabinet has been presented to the Sunday school by the Anthony Robena family. A pair of vases have been presented to the church by the women's work group. Flowers are being placed in the vases each Sunday by organized classes or individuals. Our church sponsored a German refugee family. An apartment and employment were secured for them. During the year, Brother and Sister Monroe Good and Brother and Sister Robert Hess brought messages and showed slides of their work in Africa. Bro. James Butcher, recently returned BVS worker, brought us two messages and showed slides of his work in Germany and England. Bro. Robert Knappenberger was ordained to the ministry at our fall council meeting. Our young people had a float in the annual religious Christmas parade. Their theme was peace. Fruit baskets were filled for the aged at Christmas time. Our church is the receiving center for Hungarian relief. Christmas cards were sent to our missionaries. Bro. Perry Liskey was our speaker for our fall evangelistic services. A group from our church sang carols at the Wernersville state hospital. The purchase of our building lot has been completed. We held a New Year's Eve social and watch night service with Bro. S. Clyde Weaver as our speaker. Towel kits were packed by the women's work group and sent to New Windsor.—LaRue Bassler, Sinking Springs, Pa.

Middle Pennsylvania

Everett—At our quarterly council meeting consideration was given to having an assistant minister. This matter will be considered further at the next council. Four delegates represented our church at district meeting. The community Reformation service was held in our church in the evening with Bro. Nevin Zuck as speaker. Bro. Rufus McDanniel conducted a week of evangelistic services in our church. Eleven persons were baptized and one was received by letter. Our church observed Morrison Cove Home day with Bro. Levi K. Ziegler as speaker. We were guests at a special praise service at the Morrison Cove Home; Bro. Roscoe Wareham delivered the message. Our church joined in the community Thanksgiving service at the Lutheran church. We observed Juniata College day with Bro. Morley Mays, dean of the college, as

guest speaker. In the evening a deputation team of students gave a program. On Dec. 16, ten babies were dedicated. The children's department of our Sunday school presented the program, The Buchers' Christmas Eve. For our Christmas service on Dec. 23, the youth department had the worship and presented the play, As We Forgive. Between acts of the play, the youth band, under the direction of Merlin Eppey, played. On Dec. 30, the five choirs of our church gave a musical program.—Mrs. Freda Harclerode, Everett, Pa.

Pine Glen—We had an evangelistic service conducted by Bro. Linford Rottenberger. Five persons were received into the church as a result of these meetings. In November Florence Kerr, who had spent several months in a European work camp, shared with us slides and information of the work there. We hope to begin the work of remodeling our church building in the near future. During the Christmas season, our choir presented the cantata entitled Child Jesus. Our CBYF spent Christmas Eve caroling and distributing boxes of cookies and candies which they had made for the older members of our congregation. On New Year's Eve, a watch night service was held with our minister, J. Richard Gottshall, and several of our young people in charge. Our church had a study of missions for six Sunday nights. The departmental groups discussed the home mission project of the church.—Miriam G. Kenepp, McVeytown, Pa.

Western Pennsylvania

Rummel—Bro. George Yoder, representing the district ministerial board, was with us to ordain Bro. Maurice Knavel and his wife into the full ministry. Our CBYF took charge of the evening services for several weeks. Some of our Sunday-school workers attended the district children's banquet at Windber. Our church had the largest group of young people represented at the district CBYF banquet at Meyersdale. Delegates to district meeting were Nora Hoffman, Tena Hoover, Charles Knavel, and Maurice Knavel. The union Thanksgiving service was held in our church with Rev. David Gill from the Windber E.U.B. church as speaker. Our church has a 75% Messenger Club again this year. On Dec. 9 a special worship service entitled Let's Keep Christ in Christmas and arranged by P. L. Huffaker was presented by our young people. A cantata, While Shepherds Watched, was presented by our choir on the evening of Dec. 16. The children's Christmas program was given on Dec. 23 at the morning service. In the evening service, our young people presented the play, Healing in His Wings. On Dec. 21, a special program and party was given in honor of our pastor and his wife, Brother and Sister A. Jay Replogle, who celebrated their fortieth wedding anniversary. The Ogletown church had a visiting choir and used colored slides for their Christmas program. During the past year, twenty-one members have been received by baptism and six by letter and one was reconsecrated.—Mrs. Warren Hoover, Windber, Pa.

Sipesville—Bro. Earl Brubaker presided at our council meeting. New Sunday-school and church officers were elected. Three new deacons were also elected. John Rowland of Greencastle, Pa., held a two-week evangelistic service for us. Seven persons were baptized and three received by letter. Rally day was observed. A junior choir with Mrs. Robert Mognet as director has been organized. The women's work group made comforters for relief. Six from our church attended district meeting at Meyersdale. The Christmas play entitled The Holy Nativity was given on Dec. 24. The offering from this service was given to Hungarian relief. The white gift offering was taken to New Windsor by our pastor, Earl Brubaker, and his wife. On Dec. 15 a Christmas party was given by the women's work for the children. They had a mitten tree and the mittens were

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given to the Hungarian relief program. Our CBYF and the Geiger CBYF had a New Year's Eve watch night service.—Mrs. A. G. Maust, Sipesville, Pa.

Mardela

Bethany—The young adult class recently completed the project of making and installing the stage curtain for the fellowship hall. Bob Price and his family, known for his Door of Life television program, showed his recent pictures of Palestine at a Sunday evening service. This year there has been considerable interest in the evening service. The Sunday school has had an increase of eight with an average attendance of seventy-five. Seth Baker, our Sunday-school superintendent, installed a lighting system to indicate how we are doing each Sunday compared to the same Sunday a year ago. Green if attendance is better, red if less and yellow if the same. Kenny Layton of our church is in BVS and his brother, David, is entering the March unit. We are preparing to give the play, *The Dark Days*, by Carl Delozier at Easter time.—Mrs. A. Fay Grassmeyer, Greenwood, Del.

Peach Blossom—On Oct. 14 our church people attended the Friends meetinghouse in the evening and heard an address on peace by Mr. Colin Bell. Bro. B. D. Hirt of Monticello, Ind., held evangelistic services in our church. Since these meetings, four persons have been received into our church by baptism and one by letter. On Dec. 2, dedication services were held for our new organ. This organ is a memorial in honor of Bro. Barry T. Fox, Sr., who had served the Easton church as part-time pastor for thirty-six years. The Sunshine sisters have completely redecorated the pastor's study. Two of our youth attended the regional recreational laboratory at Bridgewater College in December. During January we had missionary emphasis each Sunday evening. Classes were preceded by a fellowship hour.—Ellen Hutchison, Easton, Md.

Middle Maryland

Brownsville—The annual missionary meeting, sponsored by the women's work, was held at Brownsville with Mrs. Arthur Scrogum, wife of the new district executive secretary, as speaker. Goods for relief were donated in the trick or treat drive by the CBYF at Hallowe'en. A large number of the young people from our three churches attended the district CBYF banquet at the Pleasant View church, the Hallowe'en party at Beaver Creek, and the Christmas party at the Grossnickle church. The district men and women's banquet held at Grossnickle on Nov. 13, was attended by some of our members. After a year of study the church council approved a new plan of organization. The core of the plan is a board of administration consisting of twenty-one members. Officers of the new board and committees were elected. At a special church council on Jan. 3, it was voted to authorize the establishment of a new cemetery on the church farm. Contributions to aid disaster victims of Hungary and the Near East were made by members of our church. Mr. and Mrs. Leonardus Zegstroo and their five children from the Hague, The Netherlands, are coming to live in the Brownsville community under the sponsorship of our congregation. They will live in the house on the church farm. Christmas programs were held at the three churches of the congregation. The children took part in most of the services and the *Nativity in Song* was presented by a joint choir. The Christmas offering was given to the worldwide mission program of the church. Forty friendship packets were donated by families of the congregation. The congregation participated in the three services held by churches of the community in observance of the Universal Week of Prayer.—Norma Jean Shelby, Keedysville, Md.

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BRETHREN PUBLISHING HOUSE Elgin, Ill.

Manor—Sister Mary Wolfinger represented our Sunday school at Camp Peniel last summer. While our pastor was on vacation, guest ministers were Brethren Henry Hunsberger, S. F. Spitzer, and Samuel Lindsay. Sisters Hazel Kitchen and Reba Long, delegates to district meeting, gave reports of the conference. Bro. Arthur Scrogum was guest minister and officiated at our fall communion service. Six persons were recently received into the church by letter. Brother Nicarry of Chambersburg was guest speaker at the Downsview church on Nov. 4. Union Thanksgiving services were held at the St. James Progressive church. Rev. Ezra Dunnivant of the Downsview Christian church delivered the message. On Dec. 16, Bro. Arthur Scrogum showed a film on church finance at the Downsview church. Our youth fellowship presented a Christmas program on Dec. 16, consisting of the tableau, *Holy Night*, and a play, *The Christmas Heart*. The Downsview Sunday school gave its Christmas program on Dec. 23 and the Manor Sunday school on Dec. 26. On Dec. 23, dedicatory services were conducted for six children who were presented by their parents. Also five new members were baptized. We have purchased a new church style electric organ which was installed in time for use at the Christmas season. On Dec. 27, Bro. Otis Kitchen of Roanoke, Va., conducted a program of music. Aside from his organ selections, he was assisted by his sister in duets. The male quartet from the church gave several selections. There was also congregational singing. The

offering was applied toward the organ fund. Union services were held at our church on New Year's Eve. Rev. Ezra Dunnivant conducted the worship service and Freeman Ankrum delivered the message. Special music was furnished by the choir members from the Christian church and a sextet from the St. James Progressive Brethren church. On Jan. 6, Bro. Arthur Scrogum began a series of three Sunday night services on church doctrine at the Downsview church. These meetings are sponsored by the youth fellowship. On Jan. 13, Bro. H. J. Boward, Jr., a ministerial student at Bridgewater College, was the guest speaker at the Downsview church.—Naomi H. Coffman, Hagerstown, Md.

Middletown Valley, Myersville—Since our last report, Rebecca Petre, daughter of Brother and Sister Ira Petre, missionaries to Africa, is making her home with our pastor and his family at Myersville, Md. Our pastor, Bro. Robert L. Strickler, showed slides of his trip with his family to Annual Conference at Oregon. Ten of our members spent a day at New Windsor, working at the relief center. Our women canned a number of jars of fruit and vegetables for the Fahrney-Keedy home. Evangelistic meetings were held by Bro. John Eberly of New Windsor. As a result of these meetings, three persons were received into our fellowship. Our pastor had devotions over a local radio station

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for three mornings. The proceeds from the children's department food sale were used to purchase a record player. The men of our congregation are tearing down an old stable and building a new block garage at the parsonage. On Dec. 30 our youth presented the play entitled *The Shepherd Who Stayed Away*. Universal Week of Prayer services were held during the week of Jan. 7-13 with district fieldman, Bro. Arthur Scrogum, and our pastor bringing the messages. The meetings were held in the three churches of our community.—Mrs. Helen Summers, Middletown, Md.

Eastern Virginia

Midland—The film, *This Way to Heaven*, was shown in our church by the young people. The CBYF bought chairs for their new Sunday-school room. The ladies' aid group rolled bandages for the hospital in Africa. A large community sing was held in our new church with the offering being used for the building fund. Five persons were baptized and two received by letter into our church since our last report. Our church took part in the union Thanksgiving service, which was held in the Bealeton Baptist church. We decided in 1955 to add four Sunday-school rooms and a chapel to our present church which would include a basement, kitchen, rest rooms and an oil furnace. The entire building, both new and old, was to receive a cover of brick. This work was completed and dedication services were held on Dec. 2, with Bro. Warren D. Bowman, president of Bridgewater College, speaking at the morning service and bringing the dedicatory message in the afternoon. The week following the dedication we had a revival with different speakers each night. We closed on Sunday night with the Epplly Sisters of York, Pa., giving a musical concert. The attendance at Sunday school and worship services is steadily increasing.—Mrs. Thelma L. Dettra, Midland, Va.

First Virginia

Copper Hill—Bro. Carroll Ringgold will serve as our elder for another year. The young people at Air Point enjoyed a progressive supper at Thanksgiving and the young people at Copper Hill sponsored a fellowship supper at the church. The ladies' aid prepared baskets for shut-ins at Christmas time. The young people at Copper Hill gave the Christmas program. We have recently installed a

bathroom and furnace and remodeled the kitchen at the parsonage, looking toward having a pastor soon. Several of our junior highs attended the Christmas rally at the First church in Roanoke, Va.—Mrs. Carl Stump, Copper Hill, Va.

Roanoke, Hollins Road—Our evangelistic meeting was held by our former pastor, Bro. C. M. Key. One was baptized. A dedication service was held for teachers, superintendents, and all assistants. One-hundred sixty Scouts and their families spent a three-day family encampment at Camp Bethel under the direction of Scoutmaster Bill Craft. In October we participated in a leadership training school with the Williamson Road church. Our church had charge of a preaching service at the Rescue mission. On Nov. 25, Mr. Jack Boland spoke to us on Alcoholics Anonymous. Our pastor and choir appeared on TV Sunday Chapel on Dec. 16. Our Sunday-school Christmas program was held on Dec. 23. The district young people met at our church New Year's Eve for a watch night service. Bro. E. J. Jacobs was speaker for the service. We are now publishing our own church newspaper, giving the news of the church and Sunday-school and articles on the history of the Church of the Brethren.—Mrs. Betty J. Metz, Roanoke, Va.

Southern Virginia

Fraternity—The North Carolina State Grange selected our church as one of the five leading rural churches in the state. Mrs. Vera Mitchell spoke at the women's banquet. A permanent building fund has been started with a committee to study future needs. Ten new baby beds have been added to our nursery. New church officers were installed by our pastor, Bro. Paul R. White. A church directory has been compiled listing officers, dates of meetings, and members. Our pastor brought the message at the community Thanksgiving service. Our church participated in a community Christmas sing and tableau. One of our young people is doing Brethren Service work in Bremen, Germany. The children and adults presented Christmas programs. Bro. A. R. Showalter was with us on behalf of Bridgewater College. Our Sunday-school enrollment during 1956 increased fifteen per cent and attendance has increased twelve per cent.—Mary B. White, Winston-Salem, N. C.

First West Virginia

Oak Grove—Our church met in regular council with Bro. Harsh in charge. Bro. George Jeffry was elected as our elder

for a year. Our fall communion service was conducted with Bro. Jeffry in charge. Sisters Delsie Shanholtz and Naomi Catlett served as delegates to our district meeting. Bro. Belmont Cowgill represented our church at Annual Conference in Eugene, Oregon. Our revival was held by Bro. Joseph Whitacre of Luray, Va. Pastor John L. Bechtol showed the film-strip, *On Earth Peace*.—Mrs. Pauline Cowgill, Ridgeley, W. Va.

Sandy Creek, Canaan—During the past six months, our average Sunday-school attendance was 108. The district conference was held at the Shady Grove church. Several people from our church, including our delegates, attended this meeting. Our women's work group was one out of the ten groups to receive a certificate of recognition for having obtained the goals for the year. We have sent clothing, grease, and woolen blankets to New Windsor for relief. The young people sponsored a temperance and peace program. Baskets of fruit were distributed among the sick and shut-ins at Christmas time. The pageant, *For God So Loved the World*, was given on Sunday evening, Dec. 23. The primary Sunday-school classes gave recitations and songs. After the Christmas program a group of the young people went caroling.—Mrs. Ina J. Seese, Gibbon Glade, Pa.

1957

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..... Harrisburg, Pa.
MRS. LELAND B. EMRICK

..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.

CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MARCH 2, 1957

Volume 106

Number 9

In This Number . . .

Editorial—

For Those Who Toil and Spin 1
The Sermon and the Parable 5
Sanctuary 5

The General Forum—

History: God and I. Wayne L. Miller 3
Go Thou to the Gull 4
The Importance of Salt. J. Carter Swaim 4
Enjoy Your Children.

Gordon and Darlene Bucher 6
Preparation for Worship. Glen Welmer 8
A New Look at the World Capitol.

Frances Fenner 10
Ministers and the Social Security

Election Deadline 11
The Family Counselor 11
The Magic of Militarism.

C. LeRoy Doty, Jr. 12
Gifts for a Boy (verse).

Enola Chamberlin 14
Arlene Since the Accident (verse).

Mildred Allen Jeffery 15
Reviews of Recent Books 26

News—

News and Comment From Around the World 18

Toward His Kingdom—

As Roses Are to June.

W. David Albright 20
An Enriched Ministry to Shut-Ins.

Lester E. Fike 21
Christian Higher Education 21
Threshold of a New Day.

Harold B. Statler 22
Out of the Mailbag 23
Medicine in Nigerian Mission.

Beatrice Bischof 23
People of the Book. Ferne Baldwin .. 24
If You Were a Refugee. Lorene Clark 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Congregational Singing

Regarding the article under the above title in the Dec. 29 issue I should like to commend Miss Turnbull for telling the truth about hymn singing.

Unfortunately many of our Church of the Brethren song leaders and organists have fallen for the modern idea that if we race through hymns we will get a much better congregational response. In some of our churches I have at times almost been unable to keep up with their singing of the doxology. Those who race through the doxology thereby confess their ignorance of what it should mean in a worship service.

Most of us as song leaders and musicians in general in the church are glad that many churches have gotten away from the gospel song that is overloaded with rhythm. When an acceptable gospel song is sung so fast that you find yourself patting a foot there is real evidence that your religion has slipped too low.

Our church musicians should remember that A Mighty Fortress Is Our God and O God, Our Help in Ages Past still represent the hymnic cry of the early Protestant church. When we lose the dignity, solemnity, and real worship that these hymns still contain by singing them at an irreverent tempo, we need not wonder why our congregational singing is "not as good as it used to be."—Charles Rowland, Shippensburg, Pa.

Who Is the Devil?

"Daddy, who is the devil? Where is he, what does he do, does he have horns and a long tail, and does he always carry a pitchfork in his hand?" . . .

If it is important to tell a child of the physical dangers here on this earth, how much more important is it then to tell and warn the Christian of the dangers and wiles of our adversary, the devil. For he is like a roaring lion, walking about, seeking whom he may devour. For if we do not know the ways and devices of Satan, it is impossible to defend or guard against him.

The Word of God uses such terms as *adversary, Beelzebub, the dragon, the father of lies, proud, powerful, wicked, malignant, subtle, deceitful, fierce, cruel, always promoting evil* in describing the prince of darkness. The Word of God tells of Satan in heaven, of his sin in heaven, of the war in heaven, about his desire to

overthrow God here on this earth, of his desire to oppress people, how he hinders the gospel, and tempts Christians, blinds unbelievers, and seeks man's ruin; it also tells of the doom of Satan and all who follow after him as well as how to resist the devil and defeat him.

How much importance and care we take in protecting our bodies which will decay and rot away in a few years. Yet, the churches and Christians have been blinded into neglecting to protect the most precious thing you possess: your soul, which will live forever and never perish. For what would it profit a man, if he should gain the whole world and lose his own soul, a soul that God gave his only begotten Son for.

Those of you who are teachers in our church schools and pastors as well as parents in the Christian home, I beg of you to tell, teach, and preach the whole truth as Jesus taught it, for if the blind lead the blind, both shall fall into the ditch. God's Holy Word states very clearly and plainly that there is a heaven to gain and a hell to shun, a devil to resist and a Savior to accept.—R. E. Mallory, Oklahoma City, Okla.

Oldest History

I have in my possession a little church history book of the now Church of the Brethren that I think is the oldest history of our church in print. It was printed in Ephrata in 1861, written and printed by J. E. Pfautz. As our church was at that time German it is printed in the German language and gives the church the German name of the German Baptist Brethren.—George L. Moore, Palmyra, Pa.

A Substitute?

My sincere thanks for the fine article in Feb. 2 issue, "Make Money and Kill your Church," by George C. Stuart.

Although this article strikes at the heart of many of our church activities, it would be well for us to look at all angles of our money-making projects.

Are they a substitute for Christian stewardship and sacrifice?—Marion Overholser, Elkhart, Ind.

Inspiring Articles

I am sure that each subscriber will be inspired by the contents of the Gospel Messenger if he reads it thoroughly.—Mrs. Frank H. Jett, Fredericksburg, Va.

HISTORY: GOD AND I

SOME people find history fascinating: stories and action, great men, fine ladies, drama to the nth degree, but without meaning. Others see history as the subject in school that they hated most. It is a jumble of dates, people, and places without meaning.

What is history? Just a record of man's brutality, futility, and senility? Just a drama in which, as Shakespeare said, "All the world's a stage, and all the men and women merely players . . ."? Just a record of man's striving to suppress other men?

We might say that history is everything that men do. We are making history now. Oh, it is not the kind that will get into the newspapers and eventually into the history books that our children will read, but it is history. We can include everything that happens.

But no matter how much we read of current history in the newspaper or ancient history in a textbook, there is one item that is almost always left out. We often leave this item out,

Wayne L. Miller

also, as we create history moment by moment. What is this item?

This item is God. Whether you believe that the universe was created by a snap of God's creative forefinger and thumb or whether you hold that this creation evolved over millions of years may make little ultimate difference in your present action in history, for back of both stands God. This is the important concept, "In the beginning God created . . ." He not only created matter, souls, and laws, but he also created a destiny for his creation. This destiny is God's will that within history man's soul should find its way back to the shelter of its creator.

But in his greatest creation, man, God created even the ability to defy his destiny. Man can either accept or reject God and his will. Man can live fool-

Former pastor of the Lynnhaven church, Arizona; presently working for his doctor's degree

ishly, commit adultery and fornication, kill and cheat and steal, take the name of the Lord God in vain, and do a thousand other wrong acts. God may not physically interfere. Man can live righteously, respecting the bodies and souls of others, honoring his God, and helping his fellow men. God may not physically reward.

But regardless of interference and reward, both men are working out their destiny in history. The first has not seen God's purpose and plan; the second has made his will coincide with God's. He will achieve his destiny, his fulfillment, in God.

God has revealed this destiny to man in many ways. Of old times his revelation came through the prophets, saying to those who know their destiny,

"I remember the devotion of your youth,
your love as a bride,
how you followed me in the wilderness,
in a land not sown" (Jer. 2:2).

And to those who had forgotten he thundered,

"How can you say, 'I am not defiled,

I have not gone after Baals'?
Look at your way in the valley;
know what you have done—

a restive young camel interlacing
her tracks,

a wild ass used to the wilderness,

in her heat sniffing the wind!

Who can restrain her lust?"
(Jer. 2:23-24).

Donors of these heifers have seen God's purpose and plan, and in helping their fellow men and honoring their God are working out their destiny in history



Religious News Service

MARCH 2, 1957

3

Go Thou to the Gull

EDITOR GOSPEL MESSENGER

Dear Sir:

Science has made a tremendous discovery! The sea gull can talk! Under the direction of Dr. Hubert W. Frings of Penn State University at least five distinct calls have been interpreted. What is nicer—they have taken the raucous squawk and have made it useful. By recording the alarm call of the gull and playing it over amplifying systems they can scare the gulls away from airport runways, fish canneries, and other places where their presence is undesirable.

Speaking of raucous calls—there is one which reaches stereophonic high-fi proportions in most of our churches. It is the alarm call of all those members who have to work too hard. Our normal reaction has been to become righteously indignant and shout raucously back that “if you want to use this church as fire insurance then you have to pay the premium in attendance and work.”

Thanks to science and Professor Frings we have been shown a better way. What is science for the goose is science for the gander. (I hesitated to say what will work at the fish cannery will work at the church.) By recording the distress call of the lazy overworked Christian, and playing it once a month over the amplifying systems in the church tower, we would undoubtedly scare away all those like-minded people of the community who have in mind to become respectable spectators in the fellowship of Christ rather than servants who bend their backs to the work of the kingdom. Eventually, as you can see, our churches would become fellowships happy in the work of the Lord.

While we are recording, why not record another call? Professor Frings also recorded the feeding call which attracts other gulls. It might be well to record the expressions of those in our churches who have found in our fellowship the food which answers their hunger and thirst for righteousness. By amplifying this from our church tower we could make our community more aware of the fact that this is not a museum of holy specimens but a feeding ground for those who seek God. And for the hungry soul that should be an attractive and welcome call!

Note to all who investigate this idea. If your church has more of the first kind of call than the second—consult a specialist.

Amplifyingly yours,
BROTHER PERCY HOPE

Then he clearly presented man's destiny,

“If you return, O Israel, says the Lord,

to me you should return.

If you remove your abominations from my presence,

and do not waver,

And if you swear, ‘As the Lord lives,’

in truth, in justice, and in uprightness,

then nations shall bless themselves in him,

And in him shall they glory” (Jer. 4:1-2).

Still later he came himself in the form of a man, “. . . emptied himself, taking the form of a servant. . . .” (Phil. 2:7). A few years later he revealed man's

destiny through Paul, saying, “I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil. 3:14). And even now we see our destiny in the suffering and pain of some men because others are trying to create their own destiny through power. We feel our destiny in the loving touch of the mother as she cares for her babe. We hear our destiny in the explosion of the mushroom-like cloud whose creators call upon man to achieve their spiritual oneness with God.

This is history. It is more than drama, dates, brutality, and men. It is God and his gloriously designed destiny for man. *History is now: God and I.*

The Mountain Revisited

The Importance of Salt

J. Carter Swaim

SALT has been defined as that which makes the food taste bad if it is left out. Salt is found in the blood and tissues of the human body. Since it is being continually thrown off, it must be replaced. Cattle have to be pastured near a salt lick, or else that element must be otherwise provided for their diet. Salt has industrial uses. Compounded with other chemicals, it figures in manufacturing processes. There are said to be not less than 14,000 ways in which salt is used.

Because of its manifold importance, salt plays a large part in the economy of nations. The quest for it has been a significant factor in political life. Wars have been won by cutting off the enemy's salt supply, and revolutions fomented by unjust taxes on salt. Our English word *salary* is derived from the Latin word for salt. To the Romans, salary was salt money. Salt is still used as currency in some parts of the world.

To those who heard him on the mountain Jesus said: “You are the salt of the earth.” Because of its “purifying, sustaining, and antiseptic qualities,” salt became a symbol of friendship and hospitality among Eastern nations. Those who had eaten salt together pledged themselves to be forever at peace. In Num. 18:19 and 2 Chron. 13:5 the relationship between God and his people is described as “a covenant of salt.”

All that salt means to mankind, that Christians are to be among their fellows. The Revised Standard Version helps us to sense the urgency that salt should remain true to itself: “If salt has lost its taste, how can its saltiness be restored?” (Matt. 5:13). A familiar trans-

Continued on page 15

EDITORIAL

The Sermon and the Parade

MOST of the persons who listened to President Eisenhower's second inaugural message agreed that it could easily have been called a sermon. They were impressed with the earnest manner in which the President set forth the price of peace. They were moved by his expressed hope that Americans can "help to heal this divided world."

But many who were inspired by the address also noted what an editorial in the *Christian Century* called the sharp contrast between the sermon and the parade that followed. The parade introduced many new weapons of war and dramatized the power of armed might. Was inauguration day a summons to give every energy to making peace (the theme of the sermon), or was it a summons to prepare for war (the spirit of the parade)?

You need not wait for such an auspicious occasion as an inauguration, however, to mark the contrast between many a sermon and the parade that contradicts it. It can be a common experience in many homes. Mother and Daddy may send their children off to bed with a sermon on the value of saying their prayers and getting a good night's sleep. But when the little darlings peek through their bedroom curtains and watch their parents take off for a late night's entertainment, the sound of the sermon is lost in the noise of the parade.

High school students may listen attentively to a lecture on health standards and clean living, but the sermon they hear in the classroom cannot compete with the parade of teachers leaving the smoke-filled atmosphere of the faculty lounge.

Often a sermon from the pulpit pleads eloquently for simplicity and even sacrifice in the lives of Christians, but the parade of new fashions often begins before the final Amen is sung and it may continue in elegance as worshipers proudly drive home in expensive new cars.

No one could question the devotion of missionaries who labor, often at great risk to their lives, to translate the message of God's love into languages and ways that are foreign and strange. But even in distant lands the parade of racial superiority, the parade of selfish commercial interests, and the parade of militarism threaten to overshadow the sermons that preach love and brotherhood.

In most cases it is the parade rather than the sermon that gets out of line. When we notice the contrast we may be tempted to modify the sermon rather than to transform the parade be-

cause it is easier to adapt the script than to change the spectacle. By all means let us heed the sermon—including the one by the President—but let's ask the leaders of the parade, including the President, to bring the performance in line with the script, especially when the peace of the world is at stake.—K.M.

Sanctuary

RODNEY RICHARD is a ten-year-old orphan who has been in the center of a custody battle between relatives of rival faiths. Rodney found a safe place to run to when he was being pursued by a deputy sheriff. He took refuge in the sanctuary of a church.

There is an unwritten law, dating back to the time of the Middle Ages, which provides that no one can be arrested while he takes refuge in the sanctuary of a cathedral. Victor Hugo in his popular novel centering around the cathedral of Notre Dame in Paris tells of a gypsy girl, Esmerelda, who finally eluded her pursuers by running to the worship center of that ancient church and crying out that there she had found "sanctuary."

In one important respect every church provides a refuge from the storms of life that assail its members. It should be a sanctuary in the sense that it offers security and escape as well as in the sense that it is a holy place. Whether it is a vast cathedral, surrounded by the symbolism of aspiration and faith, or whether it is a modest meetinghouse that seems austere and sacred because of its extreme simplicity, the church must truly be a sanctuary.

But if we see only this aspect of the church's mission, we will be sadly misled. We may flee to it for refuge, for rest and restoration, but we expect to go out from its walls to battle the storms around it. The church is not so much an island, standing alone in the currents of modern life, as it is a boat that follows a course and fulfills a commission. Sometimes the craft must float with the current, sometimes it must battle the surging waves around it, but seldom can it rest quietly as if ignoring its surroundings.

The church has a message of salvation and it provides a kind of security. But its members are not saved to be safe; they are saved to serve. Similarly the church is never satisfied to be a sanctuary. It must also be a beacon light and a service station.—K.M.



Clark and Clark

Worshipping together as a family at home and at church will draw the members of the family close

ENJOY YOUR CHILDREN

SOME people endure their children. Others take upon themselves the raising of children because they have no alternative. Some believe children are to be watched as a spy watches for the enemy to move with trickery.

But children are to be loved and appreciated. Now is the time to enjoy your children for it is later than you think. It will not be long until they will no longer be small children. How

can one enjoy his children with all the meetings, schedules, frustrations, and excitement of our times? Several clues for us might be in some prerequisites if we are to enjoy our children and if they are to enjoy us as parents.

A basic prerequisite is for the child to know that we love God, love his people, and have an optimistic attitude towards this world. Children soon know whether we are enjoying life. We cannot enjoy our children adequately unless we enjoy life

Gordon and Darlene Bucher

with all its joys and its sorrows. Optimism needs to be ours. When we have a setback in the home, let the gloom pass from us quickly as we have set our roots in a faith in God and his love.

Of course, a prerequisite ought naturally to be the love for one's mate. A deep sense of oneness with our mate and a sense of love and companionship

Pastor of the Springfield church, Illinois and his wife

Children are to be loved and enjoyed, not just endured and watched, and now is the time to enjoy them, for it is later than you think

are easily felt by our children. The children should know that the parents love each other.

But still, how do we enjoy our children, provided we love God, love his people, love our mate and have a faith which brings us optimism concerning the world?

Develop the ability to laugh at yourself. We often take ourselves too seriously. In many homes there is so much seriousness that adults have lost the ability to laugh.

Lessen the amounts of tension. Try to keep tension from mounting when one perceives that it is in the air. This does not mean that an explosion should not occur once in a while. But the more joy, the less tension! Relax.

Take time for the family. Husbands are especially negligent on this score with work and meetings crowding out time. Children need to be played with, worked with, and worshiped with.

Love them and let them know it. Children need plenty of reassurances that we love them. When they love, we enjoy them more.

What are some of the more specific ways one might help his family to enjoy itself or the parents to enjoy their children? Here are just a few suggestions. There are many more you may suggest.

Parents need to play with their children. When they are small this means scuffling on

the floor. As they get larger it means basketball (for all healthy hearts) in small doses, Chinese checkers, softball, and other games we can play with our children.

Family vacations are important. Our family loves to go camping. About Christmas time, our little four-year-old saw our tent poles and promptly asked, "Dad, when do we go camping again?" Living in a tent for a week or two out away from the routine of daily living brings many new family joys. We are all surprised at what our children know when it comes to camping time again.

Dine away from home occasionally. The wife especially will like this suggestion. Children usually love to eat out also. What an occasion when the husband calls home and requests the family to get dressed up to go out for dinner. The children love it. And this item needs to be included in the budget.

Plan specific jobs in the home for which allowances may be given. This tends to make the family feel as though they are all responsible for the enjoyment of family life.

Worship together. This may mean in the home and in the church. There is truly a place for worship as a family experience.

Relax, brother, relax. Enjoy those children of yours. They are not monsters even though they may act it once in a while. Do not feel as though you have to browbeat them. Enjoy them. Let them enjoy a loving parent. Think of them as sons of God. Let them know that you are enjoying them. Yet our joys are the by-product of another, even larger item. That is love. When we love our children and express that love to them (which many of us fail to do often enough), joy will begin to come back into our lives as a by-product of love.

Enjoy your children; it is later than you think. All this scurrying for security may be of no avail if we do not enjoy what God has given to us. So take that diaper, brother, and enjoy the change.



**Family vacations such as camping
can bring new joys to each one**

*Public worship is most fruitful
and brings a realization of God's
power, wisdom, and love when
those participating have made*

Preparation for Worship

Glen Weimer

Going to worship in a spirit of preparation and expectancy, we know that God can speak to us through the music, the prayers, the hymns, and the sermon



THE most important event in the week is the gathering of the whole body of Christ for worship. For in that happening the world of man and the world of God meet, flow together, and life is born anew.

But so often the worship hour does not mean this repeated miracle of God's presence, nor the renewed realization of his power, glory, wisdom, and love. Rather, it is an hour grudgingly given out of a busy week, an hour we want to speed by so that we can return home and get at other things that seem to matter more.

For some time now, I have sought to learn what people do to fit themselves for the time of meeting with God on the Lord's Day. The far too common confession is that nothing is done to get ready for the worship of God. Often the things done be-

fore going to church unnerve, distract, and blot out the joy that should lead one to the house of God. So, coming without preparation, the hymns do not speak to our condition, the prayers are dull, and the sermon a bore; the whole service seems empty and barren of meaning. Yet many persons come to worship expecting the minister or someone to work a miracle in their dead, cold hearts.

We ought to know that the spiritual world is governed by law as is the natural world, that we do not experience what we do not establish the conditions to experience. The farmer gathers no grain unless the soil is made ready, the seed sown, cultivated, and at last harvested. The housewife takes no bread from the oven unless she has prepared the dough and placed

it there for the baking. Thus, ignoring the laws of the spiritual world, it is not to be wondered at that we leave the worship hour just as we came—and then week by week we struggle to keep up a form of religion that has no life in it. What, then, must we do?

Daily Personal Discipline of Devotion

This devotional discipline involves several things; first of all, it has to do with spiritual nurture through reading, meditation, and prayer. The violinist must keep tuning his instrument if it is to yield great music. Indeed, he must also keep himself mentally, emotionally, and physically fit to be an interpreter of the music of the masters. So those who would look to God, listen to God, and obey God must keep fitting themselves for

Pastor of the Arlington church, Virginia

his living, directing word.

A time daily with the Scriptures or other devotional literature is a must. We must immerse our minds and hearts in the literature of the spirit, if we are to meet God in the stated hours of worship. Devotional reading disciplines the mind in attention to the things of God, cleanses the heart of wrong desires, instills a great quiet in the soul, and deepens in us the consciousness of God's reality, presence, nearness, and redeeming power. Reading the record of God's love in the Scriptures opens the door of the heart for realizing God's love in life, here and now. The love that stooped under the ordeal of the cross for us brings us out of the tombs of our imprisonment.

Read a chapter, a paragraph, a sentence a day, and meditate upon that portion until there is deposited in your mind a meaning to be lived. Wrestle with the angel of God until the light dawns in your heart. This consecrated reading of the literature of devotion each day will carry us into vital prayer with God, into communion that will continue as companionship and co-operation with God. This daily discipline will fit us and keep us fit for worship. It may be observed as a family or as an individual practice. Both are needed. For as Eckhart well said, "We must ever be prepared for the gift of God newly."

Identify Yourself With Others

Worship is unfruitful in many lives because they are poor in love. They harbor in themselves many iron curtains against love. When we refuse to love, we cut ourselves off from experiencing the life-transforming love of God. It is tragic that the fellowship is often torn and rent by lovelessness. How then can worship be fruitful? Our Lord laid upon his followers an obligation

to love. "As I have loved you, so you are to love one another."

Genuine worship in the church is impossible when love does not bind the fellowship, each to the other, and all to God. We are to love each other with the love wherewith God loves us. That means identifying ourselves lovingly with our brethren. For where love is, lives are literally melted down by the love of God. And where the love of God is honored, lives are knit together in unbreakable fellowship.

There are those of our own households, young and old, with whom love requires a closer identity. What are their spiritual needs, hungers, temptations, sufferings, weaknesses? What is the weight of life's burden that wears them down? We are to get into the circle of their need and under the load of their care, until we feel as they feel it, see it through their eyes, and shudder under the pain, loneliness, and heartache of it as they do. To become one with them in their need fits us for a real meeting with God at his altar.

A part of the time used for devotional discipline should be given to this loving and meditative entrance into the life condition of others. Thus, we feel the constraint of Christ's love

to upbear them to the Father of all grace and goodness. Practicing this daily equips us for the communion of the church with God in worship. For we cannot go to worship alone; we must take our brothers, sisters, neighbors, friends, and enemies with us in our hearts. Only then do we have the penitent mind and loving heart which can offer up lives to God.

Kagawa early learned the necessity of this in his ministry. And he once said that he who would worship God should first visit the sick in the hospital or the prisoner in prison. Yes, these lonely, terrified, broken children of God. You will not see God's face in worship until you learn to see his face in these wounded and scarred lives, these lost members of his family.

Take to your heart these souls for whom Christ lived and died. Love them ever more deeply into the life of God, for as you do you are prepared for real meetings with God in the fellowship of the church at worship. Yes, having stood with God in the life need and situation of another—of many others—God will visit the worshiper in the hour of prayer. When church members practice identifying themselves with others in their



Merrim from Monkmeyer

Daily Bible reading, meditation, and prayer keep one spiritually ready for the worship experience on Sunday

need, when such love and compassion encircles each member in the church family, a flood of divine power will pour into that fellowship when it gathers for worship. And that worship will continue in the common life as a transforming leaven.

Attend Each Worship Service in Expectancy

You can go to worship with eagerness and expectancy when you have faithfully kept your life tuned toward God. Having fed your soul at the altar of God daily and having encompassed the membership with love, you can now expect that God will speak to your heart through the music, singing, praying, and preaching, and through the worshiping forms around you.

Some word of his will find lodgement in your heart; some impression of beauty, truth, and love will cleanse, strengthen, and renew your life. Having laid the wood of preparation on the altar of your heart, you can be sure that God will touch it into flame. Each part of the service will be a door opening into the temple of God's presence, and a part of the drama of offering life to him.

For worship is offering. We offer ourselves in the call to worship, in the hymns, in the prayers, in the hearing of the Scriptures, in the music, in the preaching, in the giving of tithes and offerings, and in the benediction. Worship is giving ourselves to him who gave his Son for us, and who gives him ever anew to us. With minds and hearts disciplined to the divine Presence, we can gather at the altar in hope and assurance knowing that God will answer with good the honest offering of our lives to him.

But worship as offering to God calls for all our faculties—body, mind, spirit, and emotions.

We cannot abuse our bodies through overwork, overeating, oversleeping, or undersleeping, and make a worthy offering of life to which we can expect God to respond. Fatigue in body or mind prevents us from being alert and alive to the Presence on Sunday or at other times. So we come to worship on the Lord's Day to wonder at God's love in Christ, to adore the holiness of God, to love penitently the love that bears and forgives us our sins.

Worship is our response to the life offering of God for our re-

demption. The central thing in worship is never its effect on us. It is our offering of life in answer to God's gracious giving. Nevertheless, as we go to worship in the spirit of unhurriedness and preparedness, we know assuredly that some great and good thing is going to happen. For as we truly give ourselves, God is mighty to save. Yes, the soul that keeps fit for worship and the people who train themselves for worship can expect Jesus to come among his people on the day of worship, in the greatness of his love and power.

A New Look at the World Capitol

Frances Fenner

VISITORS to the United Nations Building in New York notice a change in the decor of the assembly auditorium. The circular shields which formerly studded the wall behind the president's podium have been removed and the wall, now a light golden color with a large United Nations emblem as its only decoration, provides a simple and impressive backdrop.

There is more than symbolism in this change. In early plans, the shields surrounding the UN emblem were to have borne the

emblems of the sixty member organizations. Complications arose: in what order and prominence should they appear? What of devices dear to the heart of one and distasteful to others? The area of emotionalism rides high on the crest of visual representation.

Then sixteen new members were admitted. Applications of three more are pending. It was realized that it was too much to expect to carry the load of national pride into the chambers of the world-parliament-to-be.

And so the wall was cleared,



cleaned, recolored. On November 12, 1956, delegations from seventy-six member nations filed into their assembly hall. New desks and chairs accommodated the increased delegations with their attendants. Debates on the Suez, Hungary, Israel, UN police force vibrated from the walls, in the corridors, and in the lounges. The peoples of the world and their representatives continue the business of organizing and operating the world community.

From all quarters come demands for the United Nations to perform the functions of government. The demands are accompanied by an amazing reluctance to delegate to the world organization adequate powers of government.

Customs, loyalties, prejudices, provincialisms throb and erupt in the world arena. While men talk, argue, equivocate, and stall, people suffer and die.

We look at the wall, shorn of its shields, and fix our hope on its symbolic medallion: a polar projection of our world. Together we suffer, both vicariously and personally, with faith, with hope that our pains of today are not the death throes but the birth pangs of a new world, bright with light and law, prosperity, and peace.

Ministers and the Social Security Election Deadline

AS APRIL 15 approaches, several specific questions have come up concerning this date as the end of the two-year period for deciding on election of social security coverage. A few of these questions, and their answers, follow:

1. *I was ordained to the ministry in January 1955, in my senior year in college. Must I decide before April 15, 1957, whether or not I wish social security coverage?*

not necessarily; the date of ordination alone does not determine the deadline for election of coverage. Earnings derived from the performance of service as a minister must also be considered. You will need to

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

How early in life does a child begin to catch on and take advantage of a parent's lack of firmness? Could it be that the sooner a kind but firm parent begins to be firm as well as loving the better? Also can a parent love and at the same time intelligently chastise a dear child, even as God does his children?

An Itinerant Preacher

Dear Friend,

A mother of five usually does not have much time to spoil her children. It could be that the fifth child, being younger than the other four, receives more than his share of attention. However, you call the other children "baby sitters" which is some indication that responsible planning is a part of the home structure.

No mother will permit her child to cry for any long period of time without trying to find out what is wrong. The rule of thumb is to check everything—pins, moisture, toys, hunger, etc.—and, if nothing shows up, then permit the child to cry without fear of "rupture" but with some satisfaction that the lungs are engaging in the growing process.

How early? The child begins at the beginning. Some observers say that the baby has begun to "catch on" by the time the mother leaves the hospital. Others will say that in the mysterious process of creating life these "given" qualities of character are in the process of being formed before the actual birth of the baby takes place.

We believe it is quite possible to be firm as well as loving.

Harry K. Zeller, Jr.

make your election on or before the date for filing your income tax return for the second year in which you have net earnings of \$400 or more, any part of which you received for service as a minister.

2. *I was ordained to the ministry in January 1955, and was graduated from college in June of that year. In 1955 I served as the part-time pastor of a local church, with net earnings for the period of \$450. Following that I taught school, and in September of 1956 enrolled in the seminary for further training. During 1956 I did not have earnings as a minister. I did not elect social security coverage on the \$450 ministerial income in 1955. Must I decide before April 15, 1957, to elect coverage?*

No; you may complete your seminary training and begin service as a full-time pastor of a local church before making the decision, as long as you do not in any year in that period have earnings for ministerial service.

3. *Suppose that following my graduation from the seminary in 1958 I begin ministerial service and earn \$1,800 in that year. What then is the deadline for making the decision?*

April 15, 1959—or the date on which you file your income tax return on your 1958 income—is the deadline for election of social security coverage under these circumstances.

4. *For ministerial services in 1955 and in 1956 I earned more than the \$400 minimum. I understand that by April 15, 1957, I must decide whether or not to elect social security coverage. If I elect coverage, I will make my first payment when I file my income tax return on 1957 income, will I not?*

No; you will need to pay the social security tax on your 1956 income, as it is the second year in which you had ministerial earnings of more than the \$400.

5. *Where can I get additional information on social security coverage?*

Further information, or answers to other questions, may be secured from your nearest social security administration office. If this is not convenient, you may write the Pension Board, 22 S. State Street, Elgin, Ill., and the information will be secured for you.

And Fathers?

ROY WHITE

Many American mothers
Seem deeply concerned
That their children should have
everything—
Except mothers.

The Magic of Militarism

C. LeRoy Doty, Jr.

These persons, waiting in a public health clinic for treatment, are striving for self-determination and an improved standard of living for themselves



PROI from Monkm

THE idea that military force can solve all the problems of a group of people and procure for them a maximum amount of security has been passed down from generation to generation since the early days of civilized man.

During this same length of time mankind has thrown off superstition in many areas of life such as in methods of farming and taking care of the sick, in finance and industry. However, in the field of international relations mankind still persists in rubbing the magical Aladdin's lamp of militarism expecting some wonder-working jinni to solve all of his social and political problems. Whenever the problems of overpopulation, lack of technological development, low health standards, or unem-

ployment cause a conflict of interest between nations man has traditionally turned to the magic of militarism in an effort to solve them. Because militarism has little if any positive relation to these areas of life the problems have remained largely unsolved.

In these days of atomic stalemate when Russia and the United States hold the power to destroy one another, should one precipitate a surprise attack on the other, one could logically surmise that a de-emphasis on militarism as a means of solving the world's problems would be taking place. For, whatever excuse could be conjured up in favor of turning to the magic of militarism to solve the world's problems would surely be outweighed by the thought that the enemy could retaliate under any

circumstances with a deadly consequence.

However, such is not the case. Apparently still under the illusion that has fooled mankind for thousands of years modern-day nations are continuing to depend on military force to solve the complex problems of international affairs. In our own country Congress has turned the total job of developing national security over to the Pentagon. This in spite of the fact that the Pentagon has consistently said that there is no absolute defense against an atomic attack. In other words, security is not theirs to give.

Militarism and Public Opinion

Public opinion is being swayed more and more by the military. During the last presidential election numerous generals and high

Executive secretary, National Service Board for Religious Objectors, Washington, D. C.

military brass ran for various public offices. Those who did not were often called upon to support those who were with public statements of one kind or another. General Douglas MacArthur, Lieutenant General Albert C. Wedemeyer, Admiral Louis E. Denfield, General Van Fleet, and others participated in varying degrees. All of this shows that the military is enjoying an increasing degree of status in the eyes of the American public in nonmilitary areas.

In international relations there is a growing conception of the soldier-diplomat. A key member of the House Foreign Affairs Committee, Representative A. A. Ribicoff, said on May 25, 1952, "In my opinion, in the last year or two, more foreign policy has been made in the Pentagon than in the State Department." This is substantiated by the fact that the National Security Council (an advisory body to the President) now has more military representatives than representatives from the Department of State.

The result of this, together with the far-flung stationing of occupation troops around the world, is that America is being viewed more and more as a militaristic state by other nations. This overdependence on military power is causing serious misgivings on the part of our friends and allies, and it seems to be successful only in driving those nations we would like to influence farther from our camp.

Militarism and the Nation's Economy

The military influence on the economy of America is staggering. In the year 1948 eleven and seven-tenths billion dollars were spent on military programs representing some twenty-five per cent of the tax income. During the past several years the mili-

tary has been successful in pushing this figure up until in the last session of Congress forty-and six-tenths billion dollars were allocated for 1957 for defense purposes. This year's defense spending represents approximately two thirds of the total tax income collected by the government, or ten per cent of the total national income.* Another way of putting it is that the military is spending over four times as much as the total farm income for this year.

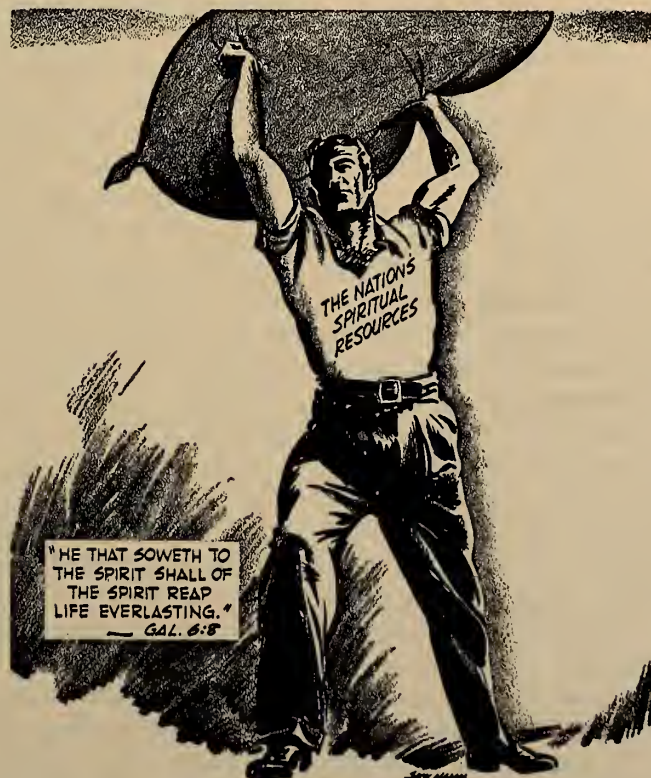
Just what does this mean in terms of the nation's economy? It means that our economy is more dependent on defense spending than on any other single item. This is not a healthy sign. For example, the aircraft industry is perhaps more dependent than any other industry. Northrop Aircraft Company in California derives some ninety per cent of its income from defense contracts. In addition to this, there is the fact that over

* The gross national income for 1955 was 322.6 billion dollars and the gross national product was 386.2 billion dollars.

four and a half million families (not individuals but families) derive their total income from the military.

The physical holdings of the military are unbelievable. A present estimate of the holdings of the air force alone amount to more than the assets of General Motors, American Telephone and Telegraph, Standard Oil of New Jersey, and United States Steel combined.

The political impact of this situation is directly proportionate to the amount of money spent. No one will challenge the fact that the Pentagon is the largest lobby group in Washington, D. C., outside of the federal government itself. There are constant pressures on business, industry, and especially on Congress to upgrade the military. Businesses vie with one another in order to hire returning generals as presidents of their corporations in order to assure a goodly share of military contracts. Congressmen are taken on tours of military camps, sent to foreign installations, and cultivated in



every way possible. Complimentary tickets to the Army-Navy football game are the rule of the day. The result is, as Senator Paul Douglas from Illinois has said on several occasions, that Congress has lost its purse-strings to the Pentagon.

Militarism and Education

We have seen something of the influence that the military has in the areas of public opinion and the nation's economy. However, there is yet another area that is being greatly influenced. The armed forces are increasingly entering the field that heretofore has been commonly regarded as the territory of public education.

For example, West Point, Annapolis, and the new air force school are setting up formal courses of study that duplicate many areas of college and university work. Instead of dealing specifically with those areas of study having to do with military strategy, etc., they are tending more and more toward the areas of general education. This puts them in direct competition with private and state schools. Many students not necessarily interested in military careers regard these schools as merely being places where a person can get a good education.

Another way that the military is affecting our colleges and universities is through grants of large sums of money for research on defense projects. This seems harmless enough on the surface, but the end result is stagnation in other areas of research. For example, when a branch of the armed forces comes to a college or university and says, "Here are several million dollars for such and such a project, will you take it on?" the school concerned is usually obliged to do so. Since the GI Bill of Rights has ceased, along with the subsidy and high

Gifts for a Boy

Enola Chamberlin

*Give a boy an ocean
Stretching to the sky,
Full of tides and motion
And gray ships gliding by.*

*Give him breakers racing
Like white horses up the shore;
Then more sedately pacing
Back to the sea once more.*

*Let him seek his "landing"
Through time to dream and nod.
Give him understanding
To help him find his God.*

enrollments it represented, universities and colleges are usually willing to go along with the pet research projects of the military in order to help fill the gap.

However, since most institutions of higher learning have far too few persons capable of doing research on their staffs to begin with, this means that all the best talent and research personnel are put on government-contract projects. The danger is that research in important non-governmental projects like cancer, peaceful uses of atomic power, heart disease, multiple-sclerosis, etc., will be sidetracked and neglected. There is little doubt in the minds of those connected with the problems and methods of research that if as much time and money were spent in these areas as in developing bigger and better atomic weapons that many new cures and developments for the benefit of mankind would be forthcoming at the present time.

Higher education is further hampered by the activities of the armed forces scooping up high school graduates and preventing them from entering colleges. This accentuates the problem of not having enough scientists and engineers. The only concern the military seems to have at this point is that we don't have enough scientists to work on their pet projects. Some persons in the Pentagon have even gone so far as to suggest

that we may have to draft prospective students for this purpose.

This point of view completely ignores the basic idea that a free educational process, completely free of governmental control, and a sufficient number of college graduates in every area are just as essential to our security and success, if not more so, than many military projects.

We have talked mostly about the influence of the military on higher education, but our picture would be incomplete without mentioning its influence at the high-school level. A book entitled *The Armed Forces and Your Life Plans* has been published under the supervision of the Pentagon eulogizing life in the armed forces and comparing it to life in college dormitories. The idea is to get the textbook into every high school in the country with the avowed purpose of helping to set up a much needed vocational guidance course for seniors. But the real effect would be to indoctrinate every American boy with the idea that he ought to spend a certain amount of time in the armed forces and that this is the natural and accepted American thing to do. Along with this there is a constant stream of published material, radio and TV programs, and personal appearances in public and civic programs by military personnel designed to upgrade recruitment.

We have seen something of the current status of militarism and its impact on politics, the nation's economy, and in education. Its influence does not stop here, but taints practically every area of society. The reason for disclosing some of this information is not to impugn the integrity of those men responsible for our present defense program. There are many indications that would lead one to believe that there

are individuals in the higher echelons of the Pentagon and on the general staff whose sincerity and devotion to the welfare of the nation are beyond question. However, the real reason for lifting up the fact of the great infiltration of militarism into American life is to show the utter futility of it and to motivate us to some alternative course.

Even though the Pentagon plans to spend forty and six-tenths billion dollars this next year, is the nation's largest single lobby, and seems to have a large influence on domestic and foreign relations, it still cannot give to the nation the thing it is supposed to be able to give. That one thing is security. By its own admission the Pentagon has repeatedly said that there is no defense against the H-bomb.

If this is true, then we need to turn to those other areas that have some promise of securing for the world a just and durable peace. It is senseless to keep on in a program which threatens

the basic freedoms in our country and by the admission of its own advocates will not work. We must stand ready to support something in its stead, for at this point it is not enough just to be against what the military is doing to American life. Peace will not come about in a political vacuum. It is precisely at this point that the church can and must exercise its spiritual and moral leadership.

Specifically, this means that the church needs to encourage the United States government to demonstrate that, under its leadership, the free world is capable of satisfying the powerful world-wide aspirations for increased human and national dignity and increased economic welfare. In other words, we need to identify ourselves with the aspirations of the uncommitted, underdeveloped peoples of the world who are striving for self-determination and an improved standard of living. This should be a natural thing for a country which itself was a creature of revolution only a little over 150 years ago.

Such things as halting further H-bomb tests; emphasizing the peaceful use of atomic power which perhaps would include the strategic placing of atomic power plants in various underdeveloped areas of the world; and the development of a foreign aid program with emphasis on non-military aid would do far more for the security of the United States and for the world than any amount of spending by the Pentagon.

This would at least have two effects. First, this would change the emphasis of competition between Russia and the U. S. from military to technological and economic competition. Secondly, the above steps would have the effect of convincing the skeptics in our own country that by simultaneously increasing our nonmilitary aid and develop-

ment of the peaceful uses of atomic power while we are decreasing our expenditures for military aid and defense budgets, we can still maintain our high level of economy and full employment.

These are some of the things the church can and should support as over against the military in an effort to create an atmosphere in which real peace can take place. It is a moral and spiritual area which is rightfully the church's concern. If we succeed in emphasizing these more positive aspects, then the prospects for peace look bright indeed. However, if we sit quietly in our pews and allow those persons responsible to keep on rubbing the magical Aladdin's lamp of militarism expecting some wonder-working jinni to solve all of our social and political problems—then the prospects for a lasting peace look very dark. If the church considers itself to be a peacemaker in any sense of the New Testament term, then the responsibility to help make the correct decision rests heavier upon its shoulders than on any other single institution.

Arlene Since the Accident

MILDRED ALLEN JEFFERY

She's made her home a cheerful place

Through which she moves with smiling face;

**She's changed her furniture about
And simplified her work throughout.**

One wall between two doors was bare,

**She hung a copper planter there;
Across the room where white sills met—**

Placed jars of African violet.

Begonias in the breakfast nook

Look up at ivy on a hook;

**It was not always thus, for she
Once gave scant heed to plant or tree.**

"I have a debt of love to pay!"

She tells good folk who come her way,

**For with another heart and mind
Arlene meets life—since she is blind.**

The Importance of Salt

Continued from page 4

lation reads: "If the salt have lost his savour, wherewith shall it be salted?" "Savour," apart from its archaic spelling, describes that which appeals to certain organs of perception: "flavor, relish, scent." Salt has no odor, and taste would seem to be the preferable word here. Christians make life palatable. They are a pledge of friendship. They destroy the evils that would destroy men. Their pervading influence is to be everywhere. What happens if the salt gets so mixed with dirt that it loses its taste; "how can its saltiness be restored?"

KINGDOM GLEANINGS

C. Russell Snyder of Altoona, Pa., will be available for evangelistic meetings full-time after April 1. Any church desiring his services should write him at 5412 Grandview Ave., Altoona, Pa.

The midwinter conference of Middle Maryland was held in the Hagerstown church on Feb. 24. At the afternoon meeting Bro. M. Guy West, pastor of the First church, York, Pa., gave an inspirational address on the topic, Brethren Serve Today.

The death of Rufus G. Layman in July 1956 matured the oldest annuity agreement in effect with the General Brotherhood Board. He and Sister Layman were devoted Christians. They placed \$300 with the Board on the annuity plan on Oct. 24, 1899. Galen B. Royer was the secretary of the Board who signed the agreement. In 1932 Brother and Sister Layman placed additional money with the Board and Clyde M. Culp was the Board's treasurer signing the agreement. The Board finds satisfaction in fulfilling payment to the end of the days of all of its annuitants.

Compilation of a file of all members of the Church of the Brethren who hold an earned doctor's degree in any field is being undertaken by the executive secretary of the Christian Education Commission in behalf of the Committee on Higher Education, the Brethren Medical Workers' Fellowship, and the Historical Committee. Because of the need of our colleges for additional faculty personnel, the names of Brethren who have completed all requirements for their degree except the dissertation are also desired. Our college faculties and a few other people have been contacted but a volunteer response from all others who qualify is needed in order to secure as complete a listing as possible. If your name should be in such a file, please send a postal card request for a report blank to C. Ernest Davis, 22 S. State St., Elgin, Ill.

The Division of Christian Education of the National Council of Churches held its annual meeting in Cincinnati, Ohio, Feb. 8-15. Approximately 1,750 people responded eagerly to the theme, Christ Calls Us to Teach. The Commission on Christian Higher Education is making considerable headway in getting the various aspects of its program going and organized. One is convinced that Brethren should be more active in the work of this commission. Much valuable in-service-training was given those who participated in the programs of the fifteen sections related to the work of the Commission on General Christian Education as it centers in the local church. Brethren were well represented in a number of these sections, adult work, youth work, children's work, pastors, administration and leadership, publishers, editors, and professors and research, for example. One of the high points of the week was an address by Benjamin E. Mays, president of Morehouse College and author of *Seeking to Be Christian in Race Relations*, one of the Missionary Education Movement textbooks for the coming year. The National Council of Churches is taking steps to simplify its organization and the Division of Christian Education is giving close scrutiny to its program so as to give its membership the greatest possible service for the money it spends.

One who has an affliction which causes a great deal of suffering asks for the prayers of the church that she might be healed.

Keyser church, First West Virginia, will broadcast the morning worship service beginning at eleven o'clock, each Sunday during April over station WKYR, 1270 kilocycles.

Copies of the book, *God's Means of Grace*, by Yoder, are wanted. If you have a copy you are willing to dispose of please write: H. J. Boyd, R. 3, Box 628, Modesto, Calif.

Prince of Peace church in Kettering, Ohio (Dayton area), has changed its meeting place from the Merchants Bank auditorium to the Orchard Park school, 600 E. Dorothy Lane. This change was made in January.

Home-coming

Williamsburg church, Middle Pennsylvania, home-coming in observance of the fortieth anniversary of the congregation, Sunday, March 10, beginning at 10:30 a.m.

Standing Committee Delegates

Colorado: Paul J. Wright.

Northeastern Kansas: Leland Wilson.

Tennessee: Roy E. Clark; alternate, B. J. Wampler.

Eastern Pennsylvania: Howard Bernhard, J. A. Robinson, Milton Hershey; alternates, S. Clyde Weaver, Alton P. Bucher, Hiram Frysinger.

Ecuador Work Camp Being Planned

The summer of 1957 will offer another opportunity for work camping in co-operation with the Church of the Brethren mission in the Calderon area of Ecuador. Work project plans include the building of a public laundry and showers in one of the nearby villages. The program is planned for five weeks during July and August, with transportation by air between the United States and Ecuador. This is an excellent opportunity to help the villagers in this area to have greatly improved facilities, to see the Brethren mission at work and to travel in this interesting part of Latin America. For information write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Important Changes in Hungarian Refugee Program

Processing in Austria for movement of Hungarian refugees to the United States is now established on priorities of close relatives to American citizens or resident aliens in the United States, of persons of high skills, and of special interest cases. Close relatives (in the United States) wishing to assist Hungarian refugees in Austria for immigration must submit a simple affidavit to their nearest local office of the U.S. Immigration and Naturalization Service. Persons wishing to assist refugees of high skills or special interest may bring the names of these refugees to the attention of their congressmen so that request may be made for priority. Until Congress prepares and acts upon legislation regarding immigration, there is real uncertainty regarding all refugees. You may wish to discuss this with your representatives in Congress. For more complete information write to: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Seek First His Kingdom

Licensed and Ordained

David Kreider, licensed in the Elkhart Valley church, Northern Indiana.

Verlin C. Tombaugh, ordained in the Long Green Valley church, Eastern Maryland.

Albert L. Sauls, ordained in the Newport News church, Eastern Virginia.

Manchester College

Announcement was recently made by President Helman that the college received a check for \$75,000 from the Lilly Endowment, Inc. of Indianapolis, Ind. for the new science building. This check was a challenge grant pledged to the college on March 19, 1956, if the college would raise \$225,000 in cash and pledges for a new science hall within a year.

Religious Emphasis Week was held on the campus Jan. 30 and 31, and Feb. 1. Rev. Roger Fredrikson, pastor of the First Baptist church, Ottawa, Kansas, and a professor at Ottawa University, and Bro. Don Snider, pastor of the Dixon Church of the Brethren, Ill., were guest leaders. The theme was the Power to Become. Students and faculty alike were enthusiastic about the program.

Speakers at chapel services in recent months include Dr. Carl Krieder, dean of Goshen College; Thurl Metzger, executive secretary of Heifer Project, Inc.; Dr. John Wong-Quincey, educator, diplomat and lecturer in Chinese literature and culture at Spelman College.

Robert Nelson began his work on March 1 as director of publicity. He served from 1941 to 1945 in Civilian Public Service, received his baccalaureate degree from La Verne College, and the Master of Arts degree from the University of South Dakota. He has served as pastor of the Lancaster, Pa., and the Grand Rapids, Mich. churches.

The combined departments of chemistry, physics, mathematics, and biology sponsored a science open house on the campus on Feb. 9. A large number of high school and college students, faculty, science teachers from the area, and other interested people attended this event.

The symphonic band, under the direction of David C. McCormick, and the a cappella choir, under the direction of Clyde W. Holsinger, presented a joint concert in the college auditorium on Jan. 27. This was the first time the two groups combined for a concert.

Dedication date for the new dormitory for women has been set for March 23. The program, from 3:00 to 5:00 p.m., will be part of the campus mother's day activities.

Dean Earl Garver and President A. Blair Helman attended sessions of the Association of American Colleges meeting in Philadelphia in January. Dean Garver also attended the meeting of the board of directors of Heifer Project, Inc., in New York.

T. Wayne Rieman was guest speaker for the Religious Emphasis Week activities at La Verne College, Feb. 10-14.

Desmond W. Bittinger, president of McPherson College, has been selected as the speaker for commencement exercises on June 3.

The first phase of the March of Progress campaign is drawing to a close with results that go beyond even the most optimistic predictions. A few churches and alumni groups are currently planning their participation.

Dr. and Mrs. Vernon F. Schwalm left North Manchester on Feb. 13 for their trip to Europe and Africa. They will tour western European countries and visit Brethren Service work there. They will also visit our mission work in Nigeria. Plans call for their return late in June.

The Church Calendar

March 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Great Confession. Matt. 16:13-17:27. Memory Selection: "Who do you say that I am?" ... "You are the Christ, the Son of the living God." Matt. 16:15-16. (R.S.V.)

March 4-8 Adult seminar, Washington, D.C., and New York City

March 5-8 Pacific Coast regional conference, La Verne, Calif.

March 6 Ash Wednesday (beginning of Lent)

March 7-10 Western Region youth conference, McPherson, Kansas

March 8 World Day of Prayer

March 8-9 Central Region daily vacation Bible school conference, Manchester College, Ind.

March 10 Commitment Day (for total abstinence)

March 22-31 Southeastern Region temperance institutes

March 31 One Great Hour of Sharing

April 5-6 Central Region camp leaders conference, Manchester College, Ind.

Love Feasts

Maryland

March 30, 6 pm, Middletown Valley, Grossnickles

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Berkey Knavel of Ambler, Pa., in the Spring Creek church, Hershey, Pa., March 31-April 7.

Bro. David H. Markey of Bunkertown, Pa., in the Buffalo Valley church, Pa., March 17-24.

Bro. Eugene Martin of Terre Hill, Pa., in the West Conestoga church, Pa., March 24-April 7.

Bro. Norman W. Patrick of Hershey, Pa., in the Meyer church, Fredericksburg congregation, Pa., beginning March 31.

Bro. Arthur Scrogum of Hagerstown, Md., in the Grossnickles church, Middletown Valley congregation, Md., March 24-31.

Bro. Harry M. Gardner of Troutville, Va., in the Newport News church, Va., March 25-31.

Bro. Robert Hess of Manheim, Pa., in the Huntsdale church, Pa., March 24-31.

Bro. J. Perry Prather of Waterloo, Iowa, in the Ashland City church, Ohio, March 31-April 7.

Gains for the Kingdom

Four received in the Hagerstown church, Md. Four baptized and eight received by letter in the Friendship church, Baltimore, Md. Eight baptized and one received by letter in the Sunnyside church, W. Va. One baptized in the Long Green Valley church, Md. Three baptized and one received by letter in the Newport News church, Va.

Nine baptized and two received in the Roxbury church, Johnstown, Pa. Ten baptized in the Clover Creek church, Pa. Four baptized and one reclaimed in the Midway church, Pa. Seven baptized in the Shippensburg church, Pa. Five received in the Ambler church, Pa. Four baptized and one received by letter in the New Paris church, Dunning's Creek congregation, Pa. Six baptized and six received by letter in the Myerstown church, Pa.

Three baptized and two received by letter in the Four Mile church, Ind. One baptized in the English Prairie church, Ind. Three received by letter in the Hartville church, Ohio. Three baptized in the Springfield church, Ohio. Twenty-three baptized and five received by letter in the Elkhart Valley church, Ind. Two received by letter in the Lansing church, Mich.

One baptized and one received by letter in the Kingsley church, Iowa. Thirteen baptized and one waiting baptism in the Nocona church, Texas.

News and Comment From Around the World



The Church of the Brethren in Harrisonburg, Va., held special services of celebration on Dec. 9, 1956, to mark fifty years as a congregation. The first church building was dedicated on Dec. 9, 1906, with Bro. P. S. Thomas as pastor and elder. Bro. Robert Sherfy, present pastor, brought the morning message on the subject: **The Purpose of a Christian Church.** The concluding service was in the form of a fellowship supper with several former pastors in attendance. Seven pastors have served this church during the fifty years: Brethren P. S. Thomas, E. S. Coffman, N. D. Cool, D. H. Miller, J. M. Henry, E. M. Bowman, and Robert Sherfy. The church has grown from a few members to approximately six hundred. The present structure was dedicated in May 1951, and the mortgage was burned on Feb. 21, 1954. It is interesting to note that five of the seven children of Brother Thomas are active members of the church

Methodists Will Launch Clergy-recruiting Campaign

The Methodist Church will launch an intensive campaign this spring to recruit 1,200 new clergymen a year. This was announced at the annual meeting of the denomination's Board of Education.

Personnel needs were estimated on the number of vacant pulpits and projected new churches, and losses through death and retirement. It was reported also that the Methodist Church plans to expand its ten seminaries to accommodate 4,500 students. The schools have a current enrollment of 3,000.

More than \$40,000,000 was spent last year for new construction and renovation of Methodist colleges and secondary schools. Methodist

institutions of higher learning enrolled about eight per cent of the total number of college and university students in the United States last year.

Plan United Church Center in Pennsylvania

The Pennsylvania State Council of Churches is planning to build a new modern headquarters building in suburban Harrisburg at an estimated cost of \$569,600.

The building will be known as the Pennsylvania United Church Center. It will also serve as headquarters for the Pennsylvania State Sabbath School Association which operates as the State Council of Christian Education.

The center will provide for the growing needs of around fifty church bodies in the council which represent nineteen different communions operating together on the state level. It is expected that several denominations will utilize the site for their own state headquarters.

World Church Leaders Coming to the U.S.

Distinguished churchmen from all over the world are coming to the United States next summer. The ninety members of the Central Committee of the World Council of Churches will meet together July 30—Aug. 7 at Yale University Divinity School in New Haven, Conn.

Under the joint sponsorship of the World Council, the National Council of Churches, and the Canadian Council of Churches, a Conference on Faith and Order will meet at Oberlin College in Ohio from Sept. 3 to Sept. 10 when church leaders will discuss *The Nature of the Unity We Seek*. Study groups discussing the theme of the Faith and Order Conference are under way in member churches in some 300 communities throughout the country.

Hungarian Regime Restricts Religious Instruction

The Hungarian Communist government has ordered that only children who were enrolled for religious instruction prior to the October revolution may receive such training in the nation's schools.

The announcement was made by the commissioner for education at a conference in Budapest attended by school officials. At the same time,

he denounced the teaching of religion in the schools because it curbs the children's "democratic outlook and development." He said also "the government must see that children are educated in the socialist (Communist) spirit."

Religious instruction formerly was compulsory in the Hungarian schools. However in 1949 the Communist regime made this instruction optional. Furthermore, parents were obliged to notify school officials in writing if they wanted their children enrolled in the courses.

Moravians Sponsor a Chain of Prayer for Peace

The Moravian Church is celebrating its 500th anniversary this year by arranging a Chain of Prayer for Peace in which the Moravian Brethren all over the world will participate. The first settlement of the Moravian Brethren was in 1457 in



Seen above are Brethren Service workers loading the hospital equipment which Bethany Hospital has given to the Foreign Mission and Brethren Service Commissions of the General Brotherhood Board for use where it is most needed. This equipment includes hospital beds, bedside tables, and fracture equipment. The gift was made possible through the Ford Foundation grant, a part of which was used to buy new furniture for the hospital

Kunwald in the east of Bohemia, and in 1722 the Moravian Church was restored in Herrnhut, Germany, by Count Nicolaus von Zinzendorf.

The Prayer for Peace was started in the west of Tibet in January in the Moravian mission, and will be taken up by the churches in Jordan and Tanganyika. It will then pass to Czechoslovakia (the birthplace of the Moravian Brethren), be celebrated all over Europe and then continued by the daughter churches in Africa.

The Chain of Prayer will be resumed in other churches, finally reaching Dutch Guiana, where it will be closed by the mission church in December 1957. The program is planned so that on every day of the year one church will be praying from midnight till midnight for peace in the world, for the continuance of the Christian church, and for the growth of the Moravian movement.

Graham Preached at Yale Christian Mission

Evangelist Billy Graham was the guest preacher at the annual Yale University Christian Mission in February. The invitation to Billy Graham came from the mission committee comprised of Yale undergraduates who are appointed by the Council of the Yale Christian Community, the University church and the Yale Christian Association. Sermons were broadcast also by local churches in New Haven. The annual student mission at Yale dates back to the early years of the century.

Fire Destroys Syracuse Methodist Church

The fire that destroyed the fifty-year-old First Methodist church in Syracuse, N. Y., also destroyed the headquarters of the Wesleyan Methodist Association and threatened a nearby Wesleyan Methodist church. During the Civil War this church was an underground railway station to shelter slaves escaping from the South to Canada. The publishing house of the Wesleyan Methodist Association was completely destroyed.

Advertising Campaign Lifted Up Contributions of Religion

A multimillion dollar mass advertising campaign last year focused attention of all Americans on the contribution of religion to national, community, and personal life, and resulted in many increases in regular attendance at services of worship.

This information came in the re-

port of Joseph H. McConnell, chairman of the Committee on Religion in American Life, Inc. Messages in all mass media were contributed free of charge to the committee, which is composed of seventy lay men and women prominent in American business, government, and the professions.

Fraternity: Rural Church in Action

FRATERNITY CHURCH, Winston-Salem, N. C., was selected as one of the five best rural churches in the state by the North Carolina Grange. This church along with two other churches placed third in this state-wide contest.

The churches were judged by a report of progress submitted by the church. Members of the church and local Grange prepared the report. The director of rural church work at Southeastern Baptist Seminary was in charge of the judging.

The churches were judged on four areas of activities which will be named and the outstanding work done in each area by Fraternity church will be listed.

(1) *Developing the Spiritual Life of the People.* Two special community worship services were held. A special rural life worship was sponsored by the local grange as well as community Thanksgiving service. Monthly fellowship suppers are held on Sunday night followed by a program. Each Sunday-school class from the junior highs to adults hold monthly meetings in the homes of its members.

(2) *Improving Organization.* Eighty per cent of the families in

the church are represented in some office. A complete list of officers is printed and made available to all. Election of church officers is done three months in advance to give new officers time to prepare for their new work.

A budget of \$5,600 was adequately met, plus the paying of a \$1,670 building fund debt. In addition some \$3,750 was given for other projects and causes. Monthly financial statements are submitted to the church by treasurer.

(3) *Increasing Physical Equipment.* Indirect lighting was installed by the men at one-fifth of the first estimated cost. Fourteen new folding tables were constructed by the men. The nursery was equipped with ten new beds and redecorated. The sanctuary was completely painted including walls, woodwork, and benches. New pulpit furniture was purchased. Two pingpong tables were constructed and a water line was run to the church. Most of this work was done by donated labor and all was paid for as completed.

(4) *Engaging in Community and World Service.* The members of Fraternity church are active and furnish leading officers in the grange, Civic Club, Home Demonstration Club and other organizations. Clothing, seeds, kitchenware, and baby clothing were sent overseas. Offerings were taken for CROP and One Great Hour of Sharing. One of our members is doing Brethren Service work in Europe.

How could a rural church of fewer than 200 members do so many things in one year? The answer is simple. Any church in which people dedicate their time, talents, and treasures to Christ and his church can do wonders. Dedication to Christ and love for and co-operation with our fellow men can work miracles. Fraternity church, as the name implies, has the true spirit of brotherhood.—Paul R. White, Winston-Salem, N. C.



Members of the Fraternity church loading relief goods



Fraternity church, North Carolina

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Hymn singing is important to the total worship service as is the praying of prayers, reading of the Scriptures, the giving of offerings, or the preaching of the sermon

MUSIC AND WORSHIP

As Roses Are to June

W. David Albright

AS ROSES are to June, so hymns are to the total worship service in church Sunday morning and evening. Of course, we could have June without roses and some people are so located geographically that this is the case. But it is an experienced fact that the many varieties and colors of roses that grace our gardens and lawns and fences in June add beauty and meaning to the landscape and to life in general.

Naturally, we could experience the Sunday worship services without participating in congregational hymn singing and the sad fact is that many people do just that. However, it is an accepted truth that the wide variety of hymns used today from the Brethren Hymnal add beauty and a richness of spiritual meaning to the worship experience of the individual as well as to the church service in general. Hymn singing is as important to the total worship

service as is the praying of prayers or the reading of Holy Scripture.

A worship service is something like a family. There are the father, the mother, and the children in the usual family circle. To be sure, the circle would not be complete with any one member of the family left out. The individual importance of each one's presence to the unity of the family cannot be overemphasized. So it is in the Sunday worship service. There are the spoken word, the message in song, and the sermon in the usual service of worship. To be sure, the service would not be complete with any one part of the service left out or slighted. The music of instrument, hymn, and choir are as important as the words of prayer, scripture, and sermon since each is regarded as a necessary part of the whole.

Did you ever help yourself to a helping of fluffy, whipped potatoes only to discover that the cook forgot

to sprinkle in the necessary amount of salt? That which promised to be a delightful experience suddenly became an unsavory mouthful of starch. Just as salt brings out the best flavor in foods, so hymn singing can bring out the best qualities in people at a worship service.

The hymn has the special ability to draw a lone worshiper out of his slouched position in the pew and out of his sluggish, mental musings into a posture of physical attention and into an attitude of spiritual alertness. But there are seven things the worshiper must do if the hymn singing is to mean anything more to him than the number of women in the choir who forgot to take their earrings off or the number of minutes it took the minister to offer the morning prayer.

The worshiper must:

1. Follow the printed bulletin or listen carefully to the announcement of the hymn number.

2. Pick up a hymnal and turn to the right hymn. (Complain loudly to the music committee if there are not enough hymnals in the pews for all the worshipers.)

3. Immediately read the title of the hymn and direct your thoughts to getting ready to receive the message of the hymn text.

4. Watch the hymn leader or the choir or the minister, or whoever is directing the hymn, for the signal to begin and for directions along the way to make the singing of the hymn more descriptive and meaningful.

5. Open your mind to the act of singing at hand. Discipline all other thoughts from your consciousness and think the thoughts of the hymn.

6. Sing! . . .

7. Or, if you insist that you cannot sing, whisper the words in rhythm with those who are singing; be actively engaged in the hymn singing one way or another.

There is no doubt about it; hymns carefully chosen to complement the worship theme of the Sunday morning or evening worship service are invaluable to the effectiveness of the total experience. That new wonder drug sitting on the shelf of your nearest pharmacist may be exactly

the thing you need to make life seem worth while again, but you have to get it into your bloodstream if it is to be of help to you. Those wonderful hymns within the two covers of your Brethren Hymnal are exactly what you need to make the Sunday church service spiritually vital, but you must get the messages of the texts and the mood of the music into your heart if they are to be of significant value to you.

Next Sunday add your bit to spiritualizing the worship services. Sing and think every hymn!

"... sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:16b).

ADULT WORK

An Enriched Ministry to Shut-ins

Lester E. Fike

WHEN I came to my present pastorate (Nettle Creek, Hagerstown, Ind.), I learned there were about seventy members past the seventy-year mark, and some of these were unable to attend services. I made plans to minister to these by securing a tape recorder.

Besides recording an occasional service which might be of special interest to the shut-ins, I have recorded services at Annual Conferences. Also, I had saved some recordings of good services by evangelists in a former pastorate, gradually building up a library of the best recordings I could get.

This variety gives the shut-ins the privilege of listening to persons they know in their own church, reading scripture, offering prayer, singing, etc. It is easy for them to imagine themselves seated in a pew in church while they listen to the service in which they hear their own pastor preach. Some have never heard him, except by this means. They are able to enter fully into the worship experience. Or they may listen to some minister they have heard about but never had the privilege of meeting.

To prevent this service from becoming too time-consuming, we have planned so that time is not wasted. After a friendly visit while the recorder is being set up, sometimes I simply say, "Now I have heard this before so you will worship while I catch up on some reading I must do." This prevents starting conversation and failing to listen. (There is no value in treating it like many

do the radio.) Or I may take leave from the home, make other calls, and return at the time the service comes to an end. After a brief prayer, I then take the recorder on my way to the next home.

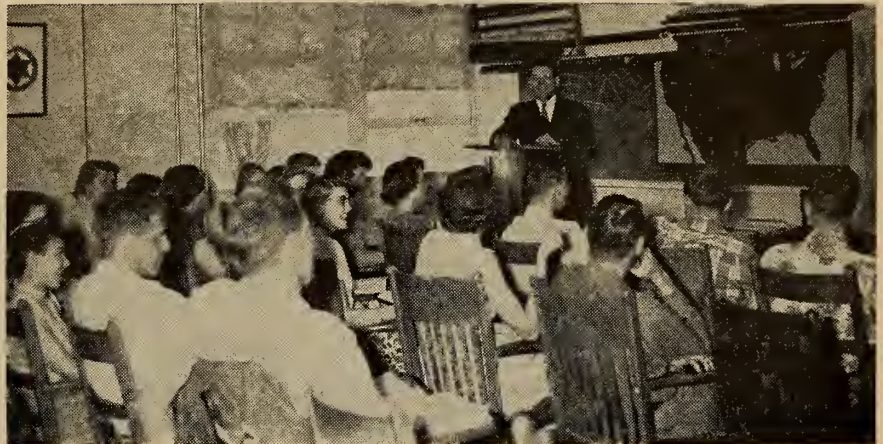
In one home by the side of a service station, while my car is being greased, the aged sister listens to a service and at the same time I may do shopping or make other calls, thus getting three things done in the same hour.

In homes where the shut-ins learn to operate the recorder, it may be left overnight or for a day or so with a supply of reels to select from. One active member returned from the hospital after an operation

and listened to about sixty hours of recordings in the six weeks of convalescing. She listened to some of the services she was missing at her church and also messages from several Annual Conferences—Sunday morning messages, moderator's addresses and missionary convocations.

Just before Christmas the women at aid recorded greetings to the shut-ins. As these were played on the round to the shut-ins, they in turn added their greetings, bringing cheer to the entire circle. They were delighted to hear the voices of their friends.

It does take time and effort, but it is exceedingly rewarding and deeply appreciated.



Gary Williams

Brethren colleges facing problems brought about by increasing enrollments will be benefited by the action program described here

CHRISTIAN HIGHER EDUCATION

AN EIGHT-POINT action program in support of the nation's Protestant church-related colleges was announced at the annual meeting of the American Association of Colleges held in Philadelphia, Pa., Jan. 8-10.

The program, designed to strengthen some 470 colleges, was adopted by the National Committee of Church Men for Church Colleges at its first formal meeting since it was organized under the aegis of the National Council of Churches earlier this year.

Headed by Milburn P. Akers, executive editor of the Chicago Sun-Times, and composed of twenty-five business, educational, and church leaders, the committee will undertake to develop an information center, where knowledge about church colleges may be available; a program of research and study on all problems confronting the colleges; development of an interdenominational

placement bureau through which colleges may secure faculty and staff; calling regional conferences or workshops of college trustees and administrators and encouraging cooperation of state and city councils of churches to gain lay support.

The program also calls for planning and setting up a national conference of Church Men for Church Colleges, and for mapping out a long-range public relations development and publicity program for church-related colleges.

The committee also decided to develop plans for special help for smaller unaccredited church colleges, where such help is recommended by related denominations.

"It must be understood that this is a long-range program," said Mr. Akers, "and we cannot hope to accomplish these things overnight. It

Continued on page 23



Northview Church of the Brethren, Indianapolis, Indiana

CHURCH EXTENSION

Threshold of a New Day

Harold B. Staitler

ON JAN. 19, 1954, the Indianapolis Brethren met in one of their many special council meetings. Periodically a study committee had given reports on the future of our work at Thirty-second and Capitol. The congregation had declined steadily. The future here seemed to point to certain death.

Consideration was given to an interracial approach in this community, now rapidly becoming Negro. With the membership living miles away from the church neighborhood this seemed impractical. The day came when the congregation voted by a large majority to relocate in a new community. At the time we knew not where we should go or when we could build, and we were most uncertain of our financial resources. Yet the die was cast. The church had accepted the challenge to give a witness to her faith. We took the leap of faith.

A Dream Takes Shape

Immediately the wheels were set in motion to see our faith realized. A building fund was started. Financial canvasses were made. Since the above-mentioned council meeting, over \$18,000 has been raised locally by a smaller membership than at the time the decision was made. In two and one-half years, the Indianapolis Brethren more than doubled their giving. The amount given to the budget and building program in the 1955-56 fiscal year exceeded \$15,000.

This was offered by a 165-member congregation.

The building committee was fortunate in locating a ten-acre site at Forty-sixth and Ritter in north-east Indianapolis in an area where 5,000 new homes were to be built. On Nov. 21, 1954, the church approved its purchase for \$15,000 even though the money was not in sight. Comity rights were granted by the Greater Indianapolis Church Federation. Immediate contact was made with Forrest U. Groff, church building counselor. Preliminary plans were approved Aug. 6, 1955.

Then one of our own members, Paul L. Eikenberry, took upon himself the responsibility of making the working drawings. August 1955 found us selling the old church for \$25,000 to the Coppin Chapel AME congregation. Since then we have rented the old church from this group for our services. In December a dream began to take shape. In June 1956 Paul Eikenberry assumed the construction supervisor's responsibility on a volunteer basis. He had already made the gift of the working drawings.

Works of Faith Realized

The construction of a church makes a tremendous impact upon life. It even wins new people to the cause of Christ. In Indianapolis, the giving of time has kept pace with the giving of money.

Over 7,000 volunteer man hours have gone toward completing the

building. All stairways, landings, basement floors, chancel walls, door hanging, painting, and tile laying have been done by volunteer workers. A total of over forty men and women have given of time and labor to the project.

Add to that the load of committee work involved in the process of the construction. Then the development of a strategy of community approach took hours of workers' time. The combined boards of Christian education and ministry and evangelism studied our problem and proposed effective ways of winning our new community. There is a desire to provide a full ministry for the people of the community. We recognize our faith is realized only as we work toward God's goal for us.

A New Day Dawns

We are most grateful to the Brotherhood for a \$15,000 gift-grant and to the three districts of Indiana, whose home mission extension program provided a grant of \$15,000. We very deeply appreciate also loans the district, other churches, and members made so that we could complete the building. The faith of others in us has added to our courage to move forward.

Our first service in the new building occurred on Thanksgiving Day. In that service we fervently gave thanks for help we received and for the opportunity to give ourselves to the building of the Lord's house. We were even more thankful for the 600 homes in the immediate area of our comity assignment. Children and homes are to be won to the church; the survey looks promising. Our program is tremendously strengthened with the coming of Grace Metzker as a BVS assignee. We look forward to a vital ministry to the community "for the glory of God and our neighbor's good."

By Dec. 9, 1956, dedication day, the sanctuary and rooms on the upper level as well as some on the lower level were nearly completed. In spite of a heavy snowfall there were 175 present in the morning for the service of consecration. In the afternoon about 275 attended the service of dedication. Brethren Charles Zunkel and Vernon F. Schwalm spoke at these services. Leaders throughout Indiana and many folk from churches of our own district were present to share in the program and the joys of the occasion.

The door of opportunity is open.

There is a new look on the faces of Indianapolis Brethren. It comes from the vantage point of Northview, symbolic of the new direction in which God's Spirit has pointed us. We are on the threshold of a new day for our church.

Out of the Mailbag

Two unschooled villages in the mission area are now putting in their bids for schools by doing most of the work of building themselves. The village of Dille, six miles from Lassa, has completed their mud-brick building, 22 x 74 feet to roofing level, and the roofing is being done now. School will open there this month, by government permission. Papka Jidei, a qualified English teacher and son of the village chief,

is the teacher.

The people of Kwagurwuletu have begun to mix the mud and make the bricks for their new school building, which will be similar in size to the one at Dille.

A third village with a strong Christian community, Sura, is not satisfied with the inadequate building they have. They plan to build a new two-room classroom building. They plan also to build a new road eight to ten miles long to join their village with the main road.

These two latter bits of news are most significant, for they show the kind of thing which we need more and more as we seek to make our schools the product and the servant of a truly indigenous church.—Charles M. Bieber, Garkida.

Medicine in Nigerian Mission

Beatrice Bischof

Beatrice is a Brethren missionary serving with her husband in Nigeria under our co-operative arrangement with the Brethren Church.

IN HIS ministry, Jesus went about healing the lame, giving sight to the blind, casting out evil spirits, making the lepers clean. Thus we feel a great ministry is possible in medical work.

When mothers and fathers bring their sick babies in to us, the first thing they say is, "Shetar, shetar," which means Satan. We know that the child has a disease, but convincing the father and mother of the fact is very difficult. We tell them that God sent his only begotten Son, Jesus Christ, into the world, and that if they will but believe in Jesus as Savior, he will drive Satan or the evil spirit from their child. We very

frequently use the scripture about Jesus casting out demons, in our medical work.

All of our hospital and dispensary workers are Christian. Every morning we have prayer and devotions before starting our work. Each worker knows that his prime purpose is to teach Jesus Christ and to be a Christian witness among the patients.

The African minister, deacons, women, and the missionaries as well

make regular visits to the hospital. Some patients want to leave the hospital because they believe an evil spirit may cause their death; some say they see that spirit come at night; and sometimes they become almost hysterical with fear. It is our task to teach them the love of Jesus Christ so that those fears will disappear.

Many evenings I have gone out to the hospital and seen the African hospital worker teaching patients hymns and reading the Scriptures to them.

Numerous different tribes from hundreds of miles around come to our hospitals at Lassa and Garkida. Many times it becomes difficult to teach all these tribes. We have found that the religious recordings have been of much value in our hospital work. The boys play these records every Sunday afternoon to the patients. The patients always look forward to this.

Mr. Kulp just wrote us a letter and this is what he said, "Audu and I have been trying to visit some villages near Mubi. In nearly every village we find ex-yaws patients who were treated in Lassa—some as many as sixteen years ago. The medical work is surely a wonderful witness—the pity is that we did not follow it up or could not after the patients left the hospital. The harvest still is great and the laborers are still few. Pray, therefore."

Yes, we are rendering much to the Nigerian in healing his physical body, but we have to take time from our busy schedule to heal his soul too. We are responsible for every person who goes out of that hospital, and yet I feel many times that we do fail Christ because there is not enough time to win everyone to him. As Mr. Kulp said, "If we just had the staff to follow up all these patients after they leave the hospital." We can't make converts in one day or one week; sometimes it takes years.

Christian Higher Education

Continued from page 21

expresses our hopes and desires as much as our expectations. To carry it out fully, extra staff and budget are needed in the National Council of Churches' Commission on Christian Higher Education, which will be the implementing agency."



Daily devotions before beginning work help prepare hospital workers for their Christian witness among the patients



The work of translation goes on constantly as missionaries seek to provide printed materials for the thousands of Christians who have learned and are learning to read

NIGERIA

People of the Book

Ferne Baldwin

MaANGILI is a grandmother and she had something to say to the young women in Sunday-school class. "You are the daughters of this age," she said. "You know how to read the Book."

All over our mission area here in Nigeria there are centers where the numbers of those who can read is on a steady increase. Since 1943 over one thousand different children have learned to read in the Garkida school alone. Many others have learned in village classes for religious instruction and still others have learned by the light of a small lantern as someone who knew taught others in his own compound. By conservative estimate we might guess that 25,000 people have learned to read in our schools and classes since the mission came to Nigeria. And considering that the figures for some of the early years were very low we can see that there is a great increase in the past few years.

The Church of the Brethren mission has had a unique opportunity in the area of language. Both the Bura language and the Margi language were really first written by Church of the Brethren missionaries. In fact, our missionaries were almost

surely the first foreigners to have a thorough knowledge of these two languages.

In the old records of the mission can be found the assignments made to various members of the mission staff for parts of the New Testament or for simple readers to be translated and prepared for general use in classes. And through the years those missionaries who were especially talented have worked on other translations and revisions.

In this way a goodly collection of books has developed. In Bura there is a preprimer, a primer, a first reader, a second reader, a book telling how to write a letter, a two-volume set of hygiene books, a moral instruction reader, a book of biographies of famous people, a book of stories of the Old Testament, a songbook which also contains suggestions for worship services, the complete New Testament and two small evangelistic tracts. Almost all of these books have their counterparts in Margi except that the complete New Testament in Margi is not yet finished.

It is only natural that all of these books have been used most heavily in the schools and village evangelistic classes. Some people have

bought them for themselves for their own enjoyment and most of the Christians have their New Testament and songbooks. Sometimes children in school buy the beginning reading books to take home and teach other children how to read.

Many of these books have gone through three or four different printings. At the present time a reprinting of the Margi songbook is being bound and the Bura songbook is being prepared for the fourth printing. Several missionaries are working on their assignments of translation of parts of the New Testament in Margi and a revision of the Old Testament stories in Bura is under way.

We can be thankful that the early mission leaders brought books to the people in the language of the people. Most important the Bible and a new way of life was heard for the first time in a familiar tongue. And may we pray that all those who learn to read may truly become people of THE BOOK.

• • •

An effective observance of Christian Home Week is reported at Dahanu Road in India. Fellowship prayers followed by the traditional Indian teas were held in one home of each zone of the church area on two evenings. Women of the church presented a special program one evening. The week closed with a fitting sermon on religious training in the home.



It is a thrilling moment when one receives a Bible in his own language and is able to read for himself about the new way of life

RELIEF AND REHABILITATION

If You Were a Refugee

Lorene Clark

While they are at Westertimke the refugee girls have very little with which to occupy their time

HOW does it feel to be someone else, even for a short time? Let's try to imagine that we are some girls from East Germany, now living in a refugee camp in West Germany.

If we are average we have left home quickly in the most secretive manner, perhaps in the middle of the night. We are like Christa, who was taken to jail, questioned, released, and then had callers in the middle of the night. Christa, who was living alone at the time because her parents had been sent to jail because of religious convictions, snatched up all of her wet laundry and other possessions that she could carry and, in her fright, jumped out the window, climbed over the fence and escaped into the night.

On the train she met an older woman who was herself attempting to escape into West Berlin. When the guard came through the train, he asked whose suitcase they were sitting on. Each of them answered that it was hers, but the guard wanted no nonsense and asked what was in it. Christa said, "If you're so curious why don't you look?" which made the man so angry that he left.

Had the guard found the wet clothing, Christa would have been sent back to her home. Yes, if we were one of these girls, perhaps we would have had such a narrow escape in our flight from East to West.

We are accustomed to living in a country where we line up for items of food such as butter, and where many things are still rationed. The shops are empty when we do have money to buy, which is not often. We are told constantly in school that we should become a part of the Communist party and most of us do when we are young; that is, until we become sickened with the whole procedure.

Our teachers try to make us believe that God and Jesus are



myths. Ours is also the type of law that punishes political prisoners much more severely than thieves and murderers. Is it any wonder that our whole lives are a state of confusion?

Most of us, who have lived in a very small world heretofore, experience the mingled awe and delight of our first ride above the clouds as we are flown out of West Berlin. The first things to catch our eyes after our arrival are the people in their nice clothing and the shops actually so full that if we had the money we could buy anything we wanted!

We soon learn that, after all, we are only refugees as we come to our next camp and must suffer the indignities of being deloused and thoroughly checked for disease. But yet the atmosphere is different; soon we move in with the older residents and have the same privileges. Much to our surprise we find that most of the staff have our welfare at heart. For the first time in our lives, perhaps, we can eat until we are full. And we even have pocket money, joy of joys; chocolate and oranges are no longer items of luxury to be savored only at Christmas, but something we can eat every day if we wish.

What happens to us when we begin to realize that we can eat as much as we want, spend our time as we wish, think as we believe, and say what we think without being punished? Some of us can't believe that we will always have such luck, and we try to set aside for a rainy

day by helping ourselves to someone else's belongings. But many of us are appreciative of the opportunity for a new life.

How and what do we think during the weeks we spend in a refugee camp? First of all, the differences we have thus far seen and felt between our old home and our new are so staggering that we can only believe that it is all a dream. We live in a sort of daze, wondering also if we have made the right move. We are homesick for families and familiar patterns of life. We are sick of sitting, waiting, waiting. Our emotions spill over at the slightest signal; we either weep or shriek with laughter. We cannot view a movie or hear a church service in a normal manner.

We hear songs that remind us of home and soon are so despondent that no one can help us. We have no desire to be burdened with difficult decisions that force us to think; we have very little control over our mental processes during these days.

We are invited and actually encouraged to attend church; perhaps for the first time in our lives we see and hear someone who believes in God. What are we to think? Is he real or only a myth?

How do we relieve tensions? Perhaps we can pick up a piece of handwork or a book; most important of all, we can talk. We find a staff member who is sympathetic and we talk and talk and sometimes weep; somehow sharing our burdens with

A volunteer from Mayfield, Kansas, the author spent part of her two years of service in the Westertimke camp for refugee girls at Bremen, Germany.

someone else makes them easier to bear. Still some of us are very frightened of the unknown—where will we live, what will we do, will we make new friends, will our boss be kind?

Many of us are impatient to be on the job; anything is better than sitting. Too many of us are thinking only of the advantages of making money. We want to buy as many as possible of the luxuries that we caught glimpses of during our trip.

We aren't yet thinking of our whole future, of what sort of citizens we want to be, of our responsibilities to our country and community. Our minds aren't yet able to grasp that there is more to becoming a citizen than having the opportunity of earning lots of money and living in a nice home.

If you were really one of these girls, how could you best be helped by a stranger, and an American at that—someone belonging to a country you were taught in school to distrust? This is a hard question, one that the stranger herself wasn't equipped to answer; in fact, she couldn't even speak your language.

How did I begin my work? First, I pondered the ways I could learn to understand the minds of these girls with the great barrier of language between us. How could I melt their distrust? I realized I couldn't do it alone; I asked God to help me, to give me patience to understand, courage to be the right kind of an example, selflessness to be loving and kind at all times in all situations. I had to learn to forget myself, to think only of how I could appreciate their backgrounds in order to understand how they felt.

A question I heard often was, "Why did you leave America to come here?" My heart cried, "If you don't know when I smile at you, I'm afraid words won't make you understand." But my lips said, "We want to learn to understand each other." I wanted them to look at me and know that there is a breed of American other than the movie version. I wanted them to know that there were many Americans who cared; that I as a representative of all those who dream dreams of brotherhood, peace, love . . .

Many times I fell short of my dreams but here perhaps more than at any other time of my life I learned what someone meant when

he wrote, "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his

brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (I John 3:16-18).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Hill Farm. Hildreth T. Wriston. Abingdon, 1956. 192 pages. \$2.50.

This book should have appeal to anyone who has lived on the farm and has appreciation for the rural life. Dave Marvin grows up on Hill Farm and enjoys the many advantages of the out-of-doors. Dave also learns that it does not pay to take matters into his own hands and through a wise father and mother discovers the Christian approach to neighborliness and understanding.

This realistic story of a growing boy, his fishing, discovery of a boat, learning to ride a motorcycle, his bravery in time of flood, family experiences with parents, brothers and sister should hold the interest of and be entertaining for any reader.—*Paul M. Weaver.*

Jeremiah the Prophet. George A. Birmingham. Harpers, 1956. 256 pages. \$3.50.

This book opens with an interesting prologue showing Abiathar, the deposed high priest, riding his mule in deep dejection toward Anathoth. He has been banished from Jerusalem by the newly crowned King Solomon because he had gambled and lost by backing Adonijah's abortive effort to seize the throne. Four hundred years later the story is picked up in Anathoth when the young squire of this priestly family begins to write poetry and meditate upon his nation's problems. The book is an attempt to relate Jeremiah's prophecies to the times and events which brought them forth. Painstaking scholarship and reverent imagination combine to tell a fascinating story and sketch a revealing portrait of the man Jeremiah. The inner struggle of the prophet is portrayed in poignant detail. Other participants in the drama of the period stand out in life-like realism. Here is a book you will read for pleasure and, in the reading, gain not only pleasure but also insight and appreciation. Ministers, reading the book, will be inspired to preach a series of sermons on Jere-

miah and Sunday-school teachers will teach lessons involving his day with new insight, skill, and enthusiasm.—*C. Ernest Davis.*

The Irish and Catholic Power. Paul Blanshard. Beacon Press, 1953. 376 pages. \$3.50.

Mr. Blanshard, well-known critic of the goals and methods of American Catholicism, was challenged by a Catholic to study the Irish Republic as a modern Catholic state (95% Catholic). The resulting study enlightens anyone unfamiliar with Irish history and culture, and frightens anyone dedicated to the Protestant and/or democratic heritage. With special attention to issues connected with censorship, divorce, birth control, and education, Blanshard describes the present policies of the republic, the role of the Catholic Church in influencing and enforcing those policies, and the economic and political and ecclesiastical reprisals that are brought to bear on those who oppose that church's position. For example: a legislator reverses his position on a health bill, for fear that the church will withhold the sacraments he believes to be essential to his salvation; or a free-lance fashion journalist, having told a priest that she is no longer a Catholic, finds that her columns are no longer accepted by newspapers owned by Catholics (in other words by practically all newspapers.)

It should be emphasized that Blanshard insists that Protestant dogmatism and persecution, in earlier generations, is at least partly responsible for the aggressiveness of Irish Catholicism today.

In returning to the American scene, Blanshard attempts to show that Irish Catholics hold an overwhelming preponderance of the powerful positions of American Catholicism, with results detrimental to freedom and to national harmony. But he finds signs of hope that the American Catholic Church is moving in the direction of moderation and a genu-

ine acceptance of the principle of separation of church and state.—*Gordon Shull, Wooster, Ohio.*

Anniversaries

Elder and Mrs. Peter Helsey celebrated their golden wedding anniversary on Dec. 23, 1956, at their home in Sheridan, Pa. They are the parents of four children.—*Mrs. Alton Bucher, Myerstown, Pa.*

Mr. and Mrs. Robert Looney celebrated their golden wedding anniversary on Dec. 30, 1956, in the fellowship hall of the church. The service, conducted by Pastor Richard Wenger, included the lighting of the anniversary candle.—*Mrs. Ada Glese, Olympia, Wash.*

Obituaries

Blair, Albert L., son of Martin and Barbara Zuck Blair, died Dec. 31, 1956, in Waynesboro, Pa., at the age of seventy-nine years. He had been a member of the church for many years. Surviving are one sister and two brothers. The funeral was held from the Zimmerman funeral home with his pastor, Bro. S. D. Lindsay, in charge, assisted by Bro. John E. Rowland. Burial was in the Lincoln cemetery, Chambersburg.—*Mrs. Ray E. Fisher, Greencastle, Pa.*

Bowman, Lydia Anna, daughter of David L. and Annie Johnson, was born Sept. 14, 1885, in Marshall County, Ind., and died Oct. 24, 1956, at the home of her son in Loveland, Ohio. In 1908 with her parents she moved to Wenatchee, Wash., where she was married to A. D. Bowman on May 1, 1910. She served one year as matron of the Fahrney-Keedy Memorial Home at Boonsboro, Md. In 1938 she and her family moved to Hagerstown, Ind. Survivors are her husband, two sons, two stepsons, several grandchildren and great-grandchildren, and one sister. Funeral services were conducted in the Nettle Creek church by her pastor, Bro. Lester Fike.—*Mrs. O. D. Werking, Hagerstown, Ind.*

Bowman, Pearl Vaniman, was born in Virden, Ill., June 9, 1882, and died Jan. 7, 1957. She was a long-time member of the church. On Dec. 16, 1903, she was married to Jonas E. Bowman. Besides her husband, she is survived by two daughters, seven grandchildren, six great-grandchildren, one brother, and one sister. Her memorial service was held in the La Verne church with her pastor, the undersigned, officiating. Interment was in the Pomona mausoleum, Pomona, Calif.—*Galen B. Ogden, La Verne, Calif.*

Butler, Ethel, daughter of Irvin D. and Helena Harris Hoover, was born in Roaring Spring, Pa., Dec. 21, 1929, and died Jan. 7, 1957. She was a faithful member of the Roaring Spring church. Surviving are one daughter, her parents, one sister, and two brothers. Memorial services were held in the church by her pastor, Bro. Carl E. Myers. Burial was in the Albright cemetery.—*Mrs. Lena M. Hoover, Roaring Spring, Pa.*

Cline, Eliza, daughter of William and Eliza Whitmore Eavers, was born Sept. 25, 1864, and died Dec. 19, 1956, at the home of her daughter. She was married to D. T. Cline, who preceded her in death. She was a long-time and faithful member of the Lebanon church, Va. She is survived by two daughters, one son, fifteen grandchildren, and eleven great-grandchildren. Funeral services were conducted by her pastor, the undersigned, and Elder Boyd E. Cupp in the Lebanon church. Burial was in the adjoining cemetery.—*E. Russel Beahm, Mt. Sidney, Va.*

Cooper, Sarah, was born March 11, 1881, in Roann County, Tenn., and died Dec. 28, 1956. Besides her husband, Henry Cooper,

she is survived by five sons, one daughter, seventeen grandchildren, three great-grandchildren, and one sister. Services were conducted by Bro. Richard Wenger. Burial was in the Masonic Memorial Park cemetery, Olympia, Wash.—*Mrs. Ada Glese, Olympia, Wash.*

Davis, James Quinter, son of James and Rachael Davis, was born March 31, 1874, near Rogersville, Tenn., and died Nov. 29, 1956, at his home in Mt. Morris, Ill. On Aug. 30, 1896, he was united in marriage with Mary Mallory. To this union were born ten children. Survivors besides his wife are five daughters, three sons, two foster daughters, fourteen grandchildren, three great-grandchildren, and one brother. Funeral services were conducted in the Mt. Morris church, where he was a member and a deacon, by his pastor, Bro. Dean Frantz. Burial was in the Oakwood cemetery, Mt. Morris.—*Mrs. Robert Fridley, Mt. Morris, Ill.*

Eidenmiller, Charles J., son of Martin and Elizabeth Coppock Eidemiller, was born Nov. 7, 1879, near Tipp City, Ohio, and died Nov. 9, 1956. In December 1901 he was married to Bertha Denlinger. For a number of years, he served as a deacon and a trustee in the West Charleston church. Surviving are two daughters and one brother. Funeral services were conducted by Brethren W. W. Peters and Roy Teach at the Coppock and Lee funeral home in Tipp City. Burial was in the Maple Hill cemetery.—*Deda Senseman, Tipp City, Ohio.*

Ferguson, Leota, daughter of James and Paralee Diamond, was born March 5, 1880, in Missouri, and died April 8, 1956. A resident of California since 1908, she was active in the Del Rey Methodist church, Calif., until recent years when she moved to Fresno and was received into the Fresno church. She is survived by two daughters, one grandchild, two great-grandchildren, and one sister.—*Mrs. Hilda L. Nielsen, Fresno, Calif.*

Fike, Mary Adell, daughter of Samuel and Alice Lehman, was born Nov. 17, 1883, at Jewell, Ohio, and died Dec. 29, 1956, in Sunnyside, Wash. On Oct. 5, 1905, she was united in marriage to A. R. Fike at Winchester, Idaho. In 1930 she and her family moved to Moscow, Idaho, where Bro. Fike was pastor of the church for seventeen years. In 1950 they were called to serve in the pastorate at the Sunnyside church. She is survived by her husband, two sons, six grandchildren, two brothers, and one sister. Funeral services were held in the Smith funeral home in Sunnyside, Wash., by the undersigned, assisted by Richard Tuttle, pastor of the First Methodist church of Sunnyside. Burial was in the Garden of Peace in Lower Valley Memorial Gardens.—*Joe E. Campbell, Outlook, Wash.*

Galentine, Homer P., a resident of the Hyattsville, Md., area for thirty-one years, died Dec. 21, 1956, at the age of seventy-five years. He was a long-time member of the church which he helped to organize in his hometown of Greensburg, Pa. Surviving are his wife, Minnie Schulze Galentine, two daughters, six sons, twenty-one grandchildren, and one sister. Memorial services were conducted in the University Park church by the pastor, Lee A. Weaver. Burial was in the George Washington cemetery.—*Hazel Weaver, Hyattsville, Md.*

Goff, Alvy Newton, son of Silas and Mary Goff, was born May 21, 1874, and died April 20, 1956. In February 1899, he was married to May Nevinger. In 1923 they moved to Fresno, where he served as a deacon in the Fresno congregation. He is survived by his wife, seven children, six grandchildren, four great-grandchildren, two brothers, and one sister.—*Mrs. Hilda L. Nielsen, Fresno, Calif.*

Jarboe, Suzanne Eileen, daughter of Russell and Velvyn Lahman Jarboe, was born Jan. 14, 1950, in Quinter, Kansas, and died Dec. 26, 1956. Besides her parents, she is survived by two sisters, four grandparents, and two great-grandparents. Funeral services were conducted in the Quinter church by Brethren Glenn J. Fruth and D. Floyd Crist. Interment was

in the Quinter cemetery.—*Mrs. Melvin Reinecker, Quinter, Kansas.*

Kahl, Anna, daughter of Joseph and Christine Hostetler, was born Sept. 13, 1871, in Maryland, and died April 22, 1956. She was baptized into the Bear Creek church in Maryland. She was united in marriage to Henry Kahl at Waterloo, Iowa. In 1902 the Kahls were installed as deacons by the Twin Hill congregation in North Dakota. They moved to California in 1920, serving the Fresno church faithfully since that time. She is survived by her husband, three daughters, one son, seven grandchildren, ten great-grandchildren, one brother, and two sisters.—*Mrs. Hilda L. Nielsen, Fresno, Calif.*

Lahman, Martha, daughter of Enoch and Mary Hatfield Beery, was born Nov. 5, 1863, in Pleasant Hill, Ohio, and died Dec. 27, 1956, at her home at Franklin Grove, Ill. She received her early education at Earlham College in Richmond, Ind. In 1885, having become a member of the Church of the Brethren, she entered Mt. Morris College. On Dec. 9, 1889, she was married to Bro. Clarence W. Lahman, who preceded her in death on Nov. 10, 1947. She was active in the community organizations and taught the Bible class at the Franklin Grove church. For eight years, she served as president of the local W. C. T. U. chapter. Surviving are six children, five grandchildren, eight great-grandchildren, and one half brother. Funeral services were conducted by Bro. R. C. Wenger at the Hicks funeral home in Franklin Grove, Ill. Interment was in the Emmert cemetery.—*Mrs. Martha Brumbaugh, Franklin Grove, Ill.*

Lockridge, Robert A., was born in Tampa, Fla., and died Nov. 12, 1956, at the age of seventy-two years. He was a resident of the Hyattsville area for thirty-two years. Surviving are his wife, Ruby Evans Lockridge, one son, and six grandchildren. Services were conducted by his pastor, Lee A. Weaver, at the Gasch funeral home. Interment was in the Fort Lincoln cemetery.—*Hazel Weaver, Hyattsville, Md.*

Maust, Sadie, daughter of John and Mary Hershberger of Pennsylvania, was born April 21, 1864, and died July 19, 1956. She and her husband, H. F. Maust, served the church faithfully in the Lindsay area, where Bro. Maust was elder until his death in 1935. For approximately the last fifteen years, she lived in the home of her daughter in Fresno. Surviving are five children, eight grandchildren, and seventeen great-grandchildren.—*Mrs. Hilda L. Nielsen, Fresno, Calif.*

Mohler, Charles L., son of John M. and Mary Ann Mohler, was born Nov. 3, 1877, near Leeton, Mo., and died Jan. 4, 1957, in Guthrie, Okla. On Nov. 3, 1903, he was united in marriage to Alice Lillian Lehman of Versailles, Mo. To this union were born two sons. They also have an adopted daughter. His wife preceded him in death in 1941. He was elected to the office of deacon by the church at Leeton, Mo. He united with the West Guthrie Methodist church when the Guthrie Church of the Brethren was discontinued. Besides one son and one daughter, he is survived by five grandchildren, one great-grandchild, two sisters, and two brothers. Funeral services were held in the Davis funeral chapel in Guthrie by Lawrence E. Lehman, Wilmer M. Lehman, Nathan L. Heffley, and V. V. Voss. Burial was in the Summit View cemetery, Guthrie.—*Wendell L. Mohler, Guthrie, Okla.*

Palmer, Adele Mongan, died Jan. 9, 1957, in Hagerstown, Md., at the age of forty years. She had been a member of the Sharpsburg church for many years. Surviving are her husband, Edwin C. Palmer, her mother, and one brother. The funeral was conducted by the undersigned, in the Leaf funeral home in Sharpsburg. Interment was in the Mountain View cemetery.—*Emmert F. Bittinger, Burkittsville, Md.*

Paul, Mary Ellen, daughter of Jacob and Mary Bowman, was born in Franklin

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**BRETHREN
PUBLISHING HOUSE**
Elgin, Illinois

County, Pa., March 21, 1873, and died in Oregon, Ill., Dec. 5, 1956. For a number of years, she was a resident of the Brethren Home in Mt. Morris. She was the widow of Edward Paul. Surviving are two sons, four grandchildren, five great-grandchildren, and one brother. Funeral services were conducted in the Mt. Morris church by Bro. Dean Frantz. Burial was in the Oakwood cemetery, Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Pugh, Armeta Alice, daughter of Daniel and Elizabeth Burket, was born Feb. 21, 1863, in Henry County, Ind., and died Jan. 2, 1957, in New Castle, Ind. In January 1881 she was married to Leander Pugh. In 1886 she united with the Nettle Creek church. Her husband preceded her in death in 1937. She is survived by one sister. Funeral services were conducted by her pastor, Lester Fike.—Mrs. O. D. Werking, Hagerstown, Ind.

Repogle, Mary Anne, daughter of John and Mary Anne Funk, was born June 14, 1862, near Hagerstown, Ind., and died April 13, 1956. In 1882 she was married to William Repogle. She and her husband united with the Nettle Creek church in 1886. Funeral services were conducted by Elder Estle L. McCullough.—Mrs. O. D. Werking, Hagerstown, Ind.

Rudolph, Mary Elizabeth, was born Jan. 19, 1870, and died Dec. 26, 1956. She was a long-time member of the Black Swamp church. Surviving are eight children, seventeen grandchildren, and ten great-grandchildren. Services were conducted by the undersigned at the Mollgaard funeral home and also at the church. Burial was in the Lake Township cemetery.—Leonard B. Carlisle, Perrysburg, Ohio.

Ruff, Amos, son of Andrew and Angeline Sanner Ruff, was born June 28, 1872, at Donaldson, Ind., and died Dec. 31, 1956. On Dec. 3, 1899, he was married to Luetta May Shaffer, who died March 10, 1954. He was a member of the church for more than fifty years, living in the Camp Creek and Nappanee communities. He is survived by five daughters, three sons, eleven grandchildren, six great-grandchildren, and two brothers. Services were held in the Nappanee church by his pastor, Leland Emrick, assisted by Bro. Everett Pippen. Interment was in the Bremen cemetery, Ind.—Hazel Grasz, Nappanee, Ind.

Schars, Olive Mae, was born March 29, 1882, in Farragut, Iowa, and died Jan. 1, 1957. She is survived by her husband, two sons, one daughter, three grandchildren, one sister, and one brother. Services were conducted by Bro. Richard Wenger. Burial was in the Masonic Memorial Park cemetery, Olympia, Wash.—Mrs. Ada Giese, Olympia, Wash.

Toms, Rosetta, widow of William Toms, died Dec. 23, 1956, at Byron, Ill., at the age of seventy-five years. She was a member of the Mt. Morris church. Surviving are one grandson, one brother, and one sister. Services were conducted by Bro. Dean Frantz at the funeral home. Burial was in the Oakwood cemetery, Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Church News

Northern California

McFarland—In November our pastor gave a series of sermons on the will of God. During the Christmas season, food and clothing were given to families in the community. An offering of \$548 was sent to the General Brotherhood Board for Hungarian relief. We also contributed to the Frank Laubach literacy program. Bro. Forrest Eisenbise, our district executive secretary, met with the various boards and commissions and also delivered the morning message in our church. On Dec. 30, Herbert Ruthrauff, secretary of church relations of La Verne College, was our pulpit speaker. He also met with our youth group to discuss college with them. Our youth group is

growing in numbers and they are making fine contributions to our church services. A self-denial dinner of soup and fruit followed a morning church service. The price of a regular meal was given toward the support of Richard Whisler, one of our local boys who is in BVS. Our couples who have returned from alternative and volunteer service, are giving us insight into the program, both by lectures and pictures. On Dec. 9, Bro. C. E. Davis and Miss Mary Spessard of Elgin, Ill., conducted a church school conference. For a five-week period, our youth and adult groups used the stewardship lessons in their class sessions. Evangelism teams meet weekly for discussion and prayer and then go out into the homes of our community. Brethren Kenneth Steinberger and Emerson Root and their wives are in Puerto Rico, assisting in the building project at Castañer. Recently Wandall Root and his wife have sponsored a refugee family.—Mrs. A. R. Gober, McFarland, Calif.

Modesto—It was our privilege to serve as host church to the district conference. The juniors and junior highs went chick-or-cheeping on Hallowe'en instead of trick-or-treating to collect funds to purchase chicks for Ecuador. Our pastor, Bro. Leland Nelson, officiated at a service of dedication for 120 goats which were sent to Ecuador on Dec. 30. Many of the goats were raised by children in our fellowship. Our Thanksgiving dinner offering was used for Share Our Surplus. Bro. I. V. Funderburgh conducted a spiritual life mission in our church the first week of December. On Dec. 23, a farewell fellowship was held for Brother and Sister I. V. Funderburgh, who have moved to La Verne, where Bro. Funderburgh is employed by the college. Following the social hour, a candlelight musicale was presented by the chapel and adult choirs. The Friendship Guild arranged a Christmas party and gifts for the women's ward at the state hospital. The ladies' aid is tying comforters for relief. At the second meeting of the men's fellowship on Jan. 15, a discussion was held on pacifism and nonpacifism. The deacons led several discussions on Sunday evenings on different ways of observing the communion service. We now have four refugee families represented in our fellowship. We are planning to break ground for our much-needed Sunday-school and social facilities early this spring. Anyone knowing of members and friends of the church moving into the Modesto area are urged to contact the church office at 918 Sierra Drive.—Mrs. Ralph Webber, Modesto, Calif.

Waterford—We had as our special guests one Sunday our elementary school teachers. In the evening, Bro. Harold Fasnacht of La Verne College, was our speaker. This was our union service which we have every fifth Sunday night with the Community Baptist church. In October we dedicated our new parsonage and held open house. Rev. James Merlin, pastor of the Community Baptist church, gave the dedicatory address. During the month of October, our evening study was on stewardship, beginning with the film, *The Rim of the Wheel*. Bro. Forrest Eisenbise, our district secretary, was with us to help in instructing workers for the every-member canvass. Our prayer fellowship began the first Wednesday evening of October. We have had a number of guest speakers. Walter B. Smith of Paradise, Calif., was speaker for our harvest meeting. Bro. Vernard Eller spoke at the district young people's rally which was held in our church. Other speakers have been Brethren Ony Leonard, Herbert Ruthrauff and Lee Nelson. We are now receiving a weekly newsletter. Programs for the women's work group on the first Tuesday of each month have included a panel discussing women as good citizens, making Christmas more Christian and creative, and the film, *Christmas Around the World*. The women have collected clothing for Hungary. They have also rolled bandages and sewed cut garments and many of them have gone to the relief center at Modesto to pack clothing. At

one of the men's dinners, Captain Ross of the Modesto police force was guest speaker. Our November evening services were on the theme of human relations under the direction of Mrs. Clara Johnson. The high light in this study came the night we had as a guest speaker one of the interracial group that went from Berkeley to tour the South. They spent some time in Montgomery, Ala. The children's Christmas program was followed by a time of fellowship in the social hall. On the evening of Dec. 23, the combined choirs of the Community Baptist church and our church presented the cantata, The Music of Christmas.—Sarah D. Sutphin, Waterford, Calif.

Southern California and Arizona

La Verne—Helpful courses for Sunday-school teachers were conducted under the leadership of our superintendent, Mrs. Aileen Rothrock Brownsberger. Our pastor, Galen B. Ogden, led in theology and the Bible. Leland Newcomer taught teaching techniques. Our new fellowship hall is nearing completion and will be dedicated on March 3. Mrs. Marion Down, a Negro singer, gave a program. The Messiah was presented under the direction of our music director, Douglass McEwen, by combined choirs of the community and college. During the past year, we received fifty-seven by letter and baptism.—H. M. Brubaker, La Verne, Calif.

Pasadena—Bro. Paul Studebaker spoke on the local radio station's church hour. Twelve from our church attended district conference in Phoenix. Bro. Wayne Miller was our pulpit speaker. A local Girl Scout troop is now meeting regularly in our church cottage. In December the Bella Vista, Panorama City and Glendale Christian education church workers were guests for an afternoon and evening. Speakers for this occasion were Miss Mary Spessard and Bro. C. Ernest Davis. On Dec. 9, the Frederick von Lutzows and four children arrived from Holland. They are being sponsored by the men's brotherhood of our church. Arriving later was Tom Mollinga, also from Holland, who is being sponsored by our church. The new sanctuary is under construction. Twelve new members were received into our church during the past quarter, four by letter and eight by baptism. Our Sunday-school attendance in the last quarter was the largest in the history of our church. We have voted to retain our pastor, Paul Studebaker, for an indefinite period.—Mrs. Grant Cohick, Pasadena, Calif.

Washington

Olympia, Lacey Community—Our dream of a new church has been realized. The cornerstone laying service was held Oct. 7, with Bro. J. H. Mathis, secretary of the region, as guest speaker. Others assisting in the services were Orin Michael, chairman of the building committee, Forrest Groff, church builder, and our pastor, Richard Wenger. On Nov. 4, we had our first service in our new church. The dedication service and open house was held on Dec. 16, with Glen Montz as speaker. The women's work has been organized into three circles. A modern mothers' study group has also been organized. An impressive candlelighting service was held in the church on the Sunday prior to Christmas. A school of missions was conducted on Sunday nights during the month of February under the direction of Mrs. H. D. Michael. Our pastor, Bro. Richard Wenger, attended the district leaders' conference in Elgin, Ill. A prayer chain has been organized within our church.—Mrs. Ada Giese, Olympia, Wash.

Outlook—During the past year, we have received into our fellowship sixteen new members by baptism and letter. The proceeds from the harvest offering and dinner were used to pay off the debt on our parsonage. Bro. Forrest Groff was guest speaker. We are now looking forward to building the new church. The Sunnyside church met with us for the



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BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

fall communion service. We had a school of missions based on home missions. The Christmas missionary offering was received on Dec. 23. Bro. Robert Keim, pastor of the Twin Falls church, Idaho, conducted a two-week campaign in stewardship education the last of February. Our pastor, Bro. Joe Campbell, and his wife, and a few other members attended district meeting in Seattle. Ed Crill, national youth director, was with us for an evening service. Glen Montz, of Paradise, Calif., was guest speaker in our church on Jan. 13. In the near future, he

will be locating in our area.—Mrs. Alta Callaway, Outlook, Wash.

Middle Iowa

Panora—District conference was held at our church. Brother and Sister William Beahm of Bethany Seminary and Bro. Don Rowe were guest speakers. The members are considering ways and means to enlarge our church building as we



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desperately need more Sunday-school rooms. The attendance and interest continue to grow. We are enjoying the Herbert Michaels' stay at Panorama while they are on furlough from the Africa mission field. While our pastor, Albert Rogers, attended the National Christian teaching mission in November, Bro. Herbert Michael was guest speaker on Sunday, telling of his work in Africa. Late in December, our pastor was district delegate to the regional recreational laboratory at McPherson College. During his absence on Sunday, Marianne Michael gave us an interesting message about the people of Africa and their great need. A stewardship workshop was held early in December with the churches of the western section of our district participating. Bro. Don Stern of Elgin was guest leader of the meeting. We are planning special emphasis on stewardship during the month of February. Each Sunday night of January, we participated in a union school of missions. There were classes for the different age groups. The adults studied home missions and missionary work in Southwestern Asia. The men's work and women's work groups again had a project of picking up corn from fields. They sold the corn for the church. The children from the primary department and junior high gave the Christmas program.—Mrs. Carrie Ballard, Panorama, Iowa.

Northern Iowa, Minnesota and South Dakota

Minneapolis—Our church has purchased three acres of land in Golden Valley, a new suburban community of Minneapolis. We have moved the church and activities to our new location, but at present we are meeting in the Sunny Hollow school, about a quarter of a mile from the

new site. Several men from Elgin and the district board have met with us to discuss the future of the church in a new community. Our ladies' aid has collected clothing for relief. The women are also sewing for a gift sale at which time the profits will be used for the building fund. We presented our Christmas program on Sunday evening, Dec. 23. A special offering was received for Hungarian relief.—Mrs. Dorothy Kincade, Minneapolis, Minn.

Southern Missouri and Arkansas

Broadwater—Our church has been without a pastor since Sept. 1, when Bro. Sylvus Flora and his family went to the Cando church, N. Dak. The women's work group meets the first Wednesday night of each month for study. The women are also making comforters and quilts. Several from our group attended the district men's and women's rally which was held at the Mountain Grove church. We have family night suppers once each month.—Mrs. Lois Myers, Dexter, Mo.

Eastern Pennsylvania

Lancaster—We held at the East Fairview church a planning session of all boards and committees to plan the year's church program. Officiating at our love feast were Brethren Paul Rummel and our pastor, John D. Long. The CBYF held a tea for their parents at the parsonage. Bro. Floyd McDowell was speaker at the Sunday-school workers' dinner. A new young adult Sunday-school class was organized for young married and older single people. The mother's club has started a baby-sitting pool. On World Community Day, our children participated in a play written and directed by Inez Long entitled *A Street Called New*. In November Bro. John C. Middlekauff gave inspiring sermons in our evangelistic meetings. The women's work prepared blue books with tentative programs and aims for the year. The Lancaster, Bareville, and Lititz churches met in our church to recognize the twenty displaced persons whom our three churches have sponsored. Speakers were Mrs. John G. Hershey, Mrs. Harold Ebersole and Bro. Paul Wenger. Twelve of our women helped in the hot lunch program at Crispus Attucks Center. Christmas stockings were filled with items for shut-ins in mental hospitals in Pennsylvania. The united churches of Lancaster emphasized putting Christ in Christmas. A parade was held in December with religious floats. Our CBYF presented the play, *Why the Chimes Rang*. The mitten tree project by our children totaled 110 pairs of mittens. On Dec. 23, our church held its annual dedication of babies. Our church is one of several used as a depot for Hungarian relief materials in the city.—Orpha B. Rettew, Lancaster, Pa.

Middle Pennsylvania

Martinsburg—Two communion services were held at our church and a service was also conducted at the Morrison Cove Home. Delegates to the district meeting were Freda Burket, Elizabeth Forshey, Florence Brown, Mary Forney, and E. B. Kensinger. World Community Day service, community Thanksgiving service and community mission study were held in our church. The annual district men's work meeting was held in our church with Bro. Frank Carper of Palmyra as speaker. In November Bro. Robert Hess of Manheim held an evangelistic meeting in our church. Fourteen persons were baptized and two received by letter. Previously four members were received by letter. Guest speakers at our monthly missionary meetings were Brethren H. L. Alley, C. L. Cox, and Elmer Ebersole. Three different groups of young people sang carols. The CBYF visited the Morrison Cove Home for the aged with gifts and a program. The Sunday-school children's program was given on Dec. 23, and the cantata, *The Christ Child*, was presented by the combined choirs of the Woodbury, Curryville, and Martinsburg

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Miscellaneous

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churches on Dec. 16. A membership class will be held by the pastor for a six-week period, beginning in February. Group mission study classes are being held in February. The Dimitar Velieff family has been located in our community. We are expecting the arrival of another refugee family soon. On Jan. 6, Brethren H. Z. Bomberger and L. K. Ziegler were in charge of our services.—Mrs. C. O. Beery, Martinsburg, Pa.

Roaring Spring—Members of the September BVS unit visited our church one week end. Laymen Sunday was observed with a vesper service. Four men from our church attended the first convention of church men in Cleveland, Ohio. The annual fall preaching mission was conducted by Stewart Kauffman of Elgin, Ill. Mr. and Mrs. Ortwin Kensele and their five-and-a-half-year-old daughter arrived in the U. S. along with other refugees from Europe. They came to our church under the sponsorship of our men's work organization. This is the second family to come to our church. The other family, Mr. and Mrs. Waldemar Moritz and their two children, were sponsored by Mr. and Mrs. Dean Weaver. A choir for children of primary age has been organized by the music and worship committee. We now have four choirs. Since our last report ten have been baptized and eleven received by letter. The children of the church school presented a special Christmas program on Dec. 16. The Story of

Christmas was presented in the white gift offering on Sunday evening, Dec. 23. The choirs presented the cantata, The Promised King. Our white gift offering was for the General Brotherhood Board. Our church joined with the other churches in town in the Week of Prayer service. On Universal Bible Sunday, our youth fellowship assisted the pastor in scheduling the reading of the New Testament aloud from Matthew to Revelation. They started at 4:00 a.m. and concluded with the pastor reading Revelation at the evening vesper service. The women made a quilt for each of the refugee families who have come to our church. The annual school of missions began on Sunday evening, Jan. 20, and continued for six Sunday evenings. The theme of the study was Home Missions U.S.A.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Western Pennsylvania

Westmont—A one-week evangelistic meeting was held in November by Bro. David J. Markey of Carlisle, Pa. On Dec. 2, nine new members were added to our membership, three by baptism and six by letter. As our membership has been increasing steadily, the need for a new church has been felt for many years. Ground was purchased on Sunshine Avenue and St. Clari Road for a new church. On Dec. 9, a ground-breaking service was held with representatives of four different age groups participating. They were Henry Hofecker, the only living charter member of the congregation; Merle Stutzman, chairman of the building committee; Robert Vickroy, representing the young people; and Billy Hartland, aged five years, representing the children of the church. Work on the building was started the following week. The first unit of the building is scheduled to be completed by early summer. The remaining section is to be added later. A set of brass altarware, including offering plates, candleholders, cross, and ecclesiastical cloths, were presented to the church in memory of Warren W. McCauliff, Sr., by his family and friends. We held our union Thanksgiving service in the E.U.B. church with Bro. Earl C. Kaylor, Jr., delivering the message. The children presented a Christmas program for the morning service on Dec. 23, and the choir gave a cantata for the evening service. Our church held its customary family night social on New Year's Eve in the Menohar Heights Community hall. Our giving of tithes and offerings has greatly increased under the Wells plan. Our mission and relief work has also taken on greater interest. We are now entering the fourth year with Brother Kaylor as our pastor.—Ida Hunt, Johnstown, Pa.

Florida, Georgia, and Puerto Rico

Arcadia—Bro. Byrl Weyant conducted a series of meetings in February. Dedication service for the newly rebuilt parsonage was conducted on the afternoon of Feb. 17, and was followed by our love feast service in the evening. Morning services were conducted by J. L. Van Meter of Ozark, Mich., and the afternoon dedication services were in charge of Bro. Myrl Weyant.—Mrs. Ella Stermer, Arcadia, Fla.

Ft. Myers—Our church met in council with our elder, J. L. Miller, officiating. We elected Sunday-school officers and teachers for the coming year. Ten dollars was donated from the Sunday-school mission fund for the aid of retarded children. We also donated forty dollars to the S.O.S. program. A service was held on Thanksgiving Eve. Four members have been received by letter since our last report. We had a fellowship dinner on Sunday, Nov. 25, at the home of Brother and Sister L. W. Spitzer on Pine Island Road. Our love feast was held the first Saturday in February. The third Sunday in February is known as Pennsylvania Day and the last Sunday as Florida Day. We are having good attendance at Sunday school and church.

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Mrs. Clara Beckler and Sister Dorajeane Wynn were delegates to the district meeting at Camp Ithiel. Sister Maggie Miller was delegate for our women's work.—Mrs. Clara Beckler, Ft. Myers, Fla.

Mardela

Fairview—One month we placed special emphasis on stewardship with appropriate programs and films, and Bro. David Hanawalt spoke to us one evening. Three persons were baptized. Several attended the women's work council at Denton. The women of the district canned applesauce, made applebutter and froze apples for use at Camp Mardela. Our revival services were held in November by Bro. Emmert F. Bittinger of Burkittsville, Md. Four persons were received into our fellowship at this time. Clothing and shoes were sent to overseas relief by the women's work group. A party was given in the church basement to welcome Mr. and Mrs. Gerhard Holland and their family, a refugee family, sponsored by Mr. and Mrs. Earl Hutchison. Our church was host for the district young adult meeting. Rev. Donald Clendaniel of the Union Methodist church, Federalsburg, was guest speaker. One Saturday the CBYF cabinet members and their adult leaders and advisers met for an all-day session at our church. The children presented their annual Christmas program. The CBYF held their traditional candlelight and white gift service.—Helen Noble Bridge, Cordova, Md.

Northern Virginia

Woodstock, Valley Pike—On the first of September, Bro. Cecil O. Showalter came to us as pastor. During the time our church house was being remodeled, we worshiped in the Toms Brook high school building. Our first service was held in the newly remodeled building on Thanksgiving Day. The offering was given to district missions. The improvements consist of a full basement, additional Sunday-school rooms, a baptistry, a narthex, a mother's room, restrooms, hot and cold water system, and an oil furnace. Our love feast was held on Nov. 24, and homecoming and dedication were on Nov. 25. Bro. Stanley Wampler, district secretary, preached the homecoming sermon, and Bro. Jacob Replogle gave the dedicatory address with Bro. Guy Wampler in charge of the service of dedication. The two-week revival service following dedication was conducted by the pastor. Twelve persons were added to the church by baptism and three by letter. Installation services for the pastor and his wife

were conducted by Bro. Paul H. Bowman. A Christmas program was given by the children and young people. We received a special offering for Hungarian relief. The Sunday school gave a special offering to the Children's Home Society of Richmond. The women's work has made comforters. The women also sent canned goods and clothing to New Windsor for relief. The men's work had as a Lord's Acre project broom corn. During the year we sponsored five German refugees.—Luther B. Kohne, Maurertown, Va.

Second Virginia

Arbor Hill—Since our last report, we held a vacation Bible school in the evenings with adult classes. The CBYF group camped for a week in a hunting lodge in the mountains. Our congregation has purchased four acres of ground for a new parsonage and two acres of ground for a parking lot and a new activities building. We have recently redecorated the interior of the church. Five persons have been baptized and eight received by letter into our church. Why Christmas was the name of our Christmas play which was given on Dec. 23 by the CBYF group. Our revival services will be held April 3-14 with Bro. Olin Landes of Harrisonburg as speaker.—Mrs. Bobby Cale, Staunton, Va.

Southern Virginia

Jones Chapel—We had a successful vacation Bible school. Two persons were baptized into our church. Our pastor, L. A. Bowman, retired from active work in September. On Sept. 30, we honored Brother and Sister Bowman with a reception at the church. Brother and Sister Russell G. West were with us in an evangelistic meeting in December. Eleven were baptized and two received by letter. Our new parsonage is almost completed. We are hoping to secure a full-time pastor in the near future. In the meantime, Brethren W. C. Sweitzer and Alvery B. Parr are preaching for us. The young people of the district met with us on Feb. 15 for a hilltop retreat. We will also have a program by a quartet from Bridgewater College in the near future.—Mrs. M. A. Bowman, Martinsville, Va.

First West Virginia

Morgantown—Our church participated with the county Council of Churches in the Thanksgiving services. We have recently received forty-five new members into our fellowship. A reception was given for the new members on New Year's Eve. The church attendance has been steadily increasing. Brethren Wade Beckman and Joseph Sisler were elected to the office of deacon. Brother and Sister

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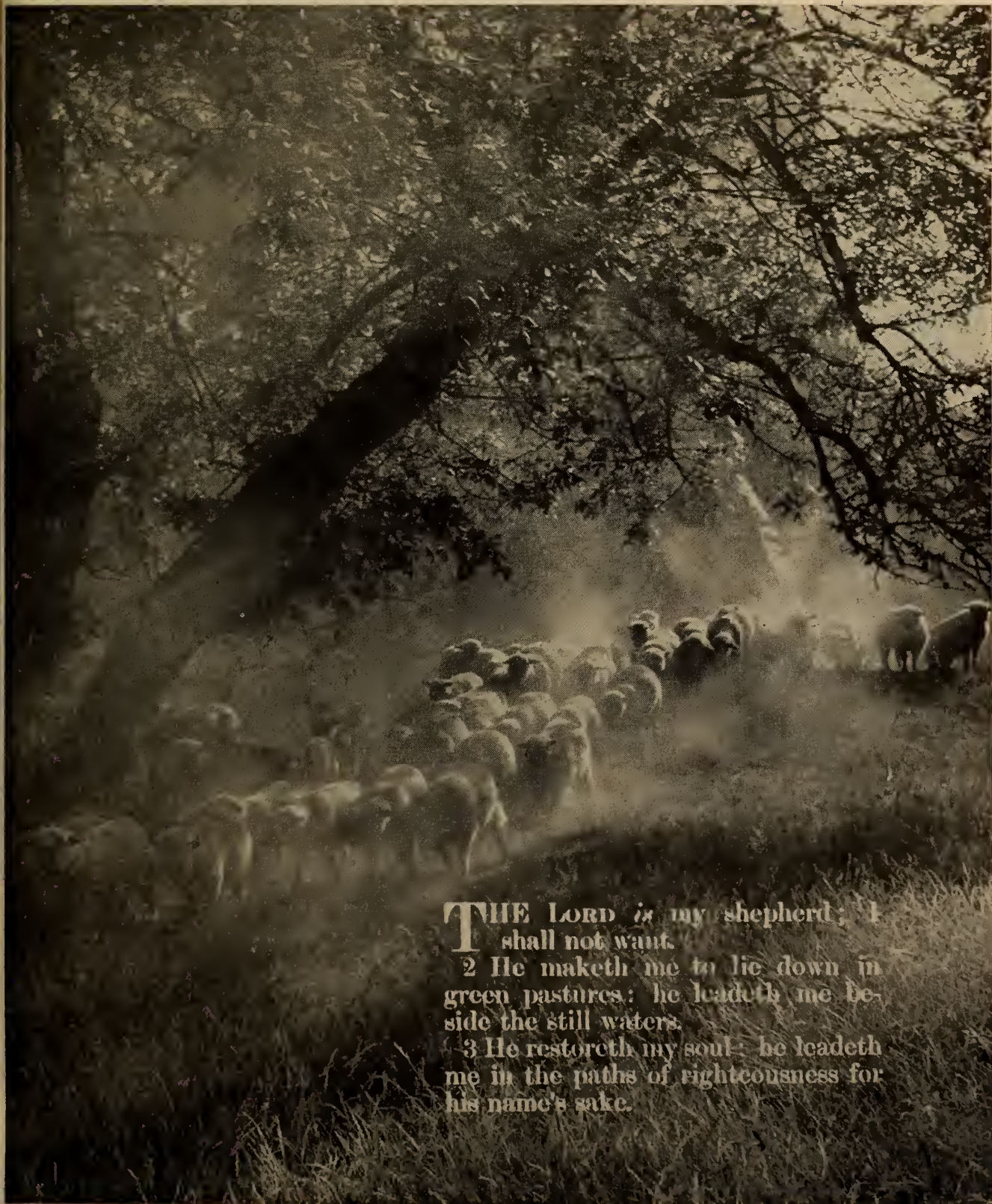
Lee Beckman were installed to the permanent office of deacon. Bro. Henry Flke was re-elected church moderator. We held a fellowship dinner at the beginning of the new church year. The church budget was explained and members were given an opportunity to make their pledges. This plan has more than doubled our offerings. We participated in the Hungarian relief clothing drive. We were privileged to have Mr. Wilfred Welloch, a former member of the British parliament, spoke on peace in our church in conjunction with the American Society of Friends. We are planning Easter evangelistic services with Bro. Vernon Beckman as evangelist.—Deane Beckman, Morgantown, W. Va.

Sandy Creek, Shady Grove—District meeting was held in our church. The Salem and Canaan churches co-operated in serving the meals. We have finished two more Sunday-school rooms in the basement, making eight classrooms besides the sanctuary. An adult Bible school was held for the Grant district in our church with Bro. Owen Horton and Bro. Harland Dague as teachers. A Christmas play was given by our young people. The children preceded the play with exercises and music. A consecration service was held for our babies. Brother and Sister Irvin Whitacre recently showed the film, Over the Wall. Brother Whitacre also spoke on men's work and Christian wills.—Mrs. Mae Darby, Bruceton Mills, W. Va.

Church of the Brethren
Gospel

MESSENGER

MARCH 9, 1957



THE LORD is my shepherd; I
shall not want.

2 He maketh me to lie down in
green pastures: he leadeth me be-
side the still waters.

3 He restoreth my soul: he leadeth
me in the paths of righteousness for
his name's sake.

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ELIZABETH WEIGLE - Editorial Assistant

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HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MARCH 9, 1957

Volume 106

Number 10

In This Number . . .

Editorial—

The Public's Right to Know 5
Break Down the Curtains 5

The General Forum—

Taking Christ to the People.
Howard H. Keim 3
Lamp on a Stand. J. Carter Swaim ... 4
Hope for Those on Skid Row 6
The Struggle for Temperance.
Kenneth B. Walker 9
All Sunshine Makes Sahara. Kirby Page 11
Two Years in America.
Hamilton Satvedi 12
Le Nez 13
The Family Counselor 14
Reviews of Recent Books 15

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 28

Toward His Kingdom—

The Brethren Stake in Nigeria.
H. Stover Kulp 20
Home Training for Church Membership.
Homer Kiracofe 22
Brethren Service News Roundup 23
Refugee Resettlement Notes 24
The GBB in Your Home.
Edward K. Ziegler 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Peacetime Pacifism Too

It is encouraging to see that dissenters with pacifism (wartime) have voiced their objections in the Gospel Messenger column. Gandhi encouraged disagreement as an aid to the development of individuality. He only insisted on adherence to principle. Too, it is an opportunity for professed pacifists to apply the principles specifically, admit failure, or declare a problem exists.

But without digressing further, it seems important to remind that pacifism includes peacetime projects such as the Heifer Project, etc. Also it includes personal projects too individualistic to be a subject of discussion in general. Richard Gregg in his *Pacifism*, 1950, pointed out that pacifists (stressing peacetime applications) will seek out smaller organizations of all sorts. Gandhi subscribed to this philosophy. It has been said that Nehru's present philosophy of socialism will ultimately revert back to Gandhi's philosophy, perhaps as England's socialism reverted to private capitalism.

Jesus said, "Seek and ye shall find"; "My disciples hear my voice." Seek and you shall find (or put a brother straight if you feel he is on the wrong path and you think you can prove it) has one application in writing to individual persons contributing to this column.—John W. Hall, Jr., Kansas City, Kansas.

Keep Church and State Separate

I look forward each week to reading the Gospel Messenger. I approve of your editorial, "Let the Dissenter Speak." I have been a dissenter at times, especially in regard to some of the policies of the church concerning peace.

I was of draft age during World War II. To me the conscientious objector camps were un-American. Although the services the men performed in hospitals, national forests, and other places were of great importance, I had the feeling the church was out of place in entering into these activities, and should have let the government take care of its own functions. I believe in the separation of church and state because by combining any of their functions we are in danger of violating the concepts of democracy upon which this country was founded.

If in time of national crisis a Christian because of his religious convictions cannot take up arms, he should

offer his services to his country as a conscientious objector. It is possible to serve both God and country at the same time; however, it is important that we delegate the work of the church to the church and the responsibilities of the government be left to the government.

I have profound respect for the men who refused to enter military service because of their religious convictions. It is my belief that nearly all of them are loyal American citizens who would respond to serve their country in a noncombatant capacity in the event of any national emergency.

In my opinion the church is leaving the door open for un-American activity to grow within by continuing to advocate the peace practices that were formulated at the beginning of World War II. I enjoy being a member of a church that maintains ideals of peace and practices redemptive love. I only hope the program of peace and love can be operated by volunteers for service and not draftees.—Ray N. Rowe, Lynnwood, Wash.

Social Work

Sometime ago there appeared an article on the subject, "Let the Brethren Be the Brethren." This was a very suitable article for the Gospel Messenger. However, for a period of over a year, I have been watching the Brethren Placement and Relocation Service column. I noticed that the advertisement for workers in children's homes had been placed under the heading *Miscellaneous*. A month or two later, these want ads for similar workers were placed under the heading *Social Work*. Again, a few months later, the same type of ad was listed under *Miscellaneous*. Anyone who has worked in a children's home knows that the miscellaneous listing is correct; but, please, in keeping with the idea that the Brethren should be Brethren, continue to list similar advertisements for workers in children's homes under *Social Work*.—Rhoda Kreider, Lebanon, Pa.

Permitting Divorce

May I exhort to obedience to the Holy Spirit and warn you of too much conforming to Satan's worldly public opinion and its resulting warping of judgment of so many of our church leaders? I refer to the

Continued on page 27



Employees of Capital Airlines engine overhaul shop hold daily devotions. Guest speakers are scheduled once a week

This billboard is one of a thousand appearing across the country under the sponsorship of Best Seller Publicity, a company organized by lay persons interested in promoting Bible reading through newspaper ads, billboards and car cards



Taking Christ to the People

HARDSHIPS never seem to be desirable when they appear in our lives. Most of us certainly would not choose suffering or pain if we had a choice in such matters. Yet these experiences often become steppingstones to nobler living and higher thinking. They toughen our spirits for heroic adventure.

In the life of the early church, there was a fine fellowship. "They were all together in one place." Then suddenly disaster struck them full in the face. Stephen was murdered. Peter and John had been in prison. Hostility was striking the young church from every quarter. Many of the Christians had to flee from Jerusalem to save their lives.

While this certainly must have seemed like a terrible tragedy to those who experienced it, we can look back from

our vantage point and see that it was one of the best things that ever happened to the young church.

It was like the bursting of a seed pod. On an autumn day when one is adventuring forth in God's beautiful world, how exciting it is to come upon a large milkweed pod, dry as powder and ready to explode its cargo of air-born seeds. A little shock breaks the pod open and the seeds fly away on their downy parachutes.

The death of Stephen and the subsequent persecution were that kind of a shock to the early church. The Christians were scattered, but they carried with them the seeds of a thousand other congregations. Do not complain about the storms of life! God works in the storm to bring about what is good. Ostergard says in his beautiful Danish hymn:

Howard H. Keim

Photos by Religious News Service

Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters?

The scattered Christians went everywhere preaching Jesus. This was their message of joy and victory. The power of Jesus was evident in their glorious lives. The light of his love was in their faces. The touch of his healing spirit was in their hands. The glow of his immortal life was in their eyes. Nothing could make them afraid! Nothing could make them forget!

When Christ is lifted up

Pastor of the Peru church, Northern Indiana

MARCH 9, 1957

3

he draws all men unto himself. Whenever the doctrines of men replace the personality of Christ at the center of Christian preaching, the church fails in her primary obligation. We must take *Christ* to the people. The early church did not have the advantage of extensive organization, technological equipment, and a big budget. It was a very simple matter of every Christian telling his neighbor the good news of salvation in Jesus. It came from hearts of love and was more effective than TV. It got results.

One of the questions which arose out of this Christian outreach was: "Is the message of Christ miracle or magic?" Among the converts who flocked to the baptism of Philip in Samaria was a magician by the name of Simon. This man had amazed his neighbors by his wonder working, before the appearance of Christianity. When he saw Philip in operation, Simon recognized a superior product. He wanted to buy it. Peter denounced this attitude of the magician and told him he was still under the influence of the devil.

Magic was performed to exalt and bring power to the magician. It was basically selfish. Miracles were performed to bring glory to God and were unselfish in nature. Simon was intrigued by the power element in Christianity and wanted it for his own selfish use. Simony has become synonymous with heresy.

Tradition says that Simon the magician later went to Rome, where he achieved riches, prominence, and power. An altar was erected in his honor with this inscription: *Semoni Sanco Deo* (to Simon the Holy God). He became so infatuated with his own story that he finally offered to prove his divinity by flying.

The test resulted in his ignominious death.

The Holy Spirit working in the life of a devout Christian still demonstrates the miraculous power of God to turn men from evil, to the glorious truth that is in Christ Jesus our Lord.

The Mountain Revisited Lamp on a Stand

J. Carter Swaim

WHILE other teachers may be impressed by the law courts or deal in philosophic abstraction, Jesus frequently drew his imagery from the domestic scene. "Nor do men light a lamp and put it under a bushel," he tells us in the Sermon (Matt. 5:15), "but on a stand, and it gives light to all in the house." The "bushel" was a common measure, found in every Jewish home. Its capacity was about two gallons, more nearly our peck than bushel. It was made of wood, and no doubt many such products were turned out in the carpenter shop adjoining the Nazareth home that Jesus knew so well.

Even the word translated

lamp links us with the homes of the poor rather than the palaces of the rich. Matt. 25:1 tells of "ten maidens who took their lamps." The word in this passage is the one from which our English word *lamp* is derived; it describes the torch that was carried in festal processions. The word in the Sermon names the cheaper means of illumination found in the homes of the poor. This was a small piece of pottery filled with olive oil and containing a small wick to carry the flame.

The King James Version at this point gives us a totally mistaken picture: "Neither do men light a candle, and put it under a bushel, but on a candlestick." In the 16th century England, when the King James translators were growing up, the regular form of illumination was the candle, and so in their version of the Bible they picture the scene as it would be in their own home. The Revised Standard Version is right, however, in making it "lamp" and "stand." The stand was a tall pedestal, sometimes made with a sliding

Continued on page 15



Rev. Vernon L. Booker and two church women are shown with the car caravan he uses to bring his ministry to residents and workers at Little Valley, a trailer town on the western shore of Promontory Peninsula across Great Salt Lake. No church exists in the town

EDITORIAL

The Public's Right to Know

NEAR the end of 1956 the Associated Press released a world-wide survey concerning freedom of the press. It revealed that there was more censorship of news in 1956 than in any year since the Korean war ended. The outbreak of fighting in the Middle East was largely responsible for the new restrictions on the public's right to know the facts.

In noting the status of press restrictions, country by country, one is impressed with the fact that freedom of the press is often lacking in what we call the "free world." We are not surprised to learn that foreign correspondents in the Soviet Union must submit all their dispatches to censorship, or that other of the satellite countries severely restrict the representatives of the foreign press. In these Iron Curtain countries self-censorship on the part of local newspapers and magazines also proves quite effective in controlling news reporting.

But what is more disturbing, because it is not often recognized, is the strict control of information exercised in many other parts of the world. Even before the outbreak of hostilities in the Middle East, the government of Israel had strict censorship of its own press and of outgoing news. New restrictions were placed on news in Egypt, Syria, Iraq, and Jordan as a result of the tensions in those areas. There are many other nations, like Spain, Portugal, South Africa, Saudi Arabia, Afghanistan, and Columbia, which continue to maintain strict control over their newspapers and radio stations.

In some other areas the censorship is not quite so obvious but there are effective ways of exercising control. Foreign correspondents may be free to write what they see, but if they print news regarded as "unfavorable" by a nation, they are quickly asked to leave. Many governments expect and even demand that newspapers follow an official "line." In almost every nation there are emergency powers that permit a government to limit the release of news for reasons of military or national security. Sometimes these emergency powers are abused so that citizens find it difficult to know what is happening.

If the average reader considers these restraints on news at the source and if he tries also to make allowance for the preferences and prejudices of the editors who select what news is printed, he soon realizes that, even in this day of speedy communications, it is not easy to get all the facts. The reader would do well to follow more

than one newspaper. He ought to get some news reports from a foreign source. He ought to listen to more than one news commentator. He needs to keep constantly alert to the biases that afflict even the best reporters, and he must recognize some personal bias on his own part that may color his reading of the news.

Most of all the modern reader needs a perspective that he will not likely get in his newspaper. And that is the perspective of the Christian faith. Yes, he will turn to many sources to find the facts, but he will need also to be keenly aware of the grace of God as he seeks to interpret and use the information he finds.—K.M.

Break Down the Curtains

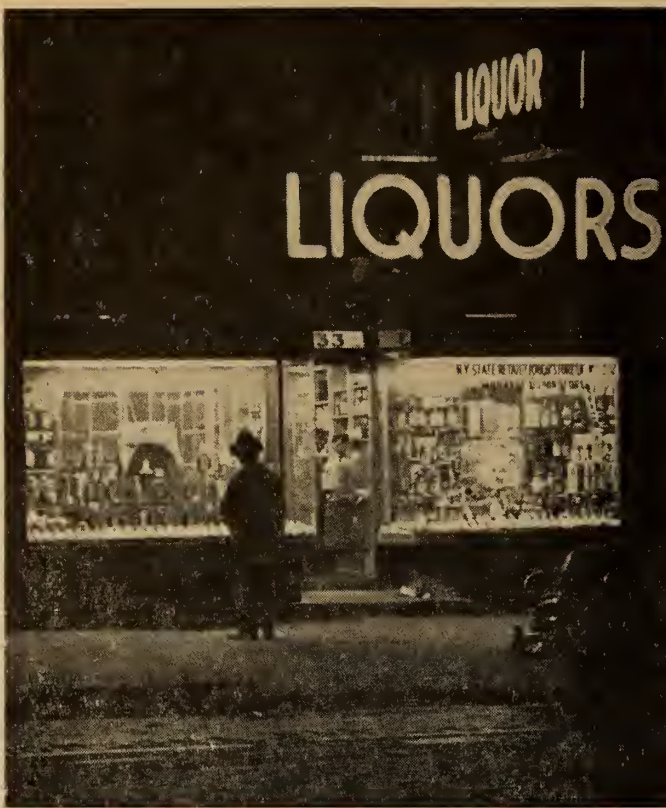
ANOTHER surprising aspect of the report mentioned above is the report on censorship in Communist China. While the press there is under strict control, the foreign correspondents from other countries who have been allowed in China indicate that there is no apparent censorship on the stories they send out.

We remember the rather drastic action of our own State Department in refusing to permit news correspondents from this country to accept an invitation to visit China. A few correspondents who defied this order and went on their own have been threatened with legal action. Surely in the interest of extending press freedom and in the interest of breaking down barriers of ignorance, our policy should be to encourage as full a coverage of news as it is possible to get.

The State Department has recently indicated a similar position with regard to proposals, as yet made only unofficially, by some church leaders that our churches send a delegation of churchmen to China. Admittedly there are risks in this kind of interchange with church leaders in China, but there are also great possibilities for good.

Not only is there a need to reopen channels of fellowship with Chinese Christians, including Church of the Brethren members, but there is also an imperative that grows out of the Christian gospel itself, an imperative to seek always for new ways to go into all the world to teach, to preach, and to make disciples of all nations. Maybe from a nationalistic point of view visits to Communist China would be unwise. But from a Christian point of view they ought to be encouraged. In the long run they would benefit not only the spreading of the gospel but the achieving of peace.—K.M.

Hope for Those



Skid rows are not happy places. Men and women congregate here for several reasons—cheap housing, cheap food, cheap wine and whisky, but also for the fellowship of persons with problems in common

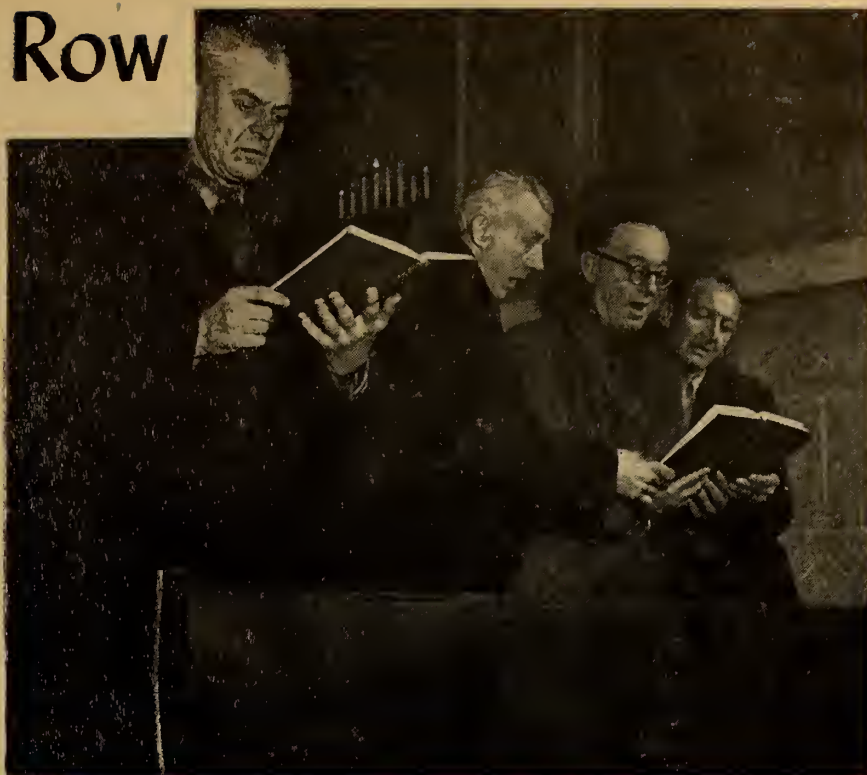
The tragedy of our fellow men around the world is not to be forgotten even here. The tragedy of hundreds of thousands of "displaced persons" on our American skid rows should likewise impinge on our minds. They are human beings and our brothers

Food is cheap—if you don't mind the low quality and the dirty dishes in which it is served. But who wants to eat when a bottle contains "so much warmth" and helps obliterate the unpleasantnesses of life?



on Skid Row

Missions are small islands of hope in a vast sea full of sinking souls. Men of every walk of life are here—doctors, lawyers, laborers, engineers, professors, mechanics, and those of other vocations. Out of their despair and need they turn to the "lighthouse of hope"



The aged are here, too. Pensions are inadequate. Social welfare agencies are overburdened. Jobs for such persons are almost nonexistent. Many times they are unwanted by family and friends. One can exist here on a marginal level by using the little he has and relying heavily on missions for food and bed (or a chair to sit in) for the night to escape the cold

The heart of the program is the gospel. Services are held each night of the year. Many missions are filled each evening and many of the men say, "I know I'm a sinner. I only ask. What will you do to help me become a better person?" Have you told the story of what Jesus has done for you that others may also follow him?





Hungry men must be fed. The ministry of Jesus also includes the physical. Millions of meals are served each year by the missions. Rooming facilities, industrial programs, recreational programs, medical and counseling services are provided at the lowest possible cost



For some there is new hope. For many there are only the blackness of the night and their drink-deluged fears and despair. It is only as man finds faith in the Power higher than self that he is able to overcome the many temptations he faces

Legislation, education, and religion have vied against the lure of profit, a taste for liquor, and the social nature of drinking in

The Struggle for Temperance

Kenneth R. Walker

IN ITS general outlines, the temperance movement in the United States has changed little in the past fifty years. True, after the first world war the antiliquor movement reached its zenith and the Eighteenth Amendment, which prohibited the sale of alcoholic beverages, was ratified by the states. A large part of public sentiment, however, opposed the measure, enforcement proved virtually impossible, and in 1933 the Eighteenth Amendment was repealed by the Twenty-first. But in general throughout the period, the groups favoring and opposing the sale of alcoholic beverages remained fairly constant.

Persons favoring unrestrained distribution of alcoholic beverages can be grouped in two categories: those who make

money from liquor sales and those who enjoy drinking fermented beverages. The desires of these two groups explain the success of the liquor industry.

Understandably, powerful liquor interests have no desire to quit their lucrative business. During the past fifty years, liquor production has increased more than fourfold. In 1901, this industry produced 128,568,201 gallons of fermented liquors which sold for \$93,432,274. By 1954, alcoholic beverage production had climbed to 563,496,000 gallons selling for a total of \$3,417,000,000. Although the liquor industry makes a handsome profit, it is not as great as this later figure would indicate. Approximately three fourths of the sales price goes for taxes. However, one fourth of the sales

price, or \$634,000,000 is sufficient inducement for liquor manufacturers and sellers to advertise and lobby to keep their profitable industry in operation.

On the other hand, there are many people who like the taste of alcoholic beverages. Many of our European ancestors brought to America the tradition of drinking beer or wine with every meal. Similarly, many native Americans have developed a craving for alcoholic stimulants.

Experiences in the United States as a whole and in the U.S. armed services also underlined this same fact. Events of the Prohibition Era proved that people who crave alcohol will obtain it even if it is contrary to federal statute. Personnel in charge of the armed forces have also discovered this truth. As a result the United States Congress has followed a fluctuating policy on the sale of alcoholic beverages on military bases. Sometimes it has prohibited the sale of beers and liquors, and other times it has allowed the practice.

One side of the debate is that beer-drinking soldiers will obtain the beverage some way. This usually means private bars and saloons outside the camp, where temptations for soldiers can be even greater. Those in opposition to having beers and liquors on the base maintain that having these beverages close will tempt many soldiers who otherwise would not drink. And so the argument continues to the present time.

The voluminous advertising of liquor venders and the taste desires of drinkers lead to a third factor in the popularity of fermented liquors. This is the social nature of drinking. In middle and upper society, the cocktail party has become one of the most important methods

of entertainment. For the lower social groups, the saloon or bar often serves as a "poor man's club." On lonely nights, the corner tavern is a club always open where men can go when their small rooms become unbearable.

These, then, are some of the persons and reasons contributing to the expansion and success of the liquor industry. This age-old triumvirate of profit, taste, and sociability is difficult to combat.

Now let us look at the groups who have opposed intemperance in the consumption of alcoholic stimulants and see how they have attempted to curb liquor drinking.

Historically, a large number of women have favored temperance. If the husband drank to excess, it was the wife who had no money to provide food, clothing, and shelter for herself and her children.

Ranged alongside women in their opposition to "demon drink" has been the rural sentiment. In the middle decades of the nineteenth century, it was Neal Dow of the agricultural state of Maine, who led the reformers in the demand for the passage of state prohibitory legislation on liquor.

The attitude of the rural South has been similar on temperance. This in part can be explained by the predominantly rural character of the South; and in part by the absence of large European immigrant colonies that viewed wine and beer as staple foods. But another factor was and is the widespread conviction that to the Negro, as to the Indian, alcohol is a serious incitement to crimes of violence.

Even the greatest forces for temperance, the Woman's Christian Temperance Union, organized at Cleveland, Ohio, in November 1874, and the Anti-saloon League of America (or-

ganized in 1895) were founded largely by men and women dwelling in country towns.

By and large these groups have used three approaches to combat the liquor traffic: legislation, education, and religion. Legislation has been utilized at the local, state, and national levels. The best example of action on the national level was the Eighteenth Amendment ratified after World War I, and implemented by the Volstead Act. During the past fifty years many state legislatures have had state dry laws in force, but at present only Mississippi and Oklahoma have state prohibition laws on the books.

The Anti-saloon League was an early leader in the passage of local option laws. Today local laws are the greatest weapon of dry groups to legislate prohibition in counties and towns. All

three political levels legislate such liquor controls as taxes on alcoholic beverages, licenses for venders, and punitive acts for the intemperate drinker.

A second method of attacking the liquor interests is education. As early as 1896, all the states except Florida, Georgia, and Idaho had laws in force providing temperance instruction in the schools. Other media for educating the population have been periodicals such as *Listen Magazine*, *National Voice*, and *White Ribbon* publications; temperance clubs and organizations like the W.C.T.U. and Anti-saloon League; and colorful lecturers such as Carrie Nation, Richard P. Hobson, a naval hero of the Spanish American War, and William Jennings Bryan.

Carrie Nation was probably most notorious as a liquor fighter, because she used a hatchet



A. Devaney

The church and its allied clubs and associations have used education, example, social substitutes, divine aid in combatting intemperance

as well as her voice to attack "demon rum." Some felt she did more harm than good for the temperance cause. She was often arrested and her statements were usually intemperate. For example, on September 10, 1901, after being fined in a New York City police court for chopping up the tobacco showcase of Joseph Wallenstein in the Bowery, she gave a long harangue against the police. Among other things, she said that the patrolman, George Ryder who arrested her, was drunk. Furthermore, all policemen were drunk and the police court itself smelled of whisky and beer. On this occasion Susan B. Anthony, the famous woman-suffrage leader, observed that Mrs. Nation would do more good if she would stay home in Kansas.

Bryan, the silver-tongued Nebraskan, took the stump for temperance because of his concern over the sorrow and misery directly traceable to intemperance. A number of his acquaintances (often men of fine quality and high purpose) died of excessive drink. He saw women and children cold and hungry, because the head of the house drank. For a time after World War I it appeared the zeal of Bryan and his allies had been successful, but victory proved an illusion.

The third influence for temperance has been the church and its allied clubs and associations. Their methods have embraced education, example, social substitutes, and divine aid. Rev. Francis H. Robinson of Westminster Presbyterian church, San Francisco, illustrated the example method. He relieved bartender Samuel Fisher on a Sunday, so that the latter could attend church service. The pastor agreed to stand behind the bar and serve all the drinks he could not dissuade the customers from consuming. Moreover, Reverend Robinson

promised to pay for all mixed drinks he could prevent being drunk. His barroom campaign was highlighted by a quartet singing temperance songs and a short temperance lecture.

Many Christian sects and other religious faiths have long abhorred the drinking of alcoholic beverages. They have devoted several services a year to teaching the ravages of liquor.

A large number of churches have also realized that one of the best ways to combat the social appeal of alcoholic beverages is to provide substitutes. Rev. George L. McNutt, of Pittsfield, Massachusetts, wrote a book entitled *Substitutes for the Saloon*. Reverend McNutt suggested that saloons had developed more Christian ideals than some churches in their approach to social problems. He concluded that perhaps the popularity of the saloon as a meeting place could be mitigated by the increased use of coffee houses, young people's Chris-

tian associations, recreational facilities in churches, clubs, and social gathering places.

The historic struggle for temperance in the United States seems to indicate two conclusions. First, the failure of enforcement of the Eighteenth Amendment demonstrated the fact that prohibition cannot be enforced on an unwilling people by legislation. The better approaches are education through every media (press, radio, television, lecture, sermon, etc.), and the use of wholesome social substitutes (such as the church, youth activities, and musical and literary societies) for saloons, bars, and cocktail lounges.

And secondly, although the temperance program has traditionally encountered great difficulties, the movement is important enough that there must be no diminishing in the zealous effort to educate the American public in the social and individual ravages of alcohol.

All Sunshine Makes Sahara

Kirby Page

ALL sunshine makes Sahara," runs an Arab proverb. Storms bring rain which nourishes seed in the soil. Jesus did not come to this earth to bring ease and freedom from toil; he came to help men bear their burdens, share with others, love mercy, and walk humbly with their God. He promised his disciples that they would experience much joy, the joy of fidelity to the will of God. With equal vigor he promised them much pain, the suffering which flows from faithfulness in a sinful generation.

Read again these familiar words: "And he began to teach them that it was inevitable that the Son of Man should go through much suffering and be completely repudiated by the elders and chief priests and scribes, and be killed, and after three days rise again. He told them all this quite bluntly. And this made Peter draw him on one

side and take him to task about what he had said. But Jesus turned and faced his disciples and rebuked Peter. 'Out of my way, Satan!' he said. 'Peter, you are not looking at things from God's point of view, but from man's!' Then he called his disciples and the people around him, and said to them, 'If anyone wants to follow in my footsteps, he must give up all right to himself, take up his cross and follow me.'" Again, "I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

Narrow is the road, and strait the gate that leads to life glorious. What often appears to be foolishness in God's point of view turns out to be the essence of wisdom, and what seems to be weakness in God is found to be the strength we need.

Two Years in America

WHEN I first came to America my mind was over-crowded with worries and anxieties, and the future had looked gloomy and dark, but I landed in the U. S. with full faith in the Lord which was my greatest consolation. The Lord has helped me mentally, physically, and, above all, spiritually and has brought my lifelong dream to a successful end. I am going back to India two years later with the full satisfaction of achieving what I had greatly desired.

I now take this opportunity to thank all those who prayed for me and helped me financially. I am deeply grateful to all individual friends who helped me and also to different churches, the Brotherhood Board, and also to the Joint Council in India. It is because of the combined efforts of all the above mentioned that I was able to carry on my higher education in America for two years.

My stay of two years and two months has enriched my life very greatly and increased my faith to an unspeakable limit. I never fell sick even for a day and never met with an accident in spite of the great deal of traveling and in adjusting myself to the fast-going American life. I also had the joy of meeting many of our missionaries who were once in India.

The greatest joy was to meet my grandma—Mrs. Wilbur Stover. I also had the opportunity of seeing many important sights in this country because of the love and kindness of several Brethren friends.

I am glad to write that after putting my first impression on paper, two years ago, I have

Hamilton Satvedi

been noticing a considerable change in the religious life in America. There is a trend toward making religious life more meaningful and toward bringing back true religion in daily living. Even certain public schools are trying to find ways and means to impart religious instruction. Many districts have already planned released time for religious instruction and others are endeavoring to have it.

I visited Christian colleges and was satisfied to see the type of Christian work carried on there and the emphasis put on religious life. I could not take part in any Brethren camp but I was delighted to hear and read about the religious activities in all Brethren camps. Reports of men's work, women's work, youth work, including BVS and CBYF, really impressed me a great deal.

The amount of Christian lit-

erature published at Elgin and its wide circulation among our churches was also a heart-ravishing thing. During my visits in the states of Pennsylvania and Virginia, I also visited several old folks' homes and it was certainly gratifying to witness the good work being done through these homes; I am sure the same type of work must be going on elsewhere too.

Now I wish to mention a few things which come up as a result of my personal observation and experience in this country for more than two years. I do not wish to be misunderstood on these points because this is my personal observation and I may be entirely wrong too. Another thing I want the readers to keep in mind is this, that I am not attempting to run down American religious life or trying to show religious life in India as superior.

I know we are still far behind and we stand no comparison with you but our eyes and the eyes of many of the countries are fixed on America for guidance and leadership, and, therefore, if there is anything which may indicate improvement in



Brethren youth should be encouraged to attend Brethren colleges

guiding or improving others, it should at least be given a thought before pushing it aside as unwanted.

I have observed considerable emphasis put on Christian life in our colleges and I urge all Brethren parents to send their young sons and daughters to our colleges. In big universities there is hardly an emphasis put on Christian life, and therefore, many of our young people get lost in the life of big campuses.

Where there are many Brethren students studying in a big university, the church district of that area should organize Brethren student fellowship centers, and make someone responsible for our students. I was glad that at the same time when I went to Ohio State University at Columbus, Southern Ohio had started such a center. It continued with considerable success for two years and now from last September it has been taking the shape of a regular church under an appointed pastor for this job.

I would also like to see more of our educated and qualified young men encouraged to join the faculties of our colleges. In a Brethren college, a Brethren instructor is very easily adjusted and can do better and greater work.

I also notice that there appears to be a difference between American general culture and religious culture. So many of the churches in this country try to follow American culture and neglect religious culture. For example, most of the churches are not integrated. Instead of the churches taking a lead in the matter of desegregation, the public schools are coming first. This should be a shame to churches. When the Negroes are not accepted in churches, that may be a part of American general culture but now it should give place to purely religious culture.

LE NEZ

EDITOR OF THE GOSPEL MESSENGER

Dear Sir:

My knowledge of French is horrible! My knowledge of perfumes is even worse! In fact, it is so bad that it was a year before I found out that Chanel No. 5 was something other than a TV station. But recently my knowledge of the perfume industry was augmented. I read about "Monsieur Le Nez" (translated Mr. Nose), a man whose sensitive proboscis is used to develop exotic aromas so other people's probosces are pleasantly pleased rather than terribly tortured.

It occurred to me that if we are really the aroma of Christ as Paul suggested to the young Christians in the pungent town of Corinth (2 Cor. 2:15) it might be well if every church hired a professional religious Nose. After all, spiritual B. O. is just as nauseating as the real McCoy. And if we are known in our community by the odors we exude, then we must take care to exude pleasantly.

What could "Le Nez" do? He could improve the co-operative work of the church. A good nose for perfume can recognize more than 6,000 separate smells and he knows how to put them together to get the best results. A good Nose for religion, able to detect 6,000 different smells, could care for the varied fragrances of the average congregation, and give valuable suggestions to the pastor, the official board, and the nominating committee on how best to use them together.

"Le Nez" could strike at the heart of complacency. A genuine perfume Nose is not satisfied with just a pleasing smell. A perfume must be compelling, alluring, and have pulling power. Sir, I don't know about you, but it is a real pleasure to me when I meet someone whose spiritual aroma is not just nice, but is enticing and magnetic. If "Le Nez" could improve individual fragrances in our membership, our churches could be alluring in a world full of unpleasant odors. We would cease being infamous for being O.K. and start being famous for offering something worthwhile.

The idea that we preach not only by our lives, but also by our odor may be new to Brethren. But it bears investigation. Of course, some people will want to go on not being worth a scent. But it seems to me if a professional Nose could change the unfortunate odor of some of our convictions and activities into pleasing aromas of Christ, then he would be a good investment.

Here's a slogan for all churches adopting this idea: "Our church uses 'Le Nez.' Don't you wish everyone did?"

Fragrantly (?) yours,

BROTHER PERCY HOPE

When we Brethren can work successfully among the Negroes in Nigeria, Africa, why cannot we accept Negro members in our churches? We are not many in this vast country, however, we should give a lead in this matter. Or are we also afraid to get away from the deeply rooted American culture? We certainly do not deserve the name of Brethren if we do not practice what we preach. There may be some exceptions here and there but our churches should readily and willingly come forward to accept Negro members.

Commercialism in religious festivals has affected the real significance of our religious life. Easter, Christmas, Thanksgiving, etc., are so much commercialized that the real spiritual value is lost sight of.

Brethren churches should try to bring back religion in religious festivals. In American culture Christmas Day is not generally a day for going to church. This is really strange. How can we stay at home and spend time in social activities

on such a great day instead of going to church to worship the Babe of Bethlehem? I would like to see very much that all our churches break this convention and begin holding Christmas services in the morning on December 25, which is the day of greatest joy to all Christians throughout the world, especially for the followers of Christ.

American culture has allowed much freedom to children. It is a good thing and I do not resent it, but very often I have seen here that the freedom is not used in the right way and often our children take freedom from religion also.

When you give full freedom try to check time and again that children do not take undue advantage of that costly freedom. A greater percentage of delinquency is a direct result of this unchecked freedom. The Bible says train the child in the way he should go and when he grows he will not get away from it.

We have also to realize that building bigger and more beautiful churches with all modern facilities, such as electric organs, are good things but outward show does not necessarily mean stronger Christian quality. Along with the outward growth of churches, inward growth needs greater emphasis, especially in these days when Christianity is facing a great challenge in world revolution.

At the close let me point out that we Indian Christians are also lacking in many qualities of the Christian life and we are lagging behind, but now we have decided to do our best and make good the neglect of the past. But still we need your help, co-operation, and prayers. Please do not leave us at the time when we need you the most.

Help us to establish ourselves in the changing scene in India.

Help to educate and train our youth to take the leadership of the church in the years that are ahead of us. The churches should be made indigenous as fast as possible and also self-supporting.

I personally believe that perhaps small scale industries started at various centers in our fields in India, managed and owned by churches, will not be a waste of money. It will remove some of our unemployment problem and at the same time help churches to be strong financially. The money for such projects could be loaned, if not given outright.

These small industrial centers will be Christian in spirit and will be a good Christian witness in the actual daily life of a predominantly Hindu society. This will also keep the door open for new missionaries to come

to India as experts, technicians, etc. In the absence of direct and open preaching, we need to have such works in India which can do greater and more important work in practicing Christianity.

Please continue your support a little longer until we can stand on our own legs and then we shall not only walk and run but have a race with you in all affairs of Christian life and work.

I shall not be in your midst when you read this. There will be a distance of thousands of miles between us but I am sure your prayers will follow us there without any barriers of time and place and will strengthen us in the great responsibility that is ours in the future. May God bless us all and use us for the spread of his kingdom in this world.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

How does a family secure help for their problems when they are poor? We do not have any \$15 or \$25 per session to pay for visits to counselors or psychiatrists.

Family Needing Help.

Dear Friends,

The seeking of any specialized help for emotional and mental illness cannot be regarded as a luxury service. On the other hand, there are personality and family problems that do not always require the services of a specialist. There are in our communities some of the following types of service available on a more modest basis: (1) family service agencies; (2) church clinics; (3) mental hygiene clinics (usually these are an adjunct of either a state or county health program); (4) your local minister; (5) your family physician.

We do have to admit that there are too few community clinics available. Many of us could be more active in helping establish such clinics in our own communities—either under the United Community Fund or Council

of Churches. However, the above suggested groups can help a person decide whether specialized help is needed.

If the services of a clinical psychologist or psychiatrist are advisable, then one should make plans to handle the fee as he would for any crisis situation or for any purchase for which he is unable to pay the total bill.

This usually means one of two things: (1) One may make arrangements to borrow the money. After all consider how much we borrow to buy a TV, or a new car. Obviously one's health is far more important than any of these items. (2) One may make arrangements to restructure his budget, which may mean eliminating some items during the term of treatment.

What I am saying is that when help is seriously needed the TV, new car, new dress, are far more in the luxury class. Psychological help can be as important to a person's ability to function as is a loaf of bread.

Paul S. Hersch.

Lamp on a Stand

Continued from page 4

shaft—the forerunner of our bridge lamp. Each cottage would have one such article of furniture.

In Ex. 25:31-40 the King James Version is strangely confused. Instruction is given for making a golden candlestick to

be surmounted by seven lamps. The Revised Standard Version also clarifies this picture: “a lampstand of pure gold . . . the lamps shall be set up so to give light.” Jesus may have had this passage in mind. Paul says that Christians are to “shine as lights in the world” (Phil. 2:15). The function of a lamp is to give “light to all in the house.”

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

I Chose a Parson. Phyllis Stark. Oxford University Press, 1956. 240 pages. \$3.50.

This is an exciting story about an exciting life. The author has portrayed in an enthusiastic manner many of the brim-full days which occur in a parsonage.

While Leland Stark was called to positions of greater prestige than are common in our Brethren tradition, the main point we may derive is that this parson and his wife made the most of every situation in which they found themselves, whether in small, rural, college week-end pastorates or as a bishop in the Episcopal Church. They worked as hard as possible for the glory of God in all situations.

The happiness and joy which they felt as a couple courting on college campus flourishes throughout the twenty-three years of marriage encompassed by this book.

Mrs. Stark portrays family life in an excellent way. The story is about her husband and herself. The two children are products of their love and, therefore, do not become the main actors in the book upon their arrival. But, rather, they take their proper place along with other people and events in a parsonage family. She keeps up her contacts with the world in spite of children and they are blessed by the wholesome attitude of these Christian parents.

The chapter on family devotions is worth the price of the book. Methods for accomplishing this important part of children's lives amidst a busy life are given in a helpful manner.

The cheerful, independent attitude portrayed by the author is certainly one to be desired by ministers' wives. She expresses many proper attitudes ministers' wives need to assume to be happy in their work.

While there are a few practices which differ from our Brethren ap-

proach, these do not take away the helpful aspects of the book.—*Helen M. Kauffman, Elgin, Ill.*

The Politics of Repentance. Andre Trocme. Fellowship Publications, 1953. 111 pages. \$2.00.

This volume consists of the Robert Treat Paine Foundation lectures delivered by Andre Trocme on his visit to the United States in 1951. They concern themselves primarily, according to the author, with the question of the meaning of life. They view life from the physical, rational, moral, and religious dimensions and conclude that its significance lies in what Trocme calls the “fourth dimension”—the Christian dimension.

The volume takes its title from the sixth lecture in which the author concerns himself with politics, which he defines as the art of living in society. Society is confronted with threats to its existence from within and from without. It tries various methods of defending itself, sometimes paying more attention to the container than the truth to be defended. Trocme insists that the only real method of defending the truth is to embody it. However, the man who sets out to do this often succumbs to the sin of pride. Fear of this sin had led modern theologians to abandon the pursuit of the ideal, to substitute compromise for “perfectionism” and to stress the impossibility of consistency. The Christian church has no frontiers to defend; God expects from it one thing only—obedience to the gospel. The church should be the conscience of the world. It can perform this function, if Christians accept their share of responsibility for our corporate sins, and repent.

The book reflects various influences in French thought—Calvinism, Bergsonian philosophy, existentialism,

and will be interesting to anyone who would like to see how one French Protestant views this problem.—*Gladdys E. Muir, Pendle Hill, Pa.*

Modern Rivals to Christian Faith. Cornelius Loew. Westminster Press, 1956. 95 pages. \$1.00.

This is one of a series of twelve books that is being produced under the over-all heading, Layman's Theological Library. The editor of the series is Robert McAfee Brown of Union Theological Seminary.

The author's main purpose is to set forth what he calls real religion. Even Christians, he says, miss the fullness of vital religion by the worship of “secret gods”—a modern form of idolatry. In a most penetrating way, that makes the reader ask, “Is it I?” he depicts how modern Americans worship lesser gods. Some of the gods getting full loyalty by many in this modern culture are science, democracy, and the nation, or “America the Beautiful.”

In the second part of the book, he deals with modern rivals to Christian faith that are even more insidious than the above-mentioned ones because they are found within the church itself: using today's “return to religion” for our own selfish purposes; worshiping the Bible, securing from it a formula for power and peace and health, reducing it to the plane of magic. Dr. Loew points out the great loyalty that should take the full consecration of Christians, and he shows how throughout the history of Christianity, Christians have been tempted to worship at shrines of false gods in the name of Christianity.

It is a penetrating study, written in the language of the layman.—*Stewart B. Kauffman.*

Through Children's Eyes. Blanche C. Weill. Island Workshop Press, 1956. 365 pages. \$3.00.

A delightfully written book with a fresh and appreciative understanding of child behavior and personality. The foreword states, “It is a good thing to study the problems of children. All children are problems at one time or another, and all people are children most of their lives, at least in parts and stages of their personality. This is why children never stop teaching us how we might mend the ways of the world.” All parents and teachers will gain insights “Through Children's Eyes.”—*Mrs. Gordon Yoder, McPherson, Kansas.*

KINGDOM GLEANINGS

Glen W. Petcher, Citronelle, Ala., will be available to hold some revival meetings after July 1. If any church desires his services write him at the address above for information on the dates he has open.

The women's workshop and retreat for the South-eastern Region will be held at Bridgewater College, Bridgewater, Va., June 30—July 3. Sunday evening will be get-acquainted time. The first meal served will be breakfast on July 1.

The members of the Flat Creek mission church in Kentucky wish to express sincere appreciation for the offers of help which they received during the recent flood. Three families suffered severe losses, but the mission has been able to give needed assistance. The mission buildings were not damaged since they are on high ground, but fences were washed out and three or four feet of sand now cover parts of the playground and the strawberry patch. An ongoing program of material aid is being carried on, although the present supply of material goods is very low. Continued contributions of clothing, shoes, household furniture, cooking utensils, dishes, and curtains would be useful. A special need exists for children's clothing.

Dedication

Holsinger church in the Woodbury congregation, Middle Pennsylvania, dedication service, Sunday, March 24, at 2:30 p.m., for the remodeled building. Calvert N. Ellis, president of Juniata College, will be the guest speaker.

Changes of Address

Wilbur Martin and family, to Hillcrest School, Jos, Box 145, Nigeria, West Africa. The Martins began their work as houseparents at Hillcrest School for children of missionaries early in February.

Everett Fasnacht should now be addressed at 1863 Third St., La Verne, Calif.

Radio and TV Programs

National Radio Pulpit (NBC network, Sundays, 10:00 a.m., ET). During April, May and June Dr. John R. Weinlick of the Moravian Theological Seminary, Bethlehem, Pa., will be the speaker. In July, August, and September Dean Leonidas Contos of the Saint Sophia Greek Orthodox Cathedral, will bring the messages.

The Art of Living (NBC network, 9:15-9:30 a.m., ET). Dr. Robert McCracken of Riverside church, New York City, will return during April, May, and June; Dr. Samuel Shoemaker of Calvary church, Pittsburgh, Pa., will appear in July, August, and September.

Frontiers of Faith (NBC TV, 1:30-2:00 EST). A drama on the life of John Knox, the great Presbyterian, and Mary, Queen of Scots, will be narrated by Dr. Eugene Carson Blake on the March 24 program. Beginning on March 31 for three Sundays Dr. Edward Carothers of Schenectady, N. Y., will head a series of panels of top persons, speaking to the subjects of the church's relationship to business, to labor, and to the world of new science.

The commission of ministry and church extension of Southern Ohio is planning a meeting for all Southern Ohio ministers and their wives to be held at the Salem church, March 18, beginning at 10:00 a.m. The leaders will be Floyd E. Mallott, Galen T. Lehman, and Richard N. Miller.

Norfolk church, Va., located at 4210 Phillpotts Road, is interested in obtaining the names and addresses of all Brethren who live in Norfolk. Will churches please send this information to the pastor, Frank E. Williar, 1044 Philpotts Road, Norfolk 13, Va. The church also has a real estate committee which will assist families moving to the city to buy or rent property.

The Society of Brothers (Bruderhof) at Rifton, N. Y., had a fire on Feb. 4 which completely destroyed the center building containing offices, kitchen, dining room, food supplies for a month, dispensary, tools, household furnishings, supplies and clothing stored there. Since all records were lost they would like to have the names and addresses of Community Playthings customers, with details about recent orders. The shop is intact and orders are being filled.

Dr. Kiyoshi Togasaki, chairman of the board of trustees of the International Christian University in Japan, visited the Elgin offices on Feb. 20. He reported briefly on the remarkable growth of this unique Christian educational institution and expressed appreciation for the participation of the Church of the Brethren in this worthy project. The first graduation exercises of this school, which opened in 1952, will be held in March with more than 160 students receiving degrees. Dr. Togasaki's brother, Sim Togasaki, is the present moderator of the Oakland Church of the Brethren, Calif.

The January "check-up" inflow of Brotherhood Fund money from the churches lifted total receipts for the Brotherhood program to \$392,651 for the four-month period ended Jan. 31, a gain of 12% over the previous year. Every district of the Eastern Region contributed to the Brotherhood Fund this year a total above that of last year during the first third of the fiscal year. Among the other regions gains were made by ten of the fourteen districts in the Southeastern Region; by six of the nine districts in the Central Region; by ten of the fifteen districts in the Western Region; and by four of the six districts in the Pacific Coast Region.

Since September, twenty congregations have joined those churches having 100% Gospel Messenger clubs. Of these fourteen had no club last year; six had a 75% club. The churches are: South Modesto Community, Northern California; Tucson Fellowship, Southern California; Tacoma, Washington; Bethel, Colorado; Cerro Gordo, Southern Illinois; Logansport and Portland, Middle Indiana; Marilla, Michigan; Brookpark Fellowship, Northeastern Ohio; Cincinnati, Southern Ohio; Montgomery, Western Pennsylvania; Locust Grove and Wheaton Fellowship, Eastern Maryland; New Haven, North and South Carolina; Knob Creek, Tennessee; Hollywood and Woodbridge, Eastern Virginia; Topeco, Southern Virginia; Oak Grove, First West Virginia; Elkins, Second West Virginia. Deshler in Northwestern Ohio and Prince of Peace, Dayton, in Southern Ohio now have 75% clubs.

Brotherhood Theme: Seek First His Kingdom

The thirteen Brethren congregations of the Greater Dayton area are sponsoring a preaching mission with Bob Richards as leader, April 7-14, in the Fairview high school auditorium, at the intersection of Hillcrest Avenue and Philadelphia Drive.

McPherson College

Over 400 young people from the Church of the Brethren in the Western Region were on the campus, March 7-10, for the regional youth conference. J. Henry Long, associate secretary of the Foreign Missions Commission, Elgin, Ill., and Paul Miller, Adel, Iowa, were guest speakers. Special emphasis was given to Christian stewardship, with What's My Score being the conference theme.

Enrollment for the second semester numbers 366 full-time students. Twenty-one new students are among the student body for the semester.

The ladies' trio will tour Oklahoma for appearances in several Brethren churches during the week of March 24-31.

D. W. Bittinger has announced that four faculty members will be retiring and resigning at the end of the college year. Dr. James Berkebile, college dean, has resigned to become professor of chemistry at Elizabethtown College. Lee Kendall, chief engineer and associate superintendent of grounds, will return to the active ministry in the Church of the Brethren. Dr. Mary Fee, head of the education department, plans to retire at the end of the summer session. Dr. Maurice Hess, professor of English and Latin for thirty-eight years, will retire at the end of the second semester.

Approximately 100 former members of the college a cappella choir returned to the campus on March 9 for the twenty-fifth anniversary observance. Included in the anniversary activities were a luncheon and a reception following the anniversary concert. Former members joined the present choir in singing the final concert group. Prof. Alvin Voran, Shreveport, La., and Prof. Nevin Fisher, Elizabethtown, Pa., both former directors, were present and directed the combined choirs during the final group.

The college library received a sub-grant of \$300 from the United States Steel Foundation in February. The grant was made to the Association of College and Reference Libraries, a division of the American Library Association, which has for its purpose improvement of college library collections, equipment, and programs of service. Miss Virginia Harris, librarian, said the sub-grant would be used for the purchase of new books on art.

Workshops in natural science and reading will be offered at McPherson College, May 28-June 1. Dr. Wesley DeCoursey will direct the natural science workshop, and Professor Dayton Rothrock will direct the reading workshop. Each workshop offers one hour of college credit.

A field session in Canadian history will be offered by the college during the period of July 31-Aug. 20. The course will be a reading and laboratory course consisting of travel and residence in eastern United States and Canada. Dr. Raymond Flory will direct the course. Final enrollment will be June 1.

The college will be host to parents of students from McPherson County and the immediate surrounding area on March 27. This parents' night meeting, the first to be held, will attempt to acquaint parents of local

students with the college faculty, college facilities, and general college activities.

Two lighted pictures of Christ have been given to McPherson College by the children of Mr. and Mrs. George Burgin. The pictures, commemorating the life and service of the Burgins, have been placed in the college chapel. A dedication service for the gifts took place during a chapel service on Jan. 29. The Burgins served the Church of the Brethren in Southwestern Kansas for many years.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

March 10

Sunday-school Lesson: Unlimited Forgiveness. Matt. 18-20. **Memory Selection:** "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven." Matt. 18:21-22 (R.S.V.)

March 10 Commitment Day (for total abstinence)

March 22-31 Southeastern Region temperance institutes

March 31 One Great Hour of Sharing

April 5-6 Central Region camp leaders conference, Manchester College, Ind.

April 14 Palm Sunday

Love Feasts

Maryland	Pennsylvania
March 30, 6 pm, Middletown Valley, Grossnickles	April 13, 2:30 pm, Mingo
Michigan	April 14, 7:30 pm, Philadelphia, Bethany
April 14, 7:30 pm, Lansing	April 14, 6:30 pm, Shippensburg
Missouri	
April 14, 7:30 pm, Springfield mission	Texas
	April 14-15, 7:30 pm, Nocona

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Harold Jones of Harleysville, Pa., in the Quakertown church, Pa., March 24-31; and in the Mingo church, Pa., April 7-14.

Bro. D. I. Pepple of Woodbury, Pa., in the Upton house, Back Creek congregation, Pa., March 17-31.

Bro. Jesse W. Whitacre of Columbia City, Ind., in the Rouzerville church, Pa., March 11-17.

Bro. John H. Buffenmyer of Flintstone, Md., in the Artemas church, Pa., March 24-31.

Bro. L. M. Baldwin of Clovis, N. Mex., in the Nocona church, Texas, April 7-14.

Bro. Earl Kurtz of Elgin, Ill., in the Chambersburg church, Pa., April 7-14.

Bro. Leonard B. Carlisle of Perrysburg, Ohio, in the New Philadelphia church, Ohio, March 31-April 7.

Bro. Clyde Carter of Johnstown, Pa., in the Everett church, Pa., April 1-7.

Bro. Alton Bucher of Myerstown, Pa., in the Woodbury congregation, Pa., March 25-April 7.

Gains for the Kingdom

Three baptized and three received by letter in the Trinity church, Va. Six baptized and one received by letter in the Stone Bridge church, Md. Seven baptized and nine received by letter in the Petersburg church, W. Va. Three baptized and seven received by letter in the Flower Hill church, Md. Five baptized and three received by letter in the Lynchburg church, Va. Nine baptized in the Fairview church, Md.

Seven baptized and five received by letter in the Chambersburg church, Pa. Nine baptized in the Everett church, Pa. Eight baptized in the Berkey church, Shade Creek congregation, Pa.

Three baptized and two received by letter in the Nappanee church, Ind. Five baptized in the Pontiac church, Mich. One baptized in the English Prairie church, Ind. Three baptized in the Black River church, Ohio. Eleven baptized and four received by letter in the Brookville church, Ohio.

Five baptized and four received by letter in the Fairview church, Ind.

Community of Agape Plans Work Camps, Conferences

The Community of Agape within the Waldensian Church, the oldest Protestant church in Europe, will hold a series of work camps and conferences again in 1957. The international and ecumenical center built by international work camps will be completed by a tower.

The program for the year includes an international Bible study camp on Jeremiah and Our Time and meetings on dramatic art and sacred music. The headquarters of the organization are in Torino, Italy.

Methodists Report Record Contributions for Missions

Methodists contributed a record \$23,533,296 last year for the denomination's home and overseas missionary work. This was reported at the annual meeting of the church's Board of Missions. The largest single source of missionary revenue continues to be the giving of 1,800,000 Methodist women through their Woman's Societies of Christian Service.

Fifty per cent of all money disbursed by the board and the divisions, which amounted to more than \$11,000,000, went for overseas missions. About thirty-eight per cent, or more than \$8,000,000, was disbursed for home mission work.

Set Record \$11,500,000 As United Appeal Goal

A record \$11,500,000 is the goal of the 1957 United Appeal of Protestant and Eastern Orthodox churches for overseas relief and rehabilitation programs. High point of the drive will be the One Great Hour of Sharing observance on Sunday, March 31, when special offerings will be made in thousands of American churches.

The 1957 united appeal is the eighth annual co-operative effort of the denominations working together to meet the need for emergency relief.

Increase in 1956-57 Seminary Enrollment

Enrollment in theological seminaries and schools of religious education increased by 2.3 per cent in the last academic year. There was, however, a decline of 5.5 per cent in

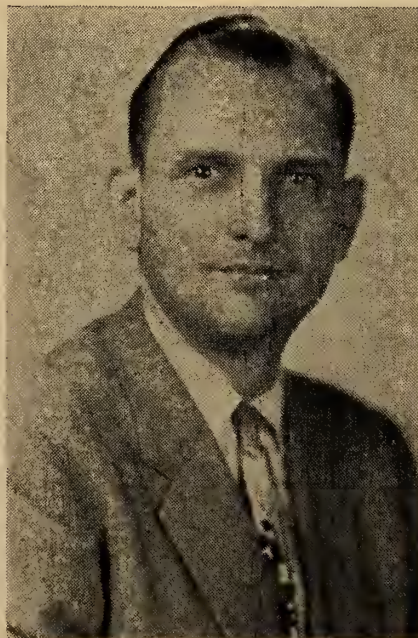
the number of first-year students enrolling.

The total enrollment in these schools during the present year is 35,190. The figures do not include theological or religious training schools that are part of the graduate divisions of major universities but only those separately organized as independent institutions. Total college and university enrollments for all classes of institutions show an increase of ten per cent over former records.

Brotherhood Oratorio Has World Premiere

The world premiere of a new oratorio written by Composer Normand Lockwood on the theme of brotherhood took place in Cincinnati on Feb. 1. The work was written on a commission from the National Council of Churches and Berea College in Kentucky.

The one-and-a-half hour choral work is entitled Children of God. It is divided into two parts, Am I My Brother's Keeper? and Who Is My Neighbor? The libretto is based on selections from the Old and New Testaments.



H. Robert Gemmer, former pastor of the Cleveland Church of the Brethren, was recently elected associate secretary of the Cleveland Church Federation, in charge of the social work department. For the last two years he has been acting director of student activities at Fenn College, Cleveland

Disciples Report Membership Gain

Membership in Disciples of Christ churches in the U.S. and Canada was reported at 1,930,760 in the denomination's 1956 Year Book. The net gain in membership during the last fiscal year was 23,250. There were 8,062 churches in the U.S. and Canada last year.

Total giving of the Disciples of Christ churches for all causes including local expenses and missions amounted to more than \$70,000,000 during the past fiscal year. This was about \$6,000,000 above the previous year. Per capita missionary giving totalled \$7.48 as compared to \$6.88 for the previous year.

Disciples of Christ churches serve ten countries in addition to the United States and Canada with 250 missionaries in foreign fields.

Methodists Ask Liquor Ban on Airliners

The Board of Temperance of the Methodist Church has urged Congress to enact legislation prohibiting the serving of liquor on commercial airlines. Several such bills have been introduced in both the Senate and House.

Members of the Methodist board heard Howard J. Clinebell, Jr., of Great Neck, N. Y., say that the United States now has an alcoholism rate almost twice as high as that of France, its next nearest competitor in consumption of alcoholic beverages. He said there are 4,390 problem drinkers per 100,000 population in the United States as compared with 2,850 alcoholics per 100,000 population in France. He said also that the city of Washington with 49,450 alcoholics, or a rate of 7.8 per cent is the "alcoholic capital of the world."

They Visited in Russia

A VISIT to people in distant parts of this country is an adventure which is thrilling and challenging to all of us. We approach such opportunities of travel with eager anticipation and expectation, for we all enjoy seeing new sights and scenes. To travel to another continent and observe people of contrasting backgrounds and beliefs can well be considered a once-in-a-lifetime privilege for those fortunate enough to make the journey!

This had been the experience of

six men, who sat on the platform in the auditorium of Goshen College in Indiana on the afternoon of Sunday, Dec. 30, 1956. Mark Schrock and Milo Yoder had sailed to Russia in October and November 1956, as attendants of a shipment of fifty-four heifers and two bulls sent by Brethren men from the districts of Northern Indiana and Middle and Southern Iowa. Thurl Metzger, executive secretary of Heifer Project, had flown to Moscow to meet Milo and Mark and accompany them on a tour of the Soviet Union. Ferris Owen of Newark, Ohio, a potato farmer, went as a member of an American farm delegation in July and August 1955. John Worthman of Fort Wayne, had gone as one of twelve building contractors in June and July of 1956. Harold Bender, dean of Goshen College, made the trip in late October and early November of 1956, as one of three representatives from the North American Mennonite Brotherhood to the churches of Russia.

Although their purposes in going were somewhat different—there were a similar number of impressions they shared with the large group of interested persons who were present that afternoon in Goshen. In introducing the men to speak and participate in a panel, Dan West, the father of the Heifer Project, said: "All of us have this in mind, we are Christians. This is our basic motivation and this is our background for the whole work of this afternoon and evening. We want to know, as best we can, what are the American Christians' responsibility toward the people in Russia and elsewhere."

Among the observations which these six men left with us, these five stood out. *Russia, both nationally and locally, is changing.* In industry they are putting the bonus system to work. In education, all children are learning to read and write. This is taking place in rural as well as in urban areas. In agriculture, individual ownership of land is promoting better production of crops. In government, plans of improvement and change are rising from local to state to national levels. Despite major objectives of the Communist leaders, the Soviet Union is in the process of patient transformation by forces that inevitably emerge in the life and labor of a people.

The Christian church in Russia is a growing, living, Spirit-filled fellowship. Harold Bender stated: "There are thousands upon thou-



Left to right: Milo J. Yoder of Middlebury, Ind. (Brethren); Harold S. Bender, dean of Goshen College, Ind. (Mennonite); Thurl Metzger, executive secretary, Heifer Project (Brethren); Dan West (Brethren); Ferris Owen, farmer and potato grower of Newark, Ohio (Presbyterian); John Worthman, contractor of Ft. Wayne, Ind. (Methodist); Mark Schrock, Northern Indiana executive secretary (Brethren)

sands of eager, devoted, believing Christians—conservative, evangelical, Biblical people. It is simply astounding the growth of this denomination (Baptist) in Russia. Back in 1917, they had approximately 110 thousand members. In 1956, they have over 500 thousand members. That is inside Russia, during the time of persecution!" The churches are somewhat freer to work now than in former times. Two years ago, Khrushchev himself stopped all propaganda of a direct kind against Christianity, the church, and the priests. Although there can be no open discussions, still the church is a leavening force and moral influence at work in Russia.

The Russians are eager to learn new techniques and ways of doing things from America. Ferris Owen put it well: "Some of us have had the feeling that if we could just keep this technical information and 'know-how' from them, it would suppress them to the point where they wouldn't be a threat to world peace. Frankly, my impression wasn't that. They either have the know-how or are capable of developing it or are developing it. One of the men on our trip made the comment: 'The only real secret we've got in this country they could possibly steal and use would be freedom.' Let's hope to goodness they steal a little bit of that and put it to work over there."

The Russians speak freely of their desire for world peace. They are just as interested in living in harmony and brotherhood with other people as are we. Thurl Metzger said: "I think we didn't stop anywhere or visit with any of the people but that this was one of the questions that came up. When they discussed peace, they were not discussing a Communist type of peace

or any type of peace. They were discussing an absence of war. And they told us they lost twenty million of their people in World War II and don't want to run the risk of anything like that again."

The Russians are receptive to more visits and exchanges from America. Most of them have a high regard for Americans. Since English is the second language taught in their schools, we have a closer kinship to them than can be realized here. Twenty-five hundred Americans have gone to Russia on tours and delegations, while we have admitted no more than 100 Russians to this country. Thurl Metzger said: "They are just as eager for this kind of an exchange as we are. In Moscow University, for example, there are students studying in the university from twenty countries."

Most of us Brethren are interested in knowing if the shipment of heifers is fulfilling its purpose. Are the heifers in places where they are providing the neediest people with milk? Thurl Metzger assured us that this is the chance we have to take in such a venture of faith. Nevertheless, anyone from the Heifer Project who goes back to Russia will have the opportunity to see the heifers wherever they might be located.

Mark Schrock perhaps best summarized what the Christian attitude to visits to Russia should be: "We need to keep in mind that the last chapter in God's processes is not written yet, either for the Russians or for America. God has something better for both of us in America and in Russia. We ought to be on the alert to find that, and I think as we do we'll find ourselves working more closely together."—Daniel C. Flory.



The Brethren Stake in Nigeria

H. Stover Kulp

ON MARCH 17, 1923, ground was broken at Garkida for the first mission station of the Church of the Brethren among the Bura people of Northern Nigeria. Four years later, in March 1927, mission work was begun about sixty-five miles east of Garkida in the Margi tribe. The center of the Margi work is now at Lassa.

The area in northeastern Nigeria occupied by these two tribes and other culturally related groups has come to be regarded by comity agreement with other Protestant churches as the evangelistic responsibility of the Brethren. Of these related tribes, the largest is the Higi numbering nearly 100,000. Foundations for the buildings of the first station in this tribe are now being put down at Mbororo. Some schools and other village work have already been started among them.

A Strategic Mission Area

The first great international missionary conference of modern times was held in Edinburgh in 1910. This conference called to the attention of the Protestant world that the tribes of the Sudan, the area in Africa just south of the Sahara, were strategic to the Christian mission movement. It was foreseen that their impending contact with other cultures would result in a breakdown of their tribal religions. They were in the path of the Moslem advance and unless presented with the gospel and won for Christ, they would be swept into the fold of Islam. Our mission is located in the very heart of the Sudan area—at the very front of the Moslem advance.

Slow Response During Early Years

In 1923 this area was little known and entirely undeveloped. The inhabitants had had very little contact with the outside world. They were

The rapid growth of the church in a rapidly changing society indicates an unprecedented opportunity for the Church of the Brethren in the large area of Nigeria for which we are, by comity agreement, responsible



still engaged in intervillage and intertribal conflicts. Shortly before the arrival of the missionaries at Garkida an attempt had been made to disarm the Buras. Bows and arrows had been confiscated and burned. Anyone seen carrying them was arrested. They were an agricultural people with a subsistence economy. They had no written language. It is not surprising, therefore, that for twenty years the development of the work was slow.

By 1944 there were four organized congregations with 544 members. The response to the school program had been so unpromising that it was decided to close the schools in 1942. It was nearly two years before they were reopened.

Although the visible results were small during these early years foundations for future developments were being laid in learning the local vernaculars, in medical services, and in gaining a knowledge of the cultural background of the people through friendly village contacts.

Rapid Growth in Recent Years

In the past ten or twelve years the work has grown in a remarkable way. The following figures will be helpful to give some idea of this growth. Every year an annual mission conference attended by all the missionaries on the field is held. In 1944 there were eleven missionaries at the annual mission conference. In 1955 the number was fifty-four.

In 1944 there were five elementary schools with a few hundred pupils. In 1956 there were twenty-five elementary schools with an enrollment of 3,200 and with a staff of more than 110 Nigerian teachers. Nearly 200 pupils had to be turned away because of lack of schoolrooms and trained teachers.

In 1944 there were four organized congregations with 544 members. In 1956 there were eleven congregations with over 2,400 members. In the year 1944 there were no baptisms; in 1955 there were 464.

In medical and leprosy work there has been similar growth. In the

Garkida area alone the number of people receiving medical treatment has doubled in the past five years.

Perhaps the outstanding example of what is happening is the development of the Gashala church. The first person to be baptized in this village received the rite on Feb. 1, 1951. There are now 201 members of the Gashala church and ninety-one preparing for baptism. They support their own Nigerian pastor. There is a primary school in the village with an enrollment of approximately one hundred.

During the last ten years, while the Christian mission has been making such great strides, revolutionary changes have been taking place politically and economically in Nigeria. The spring of 1957 has been set as the time for a conference to draw up a constitution to provide full self-government for the regions of Nigeria which desire it. The entire country is to be self-governing by 1959.

The whole country is absorbed in political activity. They are having the experience of elections. Political parties flourish. Trade unions have been formed. There have been successful campaigns to increase exports such as peanuts, cotton, and other products. Wages and salaries have rocketed, in some instances several hundred per cent. Roads have been built, bringing motor transport within reach of remote areas. Bicycles have been bought by the thousands. Many villages own radios.

A Mission Strategy for a Great Advance

The present rapid growth of the church in a rapidly changing Nigeria indicates an unprecedented opportunity for the Christian mission. What should the present strategy be? Recently a book was published called *The Bridges of God* with the subtitle, *A Study in the Strategy of Missions*. The main thesis is: Today there are radical changes taking place at a very rapid pace. Significant among such changes are changes in religion. There may be rapid movements of whole peoples Christward. Where such movements have begun every effort should be made to win the entire group for Christ within a short period of time. For since the changes are taking place so rapidly the opportunity may quickly pass.

In much of our area it would ap-

pear that there are definitely people's movements toward Christ. Our Marama and Shafa stations serve an area whose population is well over 30,000. The churches in the area conduct about fifty classes for religious instruction in our villages. Enrolled in these classes are more than one thousand individuals, many of whom are definitely preparing for baptism. There are six primary schools in this area with an enrollment of about one thousand.

Many, many more villages are asking for classes and schools. With adequate staff, missionary and Nigerian, thousands should be added to the church in five or ten years. In the area of the Lassa station a similar situation holds. Indications are that in the Higi tribe a similar people's movement may be expected.

However, the opportunity is a fleeting one. People are on the move toward a new religion. The harvest will be reaped. If Christian laborers are too few, others will do the reaping. The Pan-Islamic movement is very real. There is a Mohammedan advance. Colonel Nasser, premier of Egypt, has called upon the Moslem world to exploit the opportunity of converting 120,000,000 animists of Africa to Islam and asked them to raise \$50,000,000 for this work. The premier of Northern Nigeria is putting himself forward as the religious leader of the Moslems of Northern Nigeria.

The Moslems are ready to reap! They have the advantage of political prestige. They offer political posi-

tion to those who embrace their religion.

The Christian church and community in our mission are doing splendidly in trying to win their families, clans, and fellow tribesmen for Christ. They know the desire of a great number of their people is that they turn to Christianity. The movement Christward has started and is gaining momentum. However, it is more than they alone can manage. They are turning to the church in America for help. Will you help?

Dr. Emory Ross has said, "Failure of Western Christianity to give everything it might in Africa may lead Africans to become the prey of outside philosophies and ideologies. These dangers pose a critical challenge to Christianity and to the peoples and governments of the West."

John R. Mott said on one occasion, "If we are not willing to do much more than we have done, we have done too much already." We believe that the church does not think that too much has been done in preaching the gospel which has started these people Christward.

To guide these people into the way of salvation and Christian fellowship we need to use every available means, the schools, the hospitals, the printed page, audio-visual aids, gospel preaching. To do this there must be many more missionaries adequately supported. What is the church's answer to this call for reapers?

The Brethren have staked a claim in Nigeria. It will pay rich dividends if we work it NOW!



Men, women, and children in Nigeria are ready and eager for the gospel today. If this rich harvest of souls is to be reaped we must supply workers and resources now

EVANGELISM

Home Training for Church Membership

Homer Kiracofe

FROM their very beginning the Brethren have stressed the importance of the home in training for church membership. One of the reasons given for the opposition of the Brethren to the Sunday-school movement in the nineteenth century was the fear that it would prove a means of releasing parents from a sense of their responsibility for the religious instruction and care of their own children. The Brethren were of the familistic order in matters of religious education, and rightly so, for the divine injunction to parents in Deut. 6:6-9 places the matter of religious instruction squarely upon the home.

One seems to sense in religious education circles the growing feeling that the home is and must be the prime teacher of religion. The ambitious program of church school curriculums which enlist the help of the home is but one indication of this trend.

However, the difficulty this program is reported to be facing in the local church in actually getting the co-operation of the home seems to justify some of the fears of the early Brethren. It might prove embarrassing if we actually knew how many parents in our own churches, who are themselves enthusiastic church school workers, are "expecting the church to do it." One is grateful for the new Brethren curriculum with its increased emphasis upon home co-operation and the splendid material provided to encourage it.

It is the observation of some that so great has been the shift to "let the church do it," that there would be little religious training if suddenly the sole responsibility were left to the homes. Most parents in our churches are rather vague about the fundamental doctrines of the Christian faith and certainly are not very articulate about them.

The new and growing emphasis upon training for church membership is good and much needed in our churches. Most pastors are now conducting classes for new members. There is a danger, however, that once we have had such a class we will consider the job done. Certainly a return to the old catechism class or its modern equivalent is not the

complete answer. Especially is this true if we continue to hold that belief is not enough, but that the "good life" must be expressed in everyday living.

So immense is this job of training for church membership, and at the same time so continuous, that the church must enlist and assist her homes in helping with the task. How train for church membership in the home? The following are some conscious efforts we have made in this direction.

Parents Understand Christian Faith

Realizing that the key to the home is the parents, we need to help them to understand the Christian faith if they are to teach their children. Our church has developed a year-around adult membership course. A small group of fifteen adults or less meet once a week until the course is completed. The study is built around three basic questions: What is a Christian? How to become a Christian? and How the church helps one to be a Christian? To assist each individual to evolve a Christian philosophy of life is the purpose of this study experience.

The Bible is presented as a growing revelation of God. Jesus, his teachings, and especially his spirit become the basis of understanding

God, as well as the pattern and motivation for everyday living. The history of the Christian church is unfolded—including the beliefs and practices of the Brethren. The teachings of Jesus as interpreted by the Brethren take on new and exciting meaning when they are seen to represent the way God is working in our world. That Jehovah God is and has always been a person like Jesus comes as a wonderful new idea to many parents.

To accept fully the fact that God is like Christ and to realize the implications of this fact is to bring about a major revolution in most people's lives. Not only are some difficult questions answered, but the Christian life is seen as the Way (Acts 9:2). The teachings of Jesus and the practices of the church cease to be mere obligations and duties and become rather means and methods of co-operating with God in the glorious adventure of living.

When parents understand how and why "religion is related to all of life" as the Brethren have emphasized from their beginning, then our faith tends to become something that is talked about in the home.

Parents and Child in Membership Class

Another helpful method of getting our faith talked about in the home is to enroll both, if possible, but at least one parent with each child in the pastor's class in church membership. Conduct the class on the child's



Gary Williams

Parents and children together evolve a Christian philosophy of life through discussion and study in the home

level of understanding, and encourage parents and children to discuss the lessons at home. This has been found very effective.

After reconsidering the importance of the home in teaching, our church has recently renewed our membership in the one hundred per cent Gospel Messenger club. Certainly no home can adequately train for church membership unless it has available information as to what the church is doing throughout the world. We feel we should provide our homes with the excellent interpretive articles regarding our faith and the reporting of church activities around the world which are available in our church paper.

Use of Books and Tracts Encouraged

We encourage our homes to read and to buy good books. A women's meeting in our church prior to Christmas gave an entire evening to a discussion of books for the home. A display of books from the Brethren Publishing House was on hand. Books for children were displayed and discussed as well as books on other interests for the home. Many families who would not have thought of it otherwise purchased good books for Christmas.

The church would do well to encourage her homes to buy and read some of the excellent books that depict the heritage and practices of the Church of the Brethren. To name some at random that have been particularly helpful are *Snowball*, by Bittinger, *Learning the Brethren Way With Jim and Jane*, by Miller, and *The Little Red Hummy*, by Porter. These have been required reading in our junior membership class, but they could very profitably be on the bookshelves of our homes.

The use of tracts provides another way to help our homes. People who will not read a book will pick up a leaflet or booklet if it is attractive. Many tracts are trite and cheaply done. But there are good doctrinal tracts. Some we have found indispensable when teaching about our own church are *The Church of the Brethren*, by Bittinger, *The Prince of Peace*, by Wieand, *the Brethren Love Feast*, by Beahm, and *The Simple Life*, by Will. Few churches are using tracts to the fullest advantage.

The home can help best when parents are fully informed regarding the church's program. We have had some very effective meetings of parents and teachers, which met in the child's classroom. The lesson mate-

rial was explained and it was pointed out how the home can assist by the proper use of the materials provided. These sharing periods between the parents and the teacher were very helpful.

Learning Situations in the Home

In addition to equipping and motivating adults so that they will learn and teach their children in the home, the church ought also to seek to bring about learning situations in the home.

One year, instead of having a missionary just come to speak at the church, we engaged the services of a missionary for a ten-day period. We used her in the church on Sunday, but her most effective work was done in the homes where there were children. She was a guest in most of these homes for a meal or a longer time. She dressed in her native costume, told stories, and answered questions as she related the work of foreign missions. This approach is a bit gruelling on the missionary, but the children were thrilled. Everyone agreed it was the most effective missionary education we have had.

A recent evangelist did a splendid job of getting children and young people to consider the Christian ministry or full-time Christian serv-

ice. He did this as we called in the homes, by the questions he asked and his comments exalting the Christian ministry. Several persons observed that this approach in the home was equal in its effectiveness to years of formal teaching and preaching.

There was the "Adventure in Brotherhood" program in which Negro children from the city stayed in some of our homes for a week or two. Wise is the church that assists her homes in making laboratory tests of the great principles and ideals we cherish. Certainly it is true that if the things we believe are not taught and experienced in the home they will not long endure.

The following children's books that depict the heritage and practices of the Church of the Brethren are available from the Brethren Publishing House:

Learning the Brethren Way With Jim and Jane, by Dessie R. Miller, \$1.50

Of Such Is the Kingdom, by Modena M. Studebaker, \$1.75

We Raised a Heifer, by Mary Garber, \$1.75

Wilderness Boy, by Ota Lee Russell, \$2.00

Brethren Service News Roundup

GERMANY

Heifer Project

"Miss 3000th," the three-thousandth heifer to be sent to Germany, is now in West Germany. She and her companion heifers were distributed to refugee farmers at Kassel, Germany, on Feb. 14. A total of more than nine thousand heifers have been shipped to twenty-nine different countries since 1944. "Miss 9000th" was distributed in the fall of 1956.

Volunteer Activities

Elaine Stauffer, Lavonne Ikenberry, Steve Berkebile, Don Willoughby, and Marian Leard represented the Church of the Brethren at a recent conference of Young Friends, Mennonites, and Brethren. After a three-day conference at Birmingham, England, led by outstanding Quaker leaders, representatives of the three groups split up into two teams to spend four days visiting various groups of the Quaker churches. One of the teams traveled south, visiting

Friends in Cardiff, Bristol, Oxford, and Reading. The group touring north visited Leeds, York, Cambridge, and Leicester. Both groups stopped in London at the end of the tour to meet with Young Friends there. Through the sharing of church history, forms of worship, and present programs, the teams tried to arrive at basic areas of co-operation as members of the three historic peace churches.

This is the third such conference to be held among the young people of these three churches. Previous teams have visited England, and Young Friends have been guests of Mennonites and Brethren in Europe. It is hoped that such an exchange on an even more basic level will be worked out for 1957 or 1958.

Richard Kinter, who has been at the Sandbostal refugee camp for boys in West Germany, is now working in Berlin with the refugees as they come from the East.

Robert Porter of Seattle, Wash.,

REFUGEE RESETTLEMENT NOTES

JANUARY has topped them all! During this one month ninety-seven refugee family units arrived, making a total of 588 who have come to the United States under the Refugee Relief Act. This total does not include Hungarian refugees.

THE STATISTICS (Feb. 1, 1957)

Region	Arrival of Refugees on BSC Assurances (Family Units)	(Persons)	Hungarian Refugees from Camp Kilmer (Persons)	Goal (Family Units)
Central	300	829	13	350
Eastern	90	211	5	300
Pacific Coast	95	236		50
Southeastern	78	238	10	150
Western	25	76		150
Totals	588	1,590	28	1,000

We still have a few refugee families who will be arriving soon for whom we need to find sponsors. If you or your church can sponsor one of these families, *write immediately* to the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

has finished his project with the World Council of Churches refugee resettlement office in Hamburg and is now undergoing homeward orientation at Kassel.

Clara Zunkel of Denver, Colo., who for the past eleven months has been working at the Westertimke refugee camp for girls has been assigned to the Hamburg family refugee camp, where she is working with the YMCA.

Student Exchange

The student exchange department has been greatly encouraged by the gift of 4,000 Deutsche Marks from

the Protestant Church of North Hessen, Germany. This is to pay for ocean transportation of teen-agers who will be traveling to the States as student exchangees for the school year 1957-1958. The money will be used to aid young people from this area of Germany.

During February and the first half of March, selection committees will be choosing young people to study in the States. West Germany has been divided into eight general areas; selection committees will include representatives from the church, the school, the Brethren Service, and returned exchangees.

Plans are being made for the annual student exchange conference, which will be held at Brethren House, Kassel, April 12-16. All returnees are invited to attend this conference.

Midwinter Spiritual Retreat

The annual midwinter spiritual retreat on Feb. 15-19 had two settings. One was at Brethren House, where volunteers met before going to Hirschhagen, a youth home about twenty kilometers from Kassel. The theme was Seek First His Kingdom, and M. R. Zigler and Wilbur Mullen led the group in its study.

New Volunteers

The new volunteers from the September unit, though traveling to Europe in shifts, have all been assigned as of Jan. 23 to their new projects.

Peggy Zimmermann of Pomona, Calif., has been assigned to the student exchange office to succeed Esther Mohler, when Esther returns to the States in July.

Walter Daggett of Dover-Foxcroft, Maine, will join the Mennonite-Brethren unit at Karlsschule, Vienna, Austria.

Ralph Warner of Gaithersburg, Md., Mark Coffman of Glendale, Ariz., and Kelly Day of Warrensburg, Mo., will work with the Linz group in the Austria program.

Vernon Scott of Warrensburg, Mo., has been assigned to Heifer Project, Inc., where he will work from Brethren House on heifer visitation.

Alice Parks of Haxtun, Colo., will work in the refugee program in Berlin as she joins the YMCA Haus Fuer Alle team there.

The new volunteers will begin their project assignments immediately following the midwinter spiritual retreat.

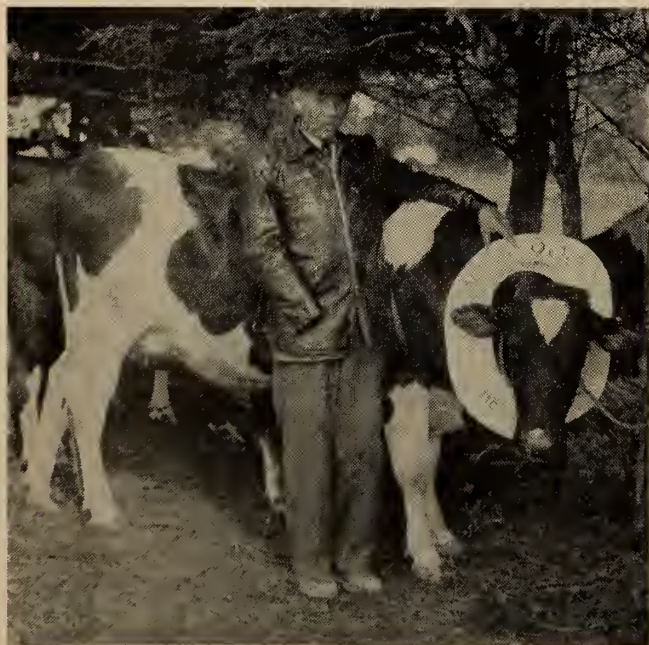
AUSTRIA

Hungarian Field Program

In addition to the regular duties of supplying material aid to individuals and to camps and escorting Hungarian pastors to camps for worship services, this week (Jan. 14-20) found some new and different things happening.

Faith Wright helped to arrange the food and decorations for twelve couples who were married in Camp Steyr on Sunday.

A 16mm projector was borrowed



"Miss 9000th"
stands beside the
refugee farmer
who received her



Volunteer Gene Wampler helps in the distribution of material aid to Hungarian refugees

from Amerika Haus by *Ken Kreider*. It was felt that nothing except meal time is so well attended and appreciated. An excess of free time is the basic reason for the success of the project.

Dean Titus arranged for concerts which were presented in Amerika Haus to be given also in Camp Ried.

Though it seems the movement of Hungarians to other countries is not so great as before, registration continues. *David McRae*, working entirely with Hungarians since the Refugee Resettlement Act is now ended, traveled to Camps Steyr and Ried to register persons for overseas emigration. He was accompanied by *Lavonne Ikenberry*, who was able to assist the registration and at the same time become better acquainted with the camps in Austria. Toward the end of the week it was announced that preregistration for the United States would begin, possibly toward a new quota beyond the earlier one of 21,000.

Faith Wright has returned to Geneva to continue her studies in International Relations at the university. Her work in Camp Steyr will be carried on by *Lavonne Ikenberry*.

Heifer Distributions

Four heifer distributions went off successfully as scheduled this week (Jan. 21-27). On Tuesday in Burgenland Mr. and Mrs. *John Metzler*, *M. R. Zigler*, *Rev. Gerald O'Grady*, *Rev. J. N. Byler* of the Mennonite

Central Committee and a member of the Board of Directors of Heifer Project, Inc., and several men from the Karlsschule project were among the visitors who saw the nineteen heifers distributed. *Mr. and Mrs. Stahley*, "cowboys" for the shipment, attended all the distributions with *LeRoy Burdick*, Heifer Project representative, and Brethren Service secretary *Frau Boehme*. In Graz fourteen heifers were distributed to ethnic German refugees. And in the province of Kaernten, nineteen were distributed at Villach and Klagenfurt. The last distributions were attended by *Ken Kreider*, *Dean Titus* and *Mary Mummert*.

New Team Member

Lavonne Ikenberry, who also participated in the fraternal visit to England, came to Linz recently to begin several months of work in refugee camps. She had worked in the German program at Berlin the past year with the German YMCA in a large refugee camp.

Material Aid

To accommodate the supplies available and necessary for the Upper Austria united Protestant work with the Hungarians, warehouse relocation has been seriously considered. But after a careful survey of eight possibilities now available, it was decided to keep the present warehouse despite its undesirable location in a refugee camp. Improvements were immediately neces-

sary. A telephone was scheduled for installment. Fifteen meters of shelving that are two and a half meters high were built and soon found themselves laden with sorted materials ready for immediate distribution. More shelves will be built, as will be also a special enclosure insuring safety of flour, rice, and other grains from mice and rats.

O'Grady and Zigler Visit Linz

Rev. Gerald O'Grady, pastor of the American church in Geneva, arrived in Linz with *M. R. Zigler* both to observe the work of the Brethren Service ecumenical team and to stimulate their thinking.

He was shown the varied conditions and problems of both the old and new refugees. Sunday evening Reverend O'Grady presented to the Linz area team an interesting approach to war by the Christian pacifist and the Christian militarist. Just as significant as the stand for or against war is the relationship between the Christians who hold opposing views.

Vienna

The Karlsschule now has a regular crew of about twenty-five volunteers helping in the rebuilding of the school. Five of the group are Brethren Service personnel and the others are Mennonite Pax men. The group is making a decided improvement in the interior of the school.

The entire unit gathered at a nearby restaurant Monday evening to enjoy a meal together and to hear *Rev. Gerald O'Grady* discuss the Christian militarist and Christian pacifist approaches to war. The discussion was probing and enlightening. Also in attendance were *Rev. J. N. Byler*, *John Metzler*, *M. R. Zigler*, *Wilbur Mullen*, and *Harlan Mummert*.

European Administrative Committee

Meeting on Jan. 21 and 22 in both Linz and Vienna, the Brethren Service Commission European administrative committee discussed further the implications of the Hungarian refugee situation to the total European Brethren Service Commission program. The committee is comprised of the European directors, *M. R. Zigler*, *Wilbur Mullen* and *Harlan Mummert*.



Gary Williams

The General Brotherhood Board reviews and evaluates the present world-wide program of the church as well as planning for the future

The GBB in Your Home Church

Editor's Note: The General Brotherhood Board will hold its spring meeting in Elgin, March 19 to 22. This manuscript has been prepared in an effort to help all church members feel a close kinship to the GBB and to understand better how the total program of the Church of the Brethren is projected and administered.

The author has served the church in many ways: pastor, writer, missionary, member of Elgin staff, and member of the General Brotherhood Board. At the present time, he is one of the pastor members of the Board.

THAT'S just something they thought up in Elgin!" When an intelligent and devoted member of my church lightly dismissed some excellent material with this remark, I found myself deeply concerned. Why should a good church member make such a statement? As a pastor, what can I do to help my people understand "Elgin"?

The Problem of Elgin

Those servants of the Brotherhood who work on our national staff, members of the General Brotherhood Board, and many thoughtful and informed members of the church are acutely aware that the attitudes of many people to the Brotherhood program constitute a real problem. It is notable in a deep-seated distrust of "Elgin" in the minds of some Brethren people; in rejection of Brethren literature in some church schools; in failure to support adequately the Brotherhood Fund; in a tendency to listen to the siren voices of radio "evangelists" to the

Edward K. Ziegler

detriment of church loyalty; and in a vast and almost terrifying ignorance of what the Church of the Brethren is believing and doing. There are large churches in which few people read the Gospel Messenger, and which send few people to Annual Conference, or even to district functions.

The root of the problem lies in part in a basic distrust of "big government," bureaucracy, and a fear that our present church structure partakes of such dangerous tendencies. It lies also in the fact that not every member of the church can possibly know everything about everything. What a person does not know may cause him to be understandingly negative or unenthusiastic.

But it is not only the Elgin staff which needs to work ceaselessly to keep the lines of communication open. Every local church needs to try to build these bridges of information and understanding.

Getting Acquainted With the GBB

Let's stop talking about "Elgin." After all, Elgin is a place, not a kingdom. It happens to be a quiet, little industrial city on the Fox River in northern Illinois, where many years ago our Brethren built their publishing house, and which has come to be the headquarters of our church. Let us help the church to see that the planning body of the general church is the General Brotherhood Board, which is made up of teachers, businessmen, doctors, housewives, farmers, and pastors, who are elected by Annual Conference to plan and carry on the world-wide program which any true

church of Jesus Christ must carry on. Board members live all over the Brotherhood—from eastern Pennsylvania to the state of Washington, from California to Virginia—indeed, they come from all the major centers of Brethren life and many little known places. And these are the people who choose staff personnel.

How then can we in the church learn to know about the work of the board and the dedicated people who make up the staff?

First, through good reporting. The work of the board is always reported promptly in a newsworthy fashion in the pages of the Gospel Messenger. Perhaps after some board meetings, attractive pages with fresh human interest pictures and more lengthy news reports would do more to increase better understanding of the board's significant work. A forthcoming filmstrip, *You Are the Church*, will bring a good interpretation of the board's functions.

Second, through pastoral planning. The pastor might well plan to devote a Sunday evening service, or in some cases a morning service, to reporting what the church is doing through the General Brotherhood Board and its staff. A dramatic skit prepared carefully, which would show a commission of the General Brotherhood Board in session grappling with the problems of the world-wide outreach of the church, could be very illuminating. Could some board member write such a skit for all to use?

Third, by inviting in a GBB member. There are at least three board members in each region of the church. Any board member would be happy to help to interpret the work of the board and to answer questions. Those who are pastors are hard to pry out of their own pulpits on Sunday mornings, but they

might be available for an evening service. In addition to being busy pastors, they give at least three weeks a year to the work of the board. Other board members might be more available than pastors. The local church should know that all board members serve without remuneration for services on the General Brotherhood Board.

Fourth, through prayer. Teach church members to pray for the board and for the staff. Perhaps as a church, this is where we fail most significantly. When our people are taught, by precept and example, to hold up the board and staff to the throne of grace in intercession, criticisms will be tempered by love, and deep sympathy of purpose will lead to creative and dedicated sharing of burdens. One church has a prayer chain, and each day of the General Brotherhood Board meetings, every member of this fellowship of prayer will be remembering the board in specific prayers. More churches are encouraged to follow this pattern. How often have you heard your pastor pray for the board and the staff in the pastoral prayer on Sunday morning?

Fifth, through attendance at board meetings. Most sessions of the board are open to the public. Not many people can attend, but sometime if you plan a trip during board meeting week, or when the board meeting is held prior to Annual Conference at the place of Conference, you might choose to "sit in" on some of the sessions and see from firsthand observation how the board works.

Let us teach our people that the General Brotherhood Board is the servant of the church, and that "Elgin" is simply a lovely place where the world-wide work of the church is prayerfully planned and competently carried forward.

Readers Write

Continued from page 2

Family Counselor of Oct. 20, 1956, and to other articles from time to time that state that the New Testament permits divorce because of the hardness of our hearts. Those people should learn how to read. That very hardness is what now since Jesus' death keeps people from heaven, eternal life, and the kingdom of God. Jesus said that Moses was the one who suffered (not permitted) such divorce, but that God himself even from the beginning did not permit it only on the one ground of actual physical fornication. There is no other reason permitted in the New

Testament at all.—Harold Loxley, Ft. Thomas, Ky.

Anniversaries

Elder and Mrs. J. D. Brower observed their fifty-fifth wedding anniversary on Feb. 2, 1957, at their home in Keota, Iowa. They have two daughters, eight grandchildren, and one great-grandchild.—Ollie Coffman, South English, Iowa.

Mr. and Mrs. Roy Dunmire celebrated their golden wedding anniversary at their home near McVeytown, Pa., Jan. 26, 1957. They have three sons, eight grandchildren, and four great-grandchildren.—Florence Sweigart, Mattawana, Pa.

Brother and Sister Ira Smith celebrated their fifty-ninth wedding anniversary at the home of their daughter in Marion, Ind.—Laura Wells, Logansport, Ind.

Mr. and Mrs. Walter Spear of Tipton, Iowa, observed their golden wedding anniversary with open house. They have one daughter and two grandchildren.—U. J. Fike, Clarence, Iowa.

Obituaries

Angle, Mattie Bryant, was born May 28, 1891, near Chatham, Va., and died Dec. 30, 1956, at Wirtz, Va. On Dec. 29, 1912, she was married to Price T. Angle. In early life she united with the Christian Church. Besides her husband, she is survived by one daughter, one son, four grandchildren, three brothers, and three sisters. Funeral services were held in the Brick church by F. B. Layman, the pastor, G. W. Bowman, and J. B. Peters. Interment was in the church cemetery.—Mrs. Levi T. Angle, Rocky Mt., Va.

Bohn, Roy E., was born in Johnsville, Md., June 20, 1902, and died Aug. 6, 1956, in York, Pa. He was a member of the Second church, York, Pa., and a teacher of the Gilt Edge Bible class. Surviving are his wife, Ethel M. Gladfelter Bohn, one son, four brothers, and one sister. Funeral services were conducted at the Second church by the pastor, Bro. Robert Turner, and Bro. Linford Rotenberger of Quakertown. Interment was in the Prospect Hill cemetery, York.—Mrs. Walter Bachman, Jr., York, Pa.

Chambers, Sarah Elizabeth, was born at Clarksville, Mich., July 27, 1868, and died Jan. 16, 1957. At an early age, she united with the church and was an active member until her death. On April 15, 1886, she was married to Daniel E. Chambers, who preceded her in death in 1949. To this union were born seven children. Surviving are four daughters, thirteen grandchildren, and twenty-nine great-grandchildren. Funeral services were held in the New Haven church by her pastor, the undersigned, assisted by Bro. Joseph Sherrick. Burial was in the New Haven cemetery.—Dean Kindy, Carson City, Mich.

Crawford, Ella Love, was born July 12, 1867, and died Jan. 10, 1957. In 1887, she was married to Samuel Crawford. In 1915 she united with the church. Surviving are seven children, thirty-three grandchildren, twenty-five great-grandchildren, and three great-great-grandchildren. Funeral services were held in the Fairview Methodist church near Jonesboro by the undersigned and Niles Hilbert and George Slagle. Burial was in the adjoining cemetery.—B. J. Wampler, Jr., Jonesboro, Tenn.

Frederick, John D., was born July 20, 1881, near Nappanee, Ind., and died at his home in Nappanee, Ind., Jan. 17, 1957. He was a minister of the Union Center church for fifty-two years. He also served as a member of the district ministerial board and the locating committee for the Annual Conference. He served two terms on the board of trustees for Manchester College. On Dec. 24, 1903, he was married to Maud Moyer. Besides

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his wife, he is survived by two daughters, two sons, fifteen grandchildren, four great-grandchildren, two brothers, and three sisters. Services were held in the Union Center church with Brethren Herbert Fisher and Eldon Evans in charge. Burial was in the church cemetery.—Mrs. Vern Cripe, Nappanee, Ind.

Gillespie, Garry Roger, son of J. C. and Edna Gillespie, was born April 11, 1934, at Quinter, Kansas, and died Jan. 2, 1957, in Hays, Kansas. He is survived by his mother, three brothers, and four sisters. Funeral services were conducted by Rev. Raymond Worden and Bro. Glenn J. Fruth at the Methodist church in Grainfield, Kansas. Burial was in the Grainfield cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Groom, Donna Mae, daughter of Ernest and Marjorie Glisk Groom, was born Nov. 26, 1955, at Quinter, Kansas, and died Oct. 4, 1956, at Quinter, Kansas. Besides her parents, she is survived by two brothers. Funeral services were held in the Quinter church by Brethren Glenn J. Fruth and D. Floyd Crist. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Gutenberger, Albacena, was born June 7, 1874, and died Jan. 12, 1957. She was a life resident of Stark County, Ohio. For many years, she was a faithful member of the Hartville church. Her first husband died a number of years ago. She was later married to Clayton Gutenberger, who also preceded her in death. Surviving are three children, two sisters, and one brother. Funeral services were held in the Hartville church by her pastor, the undersigned. Burial was in the East Nimishillen cemetery.—C. G. Hesse, Hartville, Ohio.

Halterman, Mamie Leora, daughter of Elie and Sarah Inman Tuel, was born Jan. 15, 1896, in Grant County, W. Va., and

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died Oct. 24, 1956, in Keyser, W. Va. She was a member of the Oakdale church. She is survived by her husband, Joseph Halterman, two, sons, two grandchildren, two brothers, and one sister. Services were conducted in the Presbyterian church in Scherr by the undersigned, assisted by Rev. G. O. Yount. Interment was in the Lahmansville cemetery, Lahmansville, W. Va.—Levi J. Ziegler, Maysville, W. Va.

Hoover, Clara M., daughter of Andrew and Elizabeth Griffith, was born Feb. 23, 1864, at Garrett, Pa., and died Aug. 13, 1956. As a young girl, she was baptized into the Bethel congregation near Carleton, Nebr. In 1883, she was united in marriage in Iowa with Cyrus Hoover, who preceded her in death in 1938. Survivors are four children, ten grandchil-

dren, nineteen grandchildren, and two sisters.—Mrs. Hilda Nielsen, Fresno, Calif.

Johnson, Kitty Clark, was born Jan. 13, 1871, and died Dec. 31, 1956. She is survived by two sons, one daughter, one stepson, six grandchildren, and fourteen great-grandchildren. Funeral services were held in the Johnson City church by Roy Clark and the undersigned. Burial was in the Happy Valley Memorial park near Elizabethton, Tenn.—B. J. Wampler, Jr., Johnson City, Tenn.

Johnston, Ethel, daughter of A. P. and Martha Simpson, was born Sept. 21, 1894, at Mt. Etna, Iowa, and died Nov. 19, 1956. In 1909 she was baptized into the Mt. Etna church. In 1913 she was united in marriage to Clifford T. Johnston. She is survived by her husband, two sons, four sisters, and one brother.—Mrs. Hilda Nielsen, Fresno, Calif.

Jorgensen, Muriel, daughter of Arthur and Anna Bates, was born March 29, 1899, at Westminster, Calif., and died June 2, 1956, near Fresno, Calif. She was a member of the Fresno church. In 1925 she was united in marriage with John B. Jorgensen. Besides her husband, she is survived by two daughters, one son, her mother, and one sister.—Mrs. Hilda L. Nielsen, Fresno, Calif.

Kalp, Samuel M., son of Abram and Barbara Miller Kalp, was born June 8, 1899, in East Hempfield Township, Pa., and died Jan. 15, 1957, in East Donegal Township, Pa. He was a member of the West Green Tree church. He is survived by his wife, Minnie Stoner Kalp, four children, nine grandchildren, two sisters, and one brother. Funeral services were held from the Nissley funeral home in Mt. Joy and in the Mt. Joy Mennonite church. Interment was in the Henry Eberle cemetery, Mt. Joy, Pa.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Kirkman, Esther, was born in Fresno, Calif., Aug. 2, 1923, and died Oct. 4, 1956. In 1942 she was united in marriage with Albert Kirkman. She is survived by her husband, one son, one daughter, her mother, and five sisters.—Mrs. Hilda Nielson, Fresno, Calif.

Larson, Salome, daughter of J. Edwin and Etta M. Jones, was born April 28, 1900, at Grundy Center, Iowa, and died Oct. 17, 1856, at Sacramento, Calif. She was baptized into the Larned church, Kansas, and graduated from McPherson College Academy. In 1920 she was married to Arthur J. Larson, moving to California in 1924. Surviving are her husband, two daughters, one son, five grandchildren, and three brothers.—Mrs. Hilda L. Nielsen, Fresno, Calif.

McWilliams, Miriam E., daughter of Harley H. and Harriet A. Carlton, was born Dec. 25, 1878, in Sheridan County, Kansas, and died Nov. 18, 1956, near Quinter, Kansas. On July 29, 1903, she was married to George Thomas McWilliams. To this union were born seven children. Her husband preceded her in death. Surviving are two sons, three daughters, nine grandchildren, seven great-grandchildren, one brother, and one sister. Funeral services were conducted at the Quinter Methodist church with Rev. G. I. Laeger and Bro. Glenn J. Fruth officiating. Interment was in the Mt. Pleasant cemetery at Studley, Kansas, with Albert Smith in charge of the graveside services.—Mrs. Melvin Reinecker, Quinter, Kansas.

Morphew, John Riley, son of James and Sarah Morphew, was born Dec. 29, 1873, at Lima Springs, and died Jan. 1, 1957. His wife and one daughter preceded him in death. Surviving are two sons, one daughter, seven grandchildren, and ten great-grandchildren. A service was held in the Locke funeral home by his pastor, the undersigned. Burial was at La Porte, Ind.—Clarence D. Sink, Waterloo, Iowa.

Robinson, Rufus, died Jan. 18, 1957, at the age of seventy-seven years. His wife, Nora, preceded him in death by five weeks. Services were conducted at the House funeral home in Mansfield, Ill., by the undersigned. Burial was in the Mans-

field cemetery.—Garnett Pabbis, Champaign, Ill.

Shellenberg, Rosie, daughter of Daniel and Margaret Cosner, was born at Bismarck, W. Va., April 9, 1875, and died at the home of her daughter at Keyser, W. Va., Dec. 19, 1956. On Feb. 12, 1905, she was united in marriage to Gibson Shellenberg. She is survived by her husband, one daughter, one son, thirteen grandchildren, six great-grandchildren, three sisters, and four brothers. Funeral services were held at the Methodist church in Mt. Storm, W. Va., by the undersigned. Burial was in the Hanlin cemetery.—Levi J. Ziegler, Maysville, W. Va.

Shelly, Janetta Katherine, daughter of Sam and Sarah Wagner Yule, was born at Richland, Iowa, March 8, 1880, and died Dec. 2, 1956. On March 4, 1900, she was united in marriage to David Franklin Shelly. To this union were born five children. She was a faithful worker in the church of which she had been a member for many years. Surviving are three daughters, one son, ten grandchildren, five great-grandchildren, one sister, and one brother. Funeral services were conducted in the South Keokuk church by Harley Yates. Burial was in the church cemetery.—Mrs. Arthur Wallerick, Ollie, Iowa.

Smith, Frank, son of William J. and Josephine Bain Smith, was born at Havana, Ill., Feb. 5, 1876, and died at Quinter, Kansas, Dec. 19, 1956. On Dec. 25, 1899, he was united in marriage to Edna Gilfooy at Peoria, Ill. To this union were born nine children. Surviving are four sons, four daughters, eighteen grandchildren, six great-grandchildren, two sisters, and two brothers. Funeral services were conducted at the Quinter Methodist church with Rev. G. I. Laeger and Bro. Glenn J. Fruth officiating. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Talhelm, Byron, son of Humphrey and Nancy Petri Talhelm, was born in Franklin County, Iowa, May 8, 1873, and died Jan. 4, 1957. He moved to Kansas with his parents in 1878. On May 25, 1896, he was married to Nevada Aldstadt. To this union were born seven children. In 1901 he was called to the ministry and served the church in various capacities. Surviving are his wife, three sons, three daughters, fourteen grandchildren, and fifteen great-grandchildren. Funeral services were conducted in the Federated church of Erie, Kansas, by the undersigned, assisted by the local pastor, Martin Torrents. Burial was in the Altamont cemetery.—Ralph Loshbaugh, Westphalia, Kansas.

Worthing, Samuel, was born June 19, 1874, and died Jan. 12, 1957. Surviving are his wife, Lizzie, two sons, six grandchildren, fifteen great-grandchildren, and one brother. Funeral services were conducted by Brethren Percy Kegarise and Daniel Brumbaugh. Interment was in the Hopewell cemetery, Pa.—Elva Miller, Saxton, Pa.

Church News

Southern Iowa

South Keokuk—Several young people from our church attended youth conference at the Fairview church. We had a good representation at the district conference in the Salem church. There have been three members added to our church by baptism during the past year. A union Thanksgiving service was held at the Baptist church. We had a birthday supper in our church on Friday evening, Jan. 25.—Mrs. Arthur Wallerick, Ollie, Iowa.

Northwestern Kansas

Victor—Several from our church attended district conference at the Maple Grove church. On Dec. 16, Bro. G. A. Zook, field secretary for the state of Kansas, brought our morning message. A basket dinner was served in the church

dining room at the noon hour. In the afternoon we heard a tape recording made by Arlene Merkey, daughter of our pastor and his wife, who is serving in Europe in BVS. We then made a tape recording for her. Our CBYF gave a helper for relief. Pastor Merkey preached a dedicatory sermon for the heifer.—Elva A. Deardorff, Waldo, Kansas.

Nebraska

Omaha—Since our last report, one member has been added to our church fellowship. Miss Phyllis Kingery, who completed her BVS training at New Windsor, Md., is now serving with the inner-city Protestant parish in Cleveland, Ohio. Our pastor, Bro. John B. Wieand, was moderator for our district conference at Lincoln, Nebr. Brother and Sister Robert Wilfer were installed into the office of deacon by Elder Homer Caskey of Council Bluffs, Iowa, and Bro. Edward Duncan, district fieldman for the districts of Colorado and Nebraska. On Sunday, Nov. 18, Brother and Sister Andrew Holderreed, returned missionaries, gave an interesting talk about their work in India. A church Christmas party was held on Dec. 19. The cantata, His Star, was presented by the senior choir on Sunday morning. On Jan. 12, Bro. Donald Rowe, regional executive secretary, was with us for a special meeting on Saturday evening to talk over the church program with the board members. On Sunday, he brought the morning message.—Mrs. O. J. Dickey, Omaha, Nebr.

Northern Illinois and Wisconsin

Cherry Grove—Our young people had charge of a Sunday evening service, showing the film on juvenile delinquency entitled As We Forgive. The laymen have had Bro. Carl Smucker of Rockford and William B. Petty, state's attorney, as their guest speakers. Mr. Fay Christian of Mt. Carroll showed colored slides of the Fiji Islands and Australia. Our ladies' aid packed boxes of fruit and baked goods for the aged and shut-ins of the community at Christmas time. The women have recently donated sheets, pillowcases and table covers to the Brethren Home at Mt. Morris. They continue to make comforters, sheets and pillowcases and save soap grease for relief. The four-part cantata, Chimes of the Holy Night, was presented on Dec. 17, and the children presented their Christmas program on Dec. 23 during the worship hour. Bro. Ralph Fry was our guest speaker on Jan. 6.—Mrs. Wayne Derrer, Lanark, Ill.

Worden—Our communion service was led by our pastor, Bro. Ernest Detrick. On Nov. 29, we held a friendship supper with the Maple Grove and Stanley churches. Following the supper, we had a Thanksgiving program. An offering was received for missions. Our ladies' aid is sewing cut garments for relief as their yearly winter project. On Dec. 23, our Sunday school presented our Christmas program. The young people's class had a caroling party at which time candy was distributed to the sick, shut-ins, and older persons.—Mrs. Joe Henderson, Stanley, Wis.

Southern Illinois

Liberty—At our council meeting, we elected officers for the coming year, with Bro. Paul Bowman being elected as moderator. Brother and Sister Floyd DeWitt served as delegates to our district conference. Our revival meeting was held by Bro. James Simmons of Tipp City, Ohio. On the last Sunday of the meeting a fellowship dinner was held at the church with Brother Simmons showing pictures of his trip to Annual Conference in Eugene. World Community Day was observed in our church with all churches in the community participating; Brother Simmons was guest speaker for this occasion. The women's work meets once a month with Sister Hazel Akers as chairman. The women remembered the older folk of our church with a little gift at Christmas. The men harvested their corn crop. During the year, three heifers

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CONTENTS

The Baptism (Verse)	• Charles D. Klingler
Editorial Notes	• Edward K. Ziegler
You and the Dead Sea Scrolls	• David J. Wieand
The Status of the Brethren Peace Doctrine in the Central Region Today	• Donald M. Royer
A Work Paper on the Church and Disarmament	• C. LeRoy Doty, Jr.
Pacifism in Peace and War	• Leland Wilson
For a New Way Doth Lead Astray	• Howard W. Winger
Pastorale	• Florence Z. Sanger
Historical Notes—Eighteenth Century Non-Brethren Sources of Brethren History	• Roger E. Sappington

Book Review (Adventurous Preaching, James H. Robinson)

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were sent for overseas relief. The men also paid the tuition of a ministerial student at Bethany Biblical Seminary from our church. Family night was observed in the week of Thanksgiving. This program was followed by pictures of a vacation trip to Alaska by one of the local high school teachers. On Dec. 23, the children presented their Christmas program.—Mrs. Dewey B. Cave, Liberty, Ill.

Oak Grove—On Nov. 18, we celebrated the seventieth anniversary of our organization with an old-fashioned meeting in the morning conducted by Bro. W. T. Heckman of Cerro Gordo, Ill., a basket dinner at noon, and a sermon by Bro. William Longenecker and a reading of a history of the church in the afternoon. On Dec. 23, Bro. Arthur Whistler of Beaverton, Mich., was our pulpit speaker. We are holding our prayer meetings each week in the various homes within our congregation. Bro. M. A. Whistler has resigned as our pastor, and we have secured Bro. Forest Wells of Bethany Seminary as student minister for the remainder of the school term. We purchased a basement house for a parsonage and will begin building on it in the spring. It is ideally located near the church.—Juanita Whisler, Low Point, Ill.

Middle Indiana

Flora—At our harvest home-coming Bro. V. F. Schwalm preached the morning sermon, and Mrs. Reid Burns was chairman of the afternoon program. A father and son banquet was held jointly with the Bachelor Run church. On Dec. 9, the Altruist Sunday-school class took gifts to and gave a program at the Mexico Home. At the evening service on Dec. 16, the children gave a Christmas program. On Jan. 7 our church united with the other churches in a week of prayer services. The first Sunday of January, our school of missions began with Pastor Dumond in charge of the

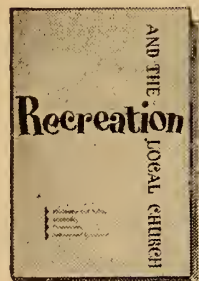
adults and Mrs. Dumond in charge of the children. The women's society is busy working on the European project which consists of clothing kits for boys and girls between the ages of two and six years.—Mrs. Helen Wagoner, Flora, Ind.

Logansport—Several of our workers attended the joint meeting of the Buffalo church. We have a new electric organ, a project of the Berean class. The home-builders' purchased the cover for the organ. The Friendship class added a new light on the organ. The ladies' aid has decorated the church basement. Our revival meetings were held by John C. Martin. A number of items have been given to the church by members. The men organized on Oct. 7 and the first activity was a father and son banquet. Sister Cora Burrows, district president of the women's work, gave a talk at one of our ladies' aid meetings. Mrs. Mary Heeter, eighty-five years of age, made twenty-one new comforters, which she added to our collection of grease, food, clothing and dishes for relief. The Logansport Council of Church Women sponsored World Community Day and United Nations Children's Fund at the Broadway Methodist church which several of our women attended. The CBYF held their first meeting on Nov. 4. Junior high and young people are both included in this group meeting. Our youth attended the city-wide youth vesper service at the Market Street M. E. church. On Nov. 11, we observed the fiftieth anniversary of our church. The service was opened by our pastor, Bro. Ralph Hoffman. Bro. Charles Oberlin gave the morning message. A history made in the form of a book was compiled by Mrs. Florence Arnold and Edwin Brubaker. The young people gave a Christmas program on Dec. 16. At the close of the service,

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29

RECREATION and the LOCAL CHURCH



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dedication services were held for the white gifts from our church. Our children's department presented their Christmas program the morning of Dec. 23. The ladies' aid held a Christmas party in the church basement on Dec. 16, making a cash donation for Hungarian relief. Our church sent \$150 for relief work in Hungary. We had a New Year's Eve party at the church on Dec. 31. Ten persons were baptized and four received by

letter into our church during the past year.—Laura Wells, Logansport, Ind.

Markle—Our pastor, H. N. Whitten, Jr., and his family have moved to Elgin, Ill., and Bro. W. C. Stinebaugh of Wabash is now our full-time pastor. One of our young men, James Brumbaugh, was ordained to the ministry. This was the first service to be held in our new sanctuary. Dedication services were held for our new church building on Sunday, Nov. 4. We conducted an every-member canvass after a period of basic training under the direction of our moderator, Bro. Roy J. Gilmer of Huntington. On Sunday evening, Nov. 25, L. W. Schultz spoke to us, giving an illustrated lecture of his European travels. A week-end institute was held in our church on Dec. 1 and 2 by several of our district officers who helped us to plan more effectively for the work in our community. On Dec. 23, Christmas programs were presented by our children, young people, and others. The service and evangelism committee planned Sunday evening programs with several outside speakers to emphasize foreign missions. In the months ahead, we shall be stressing evangelism in our services and in personal visitation. Beginning Feb. 24, a series of seven Sunday evening discussions are being devoted to basic church doctrines. Our evangelistic meetings will be held April 14-18, climaxing on Easter with a union sunrise service at our church. Our communion service is scheduled for Sunday evening, April 21. At the evening service on Jan. 20, Bro. R. H. Miller gave a missionary lecture illustrated with slides.—Mrs. Bryce Freds, Huntington, Ind.

Northern Indiana

South Bend, Second—Our church met in regular quarterly council on Dec. 7, with Bro. Wayne Gerdes as our elder. A number of our men and boys attended the father and son banquet at Syracuse. Twenty-four of our women attended a luncheon at the Goodwill Industry. After the luncheon, there was a tour of the factory. The young people's activities include a retreat at Camp Mack, the packing of three Christmas boxes for families, and caroling on Christmas Eve. The Christmas program was given by the children of the church. We are looking forward to revival meetings in March with Bro. Howard Whitacre as evangelist. The month of January has been devoted to missions. We had as our speakers Ida Arnone of India, who is now attending Goshen College, and Martha Showalter, who participated in a work camp in Puerto Rico. On Jan. 20, a missionary play entitled Not by Might was used. And on Jan. 27, Susanne Bartok talked concerning her trip to Europe. Our Sunday-school attendance has been increasing.—Mrs. Nora Roose, South Bend, Ind.

Southern Indiana

Anderson—Our congregation has steadily been growing in numbers and spiritual depth. We are adding an educational unit and remodeling our sanctuary. Our monthly pledges have continued to raise our building fund as planned, in addition to regular budget. An active evangelistic program for several months by our pastor has increased our membership. On Feb. 10, we co-operated in a city-wide religious census. Sister Anna Mow was our missionary institute speaker in mid-January. Our church is taking an active role in the local association of churches and is represented on eight commissions. Our church departments are showing marked growth. Four sections of the women are meeting regularly, and our men's work meets monthly. On March 2, we assisted in the second annual district-wide father and son banquet at the local YMCA. Children of our younger church school departments are eagerly supporting the infant son of Gerald Nehers, who are on the Africa mission field. A directory of church organizations has been distributed, and we are now working on a church newsletter for members and friends.—Howard Burnett, Anderson, Ind.

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Miscellaneous

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No. 271. Wanted: A couple desires employment in the Phoenix, Ariz., area. Woman is a teacher of the primary grades and the man is a sheet metal worker. Contact: Mr. and Mrs. Robert Crawford, R. 2, Wabash, Ind.

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No. 270. Wanted: A single man to work on farm. Experience in tractor driving preferred. Modern home, good farm equipment. Contact Esta Hill, R. 1, Mishawaka, Ind.

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No. 274. Wanted: Ambitious young man or couple to operate dairy farm in Northern Indiana. Cattle furnished. Small amount of field equipment required. Located in Elkhart County two miles from town and near either rural or city Church of the Brethren. Exceptional long-term opportunity. Contact: V. L. Stine, R. 2, Goshen, Ind.

Northeastern Ohio

Canton, First—There has been a steady increase in our Sunday-school and church attendance during the past year. Our church is planning to sponsor a refugee family. An adult membership class was held for eleven weeks. As a result of the class, four persons were baptized and two were received by letter into our church. The women take part in a material aid project each month. Spiritual life emphasis meetings were held in our church with Bro. Bernard King as guest speaker. We have organized a cherub and a chapel choir which have been sharing in the morning and evening services.—Miss Carolyn Bender, Canton, Ohio.

Northwestern Ohio

Eagle Creek—Our pastor, Bro. Harold Miller, and five other persons from our church attended regional conference at North Manchester. A representative of the Gideon Bible Society was a guest

speaker at one of our services. One Sunday evening, the CBYF was in charge of a program which gave information concerning the candidates for the election on Nov. 6. Several from our church attended the district meeting in the Lima church. Brother and Sister Cloyce Pore were our delegates, and on the following Sunday, Brother Pore gave a report of the meeting. We joined with three other churches in our community for a Thanksgiving service. Two persons were received into our fellowship by baptism and one by letter. Bro. Harl Russell conducted three evenings of stewardship skillshops in our church. Several groups in our church went Christmas caroling. On Sunday, Dec. 23, we had our missionary offering. In the evening, we presented our Christmas program. On New Year's Eve, a watch night service was held. At our morning service on Sunday, Jan. 6, we had as our guests the district CBYF cabinet. Our ladies' aid sent boxes of candy and cookies to the boys in service and to the Brethren home in Fostoria.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Southern Ohio

Oakland—Bro. Chalmers Faw, a professor at Bethany Biblical Seminary, was a guest speaker at a morning service in our church. A refugee family has arrived under the sponsorship of our church. Fourteen of our teachers attended the leader's training school at Greenville, Ohio. Bro. Raymond R. Peters was guest speaker at a morning service, telling of his European trip. The women took part in the World Community Day service by helping to sew and furnish and prepare clothing for relief. Our delegates to district conference were Cecil Stebbins, Mildred Miller, and Elvah Unger. The children of the Sunday school took baskets of fruit and cookies to shut-ins at Thanksgiving time. Nine persons were baptized as the result of evangelistic meetings held in November by Bro. George Phillips. Since our last report, we have received two members by letter. Union Thanksgiving services were held at the Stelvideo church. The district CBYF winter conference was held at our church Dec. 28-30. On the evening of Dec. 23, the Christmas cantata, Come and Adore Him, was presented by our three choirs. The women's work contributed fifty dollars for buying blankets for Hungarian relief. The annual school of missions was held on the Sunday evenings of January on the theme of Mission Field—U.S.A. At the regular quarterly business meeting, it was decided to sponsor a refugee who would soon be arriving in the States with no sponsor.—Elvah E. Unger, Gettysburg, Ohio.

West Alexandria—The Christmas season was one of fine inspiration in our church. The morning services of Dec. 23 was divided into three parts. We had a shortened Sunday-school period followed by a children's Christmas program. This service was followed by thirty minutes of divided program. The children had a Christmas film while the adults had worship. In the evening the program was directed by our youth group. This, too, was in three parts. The first was singing by the Cherub choir, which is made up of preschool children of the community directed by Mrs. Harry Shipley. The second part was a film, The Guiding Star, and the final part a program of carol singing and a candlelighting service. On Sunday evening, Dec. 31, the Methodist choir of Camden, Ohio, presented a program entitled Followers of the Star. In December the church in council meeting chose Russell Landis as moderator to fill the unexpired term of our former moderator who passed away less than a month after he had been reelected to the office of moderator. At the same meeting, three men with their wives were elected to the office of deacon. They were Mr. and Mrs. Earl Riegel, Mr. and Mrs. Stanley Buchanan, and Mr. and Mrs. Henry Landis. It was also decided that we would promote a pre-Easter preaching mission in our church. A number of ministers of

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the district will be called in to fill out the week of inspiration and preaching. Bro. Raymond R. Peters was guest speaker on Sunday morning, Jan. 13. On Sunday morning, Feb. 3, our guest speaker was Mr. G. G. Brooks, who talked to us concerning the work of the Gideons. Since our last report, we have received five young people by baptism and four by letter.—Mrs. Emma Good, West Alexandria, Ohio.

Eastern Pennsylvania

Annvile—Since our last report, a number of young people from New Windsor, Md., were with us and conducted the morning service. Bro. Norman Patrick conducted our harvest home service. Bro. Monroe Good, missionary on furlough from Africa, was with us one Sunday. On the following evening our revival services were opened by Bro. Ralph Schlosser. As a result of these meetings, fourteen were baptized. Our love feast was held with Brethren John Patrick and Robert Young as guest speakers. One Sunday evening we had a program on peace. A deputation team from Elizabethtown College was with us for a service. On Dec. 16, a musical with the combined junior and senior choirs of the Midway and Annville churches was held in our church. On Dec. 23, the children gave a Christmas program. A consecration service was held for babies at the Mt. Wilson church. Bro. Schreiber of Mechanic Grove was with us the morning of Jan. 6, and in the afternoon we had a dedication service for

the new pipe organ with Robert Clippinger of Harrisburg, Pa., as organist. On Thursday, Jan. 10, a number of our people helped with the processing of clothing for relief at New Windsor, Md. On Sunday, Jan. 13, Bro. Robert Byerly of Elizabethtown conducted a Bible institute in our church. Our young people had a stand at the state farm show which was held at Harrisburg. On Jan. 20, Mrs. Kruger, who with her husband spent two years in Greece, talked and showed pictures of their work.—Sarah Winters, Cleona, Pa.

Neffsville Brethren Home—The Ephrata church held services for us with Bro. J. A. Robinson as guest speaker. When the Lebanon church was in charge of our services, Bro. Carl Zeigler was the speaker. The Chiques congregation had charge of one of our prayer meetings. Bro. J. D. Long was guest speaker when the Lancaster church conducted the service. The Jennersville congregation held services with Bro. Ivan Walker bringing the message. Another one of our prayer meetings was conducted by the White Oak congregation. The Mingo church held services at which time Bro. Wayne Gottshall brought the message. Our love feast was held on Oct. 27, with the Middle Creek congregation in charge. Brother Kreider, Brother Wenger, and Brother Myer were present for this service. Bro. J. D. Long and Bro. John C. Middlekauff were guests at the home with Brother Middlekauff giving the message. Bro.

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Kenneth Hershey was guest speaker when the Long Run church was in charge of the service. The Midway congregation held services with Bro. Paul Forney as speaker. Our home Sunday-school has given donations to world-wide missions, home missions, the American Bible Society, and the united community campaign. On Dec. 30, the Lititz church held services with Bro. E. Floyd McDowell giving the message. During the Christmas season, a number of groups sang carols and visited the home. Gifts were presented to the residents. The Mountville young people had charge of our morning worship. Since our steward of the home, Bro. Harper Snavelly has taken up the pastorate in Shamokin, Bro. Jacob Myer has been serving as steward. The Sunday school also made a donation to the Bethany Hospital building fund for the home.—Sallie E. Schaffner, Neffsville, Pa.

Middle Pennsylvania

Lewistown—In January our church participated in a community preaching mission which was conducted by the Rev. Frederick E. Maser, missionary from Philadelphia, Pa., in the First Methodist church, under the sponsorship of our local ministerium. Our pastor, Bro. C. H. Gehman, has emphasized the need for workers at our service center at New Windsor, and we hope to have a goodly number from our congregation to help in this work. Our church is represented at the Monday evening sessions of the Christian workers' training school held at the Spring Run church Feb. 4 to March 11. Our regular quarterly council meeting was held on Jan. 30. We visited a number of our shut-ins during the Christmas holiday. We also have been stressing the need for relief materials.—Mrs. Ruth F. Richard, Lewistown, Pa.

Southern Pennsylvania

York, Second—Bro. Harry Eshelman of Goshen, Ind., conducted a two-week revival meeting at our church. We also held an every-member canvass. Delegates to district meeting were Mrs. Elias Mummert, Walter Bachman, and Earl Masimore. The women's work conducted a service at the York county home. The men's work had charge of the evening service on Layman's Sunday. Bro. Lester Schreiber of Mechanic Grove delivered the examination sermon and conducted our fall love feast. He also spoke at our Sunday-school teachers' fellowship. The Thanksgiving service was in charge of the young people. A school on peace was held for three Sunday evenings with classes for adults and young people. On Dec. 9, the York County

educators' male chorus presented a concert in our church. We received an offering for Hungarian relief. A large group of our young people went Christmas caroling. The CBYF presented a Christmas pantomime on Dec. 13. The children gave a Christmas program on Dec. 23. In the evening a musical program was given by the junior and senior choirs and the men's chorus. There was a consecration of children in connection with the morning worship on Dec. 30. The men's and women's work and the young people planned for a watch night service on New Year's Eve. Four persons have been baptized. Visiting ministers have included Brethren Chauncey Trimmer, J. C. Beahm, and Murray Lehman.—Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

Maple Spring—The children's department presented their Christmas service in pageant form for the first time. It was entitled Living Christmas Pictures, and included the children's Christmas candle offerings. The young people presented a cantata by candlelight. The Truth Seekers and Homebuilders classes conducted a Christmas service project for a family. Several covers were made by the women for a burned-out family. As a service to families of deceased members, the Truth Seekers' class has organized to serve a meal for family and friends. The young people appointed the five directors under the Youth Action Plan. They sponsored a program on peace in December with Sister Sophy Blough as speaker. The class of young adults sponsored a program by the Juniata College choir. Pastor Haldeman is conducting a membership class from the first of the year until Easter. Bro. Walter Blough, one of our members who is a student at Bethany, was guest speaker on Dec. 30. The finance board decided to remit regular quarterly funds to the district and Brotherhood. The annual school of missions was held the five Sunday evenings in January with the theme, Mission Field—U.S.A. Special features included our returned BVS worker, Sara Eash, who discussed the work among the migrants; the film, My Brother; a talk by Rev. Glenn Adams of the Cambria City mission; and a talk by John Gingrich, who is serving in the Mennonite urban and city missions. Race relations was emphasized in February by visiting Negro ministers who spoke to the men's work and young people. Our first refugee, Johnny Reynaert, arrived the latter part of January.—Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Uniontown—In the afternoon preceding our fall communion service, nine were baptized and one was received by letter. During the month of October, twenty-two visitation teams visited in each home of our church membership. At the morning

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service on Nov. 4, Bro. Harold Z. Bomberger conducted the installation service for our minister, Bro. Robert E. Houff. On Nov. 18, the pastor and his family held open house at the parsonage. The residence is located at 92 Eggleston Street. At our fall council meeting, Cecil Fike, a student at Bridgewater College, was licensed to the ministry. A work evangelism week was observed in our church. Bro. M. Guy West of York, Pa., was the guest speaker for our community Week of Prayer services during the week of Jan. 6-11. These services were held in the Second Presbyterian church in Uniontown.—Janet M. Harford, Uniontown, Pa.



Three Lions

IDOLS ON THE FAMILY ALTAR

IN A humble home in India a man prays to the idols he has placed on his family altar. It is easy for Christians to regard his devotion as an example of superstition and idolatry, forgetting that in many Christian homes little attention is given to any family altar, forgetting also that in many Christian homes there are family idols that have almost become objects of worship. There is a strange, almost magnetic appeal about familiar idols. Jacob's wife Rachel was not the first and surely not the last to hold on tenaciously to her father's household gods. One need only to look critically in many modern homes to observe what relics of the past, what objects of devotion, what spoils of battle, what emblems of personal vanity are so enshrined that they seem almost to be idols. No, it is not only the pagan who must discover a new experience of worship and sacrifice to replace his superstition. It is also the indifferent church member who must discover a "holy passion" and a "spiritual worship" before he abandons his household gods and raises the kind of family altar where he and his family can truly worship God in spirit and in truth.

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK

..... Pleasant Hill, Ohio
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MARCH 16, 1957

Volume 106

Number 11

In This Number . . .**Editorial—**

Idols on the Altar	1
Miraculous Gift	5
Out of Reach	5

The General Forum—

The Why of the Beatitudes. Paul Mohler.....	3
Thinking About the Bible (verse). Ruth Warstler Griggs	4
The Thoughts of Blaise Pascal. Roy Johnson	6
Thou Sun of My Soul (verse). W. Russell Shull	7
Skating With a Broken Clamp. Paul Thompson	8
Today's Lesson (verse). Mildred Allen Jeffery	8
The Family Counselor	9
A Look in the Mirror. Glee Yoder	10
Angels in Animal Bodies. Kirby Page	13
The Hymns of Frank Mason North. Louise North Gray	14
Reviews of Recent Books	27

News—

News and Comment From Around the World	18
---	----

Toward His Kingdom—

The Ministry of the Bulletin Board. John C. Middlekauff	20
Institute for Church Leaders. Laura Sewell	22
Meet Your Missionaries. Hazel M. Neff	23
Young Men and the Ministry	24
Brookpark Fellowship	24
Helpers to Austria. Dan Raffensberger	24
We Sponsored a Refugee Family. Ralph W. Wagoner	25

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Nothing Else Will Do

Thank you for the fine article by George C. Stuart, Feb. 2, on "Make Money and Kill Your Church." Christian stewardship loses its meaning when money-making activities are a substitute for a sacrificial sharing for Christ.

How very true that is. I feel that God laid upon the heart of Brother Stuart to write this fine message especially for us.

For if we give a tenth of our income to the Lord as he has commanded us, in faith believing, the church will grow. For God has promised so. Somehow we feel that if we make a lot of money selling something and give the money to the church that will excuse us from giving our tenth.

When God told Abraham to take his only son and offer him as a sacrifice, he obeyed, and God provided. That is the lesson we need to learn.

When he says give one tenth that is what he means, and nothing else will do. Then something is going to happen in the church.—Mrs. John Keeney, York, Pa.

Under the Same Term

I would like to say to Mr. Joel Naff, who wrote in a letter about the Black Man's Curse, in your Jan. 5 Gospel Messenger, that Canaan, not Cush, received the curse. Ham's fourth son, Canaan, and his family, settled Canaan and inland from the Philistines, the land that became known as Palestine (Gen. 10:15-19). Canaan was no Negro. Neither were his descendants. Ham's son Cush fathered some Negroid races. But since the curse was to descend upon Ham's son Canaan, nothing was said about the curses blackening anybody's skin or affecting Cush, whose offspring included Negroids.

Not a syllable of the Bible records indication that Negroids were cursed. Moses, the Hebrew leader, married a Cushite woman.

Look at "race" from another Bible angle. Consider that only one ransom was provided for all, proving that all the human family, regardless of race, comes under the same term.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17). When you let the record speak unshrouded by religious myths, what is exposed? The cruel

hypocrisy of the myth of the black curse.

While this has lowered one segment of the human family to hateful degradation, its perpetuators have more to answer for in having degraded the word of the Creator.—Mrs. Henry Elmer, Wenatchee, Wash.

Unscriptural

In the Readers Write column of Jan. 5 the letter entitled "Black Man's Curse" is altogether unscriptural and just a little amusing. It states the black man's curse will be lifted in heaven (Rev. 22:3). This then would take place after the rapture of the church and places the colored race outside of God's promises in the gospel age of salvation. Is this why some would justify both slavery and segregation?

"Behold, I set before you this day a blessing and a curse" (Deut. 11:26-28). This was conditional on choosing. In Genesis, chapters 2 and 3, we have the record of Adam's disobedience and the curse because of sin which all are under and it is only by accepting and witnessing to His redemptive plan that the curse will be removed. Read Rev. 21:4 and 22:3.

Frequently in the Old Testament we have had men of God who would call a curse on another because of their sin or impropriety. Christ's teaching strictly forbids this (Matt. 5:44; Rom. 12:14; Jas. 3:10). . . .

Most people will agree that the Ethiopian treasurer under Queen Candace was a black man. He went to Jerusalem to worship. . . . He accepted the Christian faith. Read Acts 8:26-39. In the Antioch church Niger was one of the prophets and teachers (Acts 13:1). Jesus' last commission to the church was, Go to all nations. Go to all the world and preach the gospel to everyone. In Rev. 5:9 John saw in the future the joy and blessedness of the church.

Atheistic Russia has been reminding us, Christian U.S.A., of our shortcomings on this problem. Now that trouble has broken out in South Africa, if it would come before the UN, what shall our position be without clean hands? It is said tradition hands down practical arts with more precision and fidelity than can be transmitted by books from generation to generation. Let us cast off the traditions which are not conducive to Christian faith and practice.—Myer Hess, Gordonville, Pa.

Blessed are the Merciful for they shall obtain Mercy

Three Lions

The Why of the Beatitudes

Paul Mohler

WHY is it blessed to be poor in spirit, to mourn, or to be meek? The answers are important to our understanding and appreciation of the beatitudes. They were not given as beautiful gems to be admired but as guides to those who aspire to spiritual development. They are often passed over too lightly.

To know why only the poor in spirit can obtain the kingdom of heaven, we must learn who they are. The best indication I

can find is in Matt. 18:3-4:

"Truly, I say unto you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven."

And why did Jesus say that? Because he knew the mind of man, confident in his own wisdom, ideas, and habits of conduct. He knew that no man would obey God unless he realized that God knew infinitely

more about life than he did. Every man who breaks a commandment does so because he thinks he knows more about what is good for him than God does. Only the poor in spirit can say, "Teach me thy way, O Lord, that I may walk in thy truth; unite my heart to fear thy name."

Why is it blessed to mourn? Every man sins—even the poor in spirit—but what does he do about it? Many forget; many find excuses to justify themselves. A few take their sins to heart. Herod knew that he sinned by killing John, but we have no record of his mourning. David killed Uriah, but in Ps. 32 he says,

"When I declared not my sin,
my body wasted away
through my groaning all
day long. . . .

I said, 'I will confess my
transgressions to the Lord';
then thou didst forgive the
guilt of my sin."

The psalm reveals how wonderfully he was comforted. Which king was justified?

The publican was mourning over his sin when he could not look up, but beat his breast and prayed, "God be merciful to me a sinner." Only those who care ever have the comfort of forgiveness. A sense of unworthiness is not enough, there must be what Paul calls the "godly grief" that leads to repentance. He who cares little does little.

Why be meek? Again we must define our term. Family quarrels are bitter. Feelings are expressed more freely in family circles than elsewhere. Aaron and Miriam did not like Moses' wife, and said so. They did not like playing second to this younger brother, and said so. We have no record of Moses' answer. We are only told that he was very meek and that the answer came from the Lord

THINKING ABOUT THE BIBLE

RUTH WARSTLER GRIGGS

(Num. 12:1-8). That sounds like what Peter said about Jesus, "When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly." Such meekness is submission to the will and providence of God.

Then there was Isaiah who saw the Lord sitting upon a throne, high and lifted up. And he said, "Woe is me, for I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" There was consciousness of sin and genuine mourning. What happened? First, comfort by the cleansing of lips by the coal from the altar and the announcement of forgiveness by the seraph. He had certainly experienced the first two beatitudes. Then he heard a voice, "Whom shall I send, and who will go for us?" Then he said, "Here I am. Send me." That was surrender for service, another phase of meekness.

Paul also experienced the first two beatitudes when he was stricken to the ground, and was in the third when he said, "Lord; what wilt thou have me to do?" What would have been the use of the first two beatitudes without the third?

When a man is humble, penitent and surrendered, is not that enough? He has the kingdom of heaven, is happy in it, and is going to inherit the earth? What more can he want? Righteousness? Does he not have it? Maybe this is not the end, but just the beginning. A piece of foul ground can be cleared of weeds and briars. Is it then a garden? Not until it is planted with good things. A man's life is the same.

The first beatitude gets rid of all proud self-confidence; the second, self-satisfaction; the third, self-will. All three of

The Bible is the record of a people and their noble search for God. Their search inspires us likewise to seek God. Their communion with God warrants our own efforts to commune with him. Their insights on right and wrong, on a saving way of life shed light on the Way . . . And the end is not yet.

In this hour of tumult, fear, confusion,
Lord, in this great hour,
Keep open, our hearts and minds to more revelations of thy truth for our day,
Through our minds, through our seeking, through a fresh understanding of the Bible.

Forgive us, if in reverence to the truth revealed
We fail to carry on in our generation the same kind of searching
Which produced the Bible.

Keep our faith as open as the faith of Jesus,
who slipped away to commune with God,
to seek his will for his life and for the problems he met;
who dedicated himself to the great goal of making his life a channel for God's will and power,
and to helping others find God's abundant life for them.

With something of the dedication of him who said,
"The hour is coming and now is when true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. . . ."
May we search.

these are weeds in any heart, choking out the good plants. Now the ground is clear. What should be planted? Jesus says righteousness.

To know what he means by that, we have only to examine his record in the Gospels. There we see a human life righteous far beyond the best ever known before. He did no wrong; he did much good. He is the model of righteousness for all ages. Who wouldn't like to be like that? The fourth beatitude gives us the key—it is strength of desire. Desire is the measure of accomplishment. Jesus uses the strongest natural desires as figures of what is needed to obtain righteousness. Desire it enough, and we can have it.

Why mercy? Righteousness covers two relationships: that between man and man and that between man and God. If one is merciful, he will not kill, com-

mit adultery, steal, bear false witness, covet, or commit any lesser trespasses against his fellow man. He will not neglect to feed the hungry, clothe the naked, visit the sick, the imprisoned, the widow, and the fatherless, help the helpless, forgive the trespasser, or any other activity of love. Mercy, positive and negative, covers righteousness between man and man.

Why be pure in heart? Many say that their religion is the golden rule. If they treat men right, what more is necessary? They forget their relation with God. Paul says that God chose us in Christ, before the foundation of the world, that we should be holy and blameless before him. After his great sin and repentance, David saw that God wants more than the outward obedience to the law.

Continued on page 9

EDITORIAL

Miraculous Gift

FEELING tired? That body of yours may have good cause to plead for a little rest.

Did you ever stop to think how faithfully the human machine performs its important operations? Some statistician figured out that in just twenty-four hours your heart beats more than 103,000 times, your blood travels 168,000 miles, you breathe 23,240 times, you turn in your sleep more than 25 times, you eat $3\frac{1}{2}$ pounds of food, you speak 4,800 words and you exercise 7 million brain cells. Apparently most of this activity takes place whether you are working or resting.

Meanwhile, other parts of your body are carrying on a program that seems staggering. Consider your bones, for instance. Doctors in Minnesota say that your bones are "thriving manufacturing plants operating on a twenty-four-hour-a-day schedule." The bones manufacture red blood cells at the rate of millions a second. They also provide a storehouse for fats and proteins, and they keep nearly all of your body's calcium and phosphorus. You might think that bones are easily broken, but the doctors say that on a weight-for-weight basis, bones are stronger than steel.

Considering the abuse that you often give your body, it is nothing less than miraculous that it manages to survive such an unceasing schedule of production and maintenance for an average lifetime. The part of the body that apparently is seldom used anywhere near its capacity is the brain. You might exercise seven million brain cells but there are something like nine billion of them altogether. If you are feeling tired, it is hardly because of mental strain.

Your body is a miraculous gift of God, intended by him for a wonderful work in support of his purposes for you. It should be the temple of the Holy Spirit. If the physical body has such vast resources and potentials for enriching life, how much more abundant can life be when the spiritual dimensions of our being are also brought into play. For we are more than body, miraculous as it is. We are spiritual beings, created in the image of God himself and called to become sons of God, to live up to the possibilities that have been so clearly illustrated for us in the person of Jesus Christ.

What a gift is physical life itself, far surpassing any wonder that man can create. But far greater is the gift of Jesus Christ, the assurance of a spiritual life here and now and the promise of a spiritual destiny. We ought to be eternally thankful for such gifts of grace as God

has given us both in our creation and in our redemption. We cannot repay him. We can only invest his gifts in the purposes of his kingdom. We are most fully ourselves when we are wholly his.—K.M.

Out of Reach

EVERY parent of a small child knows that it is wise to keep some objects out of reach. Tiny hands have a way of choosing the exact moment when no one is watching to push over a fragile vase, open the bird cage, smear chocolate on a lampstand or examine the contents of a handbag. For the child's protection as well as for the parents' peace of mind, the obvious answer to so many temptations is to put them on a shelf, available for adults but out of reach for children.

Unfortunately, many parents forget that children must learn to live in a world of temptations and that youthful experiences are inadequate if they are limited only to what grownups remember to hand down to them. Indeed, there is something just a little patronizing about the way older and taller persons look down on those smaller individuals to whom everything must be lowered. The child has a right to find many of the familiar objects already accessible on his own level.

Parents often forget also that you cannot forever keep temptations out of reach. Just as a resourceful child will soon learn how to manipulate chairs and books and ladders to reach some coveted object kept on a shelf, so will a growing young person soon find devious ways to get at the forbidden fruit of temptations that are enticing just because they are out of reach.

Are we suggesting that barriers are bad and limits should not be set? Not at all. The suggestion is rather that parents begin early to help children recognize and confront the temptations they cannot eventually escape. We do not really protect children when we rope them off from life. They need to face life as it is even in some of its ugliest forms, but parents and child can face such problems together.

The child's world should be an expanding world, and his mastery of himself should grow as his world grows. Parents and teachers have the thrilling task of growing along with the children they seek to guide. "Grow up in every way," wrote the apostle who had no children of his own but who was wise in the ways of the Spirit.—K.M.

The Thoughts of Blaise Pascal

Roy Johnson

THE heart has its reasons, which reason does not know." These are the words of a man who lived in the seventeenth century from 1623 to 1662, not too many years before the birth of the Church of the Brethren. Blaise Pascal was a Frenchman who during his short life became an outstanding scientist and one of the greatest of Christian thinkers.

Many people will remember Pascal's Law from high school science. It states that "pressure applied to an enclosed fluid is transmitted undiminished to every portion of the fluid and the walls of the containing vessel." Pascal also invented the first calculating machine and did advanced work in higher mathematics.

Although Pascal lived at the dawn of the scientific age when men were coming into a new confidence in themselves, he realized that man with all knowledge and "gadgets" is still in great need of the grace of God. Voltaire, the great French liberal, once remarked that it would have been better if Pascal had applied his great genius to science all his life rather than devoting the latter half of his life to religion. However, we cannot agree with Voltaire. Living in an atomic age as we do, we realize that man can use his knowledge for good or ill and that he may easily destroy himself if he does not heed the words of his Creator.

To these words Pascal was very responsive. Though he was a Roman Catholic all his life, he was more Protestant than many who are Protestant in name

only. The Bible was central in his thinking. Through the Jansenists, a sect of Catholics who followed the teachings of Saint Augustine, he was led to a thorough study of the Bible and its truths. It is said that at the time of his death at the age of thirty-nine he knew most of the Bible word for word.

But his knowledge of the Bible went far deeper than memorization. After he had become a convinced and devoted Christian, Pascal began to use his growing knowledge of the Bible to defend Christianity from the scepticism of the France of his day. To him it was possible to study the Bible and find very logical reasons for the belief of the Christian faith.

He felt that the miracles re-

corded in the Bible were a proof of its validity. The fact that the prophecies of the Old Testament came true in the New was also convincing to him.

And yet, as is attested by the quotation at the beginning of this article, to Pascal reason was not enough. The "heart has its reasons" and they are the most convincing ones. "Knowledge of God is very far from the love of him," said Pascal. Through the course of a life filled with struggle and illness, Pascal came to a strong faith. Though his struggle for faith was a long and courageous one, there was one occasion when God spoke to Pascal with great force. It happened in the year 1654, on Monday, the 23rd of November.

Pascal's faith had developed



Kathleen Cochran

Man with all his scientific knowledge which he may use for good or evil is in great need of the grace of God

to the point that he had decided to live very simply and avoid "worldliness." But his faith was still shaky and when he heard the news of his father's death his faith was tried. For a while he lived the life of a man of affairs and spent lavishly as any wealthy Frenchman in Paris would have in his day. His sister meanwhile turned from the world and entered a monastery.

Now Pascal was alone. Months went by. He went to talk to his sister. He told her his life was beginning to mean very little. His heart was very heavy beneath the outer appearance of gayety and wealth. And then came the fateful evening in the fall of November. Brooding and lonely and filled with anguish over his empty life, he turned to the seventeenth chapter of the Gospel of John. He remembered the words of his sister, "You must repent completely." In a frenzy of faith he began writing the message which came pouring into his heart!

In the year of Grace, 1654 . . .

From about half past ten in the evening until about half past twelve.

FIRE

God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars.

Certitude. Feeling. Joy. Peace.

God of Jesus Christ . . .

Forgetfulness of the world and of everything except God.

He is to be found only by the ways taught in the gospel . . .

Joy, joy, joy, tears of joy.

I have fallen away from him . . .

May I not fall from him for ever,

Renunciation, total and sweet.

Total submission to Jesus Christ . . .

Eternally in joy for a day's exercise on earth.

I will not forget thy word.

AMEN.

It was not until after Pascal's death that it was discovered that he had worn these words sewn into his coat ever after the

THOU SUN OF MY SOUL!

W. RUSSELL SHULL

O thou sun of my soul:
Shine into my heart!
Let thy warm rays penetrate every part of me;
Let thy great spirit
Caress my mind and my spirit
That thy melting love
May pervade my entire being.

Let thy great drawing power
Transform all my nature into harmony with thyself.
Permeate the spring of every thought and act,
And let that which is unlike thee
Melt away.

Then grant, O God,
That I may be as the moon to thee:
Let me reflect a bit of thy glory to those about me,
That they, too, shall know the light of thy love
And carry in their souls
The warmth of thy glory.

O great sun of my soul:
Accept my unexpressible gratitude and joy
For all that thou art to me,
And for the wonder of thy love. Amen.

day they were written. These words, proof of God's speaking to him, had been kept as a constant source of encouragement and hope.

The words of any man who has found a faith as powerful and as deep as that of Pascal are never out of date. We find in Pascal's thought and devotion that much of what he wrote in his *Thoughts* applies to us today as we seek for a deeper faith.

Being human, we will most often ask about ourselves first. Pascal made a thorough study of man and wrote much about him. His thoughts were scientific in the sense that Pascal the scientist was an acute observer of human nature. But his approach to man is to understand him as a child of God.

One of Pascal's most interesting observations about man is that he possesses a twofold nature. He says: "This twofold nature of man is so evident that some have thought that we had two souls. A single subject

seemed to them incapable of such sudden variations from unmeasured presumption to a dreadful dejection of heart. In a word, man knows that he is wretched, because he is so; but he is really great because he knows it."

Pascal sees man as a curious paradox of good and evil. He perhaps expresses this most succinctly when he says, "He is . . . a man, that is to say capable of little and of much, of all and of nothing; he is neither angel nor brute, but man."

Who is a righteous man then? Pascal again expresses this in a paradox, "There are only two kinds of men: the righteous who believe themselves sinners; and the rest who believe themselves righteous."

If we follow Pascal's reasoning we must next ask the question, What makes the difference between man as the brute and man as the angel? Here we are

led to Pascal's very deep and moving faith in Jesus Christ. We find him saying, "Not only do we know God by Jesus Christ alone, but we know ourselves only by Jesus Christ. We know life and death only through Jesus Christ. Apart from Jesus Christ, we do not know what is our life, nor our death, nor God, nor ourselves." This thoroughgoing faith in Christ speaks for itself. It speaks particularly to the modern Christian who often is tempted to break up life into many compartments rather than centering the whole of life upon faith in Christ. Not so with Pascal. To him Christ was the very center of all of life.

It is without a doubt for this reason that Pascal as he neared the end of his life in ill-health and under criticism from the Jesuits was able to write: "So I hold out my arms to my Redeemer, who . . . has come to suffer and to die for me on earth, at the time and under all the circumstances foretold. By his grace, I await death in peace, in the hope of being eternally united to him. Yet I live with joy, whether in the prosperity which it pleases him to bestow upon me, or in the adversity which he sends for my good, and which he has taught me to bear by his example."

Skating With a Broken Clamp

Paul Thompson

SOME years ago a group of young people was spending a winter evening skating on a frozen lake. The air was biting cold, the sky was cloudless with stars shining like a million lanterns hung low, a fire was burning merrily on the bank, and everyone seemed to be having a wonderful time gliding silently and swiftly around in graceful maneuvers.

But there was one lad having some difficulty, not because he could not skate, but because as he said, "I'm skating with a broken clamp." This youth would skate for a while, and just when he was going best, the clamp would come loose, but he did not let his problem keep him from having a grand time that night.

A little observation will reveal that there are many people who have to skate with a broken clamp, more than one might at first think. Perhaps most people have some kind of handicap that is annoying, maybe frustrating, and most certainly irritating. These handicaps which we must endure are of various kinds and degrees. Many of them we no doubt exaggerate beyond their real significance, but skating with a broken clamp is not an unusual thing in human living.

Some people are handicapped with physical disability, sickness, or suffering; others are plagued with personality quirks and idiosyncrasies; many are injured with deep hurts long since forgotten but still eating like a cancer at their spirit. Some are maladjusted, like square pegs in round holes, and they seem unable to "fit in"; some are restless like troubled waters, and nothing seems able to tranquilize their soul. And so one could go on and on describing the countless burdens which hamper people in their quest for life.

Is there any help for those of us who are striving against seeming odds? There must be assistance available somewhere, somehow, because there have been those who have changed their crosses into crowns. Those who have carried on have, consciously or unconsciously, been aided by these three ideas:

To recognize that one doesn't need to gain the victory over his difficulty is at once to win the battle. When we stop fighting

Today's Lesson

MILDRED ALLEN JEFFERY

Today I looked at yesterday:

**It did not look the same to me
As when it was tomorrow and
I dreaded its perplexity.**

**So now I'll trust each day to God,
No more deceived, for I have
found**

**His grace sufficient for each day—
Today with him is holy ground.**

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the cross which is ours to bear and reach down and tenderly pick it up all tension ceases. To live with rather than overcome our innate liabilities is our victory. Perhaps we need to recognize our personal limitations, whatever they are, and learn to live within them. Many of us will never be able to do much running; we will do well to walk. Only let us be content! Those of us who are not ten-talent folk should not expect that caliber of conduct from ourselves.

It will help us handicapped folk to learn to live a moment at a time, not a day at a time or an hour at a time—just each moment as it comes. That is the way we have to live anyway, because life comes in consecutive moments. Be not overanxious about tomorrow, but let it take care of itself. Are not the problems and responsibilities of the moment sufficient? If we discharge each obligation as it comes, moment by moment, we will discover before an hour is past that we are chalking up a list of victories for ourselves. And this will encourage and give new hope. But when we lump life together in large segments, we become fearful of the possible accumulation of responsibilities which might overwhelm us.

To learn to live with a sense of the presence of God is a secret all should learn. To live with the feeling that the forces of the universe are friendly toward one is to live with power. To

believe that all things will somehow work themselves out is to live with a sense of freedom and strength.

Look back over your life and see if there have not been unseen hands helping, lifting, and sustaining you in moments and experiences that would have otherwise defeated you. God, who made the world, is still able to sustain it. He uses all manner of methods his mysteries and wonders to perform. Do not try to explain it all, but just believe in the friendliness of the world and accept it and use it and let it bless you. It will support you, just lean back and relax.

If in your living you must endure affliction, have the belief that you are not alone. Others have walked the road before you; some are walking by your side now; others will come after you. The stream will never end.

But be not afraid and let not your heart be troubled, for victory and joy will be yours if you faint not.

The Why of the Beatitudes

Continued from page 4

"Who shall ascend the hill of the Lord?

And who shall stand in his holy place?

He who has clean hands and a pure heart."

Jesus follows the beatitudes with two examples of dangerous motives back of overt acts: anger and lustful looks (Matt. 5:22-26). The sixth beatitude points the way to real knowledge of God.

Why be peacemakers? Is it not enough to be righteous? What more does Jesus want? It must be important, for he offers a great inducement. He knew that men prized titles of nobility, but he offers just one—and that to the peacemakers—sons of God. Could it be that fulfilling the beatitudes qualifies one for service in the seventh? Is the Prince of Peace asking for the

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have several acquaintances who profess Christianity, yet they occasionally tell me gossiping tales or evil jokes. One even told me something recently in the presence of men which was terribly embarrassing to me. It is not possible to avoid these people entirely.

I realize what is being told is wrong but I don't know how to react. I only try to show as little interest as possible because I feel sure that if I spoke up against these tales these people would be offended.

However, would you please tell me the Christian way to treat these people? Or in a broader sense, when is it right to speak up against anything which is un-Christian? For instance—someone telling about how he fooled the income tax department or a person making excuses for not attending church?

A Seeker.

Dear Friend,

It is usually possible to preserve the values we believe in without alienating our acquaintances. You have taken a wise course in showing "as little interest as possible" in whatever is wrong. I once knew a man who simply did not laugh at

best possible men to serve with him in making peace between men and men and between men and God? I think so. When Paul said in 2 Cor. 5:20, "We are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." He was saying in other words that he was a peacemaker.

Why be persecuted? Here is a mystery. Here is the same promise that we find in the first beatitude: "Theirs is the kingdom of heaven." It is the same for the beginner as for the fully developed. How can that be?

That reminds me of my homesteading in North Dakota. I filed a claim on a homestead. Then it was mine as a home. I

evil jokes. He was such an exuberant person that his failure to respond to anything that smacked of the risqué had a wholesome effect on every group of which he was a part.

Our Christian responsibility would not encourage us to avoid entirely people who gossip or tell evil jokes or fool the income-tax department or make excuses for not attending church. Part of our duty is to witness to the faith that is in us. We want to be friendly and helpful, but tolerance has its bounds. We can make those bounds known without being prudish or unfriendly.

Our larger task is not to control, or even correct, the behavior of others concerning their jokes, their income tax, or their church attendance, but by our personal example to make good things attractive. St. Francis once observed that he was tempted only by what was good. He radiated a winsomeness that was fascinating and magnetic. Christ a few times denounced, but much more often made all things pure and holy seem so bright and beautiful that men were drawn irresistibly to him. "Now then we are ambassadors for Christ, as though God did beseech you by us . . ." (2 Cor. 5:20).

Harry K. Zeller, Jr.

could improve it, cultivate it, and sell the crops. I called it my own, and so did others. But I had to do more than live on it and improve it. I had finally to prove to the government that I had done all of that. Then it was mine fully.

So it is with the beatitudes. One enters the kingdom by humility before God, then goes on to full development, slowly or rapidly. When he has developed to the point that his righteousness and his peacemaking activities offend the unrighteous so that they persecute him for his righteousness' sake, then he has "proved up" his claim to the kingdom.



Clark and Clark

The church that wants creative teachers sees that they are given opportunities for growth

A Look in the Mirror

THERE is nothing much more revealing than to look at ourselves in a three-sided, full-length mirror. Surrounded by this corner of glass, we cannot get away from the natural "us," we face reality each way we look on three sides. It is only by looking to the open side that we can again dream of what we would like to be.

I would like to look squarely, and as is usually the case when

we look in a mirror, critically, into this three-sided mirror reflecting our Christian education program as it really is.

Let us first look at the side, the church school. We are kidding ourselves as to the effectiveness of our one-hour sessions. We expect a child to absorb enough religious and applicable knowledge in one hour a week to guide his thinking and behavior for the rest of the week and eventually throughout his life. In most cases, little, if anything is done

Glee Yoder

to inform parents of our goals and objectives with their children. We should, to have their help in setting the stage for carrying out our teaching, keep them informed as to what we are trying to do each quarter.

How effective can we expect to be when we encourage a kindergarten child on Sunday to help his mother and he returns

Director of children's work, Western Region

home after church eager to use this idea, only to have his mother retort, "Johnny, get out of my way. Can't you see that I am much too busy to have you around bothering while I am trying to get Sunday dinner?" This is a minor rebuff; it could be worse when it has to do with ideas rather than action.

The mother's fault? Perhaps, but had she known that for three or four Sundays we were trying to help her child to be a part of the family by sharing tasks, she would have thought twice before making such a remark. She might have set the stage for him during the week, showing him that helping in the family is fun, is part of the sharing between members of the family.

Now in Johnny's case what happened to his eagerness to help? It will be a while before he will venture to offer his services again. We learn by satisfaction and by applying what we see or hear. The most valuable and the best way of retention is lost, we hope temporarily, but a barrier has been created and a new approach will have to be made to stimulate his activity again.

I have shown one reason for home visitation, but I would like to emphasize that not only should our visit be one of information, but one of counseling and talking with parents about the very important subject we both have in common—a growing, sensitive child whose character and personality we both are molding. To understand a child is to see him in many environments, his home being the most important!

Many church school teachers tend to be more moral with children than they are themselves. We say, "But they ought to be quiet, they ought to listen, they ought to pay attention—because it will help them later." Such lofty sentiments make us feel better, but they seldom help

boys and girls mend their ways. A more fruitful plan is to use the ingredients of good teaching which bring out the best in children—activity, variety, usefulness, and responsibility.

Many teachers are content to use the same, time-worn methods, go through the same time-worn procedures. They fail to captivate the child's mind and energy through the many new media of audio-visuals, creative activities, and group dynamics. Teachers still create the litanies and short prayer responses or use material produced by others instead of challenging the creative mind of a pupil to produce something of *his very own*!

Our teachers are generally not given status and recognition. However, one church I know grades the positions in the church and teaching is a Grade A job. This means that she will not be asked to do other church work of major responsibility. They take for granted that she will spend hours reading, visiting, and meditating for her preparation, for her children, and for herself. They use the posi-

tive approach that teaching is very important. I have wondered what would happen to our future church if our church school teachers would stage a sitdown strike for a period of years. We are preparing leaders and good followers—we are building the churches of tomorrow. Our teachers are very important!

The second side of our mirror—our summer program. Probably our best religious teaching can be done in the vacation church school since children are in session longer and the lapse of time between sessions is shorter. But many schools are planned in May and are in session in June. Training opportunities have gone by. I do feel that in many cases there is more creative teaching in this program. I believe that teachers have to be somewhat better prepared because of the length of the time with the children, and therefore more correlated material is used.

Looking at the camping program, I would like to suggest that perhaps we are trying to



Mildred Etter

A junior camp program that is only a modified youth camp program does not meet adequately the needs of juniors or challenge them

have the same pattern for all age groups. A junior camp is a "watered down" or modified youth camp. Where then is the challenge to go on through the whole camping experience? A junior's experience should be very different from that of a sixteen-year old. His schedule, his psychological and physiological needs are of real importance in helping him feel secure in his home away from home.

As in the whole Christian education program, teaching must begin where the child is, the evolution of his thinking should be gradual and well grounded, an even step-by-step growth, secure on each level with always the challenge to step higher. In camping, we make the child jump to the top of the ladder the first year, leaving little that is new to experience. Camps should be real mountaintop experiences. I would hope our leaders would plan carefully, select curriculum wisely, and organize efficiently so that each age would each year climb higher in its spiritual growth.

Let us look in the third side of the mirror—recruitment, placement and training of teachers. Aptitude tests for teachers? Why not? Some of our best teachers are lost because of a failure with a certain age group. With counseling and guidance, she might have "found" herself in another group. Such experiences are not good for the teacher—she wants and must have satisfaction in her work. We are all different—it would be a dull world if all flowers were even the prettiest red or if all people were of the same disposition and temperament. A teacher who can work with nursery children might be a failure with youth.

It is important that each teacher find her niche for the mutual happiness of both teacher and pupil. Because of the sensi-

tivity of failure, however, many teachers hesitate to admit their inadequacy with a group and continue to teach in a bickering and aggravating situation. May we in the future counsel and guide teachers more carefully in determining the class they teach.

How do we help our teachers? Do we hand them the curriculum and say "go to it" and breathe a prayer in their behalf? Do we oftentimes even give them inferior curriculum and supplies? If we want creative teachers, we must see that they have opportunities for growth. Instead, we fail to provide encouragement, books, opportunities to be with persons who are able to interpret and challenge them in their work. We simply give them our blessing and leave them alone to do the best they can.

The mirror has brought to our attention many of our faults, our inadequacies and our lack of vision in the field of Christian education. It is by recognizing these imperfections that we can grow and develop.

Now, let us turn away from ourselves. Let us turn around, look straight ahead—away from the three-sided mirror. We are not now hampered by seeing all of our errors, we are starting

out with a limitless vision. What can and should we do with this future—this limitless opportunity and responsibility? How can we make our dreams a reality?

First, we must want to improve and face it realistically! Those working in the total program of Christian education must find avenues whereby their local churches can give the needed help to parents so that they must become worthy teachers of their own children! This would mean that the two groups would have to work very closely together and share in the interpretation of religion to the child which they have in common.

Next, let us realize that we are working with and teaching persons, not curriculum! Our curriculum is a guide; it is not to be confining or limiting, but instead a help educationally. It is not an end. The end is the development of the personality. The curriculum is only the means to the end. We must realize the importance of each individual, each having a storehouse of great potential, each desiring to find a special niche in the world suited best for him, each with an inherent desire to do good. Let us teach each child with compassion, trying to see through children's eyes.



Aptitude tests for teachers will help him to find the age group with whom he can do his best work and be happy in doing it

Luoma

In this dream of the future, we must face reality enough to realize that where we now have 200,000 church members, by 1975 we should have 270,000 if we grow in proportion to the normal growth of population. In other words, a 40% increase. By 1975, we will need to have built 350-400 new churches which would have an average attendance of 200. Are we prepared to take care of this increase either physically or spiritually?

We will need more than merely 350 new structures; we will need dedicated and enthusiastic witnesses who will, not only by their good living, but by their conversation, invite and encourage these people to come to church. New buildings do not make a new church, new educational buildings do not automatically make our Christian education program the best even if our equipment is new and beautiful. I have seen teachers who loved and knew children teach in an ill-equipped room and felt that those children were nearer to God than some I have seen in ideal situations. We need children, youth, and adults to teach! We need dedicated teachers to teach them!

We need to re-evaluate our old organization and old patterns. No, moving into a new edifice does not solve all our problems nor does it mean that we can rest on our oars and coast along, but we must roll our sleeves up higher because with new facilities we will be expected to do a better job! We must build, but we must also evangelize!

The church would encourage all of its teaching staff to avail themselves of the many training opportunities. Not only would it simply encourage, but it would show its interest by financing their way, caring for their families while away from home, and seeing that after the experience they had a chance to share their

enthusiasm and information with others.

We would not only dream for the children of our church. Our junior high and senior high groups should ideally have the church as the center of their social and recreational life. There groups of boys and girls who are learning new relationships with one another could be together in a wholesome fellowship. This would tend to discourage early dating. Grace Sloan Overton says we are pushing our children and letting them find themselves in situations where they do not have either the moral judgment nor fortitude to withstand temptation.

Our adult education program would need to be strengthened. Adults can grow and need to feel alive and growing. Activities of an intellectual nature would be part of the program. We would want them to learn new skills, arts, and crafts. With people retiring from active business earlier those who have more leisure time would want church related and sponsored activities to help them adjust to the new life in which they find themselves. I think we would want to look carefully at our traditional methods of teaching, and do our best to meet the needs of these people by a selective curriculum.

Our dream must include more and more the senior adults of our church. Many who have given the best years of their lives to the service of the church still need to find satisfaction in doing and feeling a part of the fellowship. This is a relatively new field, but our dream church would plan for these people and make them happy and feel needed. With people living much longer there will be an increasing number of these senior adults who will seek the activities of the church to satisfy their needs.

What are the rewards? What is more satisfying than to see someone you may have taught grow up and some day take your place in the program of the church? How can all these dreams be realized? How can all the defects and shortcomings which I mentioned earlier be changed or improved? The answer lies in the consecration of those who are now teaching pupils who will lead better than we are now leading. It lies in the devotion and loyalty of people who with conviction believe that the most important thing is the human personality and the human soul.

Angels in Animal Bodies

Kirby Page

LISTEN to this cry of distress from St. Paul: "I cannot understand my own actions; I do not act as I desire to act; on the contrary, I do what I detest . . . Miserable wretch that I am." Mortal man is part animal and part angel. His animal appetites clamor for indulgence, while his spirit yearns for holiness. All of us in varying degrees are like the patient with multiple personality, with three sets of experiences, memories, and traits of character, identified by the attending physician as Woman, Saint, and Devil. Dr. Jekyll and Mr. Hyde are among the best known characters of fiction because they represent the experience of so many readers.

Desperate is our need of power—power to escape the tyranny of our physical appetites and selfish ambitions, power to translate our noblest impulses and highest ideals into behavior. In the New Testament we find recorded the faith that Christianity is a religion of power, the power of God unto salvation. Jesus knew himself to be the vehicle of irresistible power, and sought to prepare his disciples to be clean channels through which this transforming power could flow into the lives of others. We fail to understand St. Paul when we stop with his confession, "Miserable wretch that I am!" He con-

Continued on page 15



Luoma

*The world's astir! The clouds of
storm
Have melted into light.
Now brightens dawn toward
golden day;
The earth is full of song,
Whose streams, aglow from foun-
tains warm,
Have driven back the night.
Far stretch the shining paths
away,
Spring forward! Hearts, be
strong.*

Brethren Hymnal, No. 536.

The Hymns of Frank Mason North

THE Brethren Hymnal includes three hymns the words of which were written by my grandfather, Frank Mason North. These hymns are the written expression of the devotion to Christ and the path to God's kingdom that permeated Dr. North's life.

Dr. North was born in New York City in 1850, the son of a businessman and active lay worker in the Methodist Episcopal Church. After several years as pastor of Methodist Episcopal churches in small towns in New York state, he established a church in West Harlem, New York City, then a residential section of the city. Many years later he was gratified that it could be well used by the Negro people who moved into that area.

He then became the pastor of the Methodist Episcopal church in Middletown, Connecticut,

where he had an active interest in Wesleyan University, his alma mater. Throughout his life he served on boards of Methodist colleges and seminaries. His interest in young people and their outlook on Christian action is reflected in his hymn, written in 1917, *The World Astir*, Number 536 in the hymnal.

For twenty years much of his effort was devoted to the organization and extension of the work of the Methodist Episcopal Church among the crowded, lonely people of the city. He aided in the founding of the Church of All Nations, an institutional church on the east side of New York City which serves many nationalities with services of worship in different languages, educational programs, and recreational activities. He was a charter member of the boards of several other institutional churches and settlement houses as well as numerous boards concerned with the vari-

Louise North Gray

ous aspects of city problems.

At this time he also edited *The Christian City*. During his childhood and pastorates in the city he had many opportunities to observe the problems of the people as the city grew. My father has told me of his memories of my grandfather's many personal services to the people who suffered from the miseries of city life. Written in 1903, the hymn, *Where Cross the Crowded Ways of Life*, Number 198, reflects his great desire to bring to the city the healing power of God's grace in Jesus Christ.

Dr. North's responsibilities during the early nineteen hundreds expanded in the General and Ecumenical Conferences of the Methodist Episcopal Church, thus developing his concern and knowledge in several vital areas of church life. Besides his in-

Wife of professor at Elizabethtown College, Pennsylvania

terest in higher education and city mission work, he was deeply concerned with foreign mission work. He was for twelve years secretary of the Foreign Mission Board of the Methodist Church and active on the boards of denominations co-operating in foreign mission work.

He traveled widely in Europe and also around the world, visiting churches and missions, especially in the Far East, and became a member of the governing boards of a number of Far Eastern colleges. In 1927 he wrote the hymn, O Master of the Waking World, Number 575, there describing the importance of the missionary challenge that a needy world presented to the church.

As one of the founders of the Federal Council of Churches of Christ in America, Dr. North expressed his interest in the many aspects of interdenominational church life now being developed more efficiently under one principal organization. This organization later became the National Council of Churches of Christ in America. In 1908 as chairman of the Commission on the Church and Modern Industry he prepared the statement called The Social Creed of the Churches. This was considered as a historic document because for the first time it presented a united church outlook on social justice in national affairs and became the basis for other similar statements.

My personal memories of Dr. North are few unfortunately as he died in 1935 when I was quite young. I recall visiting his home in Madison, New Jersey, on Sundays and many happy times playing there as a closely knit family. He was at this time teaching at Drew Seminary and classifying its historical collections. My clearest memory of him concerns our practice of writing poems for each gift we gave at Christmas. This was his

idea and one to which he contributed with many delightfully entertaining rhymes and occasionally some moving and kindly poems. I believe that for many years in our family more time was given to the last minute writing of Christmas poetry than to the wrapping of gifts.

Dr. North's poetry was written with painstaking care, often requiring many changes until it met with his approval. It reflects his belief that the world was truly open for organized evangelism by the churches. It also expresses his ever-present ideal that the way of the Christ of the cross was the only way for each person and for the secular organizations of the nations. In this he shared the thought and teaching of Walter Rauschenbusch and other leaders of the social gospel movement as well as the example of John Wesley and his crusade against injustice. Thus as writer, organizer, administrator, and traveling pastor he served the

church and its Master in a great variety of ways.

Perhaps Dr. North's poem, The Life of Trust, tells most eloquently of the spirit and mood of the zealous and steady missionary leader.

Angels in Animal Bodies

Continued from page 13

tinues: "Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!"

God will—to the degree that voluntarily we open all our faculties to his guidance and empowering. The requirement is alertness, resolute endeavor, and simple trust. Day by day we must practice the presence of God until we want to do what he wants us to do above every other desire.

"I do not understand my own actions. For I do not what I want, but I do the very thing I hate. . . . I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me."

—Rom. 8: 15-20.

The Life of Trust

Jesus, the calm that fills my breast
No other heart than thine can give;
This peace unstirred, this joy of rest
None but thy loved ones can receive.

My weary soul has found a charm
That turns to blessedness my woe;
Within the shelter of Thine arm
I rest secure from storm and foe.

In desert wastes I feel no dread,
Fearless I walk the trackless sea;
I care not where my way is led,
Since all my life is life with thee.

O Christ, through changeful years my Guide,
My Comforter in sorrow's night,
My Friend, when friendless, still abide
My Lord, my Counselor, my Light.

My time, my powers I give to thee;
My inmost soul 'tis thine to move;
I wait for thy eternity,
I wait in peace, in praise, in love.

KINGDOM GLEANINGS

Does your congregation have on hand any hymnals of the 1901 edition, the one with the black cover, that you would like to dispose of? If you do, please write Cleveland Gantz, R. 1, Palmyra, Pa.

The thirteen Church of the Brethren congregations in Montgomery County, Ohio, are sponsoring a preaching mission by Bob Richards, April 7-14. The meetings will be held in the Fairborn high school auditorium in Dayton.

The poem, *Thou Sun of My Soul*, by W. Russell Shull, which appears on page 7 of this issue, is scheduled for publication in *Prayers That Build Our Faith*, booklet no. 4 in the series, *A Dynamic Faith for a Dynamic World*.

E. H. Wagoner, R. 6, Lafayette, Ind., would like to obtain a copy of the Reference Passage Bible, compiled by I. N. Johns and published by the Alpha Publishing Company of Lincoln, Nebr. If any one has a copy he is willing to sell, please write to Brother Wagoner at the address given above.

Thurl Metzger's name should have been included with those of Mark Schrock, Milo Yoder and Paul Miller in the account of the visit to the Baptist church in Moscow, at the beginning of Paul Miller's article appearing in the Feb. 9 issue of the Gospel Messenger. The author regrets this unintentional omission.

L. W. Schultz of North Manchester, Ind., will be in a number of churches in the East between March 16 and Palm Sunday, giving his slide lectures on Egypt and Palestine and The Backgrounds of Our Church in Germany and Schwarzenau. Eastern Maryland, North Atlantic, and Middle Pennsylvania churches have scheduled him.

Middle Iowa churches are receiving help through area meetings in stewardship education and the techniques of the every-member canvass. The district's stewardship and action committee announces, "Dallas Center, Des Moines Valley, Panora, Cedar Rapids, Beaver, Brooklyn, Robins, and Panther Creek will have a canvass while others are likely to be added to the list soon."

The 1957 Yearbook has two figures listed with the name of each congregation. The first figure indicates the number of members received by baptism during the year. The second figure is the congregational membership. The publication of the baptism statistics is done in the 1957 Yearbook as an experiment to measure the value of publishing such statistics for encouraging evangelism throughout the Brotherhood.

Typists and secretaries can render significant service to the church through work in our Brotherhood offices at Elgin. There will be a number of openings for qualified women and girls during the next several months. Qualifications include experience or training in office practice beyond high school. Persons interested in receiving further information are invited to write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Salkum congregation in Washington lost its building and all the contents by fire recently. They plan to rebuild as soon as possible. James W. Brumbaugh is the pastor.

Jay Eller of Wenatchee, Wash., was given the Pioneer Award for distinguished service at the annual meeting of the community and the YMCA in January. The citation read "for long and meritorious service to the youth of Wenatchee."

Suggestions of concerns to be considered in the resolutions of Annual Conference this year may be sent to any member of the Resolutions Committee, which is composed of Kenneth I. Morse, 22 S. State St., Elgin, Ill., chairman; Mrs. Dan West, R. 1, Goshen, Ind.; and Lorell Weiss, Box 598 University Station, Moscow, Idaho. The committee will begin its preliminary work of drafting proposed resolutions in the near future.

Children's workers will have a special section in the National Music and Worship Institute to be held at Bridgewater College, June 14-17. Mrs. James Eshelman of Bridgewater, Va., will be the leader of this section. The institute will open at 6:00 p.m. on June 14 and close at 12:00 noon on June 17. Ten dollars is the total cost at the convention. Registration, accompanied by \$2.00, is requested by June 1. Register with Olivia Cool, Bridgewater College, Bridgewater, Va. Churches might well consider sending some of their musicians, children's workers, and youth workers to this institute. Pastors will also find it helpful.

Change of Address

H. H. Helman, from R. 2, New Carlisle, Ohio, to 302 N. Scott St., New Carlisle, Ohio.

Licensed and Ordained to the Ministry

Robert L. Kraning, Jr., licensed in the English Prairie church, Northern Indiana.

John Barton, ordained in the Johnsville church, First Virginia.

Dedication

Sams Creek church, Eastern Maryland, Sunday, March 31, at 2:30 p.m., dedication service for the addition to and the remodeled interior of the church. John Eberly, director of the Brethren Service center, will speak at the 11:00 a.m. worship. David Markey, pastor of First church, Baltimore, Md., will be the speaker for the afternoon service. The Woodberry church quartet will furnish special music.

Standing Committee Delegates

Southern California and Arizona: Arthur Baldwin and Robert Mays; alternates, Frank B. Howell and Stanley Keller.

Southern Indiana: Richard D. Speicher and Harriett Bright.

Northern California: S. L. Barnhart, John Hunter; alternates, Marvin Belcher, Fred Brunk.

Southern Iowa: Virgil Coffman; alternate, Russell E. Pepple.

Northwestern Kansas: Glenn J. Fruth; alternate, Floyd Crist.

Southern Virginia: Galen B. Crist, Glenn S. Garner, F. B. Layman, Jr.

Brotherhood Theme: Seek First His Kingdom

CORRECTION: The Family Resolutions, which appeared in the Gospel Messenger, Jan. 12, 1957, and in the January issue of the Family Life Newsletter, were prepared by a resolutions committee consisting of J. Jack Melhorn, chairman, Mrs. Lee Whipple, and Mrs. Paul Studebaker, and were sent in by Mrs. Blickenstaff, women's work homebuilders director of Southern California and Arizona, and were not prepared by Mrs. Blickenstaff as indicated in the Family Life Newsletter. We regret this error and call the resolutions to your attention once again.

Report on Emergency Relief Program

The response of the Brotherhood to the appeal of the General Brotherhood Board for funds to aid victims of violence in Hungary and the Middle East has been even more generous than anticipated. Brethren Service workers were actually on the job in Austria assisting Hungarian refugees a month before the call reached the general membership through the Dec. 8 Gospel Messenger. Our workers have adjusted to the rapidly changing situations of the past four months. They have turned from a program of quick processing of refugees for emigration to other countries to the "settling-down" process of providing for refugees who will need to remain in Austria or await the slower processes of regular emigration.

The total amount allocated for the emergency in Europe and the Middle East was \$34,500 as of Feb. 27, 1957. Approximately \$18,500 is being used in connection with the program in Europe—the purchase of equipment necessary to carry on the program; the support of ten workers and the expenses involved in their programs of distributing materials, of setting up English classes, craft programs and religious services; the expenses related to the Brethren Service work in upper Austria as the representative of the World Council of Churches in that area; and the resettlement activities in Europe and in the United States.

For medical and relief shipments and material aid center services, the amount used totaled \$5,500. Our material aid centers in New Windsor, Nappanee, and Modesto have served in a vital way for our own church, for several other denominations, and for Church World Service in this emergency. Of the total received, \$4,500 has been transferred directly to the World Council of Churches and to Church World Service for emergency relief in Europe and the Middle East. About \$6,000 has been allocated for a Middle East relief unit.

Sufficient designated funds have been received for this emergency program; funds now are urgently needed for our regular relief program, as well as for other programs of our church.

The Church Calendar

March 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Authority of Jesus. Matt. 21:12-22:46. Memory Selection: The crowds were astonished at his teaching, for he taught them as one who had authority. Matthew 7:28-29 (R.S.V.)

March 22-31 Southeastern Region temperance institutes
March 31 One Great Hour of Sharing

April 5-6 Central Region camp leaders conference, Manchester College, Ind.

April 14 Palm Sunday
April 21 Easter

Love Feasts

California	Pennsylvania
April 17, 6:30 pm, Fresno	April 13, 2:30 pm, Mingo
Idaho	April 14, 7 pm, Dunnings Creek
April 7, 7:30 pm, Nampa	April 14, 7:30 pm, Philadelphia, Bethany
Illinois	April 14, 6:30 pm, Shippensburg
April 18, 7:30 pm, Canton	April 18, 7 pm, Chambersburg
Indiana	April 18, 6:30 pm, Johnstown, Roxbury
April 18, Buck Creek	April 18, 7:30 Mechanicsburg
April 18, 7:45 pm, English Prairie	April 18-19, 6:30 pm, Greensburg
April 18, 7:30 pm, North Liberty	Tennessee
Maryland	April 17, 7:30 pm, Kingsport
March 30, 6 pm, Middletown Valley, Grossnickles	April 18, 7:30 pm, Johnson City
Michigan	April 19, 7:30 pm, Jackson Park
April 14, 7:30 pm, Lansing	Texas
Missouri	April 14-15, 7:30 pm, Nocona
April 14, 7:30 pm, Springfield mission	April 18, 7:30 pm, Pampa
Ohio	Virginia
April 18, 7:30 pm, Ashland City	April 18, Beaver Creek, Mt. Bethel
April 18, 7:30 pm, Salem	West Virginia
April 18, 7:30 pm, Trotwood	April 18, 7 pm, Keyser

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Paul W. Hoffman of Bethany Biblical Seminary, Chicago, Ill., in the Quinter church, Kansas, April 14-21.

Bro. Paul H. Bowman of Timberville, Va., in the Trotwood church, Ohio, April 14-21.

Bro. R. H. Miller of North Manchester, Ind., in the Lansing church, Mich., April 17-21.

Bro. T. Wayne Rieman of North Manchester, Ind., in the Myerstown church, Pa., April 14-21.

Bro. Ora Huston of Elgin, Ill., in the Douglas Park church, Chicago, Ill., April 14-21.

Bro. Raymond Flory of McPherson, Kansas, in the Kingsley church, Iowa, during Holy Week.

Bro. Olin Landes of Harrisonburg, Va., in the Arbor Hill church, Va., April 13-14.

Bro. Stewart Kauffman of Elgin, Ill., in the Cumberland church, Md., April 14-21.

Bro. Caleb Bucher of Lancaster, Pa., in the East Petersburg church, Pa., April 14-21.

Bro. Kenneth I. Morse of Elgin, Ill., in the Salem church, Ohio, April 14-21.

Bro. Ralph Smeltzer of Elgin, Ill., in the English Prairie church, Ind., April 14-21.

Bro. Donald E. Miller of East Berlin, Pa., and **Bro. Ralph E. Schildt** of Taneytown, Md., in the East Berlin house, Upper Conewago congregation, Pa., March 31—April 14.

Bro. Arthur Scrogum of Hagerstown, Md., in the Longmeadow church, Md., April 14-21.

Bro. Perry B. Liskey of Clearville, Pa., in the Bunkertown church, Lost Creek congregation, Pa., March 31—April 14.

Brother and Sister X. L. Coppock of McPherson, Kansas, in the McClave church, McClave, Colo., March 24-31.

Gains for the Kingdom

Ten baptized in the Sebring church, Fla. Five baptized and one rededicated in the Shelton church, Va. One baptized in the Hopewell church, Va. Nine received by letter in the Miami church, Fla. Two baptized and one received by letter in the Sams Creek church, Md.

Four baptized in the Mingo church, Pa. Nine baptized and three awaiting baptism in the Mount Joy church, Pa. Eighteen baptized and three received by letter in the Chiques church, Pa. Two baptized in the Upper Conewago church, Pa.

Five baptized and five received by letter in the Batavia church, Ill. Two baptized in the Woodland church, Ill. One baptized, eight received by letter, and two reinstated in the Battle Creek church, Mich. Two baptized in the Flat Creek church, Ky. Four baptized in the Sugar Creek church, Ky. One baptized in the Hurricane Creek church, Ill.

Two received by letter in the Granada church, Kansas. Fifteen baptized and two received by letter in the Nocona church, Texas. Three baptized in the McClave church, Colo. Six baptized in the Mountain Grove church, Mo. Two baptized and six received by letter in the Garden City church, Kansas.

Five baptized and seven received by letter in the Nampa church, Idaho.

Church of the Nazarene Reports Gains

The international headquarters of the Church of the Nazarene in Kansas City, Mo., announced substantial gains for the denomination in every area during 1956. A net increase of 8,031 members brought the total to 287,866. Per capita giving climbed to \$129.94, a gain over the previous record in 1955.

An average of two new churches established each week netted 109 churches for a total of 4,435 at the end of the year. The denomination will observe its golden jubilee in 1958. It dates its beginnings from Oct. 13, 1908 at Pilot Point, Texas.

Churches Urged to Seek New Immigration Procedures

Church World Service officials meeting recently in Atlantic City, N. J., called on American churches to seek new immigration procedures that would cover recurring emergencies.

Roland Elliott, CWS director of immigration services, urged that members of Congress heed the voice of America's churches. He said that church leaders recognize the need for definite provisions in the U.S. Immigration Act that would avoid the piecemeal approach used to meet the Hungarian crisis.

Members of the CWS governing board stressed that the churches are disturbed not only about the Hungarian and Middle East refugees created by the recent disorders, but also about the world-wide and continuing problem of some thirty million refugees.

Reports Hungarian Lutherans Have Freedom

The Lutheran Church in Communist Hungary is now being permitted to preach freely, to teach religion and to visit and minister to the sick. This is the report of an American churchman who recently made a five-day visit to Budapest. Dr. Carl E. Lund-Quist of Lindsborg, Kansas, is executive secretary of the Lutheran World Federation. He said, however, "I do not dare predict the future."

Dr. Lund-Quist told a news conference in Vienna that his overall impression was that "there is a new spirit among the Lutheran pastors and congregations" in Hungary. He

Rev. J. D. Kyser, pastor of the Iowa River church, examines a Bible used by a former pastor of the church. With him are Fred Wallen, aged eighty-four years, left, and Martha L. Klein, eighty-three years old. Miss Klein is wearing a dress that is sixty-seven years old, a shawl seventy years old, and holds a bonnet fifty years old. She has been a member of the church for sixty-one years. The Bible was used by F. M. Wheeler, who preached at the church from 1891 to 1934.

Marshalltown Times-Republican



said this contrasted with what he had found when he was in Hungary last August for the annual meeting of the 90-member Central Committee of the World Council of Churches.

Dr. Lund-Quist reported that at the present time the government is willing to permit exchanges of visits among students, professors, and pastors in Hungary and those in other countries. The official reported that Hungarian representatives will be permitted to participate in the Lutheran World Federation conference being planned for Austria next May. He also announced that Bishop Ordass would preach the sermon at this assembly.

The Federation official also said that church buildings damaged during the revolution have been repaired with the help of state funds. Church officials are negotiating with the government for resuming publication of a church paper.

Reports College Students Interested in Theology

Many college students are more interested in theology than they are in sex and marriage. This was the opinion of Dr. Bryant Drake, secretary of the division of higher education of the Board of Home Missions of the Congregational Christian Churches.

Dr. Drake said, "In campus conferences of Christian students, theology and the Bible invariably are first choice for study. The highest number of books sold are on these

subjects." Dr. Drake also said that campus movements seem less concerned with local denominational loyalties and more with the church of Christ than do other church groups.

Dr. Blake Asks Rebirth of Christian Scholarship

Dr. Eugene Carson Blake, president of the National Council of Churches, has called for a rebirth of Christian scholarship in the United States.

In an open letter to heads of Protestant denominations, Dr. Blake declared the churches, in their related colleges, are committed to a "continuing alliance of scholarship and faith." He urged the denominational leaders to take steps to see that church members and the general public are made aware of the importance and needs of Christian higher education. Dr. Blake said the great need today was "an intellectual rebirth that will lead to nothing less than a new reformation."

Church Commission Proposes UN Program for Middle East Settlement

A proposal that the United Nations assume full charge of the 900,000 Arab refugees and work out plans for their fair compensation and resettlement was made recently by the Christian social action commission of the Evangelical and Reformed Church. It was part of a four-point program of United Nations action

urged by the commission to achieve genuine settlement in the Middle East.

The commission also proposed that member nations contribute to relief programs designed to meet critical needs of all groups, including Israel, and that the members share the cost of maintaining a UN force in the Middle East until harmony has been established.

Christian Reformed Church Plans International Centennial Celebration

Twenty-one religious denominations over the world have been invited to participate in the centennial celebration of the Christian Reformed Church. A week-long international celebration will be held at Calvin College in Grand Rapids, Mich., beginning June 10. It will climax a thirteen-week period of centennial observances.

The church bodies that have been invited to send representatives to the celebration are linked to the Christian Reformed Church by doctrinal or historical ties.

News Briefs

A total of \$5,750,000 was contributed by members of the Congregational Christian Churches for home and foreign missions last year. This was a gain of 10.2 per cent over the previous year's figure. The amount was contributed by 1,310,000 Congregationalists in more than 5,500 local churches.

The Seventh-day Adventist Church gave aid valued at more than

\$23,700,000 to more than six million needy persons throughout the world in 1956. This amount is an increase of more than \$9,600,000 over the previous year. Carl E. Guenther, Adventist world welfare activities director, made the report on his return from a world circling tour of church welfare installations in nineteen countries.

The Dutch Reformed Church took special offerings in February for long-term refugees who have lived in Austrian camps for many years. In calling for the offering, the department for international aid of the Council of the Reformed Church pointed out that "our work in the international sphere has only just begun."

The Inter-Church Aid and Refugee Service of the British Council of Churches has set May 6-11 as Christian Aid Week to inform the public of its world-wide projects for resettling and aiding refugees. Regional interdenominational committees in more than 200 centers already are at work on plans for the special week, which will become an annual observance.

President Eisenhower recently praised Church World Service for its effective work in resettling thousands of refugees. In a message sent to the agency's board of managers, the President said: "Your steady support of the refugee relief program and your constant imaginative search for new means to help your fellow men are splendid evidence of your Christian faith."

What is described as the first

attempt by an educational television station in the United States to teach religious doctrine began on Feb. 4 on Station KETC in St. Louis. Protestants, Roman Catholics, and Jews will share equal time in the eighteen-week series. The Roman Catholic program is scheduled for the first six weeks.

A relief program for Suez Canal Zone refugees in Egypt and Jews in the Middle East has been announced by the American Friends Service Committee. The aid is being given on the recommendation of a committee representative who, after a recent mission to Egypt, estimated that there were about 135,000 refugees from the Canal Zone, only about 40,000 of whom are being cared for by the government.

About forty Russian Bibles a week are going to refugees in Manchuria from the Hong Kong office of the World Council of Churches. The Bibles, which have been sent for about a year, are always promptly acknowledged by the persons receiving them. According to reports from China, many Bibles are sent on to Russia.

The Rev. Cecilio Arristia, young Cuban evangelist, has been named to lead an evangelism program throughout Latin America, sponsored by the Committee on Cooperation in Latin America of the National Council of the Churches. Under the program Mr. Arristia will preach and train other evangelists in nearly all of Spanish-speaking Central and South America and the Caribbean area.



Warren D. Bowman, president of Bridgewater College (third from left), gave the message at the dedication service for the addition to and the remodeled church of the Midland congregation, Eastern Virginia. Others taking part in the program were Carl Zigler, pastor of the Nokesville church; John A. Hinegardner, elder of the church; J. Emmert Dettra, pastor; W. Davis Nolley, district representative; and George W. Beahm. The first Brethren church east of the Blue Ridge Mountains, Midland was organized in 1883; later the congregation was divided into Nokesville, Valley View, Manassas, and Midland. For many years the work was carried on by Brother Hinegardner and A. W. Long. W. Harold Garner served in the summers of 1951 and 1952 as pastor. The first full-time pastor began his work in January 1953. Because of the growth of the church more room was needed for Sunday school and worship. The old auditorium was added to and a wing built for a chapel and Sunday-school rooms, adding greatly to the facilities of the church

The Ministry of the Bulletin Board

John C. Middlekauff

IF A church is located so that many people pass it each day, an outdoor bulletin board can be used to increase the effective ministry of a church in a community. As a matter of fact, a bulletin board can be the cheapest and most effective advertising a church can get, while at the same time it preaches Christian truth to all who pass by. The following suggestions are offered in an attempt to help churches increase their effectiveness by the use of the outdoor bulletin board.

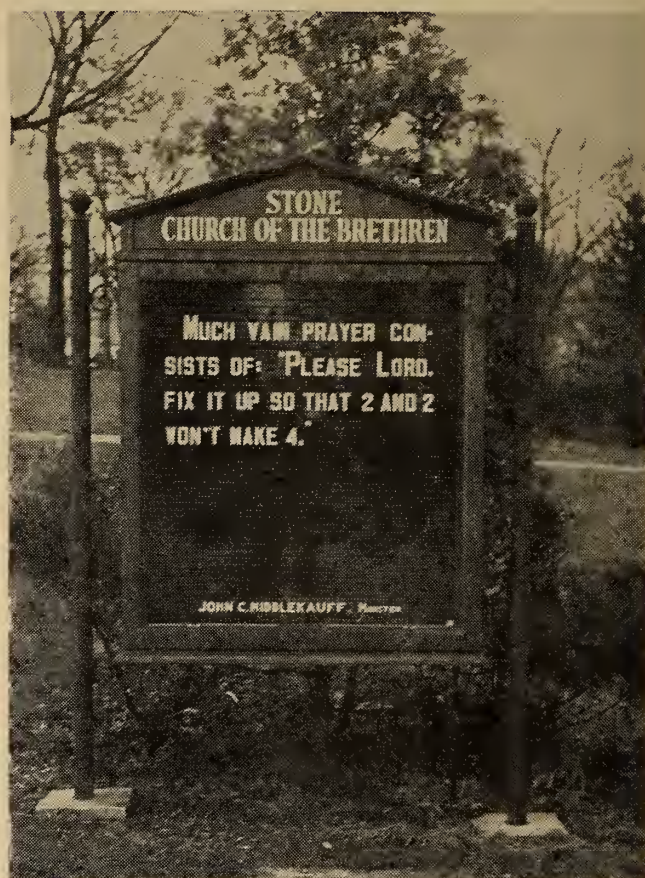
1. A bulletin board should be large, durably built (for it is constantly exposed to the weather), and pleasing to the eye. It should be cleaned and painted whenever necessary so that it always looks attractive. A run-down bulletin board says that the church is run-down, too. Better no bulletin board at all than one that cries aloud for upkeep.

2. It should be lighted at night. Without too much expense, an electric clock can be used to turn the lights on at dusk and off at a predetermined hour (11:00 or 12:00 p.m.). This means that every few weeks, the clock must be changed to compensate for the lengthening or shortening of the daylight hours.

3. There should be two message boards and two complete sets of letters (we use three different sizes). One board can be used for a message and one board for the announcements of Sunday services. Two boards and a goodly supply of letters reduces work and increases the usability of the bulletin board.

4. Whoever is in charge of the bulletin board (usually the minister) should, without fail (weather permitting), take down the board with the Sunday announcements early on Monday morning and put up the message for the week. Few things are more indicative of a church

A bulletin board can be the cheapest and most effective advertising a church can get while, at the same time, it preaches Christian truth to all who pass by



program than to see the announcements for Sunday, March 10, on the board on March 14 or 15. We ought to take a tip from the movie theatres. While the last show on Wednesday night is concluding, they are changing the marquee to advertise the next movie to be shown. When people pass the church on their way to work on Monday morning, the Sunday announcements should be down and the message for the week put in its place.

5. Near the end of the week, the services for the coming Lord's Day should be announced. I have found it helpful to use the following form.

March 10
9:30 CHURCH SCHOOL
10:45 MORNING WORSHIP
"sermon subject"
7:30 EVENING SERVICE
"sermon subject"
Pastor's name
Pastor's address

By having one board which announces the Sunday services, it is

possible by changing the date and the sermon subjects, to set this up in a matter of five or ten minutes.

6. Always use a yardstick or ruler when arranging your bulletin board. Neatness and symmetry always catch the eye. It is highly important that you balance your margins and keep the spacing between words uniform.

7. Always double-check for spelling, grammar, and punctuation.

8. Keep glass in the door clean; replace burned-out bulbs at once; keep letters clean, and when they begin to rust, or show signs of wearing out due to scratching, etc., replace them. Few things detract from a bulletin board as do rusty, dirty, bent, and mismatched letters.

9. Avoid cluttering up the board. Don't try to put too much on it. I've seen boards so filled with material that you had to stop and puzzle it out—and only those who like puzzles will do that! Remember, most of the people who see the average bulletin

board are driving by the church.

10. Search for messages that are fresh, sparkling, thought provoking and have a trace of humor.

11. Key your messages to the seasons of the year or to conditions and situations that are of current interest. During February, you might have quotations from Lincoln and Washington. During an election year, you might use something like the following: "Some people hope to be elected to heaven when they aren't even running for office."

12. A number of people have asked me where I get my quotations and the answer is: "I collect them." To date, I have collected about 1,400 quotations which are potentially useful on a bulletin board. When I read, I always keep my eyes open for short, striking, significant sentences that can be used on a bulletin board. One runs across them in all kinds of places. I use a great many quotations that have a trace of humor and I try to avoid the trite, as I would avoid a plague. To keep from repeating bulletin board messages, date them as you use them.

Following are a few of the messages I have collected and used in the past year or so:

- What would you be worth if you lost all your money?
- You can't take your money with you but you can send it on ahead.
- I steadier step when I recall
That though I slip Thou dost not fall.
- Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans.
- There is much in the world to make us afraid. There is much more in our faith to make us unafraid.
- A man really believes only as much as he is willing to apply to his daily living.
- It is a great deal better to sit in the back row and be discovered than to sit in the front row and be found out.
- We are tempted to use God when we ought to be used by God.
- "The wicked flee when no man pursueth," and they make still better time when someone is after them.
- Since the creation of the world there has been no tyrant like Intemperance, and no slaves so cruelly treated as his.—*William Lloyd Garrison*.
- A civilized nation is one which can ban fireworks and produce H-bombs.

• There are too many people who depend on the church but upon whom the church cannot depend.

• Christianity isn't only going to church on Sunday. It is living twenty-four hours every day with Jesus Christ—*Billy Graham*.

• The average man is 65 pounds of muscle and a little over 3 pounds of brains, which explains a lot of things.

• Don't complain about other people. Day in and day out you'll have more trouble with yourself than any man you meet.

• Gastric ulcers come from mountain climbing over molehills.

• A graduate has been defined as "a person who had a chance to get an education."

• When adults act like children they are silly. When children act like adults they are delinquent.

• You are only young once, but you can stay immature indefinitely.

• A chip on the shoulder indicates that there is wood higher up.

• Worry never robs tomorrow of its sorrow; it only saps today of its strength.

• When you are right you can afford to keep your temper; when you are wrong, you can't afford to lose it.

• A good rule for going through life is to keep the heart a little softer than the head.

• Judging from the way many people are misbehaving themselves these days they must think that hell has been air-conditioned.

• Go often to the house of your God, for weeds choke the unused path.

• A dog has many friends because the wag was put in his tail instead of his tongue.

• One of the great sins of our age is that of giving supreme devotion to things which are not of supreme importance.

• Some people not only want to keep religion out of politics—they want to keep religion out of religion.

• We want to travel to the moon, but we don't visit the lonely soul next door.

• When success turns a person's head, he is facing failure.

• One of the best tests of religion is to find yourself in church with nothing less than a dollar bill in your pocket.

• Be not disturbed at being misunderstood; be disturbed at not being understanding.—*Chinese proverb*.

• Religion ought to be our steering wheel, but too many of us treat it as

a spare tire; useful only in a blow-out.—*Joseph Fort Newton*.

• Always try to drive so that your license expires before you do.

• Seldom can a heart be lonely if it seeks one lonelier still.—*Frances R. Havergal*.

• Some people carry their religion on their backs like a burden, when they should carry it like a song in their hearts.

• People who discriminate on the basis of the color of a man's skin have a religion that is only skin deep.

• Many people owe the grandeur of their lives to their tremendous difficulties.

• Prejudice is weighing the facts with your thumb on the scales.

• There is no failure but moral failure.—*C. C. Ellis*.

• Nothing cooks a man's goose quicker than a red-hot temper.

• The wisdom of the ages is to find out which way God is moving and to move with him.

• Be careful of your thoughts. They may break into words at any moment.

• Other books were given for our information; the Bible was given for our transformation.

• If we do not go into the world and call every man our brother, there are those who will go and call him "comrade."

• • •

The 1956 Palm Sunday evening communion (love feast) service attendance was the largest in the history of the Dundalk congregation, Md. The following reasons can be suggested for the increase:

1. A general visitation led by the deacons to the church membership to encourage attendance.

2. A nursery program provided with adult supervision from one of the neighboring churches.

3. A refinement of several parts of the service made by the deacons to add to the spirituality of the service and to shorten it. This was announced ahead of time.

4. A printed order of service was mailed to the church constituency in advance of the service.

5. At the beginning of Lent the communion was announced as part of the Lenten observance and frequent notices were given in the church bulletin during Lent.—*Harvey S. Kline*.

Institute for Church Leaders

DURING Divali vacation (the Indian Festival of Lights) a group of earnest Christian workers gathered in Bulsar to participate as leaders or learners in a training institute sponsored by the Joint Council of the Church of the Brethren in India. The cord binding all the program together into one whole was the theme, Go ye . . . that they may have life.

The institute was both a workshop for learning new methods of furthering the growth of the church and also a time of spiritual refreshment.

Personal Preparation

Each morning through devotions and Bible study and each evening through spiritual messages by dedicated men the group was called to self-examination and rededication to God and the church.

Each morning began with a different type of devotional period. One morning we all participated in worshipping God through litanies using scripture and song. Another morning we joined in litanies of prayer. The study of Sallman's Head of Christ was the center of one devotional hour. Verses of scripture and short interpretations by members of the congregation brought us to God in another worship period. Music always seems to bring peace to men's hearts and the worship service in song was refreshing, preparing us for the other periods of the day. Through these services of inspiration we learned new ways of drawing near to God.

During the Bible study periods we searched our Bibles to find how to prepare ourselves to go out and show others the way of a happy and abundant life. We found that God is concerned about man whom he has created in his image and likeness. Because of his love and concern for every individual God sent Jesus that all might through faith have eternal life. Those who have received this life must go and testify through works, through Christian character, and through personal experience.

The spiritual messages each evening supplied us with much food for thought. Before we can go to bring life to others we ourselves must

Laura Sewell

be prepared. Are we prepared and ready? Before we go to show the Christian way of life to others we must have that life, that is, we must know that one true God and Jesus Christ whom God has sent. Our lives must be Christ-centered and must be characterized by purity love, forgiveness, humility and great faith. If we want to be truly Christian, we, like the twelve disciples, must be appointed, united with Christ, and sent to preach and live the gospel of love.

The closing worship session was a dedication service. Quietly we thought about God's purposes and our responsibility to his purposes. We felt the bonds of fellowship grow strong. With clearer vision we looked into the future, rededicating our lives to service. A packet of materials useful to the Christian worker had been placed on the table. One person from each area of our

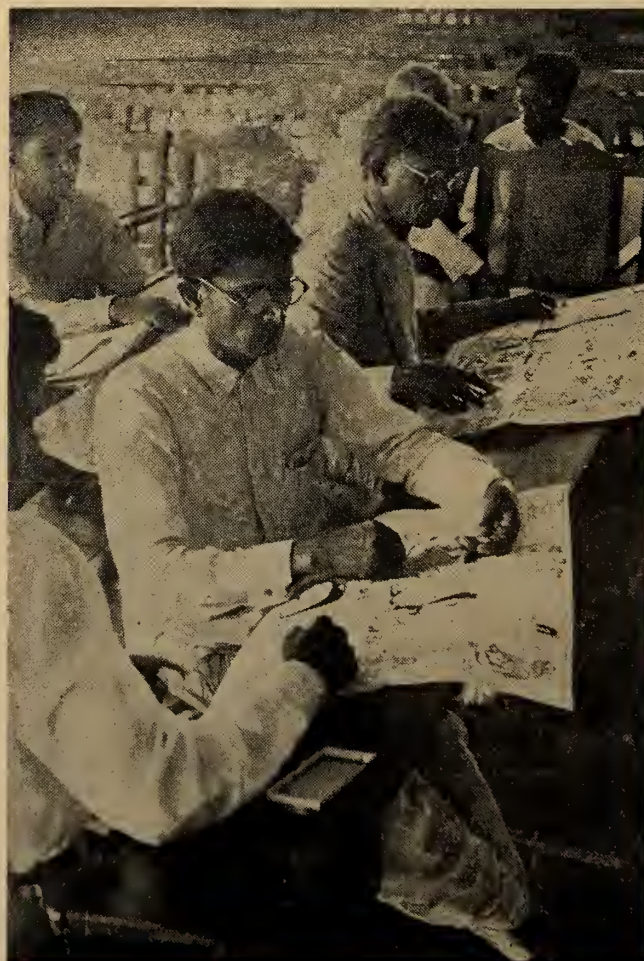
mission field came forward. They joined hands indicating our unity in dedication to better and more fruitful work for the coming year.

Methods and Materials

In our daily workshop periods at the institute we studied our evangelistic program, the use of visual aids in teaching, health problems, youth programs, agricultural and economic uplift, adult literacy needs and recreation for all.

In our evangelistic program we discussed our purposes in starting evangelistic centers in our villages. The primary purpose is to build the church. The secondary purpose is to show the way of Christian love and friendship in the community. Each Christian family must be a witness. Through love and service we are able to contact others.

Each Christian home, the institute decided, should have a Bible and a songbook, and, if possible, other books and tracts to share with friends and neighbors. Christian men and women can establish Sunday schools in their own villages and in the nearby villages.



A workshop in the effective use of visual aids attracted many Christian leaders during a recent training institute in India

Besides the religious program, there are always ways and methods to help in village improvements, to establish sewing clubs, and young people's recreation groups. From such small beginnings we see great improvements and religious growth in many villages.

There are many kinds of visual aids which can be used by the Christian worker. One of the class groups studied drama. The time was spent discussing the meaning of drama and the purpose of the Christian drama. The class worked to build a play from a Bible story. There were charts and diagrams to explain the directing, acting, and staging of the play. The theme of the class was "Striving to Serve Jesus Christ Through Drama."

Another class studied flannelgraph material. Sets of the life of Christ were given to each member to color, cut out, and back with flannel. Demonstration lessons on how to use the material in telling stories, in worship centers, and in giving information were a part of the daily class period. Rules concerning "how to" and "how not to" use a flannelgraph were discussed. Another flannelgraph set, "The Christian Yardstick" was also given to each member of the class.

In one room of the church books and supplies were exhibited. On tables throughout the room were displayed materials on adult literacy, village uplift, object lessons, Sunday schools, Christian home, agriculture, health, model library, and other titles. In the center of the room were books for sale. Fifteen minutes each day the exhibit display was explained. After the last session of the day before the evening meal the room was opened to the institute members.

Health is a big problem in India. Village people know very little about nutrition and preventive medicines. The doctor guided the class in thinking about foods, height and weight according to Indian standard, and vaccinations. He also answered the questions of those who had special problems and wished to know what could be done in such cases.

In the adult literacy class the goals of the district meeting for the year were again reviewed and discussed. The goals are these: a Bible in every home, a library in every church, and each church responsible for one literacy class.

We are trying to build youth pro-

grams in all our churches. Examples of youth programs now being carried out and the literature available was presented. Church leaders of tomorrow are the youth of today. Our churches must help the young people find their place in the church and must give the young people an active part in the building of the church.

In order to make the abundant life possible the Indian standard of living must be raised. Through improved agriculture, through better breeds of livestock, through understanding the value of proper foods, through public health classes, and through Christian friendship we can

Meet Your Missionaries

Wilbur A. and Evelyn Zuck Martin

Hazel M. Neff

WILBUR A. MARTIN, son of Ira Martin and the late Edna Heinaman Martin, was born Nov. 24, 1914, in Ephrata, Pa. He is the second son in a family of four boys and one girl.

At the age of twelve Wilbur was baptized. Early in life he showed a deep interest in the Africa mission field. This interest was strengthened by his contact with a young African boy who was studying in the United States.

Following graduation from high school Wilbur took a photography course at Winona Lake, Ind. His interest in photography as a hobby has continued to this day. He is also talented in art and enjoys working with oils and pastels during leisure hours.

In 1936 Wilbur married Evelyn H. Zuck, daughter of Elder Abram W., and Verdie Hibshman Zuck.

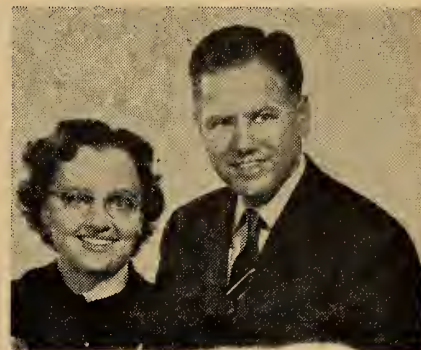
Evelyn was born in Ephrata, Pa. Her father's work as a railway postal clerk necessitated frequent transfers and Evelyn and her two brothers, Nevin and Lowell, spent their early years in several of the larger cities of Pennsylvania.

As a result of revival meetings conducted by the late Rufus Bucher, Evelyn was baptized at the age of thirteen. During high school years she looked forward to a career as a missionary. In an essay contest on the theme, My Life's Aim, she won second prize for her composition, I Want to Be a Missionary Nurse.

For a year preceding their marriage Wilbur had been pursuing Bible courses in Lancaster. Following their marriage Evelyn joined him

help to raise the standard. These matters were all discussed in the classes for agricultural and economic uplift.

The delegates to this Joint Council Workers' Institute had a full and busy week. There was an earnest desire on the part of each one to learn as much as possible so as to be of better service in the church at home. There was a close fellowship of Christian leaders and workers. There were times to play together and times to be quiet together. Together we heard the call, "Go ye . . . that they may have life."



Wilbur and Evelyn Martin

in these studies for one year. They enrolled in the National Bible Institute in New York City, where they completed a two-year medical missionary course.

Wilbur was licensed and ordained to the ministry in the Ephrata Church of the Brethren. From 1939 until 1950 he served as pastor of the First Church of the Brethren in Pottstown. During this time he attended the Eastern Baptist Seminary and received his Bachelor of Religious Education degree in 1944. He also attended Bethany summer extension schools for pastors at Juniata and Elizabethtown colleges.

While serving as pastor Wilbur was active in district work. He served as director of junior high work, camp director and a member of the Brethren Service Committee of the district.

Evelyn was a great help to her husband in his pastoral work. In addition to teaching in Sunday school and vacation church school, directing junior church, and serving as president of the ladies' aid she fre-

quently found time to accompany her husband in church visitation.

At the Royersford church where Wilbur has served for the past four years as part-time pastor while working at a photographic establishment Evelyn has served the church as director of children's work.

The Martins have one son, Timothy Dean, who came into their home on March 13, 1955, at the age of six days.

On Jan. 31 the Martins left the States for Nigeria, where they will serve as houseparents at the Hillcrest School for missionary children. Their love for and ability to work with children will be great assets as they undertake this new area of service. Our prayer is that they may be blessed of God and that their lives may be a blessing to those whom they serve in Christ's name.

MINISTRY

Young Men and the Ministry

JAMES S. FLORA was named director of ministerial recruitment for Northern Virginia at a recent elders' meeting. Brother Flora, keenly interested in this work and a recent graduate of Bethany Seminary, will give promotion and guidance in this new field of endeavor. The main burden, however, will remain with the local pastors and church leaders who will have unending opportunities to discover and encourage worthy young men for the great task of the Christian ministry.

This new concern originated because of the lack of ministers in our denomination and the failure of the district to promote adequately the calling and encouraging of young men for this task. Here are some of the plans that have been drawn up for putting this new effort into effect.

1. Brother Flora will send out a letter to all pastors and persons in charge of churches, requesting the names, addresses, ages, names of parents, and names of home churches of all potential candidates for the ministry.

2. A mailing list of candidates for the ministry will be composed and personal letters and pamphlets on the ministry will be mailed at various intervals.

3. If attention beyond the local pastor is needed, Brother Flora will be available for personal interviews to explain the ministry as a vocation, educational and spiritual requirements, etc.

4. If a young man requests, an appointment can be made at Bridgewater College for more information on education. In addition, Warren Bowman, president of the college, has announced plans for vocational

guidance tests especially for potential ministerial candidates.

5. The district will recommend certain books for potential ministerial candidates to read. Every church library should have relevant books available, such as *A Young Man's View of the Ministry*, by Shoemaker or *A Man Called Peter*, by Catherine Marshall.

Bro. James Flora, who is also pastor of the Cook's Creek congregation in Dayton, adds, "The recruitment of ministers is a big, new job for our district; no one person can even begin to do such a large task. The unceasing efforts and co-operation of all church leaders will be required."—Northern Virginia News.

HOME MISSIONS

Brookpark Fellowship

TWENTY-FIVE persons presented requests for membership in the Brookpark Fellowship, Cleveland, Ohio, during a significant consecration and commitment service observed as part of the Jan. 6 worship service. With this fine beginning, they anticipate a chartering service recognizing them as a new congregation sometime this spring.

The day was marked also with an installation service for the pastor, Bro. Charles Anderson, and his wife who assumed full-time pastoral leadership of this new fellowship on Nov. 1, 1956. Bro. Wilmer Petry, chairman of the Northeastern Ohio ministerial board, was the guest speaker. The total attendance for both services was fifty-eight.

A building fund has been started with a generous gift of five hundred dollars which has been contributed by a member family. Services are being held currently in the Brookpark Memorial school.

Heifers to Austria

Dan Raffensperger

THE state of Burgenland in East Austria, which has been the spillway for the Hungarian refugees, was the location of the first of four January distributions of heifers.

This relief program through which farmers, church groups, and civic organizations in America donate heifers or other livestock to refugees or disaster-struck farmers in all parts of the world, first had its beginning in Austria in 1948 when bulls were sent to artificial insemination centers in Upper Austria.

However, 1954, when forty-nine heifers were given to refugee farmers, marked a renewal of this program in Austria. In 1955, with the Austrian ministry of agriculture becoming interested in the project and supporting it by payment of railway costs, committees from Austrian relief societies were set up in six of the Austrian states to choose those farmers in greatest need as possible recipients of heifers. Thus, eighty-five heifers were distributed in Austria in 1955; the total in 1956 was one hundred fifteen.

At Neusiedl am See, eight miles from the Hungarian border, the Austrian officials of the ministry of agriculture, Heifer Project representatives, and the selected farmers and their families gathered on a special day in January 1957. After a quick look at the heifers in the two boxcars at the railroad siding, the group assembled in a large room of a nearby rustic *gast haus* for a brief program. Government officials expressed their thanks to the American people and pointed out the timeliness of the gift when Austria now had added refugee responsibilities. Mr. Stahley, who had cared for the animals on their ocean voyage, described several of the contributing families in America whom he knew personally. Then an outline of the Heifer Project program and its background was presented.

The time for the drawing had come and LeRoy Burdick, Brethren Service volunteer and Heifer Project representative in Austria, placed in a hat the numbers corresponding to ear-tag numbers of the heifers. The refugees came forward, chose a number and signed the "agreement sheet" stating their willingness to give the first female calf to another needy farmer. After receiving the name-

REFUGEE RESETTLEMENT

We Sponsored a Refugee Family

Ralph W. Wagoner

IN MARCH of 1956 the church at Muskegon, Mich., sponsored the Konrad Schirmann family from Linz, Austria. During the June council meeting the sponsoring of the Amash family was brought up as one of the items of business. Because the church had the expense of the first family and were in the midst of a building program, it was decided that the church could not sponsor the second family.

Somehow, my wife and I were not satisfied with letting this matter drop. We asked the council for permission to sponsor the family ourselves. The church granted us our wish and we wrote to New Windsor to say that we would sponsor the Elias Amash family.

We knew that our venture would entail many responsibilities, so we immediately set to work asking our friends for furniture, clothes, and kitchen equipment for our family. A list of the things available was kept and when the family arrived we made trips in all directions gathering a couch here, a chair there, dishes at one place, and a refrigerator at another.

When the Amash family arrived in Muskegon late one evening in October, I was touched by their appearance as they got off the train. All this large family had left in this world in the way of material things was stuffed into two suitcases; a third suitcase was packed with gifts from Bethlehem and the Holy Land for whoever should sponsor them here in America.

I think that I shall never forget the thrill that I felt when they stepped from the train and first learned that I was their sponsor. They nearly overwhelmed me with their thankfulness. Even after we brought them to our home they continued to shower their appreciation and joy upon us. This genuine grat-

itude on their part still continues. We have never for a moment felt that our decision was unwise in any way.

Our first meal together was breakfast. As we all gathered around the table and had prayer for God's blessings, there was a marked silence and reverence. As food was passed, we noted that each one took only a small serving, even though ample food was prepared. After the father had eaten his meager amount, he arose from the table, bowed, and thanked us for the food. We informed him that there was much more and that he should take more and eat more. He looked directly at us and seemed confused for a moment. We repeated what we had said before, and, after looking at the rest of his family, he sat down. We told him that here in America we ate all we wanted and that he should do the same. As he began to understand, his face lighted up and he resumed eating heartily along with his family. We here in America are, as a rule, so well blessed that we often tend to be callous and unthankful. May God help us to share our abundance with those who have nothing.

The Amash family continued to live with us for one week. Needless to say, our home was a beehive of activity each minute. During the second week after their arrival, we began our search for a house to rent. They told us that they would need only two rooms, and that this would be enough space for them. They had lived in a two-room shack in Ramallah, Jordan, just ten miles from Bethlehem, so it seemed natural for them to continue living in this way here. Finally, we were fortunate in finding a house adequate for nine persons and a renter who would allow that many children to live in his house.

Next, the task of getting a job for Elias faced us. We searched and searched until we found the type of job that Elias wanted. Elias had served as a professional cook for nine years in the British army and six years in the British navy. We contacted a restaurant manager who told us that he could use an extra



LeRoy Burdick, Brethren volunteer in Austria, is interviewed by radio Graz at a heifer distribution



Refugee farmer draws number from a hat for the heifer he will receive at the Neusiedl, Austria, distribution

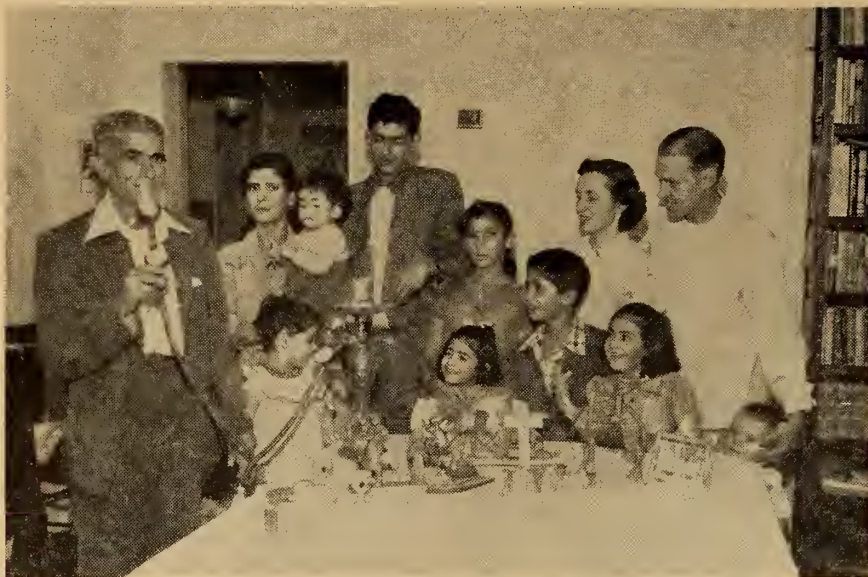


LeRoy Burdick, in charge of distribution at Neusiedl, Austria, with refugee farmer, recipient of heifer from Colorado

of the donor, the refugees went to claim their heifer.

The quiet scene that followed was revealing. At a time when herds are low because of TB and hoof and mouth disease, a heifer about to calve is of special value to any farmer. To these refugees, in a new land, it is their real chance to become farmers once again. With a practiced and appreciative eye, each refugee

examined his new possession, stroking it with his rough, worn hands and making predictions on how soon the calf would be born. Soon he placed the crudely-made rope halter on his heifer, loaded it into his wagon and began his journey home, no longer a refugee, but now a farmer.



Elias Amash and his family show the Wagoners and one of their sons (right) some of the gifts the Amash family brought from Bethlehem and the Holy Land for their sponsor. Ramallah, Jordan, was the home of this refugee family before they came to the United States. The children are Atallah, 17, Sumayya, 14, Khalie, 12, Janette, 9, Latifeh, 6, Jamileh, 4, and Julius, 18 months

man for a few weeks. The salary was only forty dollars a week and there were seven days' work each week, but Elias was energetic and anxious to work and so happy to be in America that he took the job.

After four weeks, when the restaurant work was done, a job was found in a factory. Factory work was not along Elias' line, but it paid much better wages per hour. He had to work only eight hours each day, except for the times he had an opportunity to work overtime. At this new job he works five days per week, and is adapting himself very well. His employer speaks very highly of him, and said to me, "I would not give him up because he is so punctual, conscientious, and industrious."

Mrs. Amash is a professional seamstress and has many things of interest to show. She is also very industrious and has a way of doing many things in addition to taking good care of her large family. Recently she has enrolled in an Americanization class and enjoys it very much. The five children of school age are enrolled in school and are all progressing very nicely. They have won the admiration of their teachers and their classmates and are accepted heartily by those who know them.

Our church here in Muskegon also has accepted them wholeheartedly. Several weeks ago the church gave

a surprise shower of bedding for the family. The Amash family was overwhelmed by the numerous useful and wonderful gifts. They are very active in our church and come to every service that it is possible for them to come to.

We have certainly been blessed by their presence; we feel we are fortunate in having been granted the privilege of sponsoring this wonderful family. They seem to be a part of us now, and we feel as happy or even happier than they do.

Obituaries

Allison, Della E., daughter of Jacob and Viola Nafsker Ickes, was born near East Freedom, Pa., July 23, 1878, and died in Harrisburg, Pa., Dec. 21, 1956. Her husband, John Allison, preceded her in death. She was a member of the Albright church. Surviving are one grandchild and two great-grandchildren. Funeral services were conducted in the Thompson funeral home in Roaring Spring by her pastor, Bro. D. I. Pepple. Interment was in the Albright cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Barr, Flora Susan, daughter of Benjamin and Abie Myers Barr, was born Jan. 15, 1874, and died Jan. 19, 1957. She was a member of the Waynesboro church. Funeral services were conducted from the Rest Haven funeral chapel in Hagerstown, Md., by her pastor, Bro. George L. Detweiler. Burial was in the adjoining cemetery.—Lillian R. Good, Waynesboro, Pa.

Brower, Clarence E., son of Peter and Sarah Elizabeth Stoner Brower, was born near South English, Iowa, Oct. 1, 1880, and died at his home, Jan. 19, 1957. For more than sixty-five years, he had been an active member of the English River church. Surviving are his wife, Mary Virginia Grove, two sons, one daughter, four grandchildren, two sisters, and one brother. Funeral services

were held in the English River church by the undersigned, assisted by Bro. W. H. Brower. Burial was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Carey, John Thomas, Jr., son of John and Mary Elizabeth Carey, was born April 22, 1898, in Brunswick, Md., and died Dec. 8, 1956, at Knoxville, Md. On Dec. 17, 1916, he was married to Eva Viola Phillips. He was a member of the Brownsville church. Surviving are his wife, two sons, one daughter, and nine grandchildren. Funeral services were held at the Brownsville church by the pastor, Bro. Newton Poling. Interment was in the church cemetery.—Norma Jean Shelby, Keedysville, Md.

Click, Willie C., daughter of J. Robert and Lucy Long, was born Dec. 8, 1889, in Rockingham County, Va., and died Oct. 10, 1956, at her home in Eaton, Ohio. She was a member of the Eaton church. In 1909 she was married to J. Frank Click. Besides her husband, she is survived by one daughter, two sons, eight grandchildren, two sisters, and five brothers. Funeral services were held at the Eaton church by her pastor, Bro. Ellis Guthrie. Burial was in the Mound Hill cemetery.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

Cline, Jessie Catherine, was born Sept. 6, 1888, and died Jan. 19, 1957. On Sept. 7, 1912, she was married to Manie Letsinger. To this union were born two children. She united with the church at an early age and was a faithful member of the Fairview church. Surviving are her husband, one son, one daughter, four grandchildren, four sisters, and one brother. Funeral services were conducted in the Bergman-Miller funeral home in Mansfield, Mo., by the undersigned. Interment was in the Prairie cemetery.—R. L. Gass, Mountain Grove, Mo.

Dick, Henry, son of Michael and Mary Burkett Dick, was born at Ore Hill, Pa., Aug. 16, 1870, and died Sept. 28, 1956. He was a faithful member of the Albright church, serving as a deacon for many years. In 1890 he was united in marriage to Susannah Garber, who preceded him in death in 1945. Surviving are two daughters and one son. Funeral services were held in the Albright church by his pastor, Bro. D. I. Pepple, assisted by Bro. Michael Olivieri. Interment was in the adjoining cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Dyson, Richard Glenn, son of Mr. and Mrs. Glenn Dyson, was born July 29, 1952, and died Dec. 24, 1956. He is survived by his parents and one sister. Funeral services were conducted at the English River church by the undersigned. Burial was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Fike, Mary Adell, daughter of Samuel and Alice Lehman, was born Nov. 17, 1883, at Jewel, Ohio, and died Dec. 29, 1956, at Sunnyside, Wash. On Oct. 4, 1905, she was united in marriage to A. R. Fike. On April 3, 1915, she and her husband were called to the ministry. Surviving are her husband and two sons. Funeral services were held at the Smith funeral home by Bro. Joe E. Campbell of Outlook, and Rev. G. Richard Tuttle of the Methodist church. Burial was in the Garden of Peace, Sunnyside, Wash.—Libbie Eshelman, Outlook, Wash.

Flink, Elizabeth Kathryn, daughter of Newton and Mary Sullivan Good, was born Jan. 19, 1882, and died Sept. 28, 1956. She was a member of the Arbor Hill church. She is survived by her husband, Kennie Flink, two brothers, and one sister. Funeral services were held at the Fred Henry funeral home by her pastor, Bro. J. C. Garber. Burial was in the Oak Lawn cemetery, Bridgewater, Va.—Mrs. Bobby Cale, Staunton, Va.

Good, Elmer M., was born Jan. 12, 1890, and died Dec. 27, 1956. He is survived by his wife, Violet Brady Good, one brother, and two sisters. Funeral services were conducted by his pastor, the undersigned, from the Boyer funeral home in Elizabethtown. Interment was in the Risser Men-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

A Theology for Layman. J. Arthur Heck. Evangelical Press, 1956. 185 pages. \$2.00.

Here is a simply written but very clear presentation of the fundamental truths of theology that can bless the life of any Christian. It is so simple, clear, fair, and sound that it ought to have wide use and acceptance among young people and older ones. The author, J. Arthur Heck, has taught theology for twenty-six years and at present is vice-president and professor of systematic theology at United Theological Seminary, Dayton, Ohio.—*Charles E. Zunkel.*

Come and See. John E. Skoglund. Judson Press, 1956. 96 pages. 75c.

Here is an excellent little book for individuals and groups to study the significance of Christ and what he means to us in today's complex life. Intended as elective study material for a quarter of thirteen sessions, the author suggests possible adaptations for its use in six or ten sessions. The presentation is orderly, clear, and convincing. It is aimed primarily for older youth and young adults. Three main themes are presented: Why Bother About Jesus Christ? Jesus Christ Himself; and Jesus Christ and Us. There is evidence that the writer knows his subject and how to present it. Study questions and proposals for the most effective use of the book are offered. This is the first of four books: Faith for Life Series, to appear quarterly in the present church year as a co-

operative venture of denominational groups. As the first in this series, Come and See should find extensive use in the Church of the Brethren.—*Rufus B. King.*

New Concepts of Healing. A. Graham Ikin. Association Press, 1956. 262 pages. \$3.50.

This book can be of value to Brethren. To those who still practice the anointing service this is a reassurance; to those who neglect it, the book reminds them of the seriousness of their neglect; and to those confused by sensational healing cults, it offers a sane, scientific inquiry into medical, psychological, and religious evaluations of spiritual healing.

The eleven appendices offer excellent "documentary reports of approaches to religion and health in the United States in 1956," ranging from a report of Oral Roberts' ministry, a statement about Christian Science, a discussion on the pastor as a counselor, to a comprehensive list of the opportunities for study, training, and experience in pastoral psychology and the ministry of spiritual healing.

Brethren readers will read it cautiously, not assenting wholeheartedly to everything, but with a strengthened appreciation for our heritage and a stirred sense of responsibility for today's many ill people whom only the church and the spiritual resources of the Christian faith can help.—*Harold Z. Bomberger, Harrisburg, Pa.*

nonite cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Graybill, Katie W., daughter of Benjamin and Ann Witmer Groff, was born Nov. 2, 1876, and died Dec. 19, 1956. She is survived by her husband, Samuel G. Graybill, two sons, one grandchild, and three great-grandchildren. A service of memory was conducted in the Elizabethtown church by Bro. R. W. Schlosser and the undersigned. Interment was in the Mount Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Hersch, Leisa Haven, daughter of Harold and Nancy Hersch of Manassas, Va., was born Sept. 27, 1956, and died Jan. 17, 1957. Funeral services were held in the Manassas church with Brethren Duane H. Ramsey and Carl Smith officiating. Interment was in the Cannon Branch cemetery.—Margaret Witmer, Washington, D. C.

Holsopple, Bertha May, daughter of Adam H. and Mary L. Brower, was born near South English, Iowa, June 15, 1886, and died Dec. 20, 1956. On Sept. 3, 1919, she was married to Joseph A. Holsopple. For more than fifty-seven years she had been a member of the English River church. Surviving are her husband, three daughters, eight grandchildren, one broth-

er, and one foster sister. Services were held at the English River church by the undersigned. Interment was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Jennison, Margaret K., wife of Frank W. Jennison, was born March 31, 1913, and died Dec. 30, 1956. She was a member of the Washington City church. Surviving are her husband, four daughters, two sons, her mother, and two sisters. Funeral services were held in the Washington City church by Bro. Duane H. Ramsey and Rev. Alma Frederick. Interment was in the Cedar Hill cemetery.—Margaret Witmer, Washington, D. C.

Knepper, Alvin R., son of Jacob and Susan Reiman Knepper, was born Sept. 14, 1881, and died Jan. 26, 1957. He was a member of the Brothersvalley church, serving as a teacher, Sunday-school superintendent, chairman of council of boards, and a deacon for forty-four years. He was preceded in death by his wife, Susan Meyers Knepper, who died Nov. 27, 1956. Surviving are two sons, three daughters, twenty-three grandchildren, and fifteen great-grandchildren. Funeral services were held in the Brotherton church by Harold V. Seese and Galen R.

Blough. Interment was in the Brotherton cemetery.—Mrs. John L. Knepper, Berlin, Pa.

Landis, John K., died at the age of eighty-seven years. Services were conducted at the home by Bro. F. S. Carper. Burial was in the Gravel Hill cemetery.—Mrs. Ruth H. Sausley, Palmyra, Pa.

Michael, Julius Calvin, son of John Abraham and Alice Hulvey Michael, was born Nov. 15, 1891, and died Jan. 8, 1957. He was twice married: first to Iva Pumphrey, who preceded him in death in 1939. His second wife is Ethel Batten Michael. He was a member of the Salem Lutheran church, Mt. Sidney, Va. Besides his wife, he is survived by five daughters, six sons, six grandchildren, and one sister. Funeral services were conducted from the Mt. Pisgah E.U.B. church in Mt. Sidney, Va., by the undersigned. Burial was in the adjoining cemetery.—E. Russell Beahm, Mt. Sidney, Va.

Middour, Anna Mabel, daughter of Alonzo J. and Annie Burger Middour, was born Aug. 2, 1900, and died Jan. 21, 1957. She lived her entire life in Waynesboro and was a member of the Waynesboro church. She is survived by one son, three sisters, and one brother. The funeral service was conducted by her pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery, Waynesboro, Pa.—Lillian R. Good, Waynesboro, Pa.

Mills, Willie Anderson, was born in Franklin County, Va., Jan. 26, 1892, and died in Roanoke, Va., Jan. 19, 1957. He was a member of the Williamson Road church, Roanoke, Va. Surviving are his second wife, Mrs. Alzora Mills, eight children, and a number of grandchildren. Funeral services were conducted by his pastor, the undersigned, and J. S. Butterworth.—Edward K. Ziegler, Roanoke, Va.

Rader, Phillip Boston, was born at Arbore, W. Va., and died Jan. 22, 1957, at Deerfield, Va., at the age of eighty-nine years. He was a charter member of the Griffin church, having served the church for a number of years as deacon, Sunday-school superintendent, and Bible class teacher. Surviving are one daughter, one stepson, a number of grandchildren and great-grandchildren, one brother, and one sister. His wife, Minnie Susan Bright Rader, preceded him in death in August 1955. Funeral services were conducted by the undersigned at the Deerfield Baptist church, assisted by the pastor of that church, Rev. T. E. Weringo. Burial was in the Rocky Springs Presbyterian church cemetery.—W. H. Zigler, Churchville, Va.

Robinson, Lottie Erwin, daughter of Dr. and Mrs. Rufus Davidson, was born Dec. 23, 1883, and died at her home in Bryan, Ohio, Sept. 18, 1956. On July 17, 1902, she was married to Edward A. Robinson. She was a faithful member of the Lick Creek church for many years. Surviving are her husband, two sons, one daughter, five grandchildren, and two great-grandchildren. Funeral services were held in the Lick Creek church by Elder Edward Kintner, assisted by the undersigned.—A. P. Musselman, Bryan, Ohio.

Schaefer, Mary J., daughter of Dixon and Sarah Guthrie Grant, was born March 8, 1881, and died Jan. 20, 1957, at her home in Ada, Ohio. At an early age, she united with the County Line church. On Jan. 4, 1908, she was married to George C. Shaeffer. To this union were born two sons. Her husband preceded her in death on July 9, 1933. Surviving are the sons and four grandchildren. Memorial services were held in the County Line church by the undersigned. Interment was in the Desenberg cemetery.—J. Oliver Dearing, Lafayette, Ohio.

Slagle, Alice Ruth, daughter of Mr. and Mrs. I. J. Moon, was born May 7, 1913, in Somerset County, Pa., and died Dec. 24, 1956, in Phoenix, Ariz. Surviving are her husband and one daughter. Funeral services were held in the Henderson funeral home by Daniel Haldeman. Burial was in the Maple Springs cemetery, Somerset County, Pa.—Mrs. D. C. Haldeman, Hollsopple, Pa.

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Smith, Stella, daughter of Andrew and Susan Risser, died at the home of her daughter, at the age of eighty-five years. She was a charter member of the Lebanon church. Surviving are one son and four daughters. Memorial services were held from the Koch funeral home with her pastor, the undersigned in charge. Burial was in the Heidelberg Brethren cemetery.—Carl W. Zeigler, Lebanon, Pa.

Summers, Elizabeth, died Jan. 22, 1957, at the age of eighty-six years. Her husband, William Summers, died in 1951. She is survived by four sons and four daughters. Services were held in the Palmyra church with Bro. F. S. Carper in charge. Burial was in the Spring Creek cemetery, Hershey.—Mrs. Ruth H. Saufey, Palmyra, Pa.

Swenck, infant son of Howard and Fern Swenck, was born Dec. 20, 1956. He is survived by three sisters and his maternal and paternal grandparents. Services were conducted by Bro. Hiram Gingrich. Interment was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

Thomas, Galen Ray, son of David and Alice Thomas, was born in Somerset County, Pa., and died Jan. 8, 1957, at Lewistown, Pa. Surviving are one son and his mother. Burial was in the Maple Spring church cemetery.—Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Thompson, Lena Mae, daughter of Henry and Annie Iselin, was born Feb. 20, 1890, at Leetown, W. Va., and died Oct. 27, 1956, at Brownsville, Md. She was a member of the Brownsville church for many years. Surviving is her husband, Edward Franklin Thompson. Funeral services were conducted at the Brownsville church with John Bowlus and Newton Poling officiating. Burial was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Wampler, Pamela Sue, daughter of Warren and Arlene Wampler, died Dec. 17, 1956, at the age of nineteen months. She is survived by her parents and two brothers. Funeral services were held at the Annville church with Brethren Hiram Gingrich and Perry Liskey officiating. Interment was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

Warrenfelt, Wayne, died Jan. 8, 1957, at the age of seventy-one years, at his home in Smithsburg, Md. He was a member of the church for thirty-five years, having been baptized into the Manor church. Besides his wife, he is survived by nine children. Services were conducted at the Minnich funeral home in Smithsburg by Bro. John E. Rowland. Interment was in

the Smithsburg cemetery.—Doris Warfield, Hagerstown, Md.

Wimmer, Effel M., died in Lancaster, Pa., Jan. 17, 1957, at the age of forty-two years. She was a member of the Mechanic Grove church. She is survived by her father, Omer Wimmer, three brothers, and one sister. Funeral services were held in the Mechanic Grove church by her pastor, Charles Hevener. Burial was in the adjoining cemetery.—Mrs. Clayton E. Kreider, Quarryville, Pa.

Church News

Washington

Salkum Community—A fire caused by an overheated furnace completely destroyed our church on Sunday evening, Jan. 20. Insurance partially covered the building and fixtures. Plans are already forming to rebuild the church, maybe in a new location. The congregation is meeting temporarily in the grange hall. Many new plans had been made at the council meeting which was held earlier in the day. Brother and Sister James Brumbaugh, who have been with us since last fall, have sparked a great interest in the church and our attendance continues to be high despite the snow and bad weather. Our youth group gave a special Christmas program at the Green Hill Academy, a boys' school. The ladies' circle made up Christmas packages for the boys. Other Christmas activities included caroling, a Sunday-school program, and a program by the choir. The young adult group held a progressive dinner on Jan. 18.—Mrs. Derald Oxley, Onalaska, Wash.

Seattle, Olympic View Community—On Jan. 6, our pastor, Bro. Dewey Rowe, began a series of sermons based on the responsibility of living with yourself. We have adopted a new way of learning the new hymns in our hymnal. Each week our newsletter carries one verse on the cover so that we can familiarize ourselves with it and join in singing each Sunday morning. The choice for the month of January is *Move in Our Midst*. The men's fellowship group is attempting to get a swimming pool and a park in the north end for the children. On Sunday, Jan. 20, Pastor Rowe met at the church in the afternoon with all of those who wished to have church membership instructions. December seems to have been a family month in our church. On Dec. 23, our Sunday-school offering was sent to provide clothing, bedding, and necessities for the suffering people of Hungary. At the meeting of the board of administration, it was voted to locate two refugee families and one single man.—Mrs. Calder Muirhead, Seattle, Wash.

Middle Iowa

Cedar—Brother and Sister Alvah Morphe were our delegates to district meeting at the Des Moines Valley church. Evangelistic meetings were held by Bro. Meredith Rogers. Two members were received into our church by baptism. Since the resignation of our pastor, Bro. Paul Bechtold, in November, our pulpit speakers have been supplied from Rock Island, Ill. and Cedar Rapids, Iowa. At Thanksgiving a donation of fruit, vegetables, and clothing was taken to the Sunshine mission in Cedar Rapids. On Dec. 4, the sectional stewardship workshop was held in our church with Bro. Donald Stern of Elgin as leader. The Christmas missionary offering was toward the support of Miss Mary Dadisman. Family night was held recently in honor of neighbors who are moving from our community. Rev. A. C. Long, Methodist pastor of Tipton, showed slides of his travels in the Middle East. Council meeting was held on Jan. 10. Bro. Delbert Kettering, a student at Bethany Biblical Seminary, is serving as our student pastor. At the last two meetings of the women's work group, bandages were rolled for the Nigerian hospital and mat-

tress covers were made for Camp Pine Lake.—Blanche E. Spear, Clarence, Iowa.

Northern Iowa, Minnesota, and South Dakota

Kingsley—Brother and Sister H. H. Wingert celebrated their fifty-ninth wedding anniversary on Jan. 25, 1957. Our Christmas program was held on Christmas Eve. A leadership training school was held in our church on Jan. 11, with Ed Crill and Paul Weaver as leaders. Each of the five churches of the district was well represented at this meeting. Our love feast will be held at 7:30 p.m. on May 5. Bro. Raymond Flory of McPherson, Kansas, will conduct our Holy Week services.—Mrs. Erma Christenson, Kingsley, Iowa.

Worthington—Some of our members attended each of the age groups at Camp Pine Lake. The district conference was held at our church. A farewell was held for our pastor, Bro. Edwin Rodabaugh, and his family who have moved to a new pastorate at Eldorado, Ohio. A family life institute was held in our church by Brother and Sister Desmond Bittiger. Our harvest festival was held one Sunday with special speakers and a potluck dinner at the noon hour. In the evening, we had a dramatic production entitled *The Early Church*. A reception was held for our new pastor, Bro. James Slabaugh, and his family. Several from our congregation attended the leadership training school which was held at the Presbyterian church with other denominations in our community. Our pastor and his wife and two delegates gave reports concerning the regional conference. We met at the church on Thanksgiving for a worship service and a dinner at the noon hour. Our women's work group regularly sends used clothing to New Windsor and donates to other relief projects. On Jan. 27, the young people were in charge of the morning worship service which included three sermonettes. Mary Dadisman, missionary on furlough from the Africa mission, conducted a service one Sunday evening at our church. Two new deacons and their wives have been recently elected. Sister Martha Keller continues to give her services in planning the worship program at the rest homes in Worthington on Sunday afternoons. A Christmas program by the children's department and a play, *The Faithful Pioneer*, were presented on Sunday evening, Dec. 23. Our pastor and his wife held open house at the parsonage on Sunday, Dec. 16.—Mrs. Buell Adolph, Worthington, Minn.

Southwestern Kansas

Pleasant View—At our annual church meeting, our pastor, Bro. Paul Snider, was elected elder. Our church was represented at district conference in Hutchinson by V. W. Hornbaker and Glen Finrock. Dedication services were held for seven babies. Our elder presided at our love feast, assisted by Bro. Charles Dumond of Hutchinson. A recent guest speaker was Bro. Ramie Gass of Missouri. Tidings O'er the Hilltops, a Christmas story in word and song, was presented by the children's department and the Homebuilders' class. At the present time, the women's work is making baby comforters, gowns, and diapers for the district projects.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Oklahoma

Antelope Valley—Bro. Nathan Heffley attended the district fieldmen's meeting in Elgin, Ill., the last of January. Bro. Andrew Holderread, missionary on furlough from India, was guest speaker at the fellowship supper on Friday night, Feb. 1. A play was given as a part of our Christmas program at the church. Ann Schnaithman and Gayle Kingery and Miss Powell attended the youth rally at Cushing on Jan. 3. Following a fellowship supper at the church, Mr. John Steichn showed pictures of Russia which he had taken while visiting there. Our women's work meets the first and third Tuesdays.

of each month. The last two meetings were centered on foreign missions. Our men's group meets every first and third Tuesday nights of the month.—Mrs. Maggie Cook, Garber, Okla.

Southern Illinois

Peoria—Bro. Paul Halladay of Manchester helped us to appreciate and get acquainted with our new hymnals. Bro. Charles Zunkel was guest speaker at our father and son banquet. He remained with us for both a Sunday morning and evening service. The children's department had a workshop at the church. On Dec. 23, our Christmas program was Why the Star Shone. Three Negro children helped to make the program impressive. Following the program a Christmas family fellowship was observed. Brother and Sister Charles Baldwin and their family have returned to Africa. We gave them a gift of money to be applied on a washing machine. Two membership classes are being taught by Brethren Baldwin and Hiatt. Our choir and men's quartet participated in the song fest which was sponsored by the women's and men's work of the district in the Decatur church on Jan. 12. Bro. Wilbur Bantz was guest speaker on Jan. 13. The men's work is sponsoring the Messenger Club. The men's and women's spring rally will be in our church in April. Brother and Sister Sterling Katzel are the new sponsors for our young people. Mission study groups began on Jan. 5 with a different person presenting a lesson on Missions U.S.A. each evening. Two films were presented during the study period. The Dorcas Circle meets monthly for an inspirational program. On a work day, fourteen women met to make comforters for relief. Dedication services were held for our five new classrooms and equipment in the children's department.—Mrs. Lulu M. Hiatt, Roanoke, Ill.

Viriden—On Dec. 23, the pastor and his family held open house at the new parsonage which was recently purchased. Our communion was held on Dec. 30. Each Sunday evening in November, our pastor conducted a class in doctrines of the church. During the week of prayer, Jan. 7-11, our church co-operated in the union services which were held in the Baptist church. On Jan. 13, we met in council with our elder, Bro. Gordon Bucher, presiding. A large number of our members attended the family night program which was sponsored by the district men's work at the Decatur church on Jan. 12. The men's work of our church was host to the other men's groups of the district at a banquet on Feb. 7.—Mrs. John Harshbarger, Viriden, Ill.

Northern Indiana

West Goshen—Our revival in December, was held by Bro. Herbert Fisher. Seven were baptized, two are awaiting baptism, and five have been received by letter into our church. On Dec. 23, the children and young people gave Christmas programs. On Dec. 30 a dedication service was conducted for children. We had a watchnight service on New Year's Eve. On the evening of Jan. 6, Mr. and Mrs. Julian Schrock shared with us their experiences among the migrants in Florida. Our German refugee family, Mr. and Mrs. Klaus Muller and three children, arrived on Jan. 9. On Jan. 13, our church held services at the Mexico Brethren Home. On the evening of Jan. 13, Milo Yoder showed pictures and told of his trip to Russia. We had our council meeting on Jan. 21. We will have pre-Easter services, with our love feast on April 18. Delegates to Annual Conference are Raymond and Clara Younce, and district conference delegates are Gerald and Dorothy Sherman, Harold Berkey, and Dorothy Bixler, Connie Bryant and Joseph Stutsman attended the youth seminar in Washington, D. C., and New York.—Mrs. Elizabeth Miller, Goshen, Ind.

Southern Indiana

Richmond—Our church held its regular council meeting on Dec. 13. In conjunc-

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tion with the council meeting, Bro. Eldon Petry of Anderson, our moderator, and Bro. Lester Fike, chairman of the commission of ministry and missions of the district, installed Mrs. Calvin Bright into the permanent licensed ministry of the church. Mrs. Bright received her license to preach a year ago. Also at the December council, Mrs. Garland Werking, Mrs. Merle Calbeck, Mrs. Harold Petry, Mrs. Virgil Petry, and Mrs. Ray Rinehart were installed as deaconesses. Mrs. Calvin Bright will be a Standing Committee delegate to Annual Conference in Richmond, Va. She will be the first woman delegate to serve in this capacity from our district. Folding wooden partitions have been installed in the basement of the church and provide much needed space for additional Sunday-school rooms. This has made possible the organization of a nursery class. Eight persons have been received into our church.—Florence A. Allen, Richmond, Ind.

Northeastern Ohio

Akron, First—The Sunday-school teachers and officers for the past year were honored at a banquet in the church. William Hisey, a teacher at the Goodyear Heights Baptist church for thirty years, was the speaker. Bro. Elden Petry of Anderson, Ind., was our evangelist. Following this series of messages, eleven persons were baptized. A number of neighboring churches provided special music. During the Christmas season, the film, The Christmas Spirit, was shown at one of our Sunday evening services. On Sunday morning, Dec. 23, the primary and junior departments gave a Christmas program entitled O Come All Ye Faithful. In the evening, the CBYF gave the play, A Stranger in Bethlehem. Later on the same night, the evangel choir sponsored Christmas caroling. Forty-one people of all ages traveled by chartered bus and sang carols and distributed fruit, candy, and cookies. Bro. Paul Beach spoke at our church one Sunday in the interest of the Brook Park mission. For many years in the junior department, special emphasis has been given to daily Bible reading. Approximately three fourths of the children in the department read a chapter each day. Our pastor, Bro. Ralph Martin,

exchanged pulpits with Bro. Jacob Dick of the Springfield church, for a Sunday evening service recently.—Edna Disler, Akron, Ohio.

Ashland City—Ralph W. Schlosser held a week of evangelistic meetings in our church. Don Leiter was ordained to the ministry, with Brethren Wilmer Petry and Ralph B. Martin, both of Akron, conducting the service. William Sample served six weeks in a work camp in Mill Mountain, Va., and Richard Reinke served in Puerto Rico. Phil Carter has returned home after having completed his two-year I-W service in a Cleveland hospital. J. Herman Reinke and W. H. Miley were pulpit speakers in the absence of our pastor, Bro. B. N. King. Anna Marker and her five children, the refugee family our church sponsored, arrived from Germany on July 4. Early in December our congregation contributed to Hungarian relief. Our pastor has completed a series of sermons on Isaiah. The week prior to Christmas he also gave a fifteen-minute meditation each day on a local radio station. After a consultation with Arthur Dean, church building counselor for the Brotherhood, the January council authorized a planning committee to study the building needs of our growing Sunday school. Our attendance is steadily increasing. Goldie Swartz, retired missionary to India, led our adult group on the study of Southeastern Asia in the school of missions which was held each Sunday evening in January. On the last evening, following a fellowship supper, Charles Anderson, the new pastor of the Brook Park mission in Cleveland, gave us a look into their future organization. J. Perry Prather, a former pastor in our church, will be our evangelist March 31—April 7.—Mrs. Robert Carter, Ashland, Ohio.

East Nimishillen—Judy Yoder and Miriam Snyder spent five weeks at a work camp at Mills Mountain, Va. Carol Anstine and Bonnie Oswald are serving in BVS. Bro. A. Stauffer Curry was with us for a week of meetings. The pastor conducted a membership class for adults. Our church voted to sponsor a refugee

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Elgin, Illinois

family. Since our last report our church decided to send another heifer for relief, making a total of three heifers for 1956. At our council meeting, Bro. Merlin Shull and his wife were elected to the eldership. An ordination service was conducted by the district ministerial board. Sister Grace Shull has been telling a story to the children on Sunday evenings. She is also directing the junior choir which sings one Sunday a month at the morn-

ing service. The music committee planned a program of Christmas music for the evening of Dec. 9. On Dec. 16, we had the films, *The Littlest Angel* and *When the Littlest Camel Knelt*. The play, *Healing in Its Wings*, was presented on Dec. 23. The young people, juniors and junior high classes adopted the friendship packet project. This project and the Christmas offering and candle offering from the younger children were dedicated at the morning service on Dec. 23. A consecration service was also conducted for three babies. We had a candlelight Christmas Eve service. On Dec. 31, we had a New Year's watch party with games, movies, refreshments, and devotions. Bro. Elmer Brumbaugh was our speaker. At our January council meeting, the church decided to give \$600 for BVS this year.—Mrs. Cora Stermer, Louisville, Ohio.

Northwestern Ohio

Silver Creek—This is the first report from our merged congregation. A needed building project of the Walnut Grove church raised the question of merging with the Silver Creek congregation. A committee of three members from Walnut Grove and three from Silver Creek met with Bro. Galen T. Lehman and Bro. Walter J. Heisey to study the question. Then both churches voted on merging the two congregations. Brother Heisey assisted the elder of both churches in their council meetings. On the evening of Dec. 21, a joint council meeting was held to consider plans for the new Silver Creek congregation. By the help of our elder, Bro. Clyde Mulligan of Adrian, Mich., the organization was completed and we had our first combined service on Jan. 6, 1957. The Walnut Grove revival meetings were conducted by Bro. Lyle Klotz. The Silver Creek revival meeting was held by Bro. Wilbur M. Bantz. Brother and Sister George Throne are sponsoring a refugee family who is living with them. One letter of membership was received and three associate members have been received into our fellowship. The men's work was organized with Bro. Hubert Cummins as chairman. Sister Waneta Fryman is president of the ladies' aid. We plan to entertain the district spring rally. On Sunday evenings during January, services consisted of a school of Christian family living. On the third evening, the film, *The Bible on the Table*, was used, and on the fourth evening there was a fellowship supper and program.—Mrs. Bertha Marks, Fayette, Ohio.

North Atlantic

Royersford—Our new Sunday-school year was opened with special rally day exercises by the children; Merle Cox was speaker in our morning service. At this time, a new junior high class was organized. Bro. Wilbur McKee was the speaker for our home-coming day. On Juniata day, Earl Diebert, a Juniata student and former alternative service worker on the Africa mission field, was our guest speaker. Our young people had a series of Sunday evening services, ending with a Christmas play on Dec. 23. Our pastor conducted a church membership class with four being baptized. On Dec. 30, a farewell dinner was held for our pastor and his family, Brother and Sister Wilbur Martin, who are leaving to become houseparents of the Hillcrest School in Africa. Following this farewell meal, a candlelighting service was held in the church sanctuary with Bro. Warren Groff of Bridgewater College as the speaker. At our January business meeting, it was decided to send letters to all church members in order to see if our church would be able to call and support a full-time pastor. In the meantime, our pulpit will be supplied with guest ministers.—Martha High, Spring City, Pa.

Springfield—Rev. Samuel Sprunger, director of the Quakertown community children's home, brought the message at the young people's service with boys from the home participating in the service. The Quakertown and Springfield congregations

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Miscellaneous

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No. 271. Wanted: A couple desires employment in the Phoenix, Ariz., area. Woman is a teacher of the primary grades and the man is a sheet metal worker. Contact: Mr. and Mrs. Robert Crawford, R. 2, Wabash, Ind.

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No. 276. People interested in settling in a small, planned rural community development should write to Mrs. Harry Abrahamson, R. 2, Burnsville, N. C., for information concerning the Celo Community. Brethren churches are near by.

No. 277. The camp committee of Camp Mount Lebanon in Northeastern Kansas would like to secure a caretaker for the camp season, May to September. Please send application containing qualifications, age, and experience to S. E. Caster, Overbrook, Kansas.

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held an evangelistic meeting at Highland Park with Bro. Roy S. Forney of Florin, Pa., as evangelist. At a Sunday evening service, the Homebuilders' class

sponsored a program with Bob Wetzel, a gospel singer from Allentown, as their guest. Our project for the vacation Bible school was canned goods and offerings for the Neffsville Children's Home. Our elder, Bro. Ralph Frey, brought a Sunday morning message for us. In the evening, Bro. Charles Mohr told of his I-W work in a state hospital. The Plus Ultra class had Bro. Hamilton Satvedi, a native of India, as guest speaker at their annual missionary program. Bro. William Stoneback of Hatfield brought a morning and evening message for us. The Homebuilder's class sponsored a program of special music by the Missionary Colored Choral Ensemble of the National Baptist church of Philadelphia. The women's work organization had for its missionary program Bro. J. C. Wine, missionary to Africa.—Jean Landis, Coopersburg, Pa.

Eastern Pennsylvania

Elizabethtown—During the past year, we have received fifty-seven new members into our fellowship. Our present membership is 960. Dr. Paul Petcher and his family have returned to their mission work in Africa. Dan Raffensperger and Paul Grubb, Jr., are serving in BVS in Europe. The Elizabethtown College chorus gave a program in our church. The district men's fellowship met in our church with the new national director of men's work, Rufus King, as speaker. Our evangelistic meetings will follow a different pattern this year. The people are invited to come to the church every Wednesday and Sunday evening during the month of March, at which time Bro. John D. Long, pastor of the Lancaster church will be speaker. The school of missions program was held for four Sunday evenings with Calvert N. Ellis, Walton Z. Moyer, Mrs. Anna Beahm Mow, and Peter Barwick as speakers. The Christmas offering was for world-wide missions.—Ella S. Hiestand, Elizabethtown, Pa.

Fredericksburg—A study of prejudice was the theme of a program sponsored by the Willing Workers class one Sunday evening in the Meyer church. At another Sunday evening service, an organ dedication service was held at the Meyer church. A guest speaker at the Fredericksburg church was Conway Bennett of the Little Swatara church. A temperance program which was sponsored by the board of Christian education had as guest minister Enos Heisey of the Heidelberg congregation. At a Sunday morning service in the Meyer church, Carl Bross gave a report of his BVS work in Europe. Miss Anna J. Graybill, missionary on furlough from Africa, was guest speaker at the mission program held in the Fredericksburg church. Love feast was held at the Meyer church with J. P. Merkey of Little Swatara and Ira C. Meyers of West Green Tree as visiting ministers. Paul Hertzog of Richland was guest speaker at the Thanksgiving service in the Meyer church. Church council was held in the Meyer church. Bro. Robert A. Hess, missionary on furlough from Africa, was speaker at the Sunday morning service on Dec. 9, in the Meyer church. Christmas programs were presented by the children in both of our churches. Guest speaker at the service on Christmas Day in the Fredericksburg church was Iram Lentz of Lebanon.—Grace E. Meyer, Ono, Pa.

Mechanic Grove—After the passing of our pastor, Bro. Rufus P. Bucher, his son, Caleb, was elected to serve our church as interim pastor. The first of October, Bro. Charles Hevener, one of our ministers who was elected by our church, began his first pastorate. An installation service for Brother and Sister Hevener was followed by a reception. Brother and Sister Monroe Good and their family were with us for two meetings, telling of their work in Africa. Bro. Roy McAuley, dean of Elizabethtown College, held a Bible institute in our church. Bro. Caleb Bucher officiated at our love feast. Our delegates to district meeting were William and Mabel Bucher and Howard Wagner. Our church contributed to the Heifer

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Project eleven heifers which were sent to Europe. They were accompanied by one of our brethren, Clyde Kreider, who served as a cowboy. Fruit baskets were packed and given to persons and families at Christmas time. Our Sunday school presented a Christmas program on the evening of Dec. 16.—Mrs. Clayton E. Kreider, Quarrysville, Pa.

Middle Pennsylvania

Albright—We had the privilege of having the Monroe Good family with us for a program. Our church house has been remodeled and enlarged, giving us a larger auditorium, several additional Sunday-school rooms, and other improvements. The rededication services were conducted on Oct. 7, with Bro. Joseph Moyer of Vernfield, Pa., teaching the Sunday-school lesson. This was followed by a message by Bro. Hartman Rice of Shady Grove. In the afternoon, the dedicatory sermon was given by Bro. J. L. Miller of York, Pa. In the evening, Bro. Donald Miller of East Berlin began a two-week revival. Four were added to the church by baptism. During the year, five members have been received into our church by letter. Officers for the coming year were elected at our last council meeting.—Mrs. D. I. Pepple, Woodbury, Pa.

Southern Pennsylvania

Back Creek, Shanks—Brother and Sister Homer Musselman were delegates to the Sunday-school meeting at Carlisle. Six were baptized. The three churches of our congregation held a combined daily vacation Bible school. The project of the school was to help Korean orphans. Five deacons and their wives were elected at the regular council meeting at the Shanks church. It was voted that Bro. Charles Martin, a licensee, be ordained to the ministry. Bro. Richard Grimm of the Pleasant View congregation delivered a temperance sermon. Bro. David Petre officiated at our love feast. Bro. John Geary of Mt. Joy, Pa., conducted a two-week series of meetings in our church. Three persons were baptized into the church. Three Korean orphans are being supported by the young married people's class. Our Christmas program on Sunday night, Dec. 16, consisted of recitations and singing; a special offering was received for Hungarian relief. During the past year, our women's work sent comforters and new and used clothing to New Wind-

sor for relief. The women also canned fruits and vegetables which was sent to the children's home in Carlisle and the old folks' home at Cross Keys. During the Christmas season, our women's work group packed boxes of fruit which were given to widows, the sick, and the aged. The Sunday school furnished the fruit.—Mrs. Glenn K. Haldeman, Greencastle, Pa.

Eastern Maryland

Thurmont—In early November we had a mortgage-burning service as the parsonage debt was paid in full. During the month of November, Pastor Philip Kulp held special teacher's training courses for all Sunday-school teachers, assistant teachers, and church leaders. On Dec. 9, the district youth conference was held in our church. In conjunction with the youth group, our pastor attended the youth leaders' training institute at New Windsor on January 17-19. At Christmas time the various groups of our church shared in the helping of families in our vicinity. The ladies' aid group prepared baskets of food which was donated by the members of the church. The youth group collected old toys which were then cleaned, repaired, and distributed to families having small children. The young adult fellowship group distributed baskets of fruit and groceries. At the present time, membership classes are being held each week by our pastor. Also in connection with gaining new members and reactivating old members,

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twenty witnesses for Christ volunteered for the work in the evangelistic campaign during Jan. 27-31. All inactive members of the church were visited as well as those persons who by county survey and census expressed a desire to belong to our congregation. A number of un-churched families were also visited.—Mrs. James Gaver, Waynesboro, Pa.

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MESSENGER

MARCH 23, 1957



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LUCILE LONG STRAYER .. Milford, Ind.
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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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MARCH 23, 1957

Volume 106

Number 12

In This Number . . .

Editorial—

The General Forum—

The Direction of Our Gratitude.	
Liston Pope	3
Thank You, God (verse).	
Velta Myrle Allen	4
We Saw Brethren Serving . . .	
Building Bridges of Goodwill.	
Ruth and Charles Webb	6
Through Work Camps.	
Mrs. E. M. Hersch	7
In Refugee Camps. Kathryn Peters .	8
Among Migrants. Frances Clemens .	9
In Many Areas of the World.	
Cyrus Kiracofe	10
In Times of Disaster. Galen K. Walker	11
Displaced Yellow Jacket (verse).	
Mildred Allen Jeffery	11
Brethren Service in Japan. Albert Huston	12
The Family Counselor	14
Yes or No. J. Carter Swaim	14
Reviews of Recent Books	15

News—

News and Comment From Around the World	18
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Toward His Kingdom—

Protestants Seek \$11,500,000 for 1957 Overseas Aid	20
European News	20
Young and Old. Dan Raffensperger .	21
Drama and Pageantry in the Church.	
Walter M. Young	22
Community Crafts Center Is Dedicated.	
Wilma Kreps	24
A Tragic Decision. Clara Harper	24
Seeing Nigeria With Dorris Blough ..	25
The High Cost of Chiselling.	
C. Harry Atkinson	26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Our Responsibility

Since I'm in I-W service at Delaware state hospital, maybe I can offer something from a different vantage point.

In reply to a letter in the Jan. 19 issue might I say we I-W's are not shirking our responsibility. We feel we have an obligation to God and our country, but believe we can fulfill it in a constructive way, preserving rather than destroying life.

The early Christians endured much physical persecution for following Jesus Christ; so we should be willing to stand up for what we believe, even if it means imprisonment.—Jay B. Wort, North Liberty, Ind.

Change Bad Attitudes to Christlike Attitudes

When I read "The Black Man's Curse," written by Joel B. Naff in the Jan. 5 issue of the Gospel Messenger, I was deeply disturbed. I realize that this letter reflects the thinking that pervades much of the South today, and leads to so much ill will and violence.

We have assumed that the curse which Noah pronounced on Ham was that he become black. But can we be certain of that fact? Are we to allow the words of a man, Noah, who has just awakened from a drunken stupor to guide our behavior today? Those words were spoken long before Jesus came to earth with his saving message of God's great love for all mankind. Surely, that includes Negroes. Are we to be followers of Noah or shall we follow Christ's teachings and example? The answer is clear, it seems to me.

I grew up in the state of Virginia, and it really hurts me to hear of the things that are going on there in regard to the school integration problem. Here our schools are all well integrated. Students who live in a certain locality go to the school there. Negroes, Japanese, Chinese, Indian, Italian and whites all attend the same school. Each student is an individual personality to be developed to his highest potential. Enforcing segregation brings on a great many more problems than integration ever will—after everyone becomes reconciled to the idea.

Booker T. Washington once said, "You can't keep a man down in the gutter without staying down there

with him." . . . "Keeping the Negro in his place" hurts the Negro and the ones who keep him down.

So long as so-called Christian men continue to quote scripture to justify the wars they want to fight, keep women in subjection and Negroes in their place we cannot hope for peace among nations, peace in our homes, or peace among the races.

Jesus has given us the Golden Rule to live by. And if we'll follow this more sincerely in all of these areas of human contact, I am sure that conditions will improve and the kingdom of God will be much nearer than it is at present. Let's work at it and change these bad attitudes to Christlike attitudes.—Naomi Zigler Rupel, Riverside, Calif.

Feet Washing Symbolizes a Recleansing

In the last paragraph of Bro. Kenneth R. Walker's article (Gospel Messenger, Jan. 26, page 26) on John 13, regarding the feet washing he emphasizes only the humility of the service and does not say anything about the spiritual cleansing to the one who has been "washed," who, Jesus says, is "clean every whit."

To me this is the same as a rebaptism, washing away of our sins, which we need from time to time, and a preparation for our taking of the communion worthily.

This is a point that many of our Brethren ministers do not emphasize to their laymen, and many thousands of our brethren and sisters do not know why we wash feet other than for humility and service.

We should also remember that Jesus gave a commandment concerning the service by saying, "You ought to wash one another's feet (John 13: 14-16). He emphasized the necessity of obeying the commandment by saying, "A servant is not greater than his master."—Wm. H. Shumaker, Monroeville, Pa.

Show Effects of Alcohol

In the Gospel Messenger for April 14, 1956, was an article by Earl F. Zigler, "To Church Members Who Drink." It was so good that I was hoping we might have more along that line in the Messenger and also Horizons.

I think if someone could teach or show the effects of alcohol on the brain or the body, it would do much good.—Lizzie Horner, Canton, Ohio.

Safe at last in a tent
refuge for flood
victims, a Punjab
mother cares for her
baby who was born
in a tree during the
flood



The Direction of Our Gratitude

IT IS customary—as we give thanks to God for our blessings—for us to look backward. We give thanks for safe conduct through the year that is past, for a bountiful harvest stored against the long winter, and for the other evidences of prosperity. We look back with gratitude even far beyond the year that is past—back across centuries to those colonizers who first came to these shores.

We are grateful to our forebears for the rugged perseverance with which they laid the cornerstones of a great civilization, and for sterling traits they built into the American character.

It is entirely appropriate that we should look backward gratefully. We are the heirs of great riches from times past. A vast continent has contributed to us her wealth. A dozen generations of men and women, from nearly every land on earth, from many races and religious faiths, have

Liston Pope

toiled here in one common dream: that men should be free and secure and unafraid.

We are the most fortunate people on earth—among the very few fortunate peoples in a miserable world. We are easily tempted to become somewhat smug, to assume that we are greatly blessed because of our superior virtue.

In our more thoughtful moments we know that our blessings for the most part have been earned by others than ourselves. They have been won by the toil and devotion of many generations. By the supreme dedication of many others who fought for their homes, our homes too have been kept intact. We are debtors to a vast host of men and women from many lands who have given us their sons and daughters for the terrors of

war and the pursuits of peace.

Most of all, we are debtors to God, who gave all the riches of farm and field, of minerals and rivers, from which our riches have been created. We give thanks to him, for he is the Giver of every good gift.

When we attempt to give thanks to our benefactors, we are often thwarted. The Pilgrims, Puritans, Cavaliers, and all the others who joined in founding America live only in memory, and they cannot be thanked.

And all those whose kindnesses and help along the years have brought us as individuals to this hour—parents, teachers, friends of the long past—how can they be thanked, when so many are gone from the earthly realm?

If this is true for us as individuals, how much more is it true for us as heirs of mankind. Most of our most precious gifts

have come from men and women forever nameless.

Some of the greatest inventors are completely unknown—those dawn-age men who first devised the wheel and tamed fire and produced agriculture; who invented worship and surmised that men lived on after death and first whispered, stumblingly and fearfully, the awesome name of God. These lie in unmarked graves, forgotten save in the scrolls of God.

For thousands of years they have come and gone, these to whom we owe nearly everything, but to whom we can repay nothing. We are a part of all they have been and done and debtors to them all, yet we cannot thank them.

But our primary obligation, after all, is not to those who have gone before. It is to those of every race and nation who travel with us and those who shall come after us. Gratitude is always owed to the past, but most often must be paid to the future.

As individuals we can show our gratitude by seeking to serve the needs of our neighbors and our neighbors' children as well as our own. And as a nation we demonstrate our spirit of thankfulness by serving a distraught world.

America has in the past always been a nation with a frontier. First it was the geographical frontier on the West. That conquered, there rose the new frontier of industrial expansion still being explored after decades of remarkable achievement.

Now we face our third great frontier: that of helping to raise a broken humanity from poverty, from despair into hope, from darkness into light.

Our response as a world leader thus far has been based largely on enlightened self-interest.

The events of the last thirty years have shown that communism thrives on human misery; to win the present struggle against communism we must help other nations to become secure and prosperous.

But the Christian response to human need is rooted at a deeper level than mere self-interest. Our heart and hand go out to the suffering people of the world because we recognize in them our brethren. They too are children of God—though so many have not heard his name. For them too did Christ die—though they may not have seen his cross.

We say we are grateful for our heritage. But the gratitude if real must produce a disposition to settle our accounts with the future. We honor our forebears most by extending their quest for freedom and their loyalty to faith in God into the decades that lie ahead.

This is true even of our greatest debt, our indebtedness for life itself and for hope of life redeemed and eternal—an in-

Thank You, God

VELTA MYRLE ALLEN

Thank you, God, for night and day
And the privilege to pray.
Thank you for the strength I know
When your Presence sends a glow
Of love and quietness in peace.

Thank you, God, for every friend
And their goodness without end.
Thank you for each lovely minute
Filled with love and joy within it.
Grant me, God, they never
cease!

debtedness we can never pay to him who is our Creator and our God. How can we thank him for all his mercies?

What does he need, what does he lack, that we could do him honor? If we love him, we can only feed his sheep. Many of them are hungry, homeless, hopeless, at this hour.

In service to them—giving thanks to God himself by ministering “unto the least of these my brethren”—we find a true direction for our gratitude for the bounty with which his divine providence has favored us.



This little girl in the tuberculosis ward of a Central European hospital is finding new health through our gifts sent abroad in His name to aid the ill and destitute

EDITORIAL

Not for Just an Hour

PROTESTANT churches are being asked to contribute more than \$11,500,000 this year to aid those who are homeless, hungry, and destitute abroad. This is the goal for the united appeal that reaches its climax in the One Great Hour of Sharing.

For most of the readers of this paper the invitation to share for relief and rehabilitation work comes as an invitation to participate more fully in a year-long, world-wide program of Brethren Service. From time to time there are emergency appeals, reflecting new situations demanding immediate help, but these should be reminders that sharing is a continuing ministry and that our responsibilities to assist our brothers in need is never limited to the response we give to an emergency appeal.

We appreciate the generous and enthusiastic offers that church folks have made in connection with the flight of Hungarian refugees. There have been many clothing collections, many offers to sponsor refugee families, many offers of financial aid. But important as it has been to give aid promptly to these displaced persons, we dare not let their highly publicized plight blind us to the need of thousands of refugees who have been living in barracks and waiting for assurances for quite a period of time. Neither should we overlook the continuing need for financial support for many other worthy relief and rehabilitation projects.

The Church of the Brethren joins with thirty-four other communions in supporting programs that attempt to give aid in major areas of need. Church World Service describes the situation as follows:

"In the Near East, the plight of the Arab refugee is still tragic and unsolved. Malnutrition and disease are rife.

"Korea still suffers. Of ten million displaced by war, one in every two needs help.

"In Japan, floods and typhoons, in the midst of widespread unemployment, have brought destitution to hundreds of thousands. Needing special care are the orphaned and tubercular.

"Hong Kong continues crowded with destitute and hungry refugees from Red China.

"In Pakistan and India, not yet recovered from devastating floods, food shortage is acute.

"In Germany, thousands of 'old' refugees and new arrivals from the East Zone live on meager relief grants supplemented by church gifts of food and clothing.

"In Austria, the refugee situation has assumed

"Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me'" (Matt. 25: 34-36 R.S.V.).

tremendous proportions, due to continuous arrival of refugees from Hungary.

"In Italy and France, many orphaned, destitute and aged remain dependent on our Christian institutions.

"In Greece, war and disaster stricken, more than 2,000,000 are still in extreme need."

When you give to the Brotherhood Fund through your local church you are contributing to a sharing program that continues long after emergency appeals are forgotten and prepares well in advance for emergencies yet to come. You give not for just one hour of sharing, not for just one emergency situation, but for a Christian program of service that continues as long as there is such desperate need.—K.M.

The Lightest Bible in the World

A TEACHER of a man's Bible class in Miami, Florida, claims that he has the lightest Bible in the world. Because this teacher has been blind since childhood, he has learned to know the Bible by listening, over and over, to the "talking book" edition on phonograph records. As a result, he has memorized large portions of the Scriptures and constantly carries them in his mind.

This teacher has proved that such knowledge of the Bible makes it possible for him to teach others who are blind. He sees his work as a fulfillment of Jesus' own mission "to give sight to the blind."

Blindness is surely no handicap for one who can furnish his mind so adequately with the eternal truths that bring insight and vision. Many who have two good eyes but still plod blindly through their self-made darkness are far more handicapped. Whether by repeated reading, by scholarly study, by memorization or devotional use, we have the same privilege of carrying the Bible in our minds and in our hearts. It is indeed a light weight to carry and it surpasses all other kinds of illumination, for as the psalmist says, "The unfolding of thy words gives light." —K.M.

We Saw Brethren

. . . building bridges of goodwill

Ruth and Charles Webb, who live near Shipshewana, Indiana, returned to Europe in 1956 to see the results of service rendered ten years previously and to witness Brethren still serving.

FEELING the need and value of building bridges of friendship and goodwill among the peoples of the world we returned to Europe this past summer to fellowship with those we had come to know and love during our Brethren Service work ten years ago.

As we traveled we visited and lived with friends in Germany, France, Switzerland, and England. During these visits many subjects were discussed, ideas exchanged, and bonds of understanding strengthened. Invariably the subject of war and peace arose, and the feeling most often expressed was that, if more peoples of different countries could talk, eat, and live together as we were doing, war would be less likely. These people are our friends. All men are brothers.

In Germany it was a thrill to arise early on Sunday morning to go to church in Schwarzenau.

As we walked along the Eder River and then up to the hillside overlooking the small town where the early Brethren found refuge from persecution we could sense the peace and quiet which surely was conducive to Alexander Mack and the early Brethren as they studied God's Word and sought his guidance. The newly built school in honor of Mack is dedicated to the cause of peace and is an outstanding Brethren landmark.

We felt that Brethren House in Kassel was a home away from home. Here we found fine fellowship with the volunteers who were busy with varied activities of service. Having the opportunity to assist in distributions of food and clothing to a children's home, an old folks' home, and several elderly couples gave us a closer insight into the worth-while work the Brethren are doing. We visited Frau Gastel, who willingly and eagerly waded a marshy meadow to show us their American heifer.

The student exchange program carries a new meaning to

us since we were fortunate enough to travel home on the same ship with twenty-five of them who were coming to the United States to live with American families for one year. On board ship there was fellowship, recreation, singing, and worship which brought us closer together and made us more aware of similarities of people and the constant search for the true way of life. We learned where the students would be living and were happy to have one of the girls visit in our home recently.

It was with eager anticipation that we returned to Dunkirk, France, where we had done relief work ten years ago. In a city which had been so completely destroyed, so drab and struggling, we now found new life and hope. We were completely lost in some of the newly built sections of the town of which only one half has been rebuilt. In spite of all of the new homes there are still hundreds of families living in temporary wooden weather-beaten barracks.

As we visited friends throughout the town we realized anew



Although ten years have passed, scenes like these of their club work in Dunkirk, France, were vivid to Charles and Ruth Webb as they returned there last summer



Serving . . .



that bonds of friendship formed so many years ago were still present and that even though the need for material aid was long past the deeper spiritual ties had not been forgotten. Should not this fact alone make us more liberal in our giving so that young people can witness and be sparks of light and hope in a dark world?

What better way to know and understand people than to live and think with them for a while. In government and international affairs very often the officials get together only when trouble arises. How much better to have the common folks be ambassadors too. To the extent that we are at peace with our fellow men to that extent is the world at peace.

If we cannot travel we can get to know the many foreign students who come to our country each year. If these students can learn our way of life through personal experience in our homes, from genuine opportuni-

Cleaning bricks is a very tiring job, but in an international work camp situation such work provides an opportunity to share together with those of many nations toward goodwill and understanding

ties for friendship, they will go back as ambassadors of goodwill.

The church has an important part to play in the world today, but only as individual members dedicate themselves can it be a real moving force in the community and the world.

Through our trip we learned that one can travel with a purpose and definite aim in mind and that it can be rewarding in many ways. We are convinced that people need to know and understand one another and that Christian ambassadors can do much toward attaining this goal.

. . . through work camps

Mr. and Mrs. E. M. Hersch, members of the Elgin Church of the Brethren, Illinois, traveled in Europe in 1956. Mrs. Hersch writes as follows regarding Brethren serving through the work camp program.

ON A little hill in Alten Buseck, Germany, between Kassel and Frankfurt, we saw Brethren serving. There an international work camp was building a YMCA recreation center. The young people of Alten Buseck, like many

others in the countries around the world which are filled with refugees, live with their families in crowded apartments. These young people needed a place where they could think and play together. Therefore, these campers had gathered from many countries.

The campers were interested in learning how different people can find a way of peace so that

a good life can be the opportunity for all peoples. Maybe working together is not enough, perhaps working for one another goes further. It seemed to us that was the way the young people were living for those few weeks last summer.

Brethren all! Yes, but not all members of the Church of the Brethren. They were Methodist, Presbyterian, Roman Catholic, Greek Orthodox, Lutheran, Quaker, and Church of the Brethren. They came from Egypt, East and West Germany, Sweden, Holland, England, Portugal, France, Italy, and the United States.

Their theology was of the peacemaker in Christian understanding. Former "enemies" were together. But, since they never were really enemies, it was easier to associate with one another as friends, not just allies. These young people were paying for the privilege of an experience in understanding. They were giving seven hours of free work a day and paying for the opportunity.

The town and country tour

group from America was at Alten Buseck the same day we visited there. One of them questioned whether or not the type of construction was practical. We were told that this type of building had proved successful for a long time. So these young people were learning to accept ideas and methods from one another, not only in construction but in all areas of life. Brick and stucco, three stories high, said that remote love is not enough. But labor together to fill a real need put all on a common level.

One evening in Carrara, Italy, Amy and Bob Zigler and six young Italians sat with us around a table eating spaghetti Italian style. As we enjoyed the hours of fellowship, we felt the influence of Brethren Service. Those young men had spent one or more summers in Brethren work camps. Through these experiences of work and fellowship, they had found new friends from around the world. Now their hope is for a way of understanding that peace may be the privilege of everyone.

... in refugee camps

Raymond and Kathryn Peters traveled in Europe during the summer of 1956. Mr. Peters is a member of the General Brotherhood Board, Church of the Brethren, and is currently the executive secretary of the Church Federation of Greater Dayton, Ohio. Mrs. Peters writes the following regarding the refugees in Germany and Austria.

FOR a number of years we have been hearing and reading about the refugee camps in Europe. We knew that their high purpose was to administer to the needs of innocent, unfortunate people—victims of a cruel war. We knew that our own denomination was participating in this great program. We knew we

had sent food, clothing, and bedding from our own home. We knew we had sent much medicine for the sick. We knew many of our Church of the Brethren young people were volunteering two years of their lives to try to bring hope and encouragement by living in the camps with the refugees in addition to distributing food and clothing.

We knew all of this and were always eager to hear more from our friends and read more from our own and other church publications, but not until July and August of 1956 were we able to see what was actually happening under the roofs of these brown barracks and the huge buildings being used to house thousands of



A little girl helps her mother with the laundry in a refugee camp in Germany. With inadequate, back-breaking equipment clothes and living quarters are kept remarkably clean

our displaced neighbors.

As you probably know there are a number of kinds of camps. There are the transient camps, the processing places, and the permanent camps where the older people, the widows, and the disabled will probably spend the rest of their lives. Then there are camps for the orphaned children and camps for young girls and others for young boys. We visited in nine refugee settlements representing most of these categories.

In one of the permanent camps we spent an afternoon visiting with eight different families.

These homes, from two to four rooms depending upon the size of the family, were all different and most interesting. We remember the family with nine children ranging in age from six months to fifteen years. They were sitting on boxes and old chairs around the kitchen table made of rough boards. A kettle of soup was on the table.

In every instance there was evidence of a great struggle to maintain some kind of family life even though they were existing on the bare necessities. Their needs are still great and a number of them told us of their tremendous suffering during the subzero temperatures of the winter of 1955-56. Their small stoves used for both cooking and heating are very inadequate during the winter.

At each stop we were most graciously received and every mother was eager to have us meet and shake hands with all of the children and see each room of their small quarters.

We spent nearly an hour visiting with a young widow who shared two rooms with her widowed mother and thirteen-year-old son. Both of their rooms were immaculately clean. They, like so many others, were forced at the end of the war to leave a good home and all their possessions. Their only income now is a very small government allowance and a few dollars made from the sale of their woven and crocheted doilies. Their clothes, we discovered, had been given to them. They hastened to say with great emotion that, had not the Americans remembered to send clothes, they would have been without for their meager income is not even enough to buy their food.

This family followed us all the way to our car. Tears were in their eyes as they said, "When you get back to America, please tell your friends not to forget about us."

... among migrants

Driving volunteers to the project in Florida gave Frances Clemens an opportunity to see the work with migrants at first hand. She shares with us some of the snapshots from her mental album.

IT IS a very warm November afternoon in the huge bean field back of the nursery at the Osceola migrant camp near Belle Glade, Florida. Dozens of black-skinned men and women are bending over rows of green bean plants, stripping them at one picking. They have been here since the dew dried off the leaves this morning, moving slowly along the rows back and forth from one end of the field to the other.

Now I notice two little girls playing with a few sticks down by the row's end in the black muck. They are shy but friendly, and soon I am able to coax smiles to their faces for my picture. I wonder if they, like thousands of other migrant children, have spent most of their lives thus far in the fields with their mother, whether they will have anything for supper to-

night besides beans or rice, whether they will have a chance to go to school somewhere as their mother and father and brothers and sisters follow the crops up and down the coast year after year, and if it will be the kind of school where a good experience awaits them, even though the color of their skin is black and they come from a migrant family. I know that the chances for this to happen are not very good.

This is one of the first snapshots I see in my mental photo album as I recall the short week and a half with our Florida Brethren Service project. There are some others.

Here is a three-year-old coming smiling into the nursery at 8:00. She skips over to the shelves where the big building blocks are kept, and after playing happily with them for a little while, she wants to be pushed on the swing. A dolly back in the housekeeping play corner next catches her eye, and soon she is busy playing the



The playground of these two children of migrant workers is end of the rows in a bean field

little mother. In the middle of the morning she joins the other children around the low table for a snack of orange juice, and at noon there is a good nourishing meal of thick vegetable soup, bread and butter, and milk. After a two-hour nap on her own canvas cot, she plays out on the big lawn. Her mother may not get home from work till late tonight, but after school is out, just across the road, her nine-year-old sister comes to take her home.

These children in our nursery are all non-Negro. Negroes and whites live and work separately. The whites work in the packing sheds; Negroes in the fields. There are other camps just for Negro families.

There are many other pictures I would like you to see—here is the teen-age boy who is proudly showing me his bow and arrows (he has made the arrows himself in his archery club which meets in the shop end of the nursery building) and demonstrating the proper shooting form. I know that this bow and arrow represent to this boy an experience that is of inestimable value in his inner growth.

Do you see the excitement in the eyes of this first-grader in Sunday school? The other children have been making houses, trees, donkeys, sheep, and other objects to create a village such as Jesus lived in. But this little girl has been hard at work beating and pounding this slab of clay, marked with the sign of a cross, and now she eagerly comes to tell me that this stands for Jesus, this mark. I think that no one can measure the influences of this Sunday school where she and her friends can grow in understanding of Jesus, in an atmosphere that is warm and friendly.

Here, too, is Frankie. She is conducting a business meeting



The teenager proudly displays his bow and arrow, which he made in the archery club, and he demonstrates the proper shooting form

of the CBYF with poise and sensitivity. Her face lights up as she urges her friends to go to the week-end youth retreat at Camp Ithiel, where she herself has had a very meaningful ex-

perience in Christian fellowship. And then here are the volunteer workers, conducting the nursery, leading the clubs, teaching in the Sunday school, befriending and counseling with the children and teenagers. Mary Valentine is here, completing soon her second year of volunteer service. Carol Anstine, Donna Christensen, and Lois Beery have come recently, and Harry Saylor and his wife Mildred have also stayed on for a second year. Julian Griggs is now in his sixth year of service as director; he and his wife Ruth are making an outstanding contribution to this work, with remarkable skill and insight. Six new BVS workers have just arrived, enabling similar work to be resumed at a neighboring camp at Pahokee.

It is difficult to put into a few words an impression of the impact that our workers are making in this community. They feel that there is much more that needs to be done, especially with the adults, but I sensed that their Christian concern and neighborly spirit has endeared them to their migrant friends and won the respect of the entire community. Theirs is a good witness, reaching these fellow children of God at the level of some of their deepest needs.

... in many areas of the world

Mr. and Mrs. Cyrus Kiracofe, of Eaton, Ohio, have served and have seen other Brethren serving around the world. Mr. Kiracofe writes as follows:

WE HAVE been interested in Brethren Service for a long time. My first trip was on the first shipload of horses sent to Greece that were cared for by Brethren boys. Most of these young men have since become ministers.

My next trip was to China with a shipload of heifers. Again, Brethren were serving

as cowboys. While in China, I spent seven months with UNRRA helping care for the cattle and working with the plow boys. In this group were Brethren serving. I had an opportunity to meet Ernest and Olivia Ikenberry there, too. When they came back to the United States and were assigned to the Navaho Indian mission in New Mexico, my wife and I decided to go to help make the place more livable. We found there a young Brethren couple, James and Mary Peterson, to

whom belongs a lot of the credit for the condition of the mission today.

After spending a month at the Navaho Indian project, we went to Piney Woods, Mississippi, where the Little Professor, Dr. Jones, is doing a wonderful work among the colored folks. There we found two Brethren ladies working in the school, Anna Crumpacker and Nettie Weybright.

From Piney Woods we traveled to the migrant camp at Osceola, Florida, where the sign on the building said, "Home Mission, Brethren Service Unit." There we found "Hap" and Ruth Griggs, assisted by Jewel Ferguson and Helen Loser, BVS'ers, doing a wonderful work. They love their work and the people love them. They not only teach Christ to the people; they are examples of what they teach.

While in Florida we stopped at the migrant camp at Pahokee, then directed by Jim and Nancy McAvoy, assisted by Emerson Davidson and Martha Bashore, two more BVS'ers.

I feel that if more of us would visit these places where these young people serve, we would be inspired. Some of our fondest memories are of the work we did at New Windsor with three BVS units. We have seen red and yellow, black and white people being helped physically and spiritually by Brethren Service workers.

... in times of disaster

Galen K. Walker, who was serving the Church of the Brethren at Yuba City, California, at the time of the flood, writes as follows:

WHEN anyone has gone through the experience of a flood disaster, as we did during the Christmas season 1955 in and around Yuba City, he can very readily express his deep appreciation for help from the splendid organization of Brethren Volunteer Service workers.

Human life, animal life, churches, parsonages, beautiful homes, productive farms, and ranches of peaches, walnuts, prunes, and almonds, were hit with indescribable destruction. The farm losses were estimated at thirty-five to forty million dollars. The state bureau of housing stated that approximately two thousand one hundred buildings in Yuba City were destroyed or damaged.

That flood came on so suddenly that some people could not get away. They were found hanging to trees and were picked up by boats and helicopters. Some were on roof tops and some were drowned in their own automobiles. One family, a young husband and wife with two children, were thus drowned. Thirty-eight human bodies were found.

At times like that Brethren Service and other church organ-

izations and the Red Cross are indispensable. The Red Cross helped nearly four thousand families in and around Yuba City. The Brethren Volunteer Service unit, which was sent into Yuba City soon after the terrible wreckage of the 1955 Christmas flood consisted of eight to twelve young people of the Church of the Brethren who spent nearly four months with us in helping our church and its members and many other people in no way connected with our church. They cleared out debris and mud, helped to paper and paint, fixed up wrecked automobiles and various kinds of machines. They did anything that was necessary to do. They were under the capable leadership of Morris and Connie Waggoner and had been well trained in their BVS unit at New Windsor.

The great need for a permanent disaster unit of Brethren young people to serve in such unfortunate situations as described above is certainly quite obvious. May our beloved fraternity always be ready for such emergencies. This is our earnest prayer.

Displaced Yellow Jacket

MILDRED ALLEN JEFFERY

*A yellow jacket on the window-pane!
He climbs and slides and beats the glass in vain—
I clutch my pen to stab him first, but he
Expertly rolls his huge bright eyes at me,
And dances a wild sort of high-land fling
With sound effects that "make the rafters ring."
I pause my pen held mid-air, then I lift
My friend Tabasco on its point . . . "God's gift
Is life," I muse, and set him free—
And he zooms straight for home and family.*



Julian (Hap) and Ruth Griggs direct the project for migrants in Osceola, Florida

Brethren Service in Japan

FROM my desk I can look out over what is often referred to as the "Times Square" of Japan. The Ginza is the center of downtown Tokyo. Its intersections are always jammed with cars, and people throng the sidewalks. The most exclusive stores line the streets, and the best of either Japanese or foreign goods can be purchased in any of the large department stores. At night the area is flooded with flashing neon signs advertising a product or recommending some entertainment. The Ginza is modern, alluring, and bustling with well-dressed people out to enjoy life.

But if one were to leave Japan without seeing anything but sights like these, as many tourists do, he would go away with an incomplete picture. For in direct contrast to this is the hunger, poverty, pain, loneliness, prejudice and superstition of many millions. Despite the fact that our office is located in this most modern and popular area of Tokyo, as Brethren fraternal workers for Japan Church World Service we have been forced to look beyond its prosperity to the need which still exists.

The largest part of the Japan Church World Service program is still that of meeting physical need. As a continuation of the work begun immediately following the war, food, clothing, and medicine are brought in. Last year alone thirty million pounds of Share Our Surplus milk, butter, rice, wheat, and beans were imported, to be distributed to schools, orphanages, old folks' homes, a variety of other social institutions, and the victims of floods, famines, and other disasters.

Albert Huston

A specific case in point might be the condition of the pioneer farmers in Hokkaido, Japan's northern prefecture, or state. This island, with a population of four million, is the only non-overpopulated area in the country. Because of this fact, repatriates from Manchuria, Korea, and elsewhere, along with the sons of many poor farmers, have moved to Hokkaido in an effort to make a new start in life. With practically no capital, an average plot of about thirty acres of poor, acid-clay soil, and unpredictable weather conditions, they have tried to eke out an existence. Under normal conditions the task would be difficult; but after three successive years of extreme cold resulting in crop failure, most of these pioneer farmers have been left destitute.

Now malnutrition and disease are rampant. Some families have not seen rice in their homes for several years, and this is a country where rice is the main dish at every meal. In most villages the seed potatoes and grains were eaten long ago, leav-

ing a dismal prospect for next year's crops. Neither meat nor fish have been tasted since summer, and for most people the main diet consists of sweet potatoes and radishes, along with grass and roots.

Children must walk three and four miles over snow-covered roads with nothing to wear but summer clothes. School authorities report that up to eighty per cent of the pupils who are still coming to school bring no lunch; instead they just sit in the sun, soaking up its warmth and conserving their energy. The lure of \$25 to \$200 has increased the sale of girls to night spots and houses of prostitution. One visiting government nurse evaluated the conditions in Hokkaido as being comparable to those immediately after the war.

Japan Church World Service was first on the scene with 776 tons of rice. Men and women alike broke down in tears when they heard that the rice was coming. Each day at specified intervals, local police radio transmitters broadcast the location of each of the ten trainloads of rice as they headed toward their destination. One Hokkaido government official said that riots would have been inevitable had the rice not come.

Albert and Margaret Huston went to Japan in September 1956 as Brethren Service representatives in that area and as assistants in the Church World Service and Heifer Project programs for Japan.



Albert Huston, Brethren, Melvin Gingerich, Mennonite, and Raymond Wilson, Quaker, meet in Tokyo to plan for the contribution of the historic peace churches to programs in Japan



As a means of effectively expressing their "thank you" these Japanese children presented a play for American agencies which assisted in relief to their country in the years immediately following the war

In one village, when the pioneer farmers received their first allotment of rice, they all gathered at the home of the only Christian in the area to express their thanks. Many who had never heard about Christianity before started their thank-you letters, "Dear Jesus." In a follow-up trip by a member of the Church World Service staff, he was met in every village with tears of joy. Out of their poverty the people insisted on sending two large sacks of chestnuts as a token of gratitude.

Four or five times the amount of this first shipment of rice is yet to go to Hokkaido, along with tons of food and clothing to other less spectacular areas of need. But relief is never adequate if it meets only immediate need. An ounce of prevention is always in place, and Japan Church World Service has attempted this in a number of ways.

In co-operation with Heifer Project and Christian Rural Overseas Program (CROP), animals and grass seed are distributed to needy farmers and institutions. In almost every area of the country, life for the

Japanese farmer is precarious. He usually manages to reap an income of only several hundred dollars a year from his rice, beans, potatoes, etc. (The national income in 1955 was \$211 per capita, one tenth of the prevailing level in the United States.) When crops fail, only the farmer with some type of livestock is not left destitute.

Heifers, goats, sheep, pigs, and chickens have been distributed on a limited scale. The need, however, is almost inexhaustible. Despite the costs of transportation, a part of which must be met by the recipient, we now have standing orders for several thousand animals. Public and governmental interest in the need for livestock has created a rising demand. From Hokkaido alone over 600 heifers have been requested.

To be productive, however, livestock must have adequate feed, and this need brought about an experiment which has "yielded a hundredfold." In co-operation with CROP, six and a half tons of clover seed were distributed among a number of pioneer farm villages on the mainland of Japan. Mountain-

ous, virgin land was cleared and the seed planted, increasing the clover acreage of the area by 180%. As a result, a new spark of courage and hope was implanted in farmers who before saw nothing but the bleak picture of a poor rice crop.

This program, directed by an ex-Zero pilot who first became interested in Christianity because of the CWS relief given him while he was in a tuberculosis hospital, has had a spiritual as well as a material impact upon the lives of thousands of farm folk, sowing seed in "fertile soil." Besides asking for instruction in farming methods, non-Christians in scattered villages have asked for Bible classes as well.

All the need does not exist among the farming folk, however, and the truth of this becomes obvious when one sees the plight of the physically handicapped in Japan. These people feel the sting of both social and vocational discrimination, and automatically slide down the social ladder because of their handicap, with this

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

stigma often viewed as a punishment for some previous misbehavior. For the most part they are assigned only to prescribed jobs and find it next to impossible to step out of their role as inferiors.

Japan Church World Service has sought to aid these people in a number of ways. Material aid is given to institutions for the physically handicapped which operate on a very limited budget; and in the summer three camps are provided for physically handicapped children. Since work with the physically handicapped is not a very popular vocation in Japan, scholarships are provided for students who wish to enter the field. A lectureship fund at the National School of Social Work is provided to introduce to the ninety per cent non-Christian student body the Christian interpretation of social work.

One of the most deeply satisfying areas of our work deals with persons other than Japanese. As representatives in Japan for the World Council of Churches Division of Inter-Church Aid and Service to Refugees, JCWS takes part in the only program which contacts and aids refugees while they are still in the country they wish to leave. Through this program thousands of stateless White Russians have left Communist China and have been resettled in other countries, including the United States.

Most of these refugees fled to China during or soon after the Russian Revolution, but again found life very difficult when the Communists gained control of the country.

After working through red tape which usually takes from two to six years, refugees are allowed to leave. Permission must first be gained for their entry into another country, how-

Dear Counselor,

We have a five-year-old son who has no playmates of his own age. The children in our neighborhood are either much older or just babies. How can I help my son to learn to play fairly when he must constantly either be giving in to a little one or trying to hold his own with those much older?

Dear Friends,

It is true that learning to socialize is important for a five year old. This is the essential purpose of a kindergarten program. Also many progressive churches are fulfilling this need through their prekindergarten and kindergarten programs. What I am saying is, that learning to play "fairly" is a growth process. It develops through significant and mean-

ingful relationships. This means that the basic "community" that the child has known, the home, makes the most important contribution to his conception of rules. If a child is treated fairly and allowed the privilege of expressing how he feels he will not need as much special guidance in either standing up for his rights or letting another playmate have his turn.

Be alert to your child's tensions when things go wrong in his play with either age group. When this happens, simply be willing to listen and to talk about how he feels. Your understanding and acceptance of how he feels helps him to keep growing, rather than being forced to harbor his hurts and resentments.

Paul S. Hersch.

ever, and here JCWS plays its major role by negotiating with the Japanese government to obtain entry permits. Despite the overcrowded conditions of Japan, government officials have been very understanding and helpful. The ultimate hope, however, is that these people may move on to less crowded countries such as the United States.

Margaret and I participate in all these activities, plus a variety of other minor ones, and we are happy to represent the Brethren in this important service. But extensive as this work may appear, it is not able, by far, to meet all the areas of need that exist. Of course, we have not been here long enough to evaluate adequately or discover all these areas. But even in a short time we have discovered the neglect of countless Japanese youth; the poverty of atom bomb victims who are just now being discovered because until now they have hidden themselves in shame; the vast underdeveloped area of peace

in which the Japanese people are extremely interested; the still unmet needs of pioneer farmers; and the opportunities to open windows of understanding and vision for university students.

It is our hope that the Brethren will view these unmet needs as a unique and significant opportunity to serve. We are not new on the Japanese scene. Brethren Service was one of the first organizations to distribute relief goods immediately after the war, and we have already encountered a number of references to these earlier activities.

The Mountain Revisited Yes or No

J. Carter Swaim

AT MATTHEW 5:37 the King James Version says: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Ours is an age of communication—or at least of mechanical aids to communications! The absent executive keeps up with his cor-



J. Carter Swaim is executive director of the Department of the English Bible in the Christian Education Division of the National Council of Churches. He came to his present post in July 1954 from Western Theological Seminary in Pittsburgh, Pennsylvania, where he had been for ten years professor of New Testament literature and exegesis. Preceding his work in training young ministers, he had spent fourteen years in the pastorate. A frequent contributor to the religious press, his most recent books are *Right and Wrong Ways to Use the Bible* and *Do You Understand the Bible?* He is a minister of the Presbyterian Church, U.S.A.

respondence by mailing to his secretary disks on which his replies have been recorded. American soldiers in Germany and Japan hold telephone conversations with loved ones in the States. Airplane passengers are kept informed as to the latest scores in world series baseball games.

But in all this twentieth century communication, nobody ever says, "Yea, yea; Nay, nay"! Does this mean that we have ignored the Sermon, or that it is irrelevant to our time? For an age that has so many ways of saying things, it certainly is important to know what is worth saying.

The question is partly one of contemporary English usage, partly one of translation. In the King James New Testament, three quite different Greek

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

God in His World. Charles S. Duthie. Abingdon, 1956. 176 pages. \$2.50.

This book was written with the purpose of relating Christian discipleship to the church and its mission on earth. It is the author's conviction that true Christian evangelism is rooted in the understanding of God, who gives himself to us in Jesus Christ. This is, therefore, a treatment of the theology of evangelism, and it underscores the fact that a vital faith results in enthusiastic witnessing. Two chapters seem to be especially outstanding to this reviewer. They are the Fellowship of the Spirit, in which the author deals with the nature and task of the church, with a healthful emphasis placed upon the importance of the laity; and Engagement With the World, in which the nature and communication of the gospel is dealt with. The author does a good job of describing the effect of the gospel on individuals. Teachers, ministers, and laymen can find this book stimulating.—*Stewart B. Kauffman.*

Come See a Man. Grace Noll Crowell. Abingdon, 1956. 127 pages. \$1.50.

This devotional manual contains twenty-one beautiful worship services all based on the Lord Jesus Christ. He is the man in the title, *Come See a Man*. The book follows the Master from his birth to his breakfast meeting with the disciples on the shore of the Sea of Galilee. Concerning that breakfast, the author says, "That breakfast is one of the most joyful events in Holy Writ. . . . We may be certain that the Lord enjoyed that morning with its blessed association and that even now as he walks the glittering hills of heaven he recalls with pleasure that brief earthly hour beside the heartshaped sea, known on earth as Galilee." A feature of the book is fifteen poems, many of them original for this book. Those who love Grace Noll Crowell's poetry will not want to miss this volume. This deeply devotional little book, centered as it is on the Lord, will make an appropriate gift for a special friend.—*C. Ernest Davis.*

words are all rendered "communication." Where the King James Version has "evil communications corrupt good manners," Revised Standard Version has: "Bad company ruins good morals" (1 Cor. 15:33). Where the King James has "The communication of the faith" (Philemon 6), the Revised Standard has "the sharing of your faith."

In the Sermon, still another Greek term is used, the one which in John 1:1 is translated "word." A word is the expression of an idea, and the term has some such connotation as "thought-speech." The Revised Standard Version here translates it "what you say," and the whole passage reads: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." Jesus is here warning against that looseness of utterance which thinks that oaths need to be relied upon if one

really wishes to be believed. An honest man does not need oaths to give integrity to his speech.

There is the suggestion here that forthrightness and simplicity of utterance ought also to characterize our conversation. Just when the means of communication have been extended, modern man seems to be inventing roundabout ways of saying things. Items in our economy are no longer scarce but are "in short supply." "Turn out the lights" becomes "Terminate the illumination." An umbrella is now "a collapsible device for inclement weather." Circumlocutions often suggest that we have something to hide or that we wish to deceive. Jesus requires that every utterance be trustworthy: "Let what you say be simply 'Yes' or 'No'."

KINGDOM GLEANINGS

The oratorio, *Elijah*, by Mendelssohn, will be given by the Southern Ohio Choral Society on Sunday afternoon, April 28, at the Trotwood Church of the Brethren, Ohio.

One dozen copies of the 1901 edition of the Brethren Hymnal are wanted. If any church has this number of the black-bound edition in good condition which it is willing to dispose of, please write Charles A. Miller, 519 W. Seventh St., Garnett, Kansas.

Licensed and Ordained

Wayne Harmon, licensed to the ministry in the Baltic church, Northeastern Ohio.

William Looker, licensed to the ministry in the Nappanee church, Northern Indiana.

Bill Bosler, ordained to the ministry in the Center church, Northeastern Ohio.

Dedication

Mt. Morris church, Northern Illinois and Wisconsin, dedication of the new building on Sunday, May 5. The pastor, Dean L. Frantz, will deliver the morning sermon, and Paul M. Robinson, president of Bethany Biblical Seminary, Chicago, will bring the dedicatory address at the afternoon service, beginning at 2:30 o'clock. In the evening there will be a hymn sing and an organ recital and a service of dedication for the new pipe organ.

Change of Address

Benton Rhoades and family, from North Manchester, Ind., to U.S. Operations Mission, % American Embassy, Quito, Ecuador. The Rhoadeses, who had been missionaries in Ecuador since 1946, returned to that country on Feb. 1, after six months in the United States. Brother Rhoades is now under appointment of the U.S. government as National 4-H Club specialist for that country. This work is part of the International Co-operation Administration (point IV) program for Latin America. His new duties include training and supervision of agricultural extension agents and other national and local leaders of rural youth.

National Youth Conference in 1958

If you should hear your young people saying "Make a date for '58, North Carolina is the state," you'll know they are talking about the second National Youth Conference to be held at Lake Junaluska, N. C., Aug. 25-29, 1958. After searching in vain for two years in the Eastern Region for a possible location, it was decided by the youth locating committee to accept the offer of the Methodists to go to their conference grounds in North Carolina.

Lake Junaluska is located in one of the most beautiful mountain areas of the eastern United States bordering the Great Smoky Mountain National Park. The conference site has adequate facilities for the 2,500 young people expected to attend this Brethren youth event. Many people will want to make a note of the date and begin now to make some preliminary plans. So why don't you "make a date for '58, North Carolina is the state"? See the pictures in this week's Horizons, the youth paper.

The Springfield mission in Southern Missouri and Arkansas is now holding services in the Y.W.C.A. at 426 S. Jefferson, instead of in the parsonage.

Coulson congregation in Southern Virginia had a dedication service for its building on Sunday, Dec. 16, 1956. Speakers included J. R. Jackson and Everett Reed. Fred Dancy led the dedicatory service. The congregation was organized in 1898 and was served for many years by a group of Floyd County ministers. The present pastor is Donald Clay.

Bridgewater College

The combined men's quartet and women's quartet, under the direction of Prof. C. Orman Spivey, began their spring concert tour on March 15 in the New Haven Church of the Brethren near Sparta, N. C. They will appear in churches and on radio in North Carolina, Virginia, Maryland, and West Virginia.

Bethany Seminary representatives appeared on the campus on Feb. 25, at which time they gave an inspiring chapel program, counseled with many students, and engaged in a basketball game with one of the intramural teams.

Applications of high school seniors for admission to Bridgewater for the session of 1957-58 are running twenty-six per cent higher than they were last year at this time.

The Curtain Club presented *Lost Horizons*, a dramatization of James Hilton's novel of that name, in Cole Hall, March 15 and 16. The play was directed by Mrs. Elizabeth Geiser, director of speech and drama.

The Grass Roots Opera Company presented *The Barber of Seville*, by Rossini, in Cole Hall, Feb. 27. On Sunday afternoon, March 17, Mr. Walter Robert, pianist, presented a lyceum concert.

The college trustees, in their recent meeting on March 2, approved the selling of the full amount of \$500,000 of the Series "B" bonds for the building of the new health and physical education building now going up. A finance committee from the board, composed of A. D. Miller, A. M. Horst, and Robert McKinney, was appointed to assist the college development program.

Among the interesting college chapel speakers have been Rabbi Bernard Honan, sponsored by the Jewish Chautauqua Society of New York City, who addressed the students and classes in connection with Brotherhood Week, and Dr. Leonard M. Elstad, president of Gallaudet College for the deaf.

Sixty-nine students attained the scholastic achievement making them eligible for the college dean's list for the first semester. This is approximately fifteen per cent of the student body.

The various departments of the college are being featured in a weekly series of radio programs each Saturday at 2:05 p.m. over WSVA. Coming immediately after five minutes of world news, the director of publicity, Mr. C. E. May, presents five minutes of college news. This is followed by one department being featured in a panel, dramatic, or musical program.

Elizabethtown College

President A. C. Baugher announces three new faculty appointments for the coming college year. Dr. James Berkebile, a graduate of Manchester College and Ohio State University, will be professor of chemistry. Armon

Brotherhood Theme: Seek First His Kingdom

Snowden '51, a graduate of Crozier Seminary and currently completing work for the doctorate at Duke University, will be instructor in Bible and philosophy; Mrs. Snowden is the former Lucille Hersey x'53. Prof. Carlton O. Wittingler, registrar and director of admissions, Messiah College (near Harrisburg, Pa.), will spend his sabbatical year assisting in the departments of history and sociology.

K. Ezra Bucher has resigned as treasurer and director of the development program to accept a position with the Continental Press, Elizabethtown. Professor Bucher came to the college in 1945.

Earl Kurtz '35, a graduate of the School of Business Education, New York University, has been appointed to the position of treasurer-business manager. He is currently serving as business manager of the Brethren Publishing House, Elgin, Ill. Mrs. Kurtz is the former Esther Myer x'39.

Two hundred and fifty members of the Women's Auxiliary met at a luncheon in the dining hall of the new women's residence on Feb. 16. Officers of the organization are: Ethel Wenger, president; Louise Baugher Black, secretary; and Esther Zug Papson, treasurer.

Construction on the addition to the Gible science building will begin late in April. The proposed addition will double the laboratory space for biology, chemistry, and physics. It will also provide a lecture room for 200 and two classrooms for 70 and 40 respectively and a number of offices and storage rooms.

The Class of 1957 is landscaping the island between the drives in the front of the new residence for women as their class memorial.

Eleventh annual May Day exercises are scheduled for Saturday, May 11. Audrey Sprenkle, North East, Md., will be crowned queen in the dell on West Campus. The evening's program will be a presentation of the operetta, *The Fortune Teller*, under the direction of Prof. Nevin Fisher. Mrs. Mildred Enterline, department of English, is in charge of the staging.

May 11 has been set as the date for the dedication of the new residence for women. Detailed announcements and invitations will be sent to the churches of Eastern and Southern Pennsylvania in the near future.

The Church Calendar

March 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Woes to Hypocrites. Matt. 23. Memory Selection: Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. Matt. 6:1 (R.S.V.)

March 31 One Great Hour of Sharing

April 5-6 Central Region camp leaders conference, Manchester College, Ind.

April 14 Palm Sunday

April 21 Easter

April 27-28 Southeastern Region youth round table, Bridgewater College, Bridgewater, Va.

April 28 National Christian College Day

April 28—May 11 Church Work Training Laboratory, Green Lake, Wis.

April 29—May 3 National Council regional training camp, Leesburg, Va.

Love Feasts

California

April 17, 6:30 pm, Fresno

Idaho

April 7, 7:30 pm, Nampa

Illinois

April 18, 7:30 pm, Canton

April 18, Champaign

Indiana

April 18, Buck Creek

April 18, 7:45 pm, English Prairie

April 18, 7:30 pm, North Liberty

April 18, Roann

April 21, Markle

Maryland

March 30, 6 pm, Middletown

Valley, Grossnickles

April 18, Westminster

April 19, 7 pm, Thurmont

April 21, 10:30 am and 6:30 pm, Longmeadow

Michigan

April 14, 7:30 pm, Lansing

Missouri

April 14, 7:30 pm, Springfield mission,

April 19, 7:30 pm, Carthage

Ohio

April 14, 7:30 pm, Sidney

April 18, 7:30 pm, Ashland City

April 18, 7:30 pm, Salem

April 18, 7:30 pm, Trotwood

April 19, 7:30 pm, Bristolville

April 21, 7:30 pm, Olivet

Pennsylvania

April 13, 2:30 pm, Mingo

April 14, 7 pm, Dunning Creek

April 14, 7:30 pm, Philadelphia, Bethany

April 14, 6:30 pm, Shippensburg

April 18, 7 pm, Chambersburg

April 18, 6:30 pm, Johnstown, Roxbury

April 18, 7:30 pm, Mechanicsburg

April 18-19, 6:30 pm, Greensburg

April 19, 7 pm, Williamsburg

April 20, 2 and 6:30 pm, Hatfield

April 21, 6:30 pm, Everett

April 21, 7:30 pm, Lower Claar

April 21, 7 pm, Myerstown

Tennessee

April 17, 7:30 pm, Kingsport

April 18, 7:30 pm, Johnson City

April 19, 7:30 pm, Jackson Park

Texas

April 14-15, 7:30 pm, Nocona

April 18, 7:30 pm, Pampa

Virginia

April 18, 7 pm, Barren Ridge

April 18, Beaver Creek, Mt. Bethel

April 20, 7 pm, Mt. Vernon

April 20, 6:30 pm, Poages Mill

April 21, 7 pm, Flat Rock, Cedar Grove

West Virginia

April 18, 7 pm, Keyser

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Howard W. Bernard of Mt. Joy, Pa., in the Manheim house, White Oak congregation, Pa., March 31—April 14.

Bro. Luke Brandt of Quakertown, Pa., in the Hatfield church, Pa., April 14-21.

Bro. Keither Wilson of Turkey Creek, Ky., in the Strait Creek church, Ohio, April 5-14.

Bro. A. C. Baugher of Elizabethtown, Pa., in the Ephrata church, Pa., April 14-21.

Bro. Fred Hollingshead of Brookville, Ohio, in the Brookville church, Ohio, April 14-21.

Bro. Eugene Gnagy of Garden City, Kansas, in the Carthage church, Mo., April 22-28.

Bro. Charles E. Zunkel of Elgin, Ill., in the First church, York, Pa., April 7-14.

Bro. David J. Wleand of Lombard, Ill., in the Olivet church, Ohio, April 14-21.

Bro. William Gould of Johnstown, Pa., in the Somerset church, Pa., March 31—April 7.

Bro. H. Austin Cooper of Staunton, Va., in the Mt. Bethel church, Beaver Creek congregation, Va., April 21-28.

Bro. I. D. Leatherman of Elgin, Ill., in the Poplar Grove church, Ohio, March 31—April 7; in the Cincinnati church, Ohio, April 9-21.

Bro. Charles Oberlin of Peru, Ind., in the Rossville church, Ind., April 7-14.

Bro. A. L. Patrick of Oklahoma City, Okla., in the Big Creek church, Okla., April 14-21.

Bro. Alton Bucher of Myerstown, Pa., in the Holsinger church, Woodbury congregation, Pa., March 25—April 7.

Gains for the Kingdom

Seven baptized and one received by letter in the Martinsburg church, W. Va. **Three** baptized and three received by letter in the Mt. Vernon church, Va. **Three** received by letter in the Thurmont church, Md.

Three baptized and one received by letter in the Dunning Creek church, Pa. **One** baptized in the Hatfield church, Pa.

Three baptized in the Yellow Creek church, Ill. **Four** baptized and two received by letter in the Union City church, Ind. **Six** baptized in the Baugo church, Ind. **Seven** baptized in the Champaign church, Ill. **Two** received by letter in the Midland church, Mich.

Two received by letter in the Fernald church, Iowa. **One** baptized and two received by letter in the Brooklyn church, Iowa.

News and Comment From Around the World

YMCA World Alliance Delegation Reports on China Visit

A delegation from the World Alliance of YMCAs recently returned from a one-month visit to China. The delegation reports that twenty-five YMCAs are at work carrying out religious, educational, cultural, and physical education activities.

The three-man delegation visited Peking, Tientsin, Nanking, Shanghai, Hangchow, and Canton. Though they spent most of their time studying the YMCAs and the churches, they also visited several schools and industries and met political and youth leaders. The group talked with the faculties of the theological seminaries in Peking, Nanking, and Canton and preached in Shanghai churches.

All the general secretaries of local associations which the delegation met are persons who were active in YMCA work before 1949. Altogether there are between 700,000 and 800,000 members in Protestant churches in China, while about 3 million Chinese belong to the Roman Catholic Church.

Scriptures for Hungarian Refugees

Hungarian refugees will receive a copy of the Scriptures in their own language in the country where they settle. The United Bible Societies in London have announced that all the Bible societies in countries where Hungarians are being received have arranged to provide the Bibles. Several societies are giving money to produce the Scriptures in countries where the Bible societies are not self-supporting.

Protestants Operate 268 Credit Unions

Members of Protestant congregations in North America now operate 268 credit unions, an increase of 40 over last year. The 40 new Protestant unions accounted for 2.4 per cent of the 1,636 credit unions organized in 1956.

Baptists operate the largest number of unions—75. Methodists come next with 59. The Episcopalians operate 19, Presbyterians 15, and Lutherans 8. The rest are operated by members of Congregational churches, the Church of the Brethren, Christian Reformed Church, Mormons,

and other Protestant groups.

Credit unions are owned and operated under state or federal charter by members having a common bond—such as religious affiliation or community residence—who pool their savings and lend to each other at low interest rates.

No UMT Issue This Year, Quakers Say

The Friends Committee on National Legislation said recently that "despite earlier indications to the contrary" church groups are not expected to become involved in another controversy with the Pentagon over universal military training.

The Quaker group said, "It now appears that the President will not request authority to draft young men for six months of compulsory service to be followed by seven and one half years in the organized reserve, despite the fact that military enlistments have been far behind goals."

Repeated efforts to enact UMT legislation since the end of World War II have failed in Congress in the face of strong opposition from religious groups, educators, and farm and labor organizations.

Niemöller Discusses Issues of Next Thirty Years

Dr. Martin Niemöller recently told a congregation in Essen, Germany, that, by its professed example and obedience, the community of Jesus Christ must, both now and in time to come, show its mettle in dealing with the tension between East and West and with race conflicts. He said that today there is a general drift toward totalitarianism and toward the undermining of human dignity in spiritual, economic, and political life.

Dr. Niemöller added that race problems were next in importance to tensions between East and West, the area in which the greatest convulsions were imminent. He said that thirty years from now the mighty growth of the colored world would confront us with the passing of world domination from the white to the colored man.

This transition should not take the form of a vengeance of the colored man on the white. The speaker said it was imperative on grounds of prudence to reach an understanding with the colored world under the banner of Christian mercy and love.

Announce International Christian Youth Exchange Program

An international exchange of high school students on an interdenominational basis will begin this summer, according to an announcement at the annual meeting of the Division of Christian Education of the National Council of Churches.

Five Protestant denominations have joined in the project. They are the Church of the Brethren, the Methodist church, the Disciples of Christ, the Evangelical and Reformed Church, and the United Presbyterian Church of North America. Each of the five denominations will bring twenty students from Europe and send five Americans to study abroad for a year.

In all cases, the students will live with private families as a son or daughter of the house. The first



Ligonier church, Western Pennsylvania, burned the mortgage on the parsonage on Jan. 13, and completed a project which was started in the fall of 1951. Bro. George E. Yoder, district treasurer, brought the morning message. Following the message came the ceremony of burning the note in which Edward Boyd, church treasurer, Glenn Heckman, the pastor, Charles Beam and Ralph Pritts, members of the building committee, and Albert Whittle and Wilbur Zimmerman, members of the trustee and finance board, participated. Shown above are Brethren Pritts, Beam, Heckman, and Zimmerman (from the left)

planeload of seventy students from Europe is scheduled to arrive in the United States on July 31. John H. Eberly is executive director of the project.

Church Unit Plans Global Literacy Survey

A two-year global survey to determine the impact of the printed word on millions of the newly literate has been announced by Dr. Floyd Shacklock, executive director of the National Council of Churches' Committee on World Literacy and Christian Literature. He told some 100 Protestant literacy experts and mission leaders that changing world conditions and Communist propaganda have made a reappraisal of the whole field of Christian literature imperative. Committee personnel will specialize in a survey of Christian family magazines published in five underdeveloped areas.

Propose Congregationalists Raise 50 Million for Education

A proposal that the Congregational Christian Churches raise \$50,000,000 between 1958 and 1960 for church-related higher education in the United States and abroad was presented to that denomination's boards and agencies at their mid-winter meeting recently. The proposal must have the approval of state conferences, local churches and others concerned before it can be enacted.

The denomination is making the improvement of its sixty church-related colleges and theological seminaries, and campus ministry to college students the main emphasis of its missionary work for the two years.

New Atheism Drive Launched in Soviet Union

Another all-out drive against religious superstition among young people is being launched in the Soviet Union, according to a report from the Moscow Radio. A decree has been published by the Central Committee of the Communist Youth League making it compulsory for all affiliated organizations "to step up and improve scientific atheistic propaganda among Soviet youth."

The decree called upon the organizations to recruit schoolteachers and college and university professors in propaganda drives throughout the country. The Moscow Radio said the decree further stipulates that amateur dramatic societies must perform plays of "a scientific, atheistic, and antireligious nature."

President Asks Special Admission for Foreign Clergy

President Eisenhower has asked Congress to approve legislation that would admit clergymen and members of religious orders to this country without regard to quotas or other restrictive provisions of the immigration and naturalization laws. Such admissions, however, would be limited to 5,000 a year for three special classes: the religious; aliens who have served in the U.S. armed forces; and relatives of U.S. citizens.

Evangelical Churchmen Released From East German Jails

Twenty-two Evangelical pastors and church workers were among political prisoners released in recent months from Soviet Zone jails under amnesty measures of the East German Republic. Evangelical sources said that seven clergymen are still detained by the Soviet Zone authorities. Arrested between 1950 and 1955 they were sentenced to prison terms up to twelve years, some of them on charges of "boycott agitation."

World Council Group Approves Theological Education Study

Plans for a five-year study of theological education and the training of the ministry have been approved by the Executive Committee of the World Council of Churches. The study will be carried on jointly with the World Student Christian Federation. Four areas will be studied: the goals, purposes, and function of theological education and its relation to the church; the various concepts of the function of the ministry; what theological education should consist of; and the relation of the ecumenical movement to theological education.

Studies are under way in Africa, Asia, Latin America, United States, Britain, France, The Netherlands, and Germany as part of the current study of Christian responsibility toward areas of rapid social change.

News Briefs

Cordova Airlines of Anchorage, Alaska, became the second commercial airline to file a tariff schedule with the Civil Aeronautics Board offering reduced fares to clergymen. Major U.S. airlines have so far made no move to offer reduced clergy rates although Congress last year passed a law authorizing them to do so.

Billy Graham has issued a statement emphatically denying a New York newspaper report that he

would shortly quit the ministry of evangelism and was considering offers from universities to serve as a fund-raiser. Mr. Graham said, "I do not have any intention whatsoever of quitting the ministry of evangelism, but have pledged my life to this work as long as I am able to continue."

A bill to permit farmers who exceed their wheat quotas to donate the surplus to religious organizations, without payment of marketing penalty, was introduced in the House by Rep. Victor Anfuso of New York. The proposed amendment to the AAA Act provides that, in lieu of paying a penalty for having exceeded his acreage allotment, a farmer could donate the wheat to charity.

Communist Poland has twenty-three theological seminaries according to a report on the Warsaw Radio. The report said they are mostly Roman Catholic but include some operated by the Evangelical (Protestant) and other churches.

Twenty-six breeding farm animals, a gift of the California-Nevada Methodist Conference to the Dyak tribes in Borneo, have arrived in Hong Kong for reshipment to their destination. The animals were shipped by the Methodist Committee for Overseas Relief in co-operation with Heifer Project, Inc.

Total giving to the United Lutheran Church in America for its budgeted expenditures and worldwide causes reached more than \$10,000,000 in 1956. This was the first time in the thirty-nine-year history of the denomination that receipts exceeded the ten-million dollar mark.

The town of Siantar in Northern Sumatra witnessed an evening Christmas demonstration by more than 5,000 members of Christian youth groups when a procession over a mile long marched through the main street to the town square carrying flaming bamboo torches. Siantar is within the area of the Batak Church. The procession was organized by theological students and bore in front an enlarged emblem of the ecumenical ship, emblem of the World Council of Churches.

Protestants of the small village of Dettenheim in Bavaria have helped about 400 Roman Catholic expellees from the former German far-eastern provinces to build a church for themselves. They have given money and voluntary manual labor.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



RELIEF AND REHABILITATION

Protestants Seek \$11,500,000 For 1957 overseas aid

MORE than \$11,500,000 will be asked of Protestant churchgoers in America in 1957 to aid the homeless, hungry and destitute abroad. The 1957 relief program exceeds that of last year by nearly three quarters of a million dollars.

Church World Service, the co-operative agency through which thirty-five major denominations administer world-wide programs of assistance to millions of those in distress in other lands, is a major department of the National Council of Churches.

Highlight of the 1957 United Appeal will be the One Great Hour of Sharing observances on Sunday, March 31. On that day special services will be held in thousands of American churches emphasizing the Protestant overseas ministry. A major portion of the funds necessary for the 1957 program will be raised through special relief offerings at this time.

The 1957 One Great Hour of Sharing—United Appeal is the ninth annual co-operative effort of the denominations working together in ministry to overseas need.

The new responsibility of the churches for resettlement and other assistance to Hungarian and other refugees from oppression, and the continuing world-wide free distribution of surplus American foodstuffs are major items of the total schedule.

Major areas of need overseas which will be aided through the One Great Hour of Sharing—United Appeal include Austria and Hungary, India, Pakistan, Korea, the Near East, Japan, Greece, Germany, France, Italy, Hong Kong, and Indonesia.

Part of the funds raised will finance processing, shipping, and overseas distribution of clothing donated through service centers; three

of these centers are the Brethren Service centers at New Windsor, Md., Nappanee, Ind., and Modesto, Calif.

Also supported through the United Appeal, both in individual denominational efforts and interdenominational efforts, are long-term health and nutrition programs, self-help projects, vocational training, and other ministries to the homeless and destitute.

All of the overseas assistance is given entirely on a basis of need, without any question of race, color or creed.

Thirty-five communions co-operate with Church World Service in supporting world-wide relief and reconstruction programs. The Church of the Brethren is one of a group of seventeen which will take offerings concertedly through One Great Hour of Sharing observances.

BRETHREN SERVICE

European News

GERMANY

Student Exchange

On Feb. 8 the selection committee chose twelve students from Land Hessen to study in the States in 1957 and 1958. Five of the group are girls and seven are boys. The total group of exchange students from Germany will go to the States in two groups, the first flying on July 7 and the second sailing on July 13.

Material Aid

During the month of January, the material aid department delivered seventy-three food packages to old people in Kassel.

In January the Brethren Service workers met with the welfare agencies of Kassel to discuss plans for the coming year. From this meeting developed a plan for co-ordinating the activities which various organizations are carrying on with the old people of Kassel. It was decided that each of the nine organizations



One Great Hour of Sharing

Out of gratitude to God I wish to share in our Brethren Service ministry of refugee assistance, relief and rehabilitation, peace witnessing, volunteer and alternative service, social education and action through my gift of \$..... for the ONE GREAT HOUR offering to the Brotherhood Fund.

Name

St. or RFD

City

State

should submit to Brethren Service five names for food distributions to elderly people during the month of February. It was also decided that these organizations would take turns supplying Brethren Service with the names of people to be invited to Brethren House for a hospitality evening.

Heifer Project

The distribution ceremonies for the heifer "Miss Hope," on Feb. 15 were broadcast over the Frankfurt radio station. Present for the ceremonies of the distribution of the 3,000th heifer to be shipped to Germany were Herr Middlemann of the refugee ministry, and representatives of the agricultural ministry and of the ministry of the interior from Land Hessen. M. R. Zigler of Brethren Service and Reverend Byler of the Mennonite Central Committee and of the board of directors of Heifer Project, Inc., were also present at the distribution.

Other Activities

Chaplain Leaming and his group of young people met with the volunteers at the House for a recent Sunday evening worship service. Reverend Leaming, chaplain of the Kassel area, has co-operated with Brethren Service in many of its activities.

A guest of Brethren House in February was Bob von der Heidi, director of a refugee barracks in Berlin, where Brethren Service volunteers have worked.

European volunteers from the September unit have moved back into Brethren House from their German families. They will begin their individual projects following mid-winter spiritual retreat.

AUSTRIA

Hungarian Field Program

Ken Kreider's movie program in the refugee camps hit an all-time high of popularity when he was able to obtain a film in the Hungarian language. He also became acquainted with the Monaco Red Cross, which has recently taken over the administration in Camp Stadl Paura. They are very eager to keep good relations with Brethren Service so that we might co-operate in meeting the needs of this camp.

Miss Frankie Hamilton, the social worker with whom Arlene Merkey has been working at Camp Enns, has been sick the last few weeks. Arlene's added responsibility and long-

er hours of work made it necessary for living accommodations to be found in Enns. Beginning next week she will take up residence in that town.

David McRae has spent most of his time going to various camps to register Hungarians for emigration. Work went considerably faster with the help of John Raser.

Material Aid

Many things came and went in our warehouse the first week in February. On Monday fifty bales of clothing arrived from Vienna. A total of one hundred bales was sent out to several different camps, leaving our stock of men's trousers and underwear at zero. Other requests referred to Linz by our Brethren Service representatives in camps, Allen Driver and Dean Titus, were for shoes, United States escapee program kits, English-Hungarian phrase books and medicine.

Brethren Service Host to Visiting Churchmen

On Monday Brethren Service again played host to a group of visiting churchmen. These visitors, plus local Protestant church leaders and Brethren Service personnel, met together at a luncheon which enabled them in a short time to quiz the local workers and learn as much as possible about the combined Protestant church witness in Upper Austria. Among the visitors were Bishop

Mayr, bishop of the Austrian Methodist Church, Gaither Warfield, executive secretary of the Methodist Committee for Overseas Relief, Charles Arbuthnot of the Presbyterian Board of Foreign Missions, Arpad Beretz of the Evangelical and Reformed Church of the USA, now working with Hungarian relief, Daniel Pattison, and Reginald Helfferich from Church World Service, New York City, and the Evangelical and Reformed Church.

Brethren Service Fleet Enlarged

The newest addition to the modes of transportation around Brethren House is the new, light blue Steyr Fiat 1100-M, which was delivered on Monday. This will be used mainly as an executive car and will help relieve the tight scheduling for use of the present number of cars.

Happenings in and Around Vienna

The regular meeting of an ecumenical church group working for Hungarian relief was held on Tuesday. Harlan Mummert attended this meeting to represent the Church of the Brethren. Also attending were some of the visiting churchmen who had been in Linz and several World Council of Churches staff members.

Week-end visitors in Vienna were Harlan and Mary Mummert. Harlan went to attend the monthly meeting of the voluntary agencies working in Austria and to have a conference with U. S. consulate personnel regarding the student exchange program.

"Extracurricular" activities around Karlsschule find Winston Brumbaugh working on Saturday afternoons with a small group of junior high boys from the Methodist church who are interested in crafts. Winston, with several Mennonite fellows, also sings in the choir at this church.

REFUGEE RESETTLEMENT

Young and Old

Dan Raffensperger

THERE are no more moving figures in a refugee camp than the children and the old people. On their faces are the hopes of a better life or the wrinkles of a difficult and often bitter past.

The youngest ones, caught up in a stream of circumstances, realizing nothing but discomfort or pleasure,



Volunteer Dale Mankamyer visits with Hungarian refugees in the Wels camp



A Hungarian refugee woman presents sweaters she has knitted for the two Brethren volunteer service workers

are being stamped with memories that only later years will be able to interpret.

The oldest ones, their tired eyes glowing with decision, had watched their country being shed of its identity until it no longer was their homeland and they left it.

It is these young and old that are the steadying factors in a refugee camp. They are usually of good cheer, slow to complain, and eager to help where possible. They can be the key to the morale of a camp.

The plague of so much time with nothing to do and nowhere to go is perhaps the major problem of a camp. In Camp Wels it was a little girl, busily piecing discarded cigarette wrappers together into aluminum-foil figurines of a manger scene, that shook the heretofore despondent into some sort of activity. Then puzzles, games, books, and knitting were received eagerly.

The older women knit articles of clothing for other refugees. One woman insisted on knitting sweaters for the two Brethren Service volunteers working in the camp.

Once some activity is started it must be kept alive. Films and pamphlets about America are readily accessible at the Amerika Haus in Linz, a branch of the United States Information Service. Slides of a volunteer's family and home town are always welcome.

With the aid of several Hungarians who speak English, language classes are started; enrollments are high. It works both ways and the volunteers struggle to learn a few Hungarian phrases or several of their folk songs, as well as teaching some of their own.

Why does the volunteer do these things? Surely he does not assume that he can really feel an identity

with these homeless people—the green passport in his pocket and the thoughts of his family and friends at home remind him that it is impossible to be fully sympathetic in a situation he is unable to comprehend in full. Yet he discovers that his presence, or the presence of any interested "outsider," shows the refugees that they are not forgotten.

Drama and Pageantry in the Church

Walter M. Young

AN INTEREST in dramatics began in my boyhood days. It was at Springdale, the one-room country schoolhouse located near my birthplace a few miles north of New Windsor, Md., that I first took part in a comedy play. Some of the script is still vivid in my memory. From that time on, as the opportunity came in church, school, or college, I delighted in the experience of playing leading roles in operettas and plays. Later in life, this interest turned in the direction of religious drama and pageantry.

The height of my experience in religious drama was reached in 1941, the year of my graduation from Bethany Biblical Seminary. It was my privilege to help create a dramatic presentation in collaboration with the choir and Faith Players of the Chicago First Church of the Brethren as a project originating in the religious drama class taught by Bro. Alvin F. Brightbill. Co-worker in the preparation and direction of the dramatization was a fellow-student, Lois Shull. It was prepared as a supplement to the cantata entitled Jesus of Nazareth Passeth By, with music by a contemporary composer, K. Fretag; it was given on two evenings at the First church by a large cast and choir. The production included seven scenes compiled from the four gospels, in keeping with the text of the cantata which covered the ministry of Jesus.

Why am I writing in this fashion? Simply to say that the *most human and most intimate of all arts is that of religious drama, and that it ought to have a larger place in the church program.* For religious drama is the art of creating characters based upon Biblical truth. A good religious drama has value because it has a religious effect upon the hearers. Religious drama in its highest form is Christian drama when in reality it portrays Jesus' way of life.

From the first, religious drama

has been interested in the relationship between the individual and God. I believe that the church should realize this element and make use of drama and pageantry in the service of God. The church should find religious drama its greatest ally in conveying truth. Religious drama is the means of bringing spiritual nurture to the people. Every church should study its group and discover the potential talent that can be used in this way of presenting truth.

Why Drama in the Local Church?

There are further reasons why I think religious drama should have a place in the activities of the local church. These have grown out of the background of thirty years of pastoral services.

First, religious drama should be used because of its value to life. It illuminates the great virtues of life. It gets beneath the powder and paint elements of life. It gives a sense of vivid reality sometimes lacking in the sermon or sacred music. It provides the possibility of consecrating special talents to God through one channel. The drama offers opportunity for creative value to leisure time.

Second, religious drama enables the church to minister to definite needs. It provides an emotional interpretation of daily life. We need such a ministry because of the starvation of souls in this age of science. Religious drama, more than any other art, has the power to weld and determine what the race dreams into what the race will become. It is my conviction that when churches see drama in that light they will use it.

The third reason why I think religious drama should come into use in the church more fully is that drama portrays life in concrete terms of characters in action. It does not

argue about goodness; it walks goodness on two legs. Or we might say, it re-enacts daily struggles. Dr. Ralph W. Sockman has given the idea in the sentence, "The man on the street wants a religion which meets him where he is and then has the power to take him where he is not." That is what religious drama at its best does.

There was a survey made on religious drama about 1936 by the religious drama department of the Chicago Theological Seminary. It is my desire to share the results of a questionnaire sent to 1,400 churches of 200 members or more in six areas of the United States—New England, Middle Atlantic, Midwest, South, Mountain, and Pacific. Here are some of the questions that were asked and the recorded results (from Fred Eastman, *Ten One-Act Plays*):

How many religious dramas were presented last year? 1,518.
Who presented them (adults, young people, children or mixed groups)? 37%, 25%, 17%, 21%.
When? Sunday evening, 39%; week day, 16%; Christmas, 50%; Easter, 37%.
Why? Inspiration, 50%; education of players, 25%; to raise money, 20%; entertainment, 5%.
With what equipment? 91 had adequate equipment.
What plays were presented? Biblical, 28%; nonbiblical but religious, 47%; nonreligious, 25%.

The replies from 451 churches revealed that 411 had produced a total of 1,518 plays during the year. This was an average of 3.7 per church. Forty churches had presented none at all. Those that were given ten times or more are as follows: *Why the Chimes Rang*, *The Dust of the Road*, *The Adoration of the Kings* and *Shepherds*, *The Great Choice*, *The Nativity*, *The Rock*, *The Lost Church*, and *The Ten Commandments*.

Quality of Drama

Something should be said about the quality of religious dramas to be chosen. There are plays and pageants of low and high quality. Here are factors that result in the selection of low quality dramas. For one thing, it is because church leaders have little or no vision of what religious drama might be. The plays that have survived should be used. It is well to choose plays of universal theme.

How may we know good religious drama? Let me indicate a few standards: Does it reach the emotion? Do the characters seem real and worth knowing? Is the central conflict adequate? Does the conflict rise to a climax? Does this conflict reflect a struggle common to the experience or observation of the audience? Do the characters have to make important choices? Is the theme clear and worthwhile? Is the solution convincing? Does the play have a well-built structure? Is the dialogue concise?

That is, good religious drama exalts the spirit. It sheds light on spiritual struggles and challenges the will to right the wrong. Often churches choose low quality drama because they have seen drama only as a means of conveying a trivial idea. To them, it should do no more than visualize the needs of their missionary societies or give a new wrinkle in religious education or be an expressional activity that promises to keep young people busy.

Churches with such minor goals in view will select only easy plays. They want drama that can be done with few rehearsals and something quite simple. The motion picture producers work two years or more with great care in order to complete

their productions. Church groups should learn from them and work harder in producing religious plays.

The important things that go into the task of producing plays and pageants in the church should be noted. There must be some organization through proper committees for producing and directing religious drama. Selecting the characters requires good judgment. The rehearsal procedure must be carefully planned and scheduled. The lighting and stage setting should be impressive and expressive of the purpose. The setting should be kept to a minimum. It is the background from which the actor projects his interpretation. Confine the lighting effects to white, amber, blue, and green. Get light bulbs of natural colored glass. Use the combination of blue and green for mysterious and moonlight effect. Amber light softens the appearance of players while white gives brilliance. The costuming and make-up may be simple, and yet these must be in keeping with the period and characterization.

All these elements are either assets that enhance the emotional values of the play or forms of distraction. The use of curtains in the church auditorium is discouraged because they are unnecessary. In drama the curtain indicates the passage of time. Proper dimming of lights is just as effective. In pageantry curtains are not needed since the lapses of time are anticipated.

Adaption is another important thing. Plan to overcome difficulties found in the average church in the simplest manner possible. Select religious plays or pageants that will fit the situation and which can be presented effectively with simple settings in the chancel. Someone gave this rule, "Real art is to create the required atmosphere out of the available resources." The group interested in presenting and producing the drama should have a mind to work and make the best use of the space and materials at hand. Make use of artistic expression, and be creative!

The Festival of Faith at Soldiers' Field, Chicago, as a feature of the World Council of Churches Assembly was religious drama and pageantry in its highest form. It was a witness to Christian solidarity. The shifting patterns with antiphonal

Continued on page 25



The church should find religious drama a great ally in conveying truth



ECUADOR, SOUTH AMERICA

Community Crafts Center Is Dedicated

TWO dedications were held in our community today. One was in typical Indian fashion. A crowd gathered in a nearby village where the blessing of the priest was given for the installation of a water line. The main activity, however, was the fiesta which left a majority of the people drunken.

Another group of people assembled at the community crafts center newly erected at the entrance of the driveway into the Brethren mission school. Now covered with white plaster and surrounded by a large smooth lawn, the building is a symbol of united efforts from several groups of people.

The idea of erecting a crafts building was conceived in the meeting of the Foundation, the governing body of the mission property made up of both nationals and missionaries. On the property was a forest of eucalyptus trees ready to be cut. The proceeds from the sale of these would be sufficient to cover the cost of such a building. Later the parents of the school children voted to donate adobes for the building. One hundred adobe bricks were contributed by each family represented in the school.

Ten young people arrived in July to spend the next six weeks in an international Brethren work camp. Their project was to begin construction on the crafts center. Along with national workers, these campers laid the foundation and completed the walls.

Wilma Kreps

In October the construction was completed. The Foundation worked long to prepare a suitable dedication service. The church board decided who should be the guest speaker. The school children spent their extracurricular class periods clearing the lawn of scraps and smoothing it. The teachers helped also and the whole area was given a general cleaning.

Nearly two hundred fifty people joined in the dedication service. Everyone enjoyed dinner together and the games which lasted well into the late afternoon. This day marked the completion of the building. It also means the beginning of a new work.

Under the direction of Matilde Benalcazar, wife of our school director, the weaving program is already beginning to grow. Three unemployed men of the community have come to work at the looms along with two young girls who are hoping to earn eventually from their work there. Several sewing machines will be used to teach sewing to girls in the school and to the women of the community.

Another large room will be used as a carpentry and machine shop. Here the young boys in the school will learn skills which will enable them to support themselves and their families in the future.

In this new community craft building youth and men and women are learning skills which will enable them to earn a living.

NIGERIA

A Tragic Decision

Clara Harper

IN ONE of our villages lived a happy Christian family. The husband was a teacher and a leader in the village. His wife had received some education and could read and write. She was a good homemaker and mother who trained her two children well.

When a third child was expected the mother was advised to come to the mission hospital for delivery, and she and her husband agreed to this procedure. When the time for her to enter the hospital came, however, her husband had changed his mind and refused to let her go.

The delivery proved to be a very difficult one and after twenty-four hours she was carried up the side of the mountain to the road and then taken by car to the mission station. It was apparent that she needed a doctor. Immediate preparations were made for the forty-two mile journey to the nearest doctor. By the time they had reached their destination the baby was dead, and further complications had developed for the mother.

With good medical care the mother's life was saved but efforts to repair damaged organs were in vain.

We all wondered what the husband's reaction would be. The wife resumed her duties in the same cheerful, loving way as before. For two years her husband tolerated the situation. Then he sent her away to her childhood home and took a new wife.

With heavy heart she made her way back to her home. Her children were left with their father. Would she ever see them again? Would the new wife care for them properly or would the old grandmother rear them in a Muslim home? Perhaps she would never know the answers to these questions which troubled her.

What a different picture we might paint if the mother had been privileged to have hospital care at the birth of her baby! Such tragic decisions are still frequent in Nigeria. They serve to remind us that it is not enough to make help available to individuals. We must continue with patience, love, and understanding our tireless efforts to lead our Nigerian brothers and sisters to the point where they will accept willingly the help which is available.

SEEING NIGERIA With Dorris Blough

Observations in the Hospital

I HAVE just returned from the hospital. I saw some interesting things I would like to tell you. I boiled some meat and took the broth down to some of the children in the children's ward. They are all malnourished, some more than others. Most of them see only a tiny bit of meat in their diets, hence the meat broth.

Dr. Blough was making rounds at the time, so I stopped to see some patients. He told me of one mother who had brought her child in with scabies, caused by an insect found in unclean surroundings. She spoke a different language and so far it had been impossible to get her to understand that the baby could not be treated until she herself was treated for the same condition, else the child would be reinfected immediately. Medicine here is as much a battle against ignorance as against disease.

I noticed so many people wearing bandages on legs, arms, or feet. There are so many people with ulcers that there is a special person who dresses ulcers exclusively. Perhaps a person scratches a mosquito bite or has a small cut. They probably do not cover it against flies and dirt, and within perhaps two weeks it is a huge open sore or ulcer.

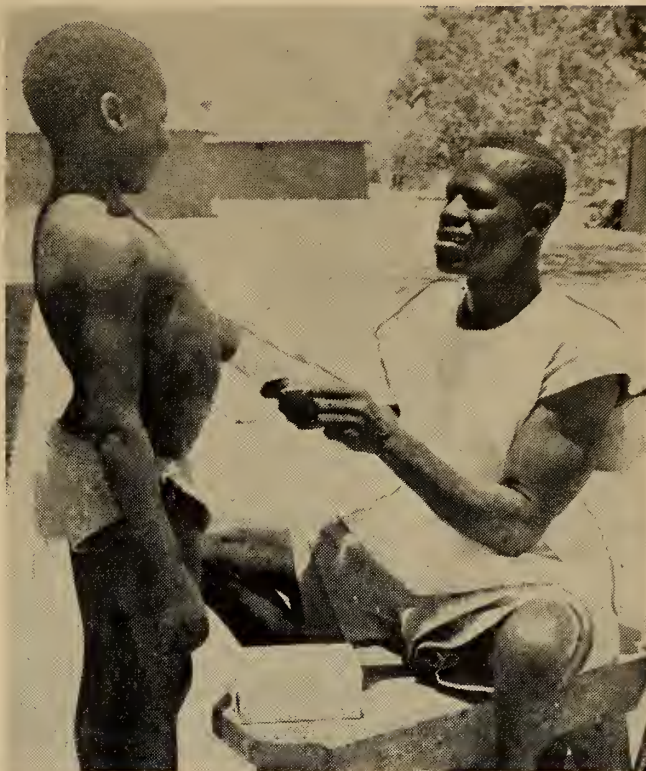
These must be rewrapped almost every day. However, only the dressing next to the wound is changed. They must keep the tying cloth, which is changed much less often. It gets very dirty, of course. A piece of cloth is extremely valuable to these people; so they do not question the practice of changing only the inner dressing.

The major source of bandages is from women's organizations in the States who tear up old sheets and roll bandages for us. Those women provide a real service to these people.

These people here are very saving with cloth. Tiny scraps of material which I would throw away they use to sew together and make baby caps or the like. However, as I walked through the hospital grounds this morning, I saw a man carrying a pail of bran, that is, the hull which has been taken off their guinea corn grain. He was going to feed it to his pigs. He did not know perhaps that he was throwing away the vitamin B.

Many people here die from lack of vitamins, yet they throw the bran

A Nigerian hospital worker dresses the arm of a young patient



away. I could have showed him a child whose life might have been saved had it been given some of the vitamins early, but it takes more than just telling. Change comes hard wherever it is.

It is the custom here for women to nurse their babies for at least six months and probably a year to eighteen months before giving them solid food of any kind. Consequently, malnutrition must always be coped with in all children coming to the hospital. I often take fruit or vegetables to the mothers to cook for their children. I took some pumpkin, a very sweet variety, giving a small piece to each mother. Even the small babies would find it palatable.

One mother refused to take the piece I offered her because she did not want to give it to her baby, even though it was over a year old and even though other mothers were pleased to have food given to them. Her child's chief illness was malnutrition. But tradition was too strong to change yet.

At the sound of wailing, I looked to see what had happened. A woman was taking a baby home on her back. The baby had just died. It is a most unpleasant thought to think of carrying a dead baby home on my back, but it is their custom.

I came by the obstetrics ward and saw a happy sight. A new mother,

having spent her week at the hospital after having her baby, was ready to go home. Tiny as it was, she had put it on her back. It was wearing one of the little shirts some woman in a church group at home had made. Each baby receives one as long as we have any. The woman was very proud of that new shirt, almost as proud as of the baby, and you know how that is.

Drama and Pageantry

Continued from page 23

trumpeters and choirs made an interpretive impact of the Creation, the Redemption, and the Fulfillment upon the 125,000 people. These dramatic episodes clearly set forth the promise of the Father.

In concluding, it may be said that religious drama groups should work with high vision. Use discrimination in the selection of plays. The presentation should have good direction. Groups should be inspired to work for a higher standard of quality in the presentation. Religious drama in the church should be faithfully reproduced. It must not be given as entertainment. It can and should be a means of ministering to the souls of people through a great art. It is an art as indispensable as music in the ministry of religion.

The High Cost of Chiseling

C. Harry Atkinson

TO THEIR deep shame, churches—which by their mission and nature should be setting high standards of moral and ethical conduct in *all* relationships—are continually and embarrassingly guilty of what is popularly (or unpopularity) known as “chiseling.”

Tradesmen and professional people have no quarrel with church committees for seeking to get the most out of their working dollars. What does upset them is the questionable means frequently employed by church folk in order to get discounts and concessions far out of line with the high standard of the Golden Rule.

“But it is for the *church*,” these buyers protest, as if that worthy use justified procedures which no business organization of repute would condone. As a matter of doleful fact, some tactics indulged in by otherwise good churchmen are little short of blackmail and implied boycotting.

Pious chiselers forget that there is more to doing a thing, even a good thing, than merely getting it done. *How* we do it often looms larger than what we accomplish. Building a church edifice is no exception. A finished sanctuary can well be a thing of beauty, representing the sacrifice of the people and their adoration of God. The community can view such an edifice with respect and join with the happy parishioners in a sense of justifiable pride. The whole achievement from blueprints to dedication can be handled with an honesty and good spirit that will evoke the respect of builder, banker, and candlestick maker.

But such is not always the case. All too frequently well-intentioned church people go about constructing or equipping the house of God with a shortsighted, consuming zeal that brings widespread discredit upon the whole enterprise. True, they get a building, sometimes a good building. But what does it profit the church to gain a needed structure and to lose the good will and respect of the community in the process?

By virtue of her sacred mission, the church can undoubtedly exert pressure upon business and professional people and thereby gain concessions. Repercussions from this sort of thing have tarnished the fair

name of some churches for five generations. In these communities, religion has lost its radiance. The clarion call of the pulpit has been muted by the disgust and cynicism engendered. This is a high price to pay for what might be called “a low cost building” or some other kind of “bargain.”

Not long ago I went into the office of a businessman, just as he was ushering out another visitor. As he closed the door on the heels of the other caller he turned to me and said feelingly, “That man is a chiseler. He will stoop to almost anything he thinks will save a dollar. Apparently he never considers that anyone should have a fair profit for services rendered. He wants something for nothing. It would be a mighty tough world to live in, if we all used his tactics.”

The “chiseler,” I learned was a representative of a church building committee. If the terms he proposed were accepted, the businessman either had to lose money on the contract or produce inferior work and resort to chiseling his subcontractors who, in turn, would be tempted to skimp both in materials and workmanship. In trying to get too much for his dollar, this churchman invited an undesirable chain reaction which did not benefit the church nor did it hold promise of a good church building.

Fortunately, churches do not generally press quite so hard. Nevertheless, there are far too many instances of “sharp practice” by Christian folk.

Repudiation of Debt

Not so long ago, I was told of a prominent church which repudiated its building debt during the 1930's. Eventually the account was settled at something approximating 50 cents for each dollar owed. As far as I learned, no sacrificial effort was made on the part of the church to meet its obligations. To make matters worse, allegedly some of the laymen of the church *boasted* about the fine settlement they had arranged. I wonder, however, if they ever heard any of the disdainful conversations at a prominent luncheon club of that city when the name of this particular church was mentioned. Little wonder churches in that area

find it next to impossible to float what should be legitimate church building loans.

I would also be interested to know if this “strong” church ever heard of a much smaller midwestern church that, through no fault of its own, became involved financially in its building program. The members simply could not meet the demands of their creditors. Officers of the church called together all parties concerned, explained the circumstances and set about raising every possible dollar in cash. They first made a substantial payment to each creditor, and then settled down through a prolonged period of struggle and sacrifice to pay every penny of obligation with interest. Today, that “small” church is respected by the whole city in which it ministers.

Questionable Ethics

A prominent, successful Christian businessman, actively concerned for his own parish and for the welfare of the Church as a whole, found one experience of chiseling not only irritating but disgusting. As an electrical engineer and head of a lighting-fixture manufacturing concern, he had, in good faith, at the request of a certain church engineered a set of luminaries. His carefully detailed drawings and specifications had been prepared at considerable cost. He even employed an artist to develop colored drawings which gave a realistic depiction of the finished product. Then he quoted the church a price which included the cost of these services, the materials used in making the fixtures and a small margin of profit for his company.

The church was pleased with the presentation. However, one member of the building committee insisted on using the drawings as a basis for a shopping expedition, in the hope of getting a better price. When he took the drawings, specifications and pictures to a cut-rate concern of dubious reputation, he was requested to leave them and was assured that a much lower price would be forthcoming. What happened? The drawings were rushed out for photostat reproductions. These “stolen” drawings were then used as a basis for cheap fixtures, which, while they looked like the originals, were a cheap imitation. The metal used was thinner, the glass and metal work was poorly executed, the wiring was of secondary quality. The result in every way was bad. The lighting fixtures were

ineffective. Questionable ethics had colored the transaction.

The head of the original lighting concern was perplexed and disgusted that church people would stoop so low.

Many Guises

Chiseling assumes many guises. I recall a scheme presented to our church some years ago. We were to provide our membership list together with our approval of a plan to solicit advertising from local merchants and professional people. In return, the church was to receive a small cash contribution for its building fund, and each member of the church was to be given a pamphlet containing the names and addresses of the church members.

Concerned about the whole transaction, I finally cornered a respected merchant in the privacy of his office, and asked him his opinion of the scheme. He was of another religious faith, and at first was hesitant to speak his mind. With some encouragement he eventually unburdened himself. He told me that he was harassed continually by such schemes which came to him under the guise of charity. He was afraid to refuse to participate for fear of being boycotted by the church people involved, many of whom were his best customers. He knew that the advertising rates were too high.

If one thing is needed above another in the world today it is people and institutions whose ethics and dealings are guided by standards so high that others of lesser intent are challenged to take on the same high standards. If a church fails here, it does itself and the community a disservice.

Many of our churches are exceedingly hard-pressed to find funds to meet the present demand for church buildings. But the answer is not to be found in chiseling. The church can pay for what it needs, provided it plans wisely and courageously, and holds before its members the high privilege of Christian stewardship. God, in His wisdom and love, never gives us a bigger job to do than we are capable of performing.

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Anniversaries

Mr. and Mrs. Amsey Dillman of Roann, Ind., celebrated their fifty-third wedding anniversary on Jan. 24, 1957. They have two sons, one daughter, four grandchildren, and two great-grandchildren.—Howard D. Breneman, Roann, Ind.

Mr. and Mrs. Lon Geyer celebrated their golden wedding anniversary on Feb. 5, 1957. A family dinner was held in the evening. They have two daughters, one son, and eight grandchildren.—Hazel Grasz, Nappanee, Ind.

Mr. and Mrs. Jake Metcalf celebrated their golden wedding anniversary on Jan. 19, 1957. They have eight children, fifteen grandchildren, and three great-grandchildren.—Mrs. Hattie H. Parrill, Burlington, W. Va.

Brother and Sister William H. Rummel of Johnstown, Pa., celebrated their sixtieth wedding anniversary with a reception in the Tire Hill church. A family dinner was served in the evening at the church. They have six children, thirty-nine grandchildren, and sixty-one great-grandchildren.—Mrs. Mary E. Brougher, Johnstown, Pa.

Brother and Sister Charles Schwary celebrated their golden wedding anniversary on Feb. 3, 1957, with a dinner and open house in the East Chippewa church social rooms. They have one adopted son and two grandchildren.—Miss Sarah Blough, Rittman, Ohio.

Mr. and Mrs. J. Frank Smart, members of the East Dayton church, Ohio, celebrated their golden wedding anniversary on Feb. 11, 1957, with open house. They have ten children, twenty-two grandchildren, and ten great-grandchildren.—Edgar G. Petry, Dayton, Ohio.

Brother and Sister Maurice A. Stahl of Mount Pleasant, Pa., celebrated their golden wedding anniversary on Sunday, Nov. 25, 1956. A special service was held in their honor at the morning worship service. Open house was held at their home in the afternoon.—Mrs. John M. Geary, Mount Pleasant, Pa.

Brother and Sister Clarence Troyer, members of the Goshen City church, celebrated their golden wedding anniversary on Dec. 23, 1956. They held open house on Dec. 16. They have one son, one daughter, three grandchildren, and two great-grandchildren.—Mrs. Donald A. Edwards, Goshen, Ind.

Mr. and Mrs. Joseph Wyles, Sr., of Saxton, Pa., celebrated their fifty-third wedding anniversary on Jan. 20, 1957. They have six children, three foster sons, nineteen grandchildren, and thirteen great-grandchildren.—Elva Miller, Saxton, Pa.

Obituaries

Anderson, Algernon Gray, was born Feb. 14, 1872, and died Jan. 8, 1957. Besides his wife, Hattie May Wine Anderson, one son, three daughters, and one sister survive. Memorial services were held in Arlington and at the Briery Branch church near Sangerville, Va. Services were conducted by Brethren I. J. Garber, B. L. Lock, E. J. Rowe, and the undersigned. Interment was in the church cemetery.—Glen Weimer, Arlington, Va.

Apple, Clayton, son of Jacob and Angelica Furlow Apple, died Feb. 4, 1957, in Lancaster, Pa., at the age of eighty-four years. He was a member of the Ephrata church. He was the last of his immediate family, his wife having preceded him in death by fifteen years. The funeral service was held in the Good funeral home, Reamstown, with Elder J. A. Robinson officiating. Interment was in the Cedar Hill cemetery, Ephrata, Pa.—Mabel M. Myer, Ephrata, Pa.

Berkey, Emma C., daughter of Jacob and Gertrude Kauffman Alwine, was born June 21, 1883, in Somerset County, Pa., and died Dec. 26, 1956, in Johnstown, Pa. She was a member of the Roxbury church and with her husband served in the deacon's office since 1934. Surviving are her husband, Harry W. Berkey, one daughter, one son, six grandchildren, and one sister. Funeral services were held in the John Henderson funeral home by her pastor, Bro. D. Alfred Replogle. Burial was in the Richland cemetery.—Viola Rummel, Johnstown, Pa.

Brewer, Emmert Gilbert, son of Cara and Mary Brewer, was born April 22, 1898, at Whitten, Iowa, and died Jan. 29, 1957. On Aug. 8, 1921, he was united in marriage with Mary Ivaloe Fox. To this union were born one son and two daughters. At an early age, he united with the church in Iowa. After moving to Ohio, he became a member of the Oakland church. Surviving are his wife, two daughters, three grandchildren, five sisters, and five brothers. Funeral services were conducted in the Oakland church by the undersigned. Burial was in the Harris Creek cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Brumbaugh, Dora Mae, daughter of Calvin B. and Annie Rhodes Burget, was born June 22, 1886, at Martinsburg, Pa., and died Jan. 26, 1957. She was a loyal and faithful member of the Clover Creek church and for many years taught in the Sunday school and led the music. On Feb. 2, 1911, she was married to Emory B. Brumbaugh. To this union were born three sons. Surviving are the sons, sixteen grandchildren, three great-grandchildren, and two sisters. Funeral services were conducted in the Clover Creek church by Brethren Elmer E. Ebersole and Earl K. Ziegler. Interment was in the Brumbaugh cemetery at Fredericksburg.—Mrs. Roy Shriver, Martinsburg, Pa.

Callihan, David R., son of William and Rebecca Macthley Callihan, was born near Alum Bank, Pa., July 6, 1866, and died at his home near New Paris, Pa. He was married to Nancy Ebersole, who died in 1947. He was a member of the Dunning's Creek congregation. Surviving are one daughter, one sister, and one brother. Funeral services were conducted in the Fishertown Reformed church by the undersigned, assisted by Rev. Robert Berkebile of the Pleasantville Evangelical and United Brethren church. Interment was in the Fishertown cemetery.—G. L. Baker, Alum Bank, Pa.

Campbell, Anna Grace, was born May 6, 1884, at Spruce Creek, Pa., and died Jan. 16, 1957, while attending services at the Bellwood church, Bellwood, Pa. For many years, she was an active member of the Bellwood church. She is survived by two children and several grandchildren and great-grandchildren. Funeral services were held in the Bellwood church by the undersigned.—Richard Grumbling, Bellwood, Pa.

Cline, Fred David, son of Martin G. and Susan Miller Cline, was born at Green Mount, Va., Oct. 1, 1884, and died at Nickerson, Kansas, Jan. 28, 1957. He was married to Mittie F. Sandy on March 8, 1916. He united with the church early in life and was active in the office of deacon; at the time of his death he was a member of the local ministerial board. Surviving are his wife, one son, one daughter, six grandchildren, one sister, and two brothers. Memorial services were held in the Salem church. Burial was in the Memorial Park cemetery near Hutchinson.—Elmer L. Dadisman, Nickerson, Kansas.

Coffman, Mabel, was born Dec. 27, 1888, and died Jan. 2, 1957. In 1916 she was united in marriage to Grover Coffman, who preceded her in death in 1923. Surviving are one son and one grandchild. Funeral services were held at the Goshen City church, of which she was a member, by Bro. Clarence Fike. Burial was in the Forest Grove cemetery.—Mrs. Donald A. Edwards, Goshen, Ind.

Cole, Seibert S., son of Peter and Eliza Spencer Cole, was born Sept. 16, 1880, near Hedgesville, W. Va., and died Dec. 29, 1956, at his home in Martinsburg, W. Va. On Dec. 24, 1901, he was united in marriage to Bessie V. Stephens, who preceded him in death on Jan. 4, 1954. He was a member of the Martinsburg church and spent his entire life in Berkeley County. Surviving are two daughters, one son, eight grandchildren, and seven great-grandchildren. Funeral services were held at the Kigelschatz and Coffman

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funeral home by his pastor, Bro. Robert L. Byrd. Burial was in the Tuscarora cemetery.—Doris A. Byrd, Martinsburg, W. Va.

Cotton, Wickliff Warren, was born July 24, 1864, in Dewitt, Iowa, and died Jan. 5, 1957, in Tigard, Oregon. Surviving are five children, seven grandchildren, eight great-grandchildren, and one brother. Memorial services were held in Modesto, Calif., by the undersigned. Burial was in the Lakewood Memorial park near Empire, Calif.—Harley Stump, Empire, Calif.

Crist, Ida Florence, daughter of Robert and Betty Piner Gentry, was born at Shenandoah, Va., and died Dec. 30, 1956, at Harrisonburg, Va., at the age of seventy-three years. She was a member of the

Timberville church, Va. She is survived by her husband, Willard Crist, two sons, one daughter, two grandchildren, and one brother. Funeral services were held at the Timberville church by her pastor, Joseph M. Mason. Burial was in the adjoining cemetery.—Martha Huffman, Timberville, Va.

Cupp, Arthur F., son of William W. and Annie L. Miller Cupp, was born Aug. 6, 1898, in Somerset County, Pa., and died Dec. 15, 1956, in Lodi, Ohio. He was a long-time member of the church. He is survived by three sisters and one brother. Funeral services were conducted at the Hauger funeral home with Bro. Galen R. Blough officiating. Interment was in the Husband cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Detrick, William C., son of Noah and Margaret Helman Detrick, was born near Bradford, Ohio, April 16, 1879, and died Jan. 25, 1957. On May 20, 1903, he was united in marriage to Goldie M. Wyatt of Bradford, Ohio. To this union were born two sons and one daughter. He was a long-time member of the church. In 1914 he was called to the ministry by the Covington church and was advanced to the eldership by the Dayton church in 1921. He assisted in the ministry at the Lick Creek church, Bryan, Ohio, the Wabash City mission, Ind., and the Potsdam church, Ohio. He served as full-time pastor of the College Street church, Dayton, Ohio, now known as Mack Memorial, the Spesville church, Pa., and the Pleasant Hill church, Ohio. In addition to these responsibilities, he conducted many evangelistic meetings. Surviving are his wife, two sons, seven grandchildren, two great-grandchildren, and one sister. Services were held at the Bradford church by Bro. James Boitnott. Burial was in the Harris Creek cemetery.—Mrs. Darrell L. Frolke, Bradford, Ohio.

Detterline, Mabel, daughter of Daniel and Polly Miller Ebersole, was born Oct. 22, 1887, at New Enterprise, Pa., and died Jan. 18, 1957, at the home of her son. Her husband, Clarence, preceded her in death. She was a member of the New Enterprise church. Surviving are four children, one sister, and one brother. Funeral services were held at the Holsinger church with Bro. Wayne Dick in charge. Interment was in the Holsinger cemetery.—Fannie Dunkle, New Enterprise, Pa.

Dougherty, Ida, was born March 9, 1897, in Antis Township, Pa., and died Dec. 21, 1956, in Altoona, Pa. She was a member of the Bellwood church for many years, and also a member of the Gleaners class. Surviving are several children and grandchildren. Funeral services were conducted at the Foush mortuary by the undersigned.—Richard Grumbling, Bellwood, Pa.

Elliott, Annie E., widow of D. Webster Elliott, died Feb. 3, 1957, at the age of eighty-two years. Surviving are one son and three grandchildren. Services were held in the Welsh Run church by Bro. John W. Rowland of Greencastle, Pa. Interment was in the adjoining cemetery.—I. Virginia Elliott, Mechanicsburg, Pa.

Frantz, Cindy, infant daughter of Mr. and Mrs. Norman Frantz, was born Jan. 10, 1957, and died Jan. 12, 1957. Besides her parents, she is survived by two brothers, one sister, and four grandparents. Graveside services and burial were in the Lakewood Memorial park by the undersigned.—Harley Stump, Empire, Calif.

Gillis, Clara, was born in Bentonville, Ark., Jan. 4, 1896, and died in Chicago, Ill., Jan. 28, 1957. On June 6, 1914, she was united in marriage to Arthur Gillis. To this union were born two children. Her husband preceded her in death some years ago. For a number of years, she served as a Sunday-school teacher and also as a deaconess in the church. Surviving are two children, five grandchildren, five brothers, and one sister. Funeral services were conducted at the Pampa church with Bro. James Minnich officiating. Burial was in the Fairview cemetery, Pampa.—Thelma V. Irwin, Pampa, Texas.

Glessner, Maggie, daughter of Daniel and Sarah Lichty, was born July 8, 1881,

in Orange Township, Iowa, and died Jan. 22, 1957, in Waterloo, Iowa. She was married to Alvin Glessner on Dec. 25, 1900. She was a long-time member of the South Waterloo church and was active in the women's work activities. Surviving are three daughters, nine grandchildren, eleven great-grandchildren, one sister, and one brother. Funeral services were conducted in the South Waterloo church by her pastor, the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Harris, Ardelia Shelton, was born Feb. 17, 1881, and died Dec. 31, 1956. On Nov. 24, 1903, she was united in marriage to William Harris. She was a member of the church for many years. Surviving are her husband and three daughters. Funeral services were conducted by Brethren Glenn S. Garner and Elmer Shelton. Interment was in the Trail cemetery.—Miss Barbara Jarrells, Hiwassee, Va.

Heldenbrand, William, was born Feb. 25, 1879, and died Jan. 30, 1957. For a number of years, until last fall, he made his home in Florida and served the Arcadia church as deacon, to which office he was elected in 1949. Besides his wife, he is survived by one son and two step-daughters. Funeral services were held in the Hartville church by his pastor, the undersigned, assisted by Bro. A. H. Miller. Burial was in the Mt. Peace cemetery.—C. G. Hesse, Hartville, Ohio.

Hildebrand, Amanda W., daughter of Samuel and Elizabeth Witmer Wenger, and widow of Benjamin Hildebrand, was born in New Holland, Pa., and died Jan. 27, 1957, at her home in Lititz, Pa., at the age of seventy-nine years. She was a member of the Ephrata church. Surviving are one son, two sisters, and one brother. The funeral service was held in the Ephrata church by her pastor, Bro. J. A. Robinson. Interment was in the Mohler cemetery near Ephrata.—Mabel M. Myer, Ephrata, Pa.

Hoffman, Alma, daughter of William G. and Anna Dietz Seese, was born April 4, 1886, in Somerset County, Pa., and died Jan. 27, 1957, at her home in Johnstown, Pa. She was preceded in death by her husband, Mahlon Hoffman. She was a member of the W.C.T.U. and the Roxbury church, where with her husband she served in the office of deacon since 1934. Surviving are three daughters, two sons, ten grandchildren, three sisters, and two brothers. Funeral services were conducted at the H. M. Pickering Sons mortuary by her pastor, Bro. D. Alfred Replogle. Burial was in the Forest Lawn cemetery.—Viola Rummel, Johnstown, Pa.

King, Annie B., daughter of Jacob and Amelia Berger King, was born Sept. 30, 1875, and died Dec. 25, 1956, in Lancaster, Pa. She was a member of the Myerstown church for many years and had been a resident at the Neffsville Brethren Home for about a year. Funeral services were held at the Beck Brothers funeral home, Lititz, Pa., by the undersigned. Interment was in the Frystown cemetery.—Frank H. Laysor, Myerstown, Pa.

Wagoner, Mary, daughter of Jeremiah M. and Rachael Shore Masemore, was born at Three Springs, Pa., Aug. 30, 1860, and died Jan. 9, 1957. On Dec. 20, 1893, she was married to Austin F. Wagoner. Surviving are five children. Interment was at the Panther Creek cemetery near Adel, Iowa.—Paul E. Miller, Adel, Iowa.

Zimmerman, Jacob H., was born Jan. 24, 1903, and died Jan. 17, 1957, in Somerset, Pa. He is survived by his wife. Services were held in the Maple Spring church by Brethren J. M. Geary and Daniel C. Haldeman. Interment was in the Maple Spring cemetery.—Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Zimmerman, Sophia, daughter of Henry and Mattie Blocker George, died at the age of seventy-seven years. She was a charter member of the Lebanon church. Surviving are one son and three daughters. Memorial services were held in the Rohland funeral home with her pastor, the undersigned, in charge. Interment was in the Ebenezer cemetery.—Carl W. Zeigler, Lebanon, Pa.

Church News

Southern Missouri and Arkansas

Springfield Mission—Since the second Sunday of December, we have been holding our morning services in the downtown Y.W.C.A. Previous to this we had been meeting in the parsonage, but as the size of the group increased it was necessary to move to larger quarters. The children's Christmas program was presented on Sunday evening, Dec 19, at which time the children brought gifts to be sent to the children in the Flat Creek mission in Kentucky. The district youth rally was held in Springfield on Dec. 27-28. James Elrod and Ralph Skaggs were guest leaders. Our evening services during January were well attended. We had one service planned by Mrs. Don Aldrich in which a panel composed of Don and Delta Aldrich, Violet Morlan, and Dottie Faith Shoemaker, led us in a review of our mission work. Another evening during Youth Week, Toy Lehr, an exchange student from Norway, was the speaker and we had the film, *They Also Serve*. During the month of February, the emphasis of our church program was on brotherhood and we visited a Negro church. The children's department has adopted the project of buying a goat to be sent to Japan.—Mrs. Ralph Holderread, Springfield, Mo.

Middle Indiana

Hickory Grove—Since our last report, our summer pastor, Bro. Walter Blough, has returned to Bethany Biblical Seminary for his senior year. We have had a number of Manchester College students as pulpit speakers during the winter months. Beginning the first of June, we will have Bro. Walter Blough as our full-time pastor. Our church has purchased a parsonage in Pennville, Ind. We sent used clothing, rolled bandages and several comforters for relief work. Bro. Walter Blough was speaker at our annual home-coming. On Dec. 23, the women's work group gave a play. At our last council on Feb. 3, Brother Fisher of North Manchester served as our moderator. Bro. Frank Mulligan has asked to be released from the position of moderator. Our council elected W. A. Stinebaugh, pastor of the Markle church, moderator. We are planning a two-week revival, beginning June 3-16, with our love feast on June 17. Bro. Russell West of Wiley, Colo., is to be our evangelist. Plans were made and officers and leaders were appointed for our one-week Bible school in June. Our women's work group is working on the year's project of children's dress kits, and the women have been sewing linens for Bethany Hospital. We have a 100% Messenger Club.—Mrs. Edna Hudson, Dunkirk, Ind.

Northern Indiana

English Prairie—Bro. George Phillips of Dayton, Ohio, was with us in a revival service. As a result of the services, one person was received into our church. Our communion was held following the revival service with our pastor, H. H. Hendricks, in charge. Our pastor attended the interdenominational town and country pastors' school at Green Lake, Wis. Our regular council was held on Jan. 3, with our elder, Bro. Charles Stouder, in charge. It was voted to install two new deacons at our April business meeting. Bro. Robert Lee Kraning, Jr., was relicensed to the ministry for another year. Our women's work group with Sister Marilyn Gochenaur as president has been sewing on comforters and doing other relief work.—Mrs. Lydia Walters, Howe, Ind.

La Porte—Our church has been without a pastor since Nov. 6. However, pulpit speakers have included J. Herbert Zook and Delbert Cook, resident ministers; Ervin Weaver and Homer Schrock of Mexico, Ind.; Mark Schrock of Nappanee, Ind.; J. J. Cook of Michigan; David Wilson, Mark Keeney and Ted Kimmel, all from Bethany Seminary. Each woman of the

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church was presented with a directory of women's work which contains names and addresses of all the women of the church, the officers, and dates of meetings. During the past two months, the women's work has collected and sent nearly one ton of used clothing to the Nappanee relief center. The sick committee has been active in visiting the sick and shut-ins. On Sunday evening, Jan. 27, the mission department of the women's work presented a special mission program on the Flat Creek mission in Kentucky. On Feb. 10, Race Relations Sunday, the pastor of the local Negro church preached for us during the morning service. Bro. Clarence Fike of the Goshen City church is our elder. One Sunday Brother and Sister I. D. Leatherman met with our church. At our council, it was voted to call Bro. I. D. Leatherman to be our pastor. We are expecting him the first of May.—Agnes Merchant, La Porte, Ind.

Southern Indiana

Locust Grove—Estle and Inez McCullough were delegates to district conference. On Sunday evening, Nov. 4, we held the first love feast in our church. On Sunday morning, a missionary to Africa was with us. Our church has almost reached our building fund goal and we plan to begin work on our basement as soon as weather permits. The ladies' aid meets in different homes twice a month to sew and quilt and make rugs. Our church is increasing in attendance. We are planning pre-Easter services with three of the neighboring churches.—Mrs. Doris L. Paul, Cambridge City, Ind.

Northeastern Ohio

Hartville—Our church sponsored a refugee family, the Jacob Kaderles of Linz, Austria. Three members have been received by letter. The community Thanksgiving services were held in our church with our pastor in charge. On Dec. 16, the Christmas program was given by the junior and senior choirs. The children presented their Christmas program on the

Sunday morning before Christmas, and the junior high group was in charge of the evening program. In January we had our mission study, using the theme, *Missions: U.S.A.*, with Ethel Stickler as our teacher. The junior high group meets every two weeks with Mildred Young and Jean Custus as directors. Our youth fellowship meets every two weeks with Lloyd and Jean Savage as advisers. The Christian service training school of the eastern part of our district is being held in our church. Six courses are offered during this school. Bro. C. E. Davis of Elgin, Ill., will be with us for a week-end service the last Sunday in March.—Olive Pontius, Hartville, Ohio.

Springfield—Our church hopes to celebrate the 250th anniversary of the founding of the Church of the Brethren in 1958 in our new church building. Plans have been presented by Bro. Arthur Dean for a new educational structure which will be added to the front of the present church building. A financial campaign was conducted by Bro. A. Wayne Carr of North Manchester, Ind., to unify all money given into one fund from which church operating expenses and the new building expenses are budgeted. Our church is a 100% Gospel Messenger subscriber. Mrs. Fred Burtoft sends our weekly church bulletins and news to non-resident and shut-in members. Pastor Jacob T. Dick is teaching a special class of eighth graders on *I Choose the Christian Way*. Our church bus goes on a regular route each Sunday morning to pick up those who do not have other transportation. Dedication of heifers on our church lawn preceded our sending four out of thirty-seven heifers from our district to Germany. The Gustav Irmer family, who live near the French border wrote a letter of thanks, greeting us as Dear Heifer-givers. We sponsored a refugee family of five from Germany, who stayed in our community a short

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time before moving on to Milwaukee, Wis. We joined with the Akron Council of Churches in an emergency clothing drive for Hungarian refugees. Ton Van den Doel, who was a BVS worker in our church for a year, is now attending Bethany Biblical Seminary. Barbara Cordier and Clara Jean Kinsey attended the regional recreational laboratory at Manchester College. The annual community Thanksgiving service was held in

our church. Special Christmas events in our church included a musicale directed by Sister Irene Kurtz; a candlelight service by Brother and Sister Dick; a CBYF play, Dicken's Christmas Carol, arranged and directed by Bro. Ian Lorah; a holiday tea at the parsonage for college and seminary students; open house at the parsonage; and a New Year's Eve watchnight service. For the Christmas party, the children did not exchange gifts but brought clothing and food for relief. The young people presented the entire Sunday morning service on Feb. 2 with music by a special youth choir. Bro. S. B. Noffsinger, Sr., served as dean of a school of Bible study which was held on three Sunday evenings. Twenty of our people attended the six-week district Christian service training school at the Hartville church.—Mrs. Luella Cordier, Mogadore, Ohio.

Woodworth—Our church experienced a fine Christmas season climaxed with a children's program on Christmas Sunday evening. The young people distributed cheer boxes as they caroled on Christmas Eve. During January we held a school of missions for the first time. The board of Christian education is sponsoring a series of meetings for Sunday-school teachers on Brethren beliefs. The men's work has planned an active monthly schedule which includes quartet night, visitation evangelism, several banquets with speakers, and clean-up and work projects on the church property. Bro. Bernard N. King of the Ashland City church is to be our evangelist for our spring meetings April 28—May 5.—Mrs. Miriam Coy, Columbiana, Ohio.

Southern Ohio

Springfield—We conducted our initial every-member canvass for stewardship commitment. Bro. Irvin D. Leatherman served as our evangelist. Fellowship in evangelism is currently being practiced as a regular part of the church work. We have been privileged to have Mr. and Mrs. Jan Dykstra and their two children from Holland with us, and we are now anxiously awaiting the arrival of a German couple. Miss Ilsa Moosdorf, an exchange student from Germany, is currently residing with our pastor and his family. Three have been baptized. Our home and family life group had as a speaker Mrs. Nettie Weybright of Indiana who related experiences of foreign travels. The ladies' aid has been doing relief sewing; they made a contribution to Bethany Hospital. In addition to the district obligations, the men's work is at present raising four heifers and financing the church's athletic program. During the week of Feb. 3, three men went to New Windsor to help process clothing. Mission studies were conducted on Sunday evenings during the month of January.—Dale Stroman, Springfield, Ohio.

Southern Pennsylvania

York, First—Bro. Milton M. Baugher was elected moderator for a three-year term. Seventeen new members have been received into our church. Bro. Harold Z. Bomberger officiated at our love feast. Bro. F. S. Carper of Palmyra held a week of evangelistic services. Installation services were conducted by members of the district ministerial board for the new deacons and their wives. Pastor West recently conducted two peace classes for our young people. Day camping replaced our vacation Bible school. At church school workers' conference Bro. Paul Rummel was speaker. Donald M. West was a guest speaker one Sunday evening. Ballots for church and Sunday-school officers were prepared and mailed to members to be returned at a certain date. We have welcomed a number of refugees into our fellowship. They are Mr. and Mrs. Johann Jurinka and their son, Mr. and Mrs. Werner Bergmann and their two children, Gert Suchy, and Sjoerd Venema. Upon their introduction to the church in a Sunday morning service, each refugee family is presented with a Bible. We

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Miscellaneous

No. 276. People interested in settling in a small, planned rural community development should write to Mrs. Harry Abrahamson, R. 2, Burnsville, N. C., for information concerning the Celo Community. Brethren churches are near by.

No. 277. The camp committee of Camp Mount Lebanon in Northeastern Kansas would like to secure a caretaker for the camp season, May to September. Please send application containing qualifications, age, and experience to S. E. Caster, Overbrook, Kansas.

Farm Work

No. 274. Wanted: Ambitious young man or couple to operate dairy farm in Northern Indiana. Cattle furnished. Small amount of field equipment required. Located in Elkhart County two miles from town and near either rural or city Church of the Brethren. Exceptional long-term opportunity. Contact: V. L. Stine, R. 2, Goshen, Ind.

No. 275. Farmer wanted, with equipment, to take over and develop a 182-acre farm located near Romney, W. Va., about 75 acres clear or in fields. Rent free for two years, and if satisfied a continuance will be had. Do not apply unless you have equipment or can secure it. Contact: Adolph Simonsen, 3714 Gwynn Oak Ave., Baltimore, Md.

have purchased the house next to the parsonage. Our new church office is located in this house. We now have a full-time church secretary. The churches of the county co-operated in a special collection of blankets and clothing for relief. The White Rose Seed and Nursery Company donated 1,500 pounds of beans to be used for seed or for food. The CBYF has reorganized under the Youth Action Plan. The women's work projects have included a foodless banquet, a dishwasher for the Brethren Home at Cross Keys, and the sewing kits for relief. Bro. Donald L. Robinson led our church in an every-member stewardship enlistment. Christmas observances included a sound film entitled Brightest Night; the one-act play, Peace I Give Unto You; a cantata, The Story of Christmas; an original pageant, A Little Child Shall Lead Them, our white gift service for overseas relief; and a Christmas Eve candlelight service. On Dec. 30, the young people conducted a worship service.—Mary A. Lehman, York, Pa.

Mardela

Ridgely—In November Bro. Lloyd Haag of Denton, Md., conducted revival meetings in our church. A new coat of paint was applied to the outside of the church by volunteer workers. Besides redecorating the church kitchen, the women's work group has sent boxes of fruit and canned goods to shut-ins and sent the Christian Home magazine to families with new babies. The women have also supplied each home and college student with

the Upper Room magazine. Two community suppers were served by this same group. They collected clothes and grease for soap for relief and collected and made baby clothes for the local health center. Different groups in the church have contributed to the Helping Hand Fund, the purpose of which is to help some people go to the Mardela camp. Union Thanksgiving services were held in our sanctuary. A series of sessions on home mission study has been conducted this winter. Several of our members are helping with community leadership sessions in a neighboring church. The church choir presented a special song service on peace. On Dec. 31, Bro. Harry Ziegler was guest speaker and conducted a special service, ordaining Merle and Jean Crouse to the ministry. An every-member visitation program has been conducted in our church.—Mrs. Lewis R. Cherry, Ridgely, Md.

Eastern Maryland

Flower Hill—Ten new members have been received into our church since our last letter. During the month of January, we had several films on missions. One of the films was *In the Face of Prejudice*. On Feb. 9, we had a one-day workers' conference for our teachers. Bro. David K. Hanawalt, district executive secretary, conducted the conference. Our church has voted to become a self-supporting congregation and will not ask for aid from the mission board this year. Our refugee family of four arrived from Holland in February. We are sponsoring an every-member canvass. Our church recently served a supper for the benefit of the Fahrney-Keedy Memorial Home for the Aged.—Ethel Embrey, Derwood, Md.

Middle Maryland

Middletown Valley, Grossnickles—Our annual Christmas programs were held on Dec. 23, with the children presenting a program in the morning services, and the juniors, junior highs and youth in the evening. The *Street of Hearts*, directed by Maynard Gaver, was given by the junior high department. The CBYF presented *The Cradle*, under the direction of Mrs. Effie Delauter. The district youth Christmas party was held in our parish hall. Admission was canned goods for Hungarian relief. The young people also gave their Christmas play at the Fahrney-Keedy Memorial Home. Our church was host for the men's and women's work banquet. A group of our people helped in the processing plant at New Windsor. Bro. Stanley Earhart was appointed elder at our joint council meeting. A number of our folk attended the visitors' day at the church home. At our recent council meeting, it was decided to add two more Sunday-school rooms. Work has already been started on this project. Our youth have been discussing Christian citizenship. The ladies' aid group has made cut garments for relief. The ladies' classes presented a Valentine party for the members at the Fahrney-Keedy Memorial Home. Dorothy and Rebecca Grossnickle attended the youth seminar in Washington and New York City and gave reports of the seminar the following Sunday. Our pastor, Bro. Robert Strickler, attended the spiritual life institute at Bridgewater. A number of our people attended the mid-winter conference at the Hagerstown church. On Feb. 9, our youth spent the day at New Windsor working in the processing plant. Our youth attended the afternoon and evening services for the Frederick County youth council at the Walkersville Evangelical and Reformed church. The CBYF participated in the worship services on Feb. 3. The men are working on the enlargement of the cemetery. A number of our people attended the adult seminar in Washington and New York. Our women helped the other churches of the community in planning services for the World Day of Prayer. The ladies' aid has made a number of new baby comforters for relief. Evangelistic services were conducted by

Arthur Scrogum of Hagerstown, Md., March 24-31. Our love feast was March 30. In February, the women's work group visited the county home for the aged and gave each one a treat.—Mrs. Basil Grossnickle, Myersville, Md.

Pleasant View—Our preaching mission was held by Bro. Floyd Mitchell. It was preceded by a week of evangelism visitation. As a result of this visitation, attendance at the meetings was larger and Sunday-school attendance has increased. We had our note-burning ceremony which ended the debt on the parsonage. Mr. and Mrs. Amidee Eckard were district meeting delegates. Our men's group sent a heifer for relief. Seventeen persons worked a day at the relief center at New Windsor. Our women are doing some sewing for relief. On Feb. 2, the young people worked at the center. A service at our county home is sponsored each month by the married people's classes. A treat is taken at different times during the year. Our women's work group gave a program and treat at the Fahrney-Keedy Home. The church held a harvest home service with our pastor delivering the message. The children of our Sunday school presented the Christmas program on Sunday morning, Dec. 23. The young people went Christmas caroling and delivered boxes to families and individuals in the community. Our church has sponsored a refugee family, locating them in our community.—Olive G. Eckard, Middletown, Md.

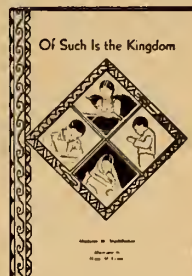
Stone Bridge—Bro. Arthur Scrogum was guest speaker for home-coming day. The children from the vacation Bible school sent a heifer for relief. They received a "thank you" letter and pictures from the family who received the heifer. The ladies' aid was in charge of the Thanksgiving program. Clothing, canned goods, soap and other items were given for relief. Bro. Henry Hunsberger was the speaker for the service. Our young people gave the Christmas play, *The Other Shepherd*. The offering went for relief. The children decorated their tree with socks and mittens. Our ladies' aid made crib blankets for Christmas. On Dec. 27, a group of our people delivered the materials at New Windsor and spent the day at the center. Six were baptized and one was received by letter. On Feb. 24, seven young men from Bridgewater were with us for the evening service.—Virgie McFadden, Hancock, Md.

First Virginia

Blue Ridge—Our revival was held by Bro. Clyde Shallenberger of Hopewell. Two were baptized. Services were held on Thanksgiving morning by our pastor, Bro. Earl D. Rowland. On the Sunday night before Christmas, the cantata, *The Choir of Bethlehem*, was presented at our church. Christmas baskets were sent to the sick and shut-ins. A large group from our church attended the leadership training school at the Cloverdale church on Tuesday nights from Jan. 8—Feb. 12. We had a 100% attendance for all deacons and their wives at the district banquet at the Cloverdale church in January. A refugee family of four has arrived in our fellowship. An organ has been installed in our sanctuary. A school of missions was planned for three Sunday evenings in February. Our women's group meets monthly. The men's group recently sent two heifers overseas.—Hallie M. Foster, Blue Ridge, Va.

Green Hill—Bro. Allen Hoover preached in the afternoon of our rally and home-coming day. Revival meetings were conducted by Bro. Earl Bowman of Dayton, Ohio. Six persons were baptized and one was received by letter into our church. We have sponsored three refugees from Germany. At our fall love feast and communion, we had the largest attendance in the history of our church. At an evening service, Janet Eller talked and showed pictures of Brethren Service work in Greece. We had an every-member canvass for our building fund. Plans are for building a new fellowship hall and classrooms needed because of our increase

PARENTS!



A

B



C

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in attendance. At the morning service on Dec. 23, a Christmas play was given by the children's department. In the evening a pageant was given by the CBYF. The Thanksgiving community service was held at our church in co-operation with the Baptist, Methodist and Christian churches of the community. Our deacons have been meeting weekly and are planning a friendship visitation program in the spring.—Charlotte Coon, Salem, Va.

Ninevah—Our church met in council with Bro. Allan Hoover presiding. Officers were elected for the coming year. Brother Hoover was again chosen for elder. Several of our young people went to Camp Bethel. The ladies' aid sent three orphan girls to camp, helped with the Hungarian relief, and gave fruit baskets to the shut-ins at Christmas. On Jan. 17, our deacons and their wives attended the deacons' conference at the First church in Roanoke. We had our church Christmas program on Dec. 16. Bro. E. J. Jacobs, who has served us for ten years has resigned as pastor.—Mrs. Mamie Morgan, Hardy, Va.

Pleasant View—Our revival was held by the pastor, Bro. Donald Ford. Two persons were baptized. A union Thanksgiving service was held at the Gatewood school. Each church participating in the service furnished special music. And the offering was used for the American Bible Society and the Davis Child Shelter of Charleston, W. Va. This was the first attempt at a union service in our community. On Dec. 23, the play, Why Christmas, was presented in our church.—Mary Kelly, Fayetteville, W. Va.

Poages Mill—Interest and attendance have both increased since Bro. Maurice E. Wright has been with us as part-time pastor. Bro. H. Allan Hoover is our elder. During the past year, twenty have been baptized, three received by letter and one was received on statement of faith. The women's work group has collected clothing and made quilts for overseas relief, prepared fruit baskets for shut-ins, and given groceries and canned goods and made clothing for families in the community. The men's work group has as one of its projects the installation of folding doors in the basement for extra Sunday-school rooms. Our parsonage building is nearing completion, and should be ready by early spring. Bro. Archie Naff of Floyd, Va., conducted our revival meeting. Our church had special programs at Thanksgiving and Christmas. The deacon brethren are sponsoring a Bible study and prayer group which meets in the homes of the members each week. The young people of the church sponsor the Sunday evening worship serv-

ices. Pastor Wright is the speaker twice each month on Sunday evenings, and visiting ministers are the speakers on the other evenings.—Stella Grubbs, Roanoke, Va.

Northern Virginia

Cooks Creek, Dayton and Garbers—Evangelistic services were held at our mission church, Cedar Grove, near Bradywine, W. Va. Our pastor, Bro. James Flora, was the evangelist. At the close of the meeting, six persons were baptized and three are to be received by letter. This church has been newly painted, and one of our members donated a new furnace. The district men's banquet was held at the Dayton church. Bro. John T. Glick was our evangelist at the Garbers church. Three were baptized at the close of this meeting. Nine members have been received by letter since that time. Communion services were held at the Dayton church by our pastor. Our congregation had an attendance drive from Thanksgiving until Christmas. The men's work completed the parking lot at the rear of our new church. One of the men made and donated a bulletin board for the vestibule. Special offerings were taken at Thanksgiving and Christmas for the General Brotherhood Fund. Dedic-

tory services were held for nine babies and their parents. On Dec. 4, Mrs. Grant Stoltzfus, noted Mennonite radio personality of Harrisonburg, was guest speaker at the Garbers church. Our pastor, Brother Flora, was recently named director of ministerial recruitment for the district. He is also youth counselor for the district and was recently elected to represent our district on the Virginia Council of Churches. On Dec. 9, the film, Our Bible, How It Came to Us, was shown at the Dayton church. The women's work made bed comforters, baby layettes, and house slippers, and rolled bandages for overseas relief. The women also sent clothing, shoes, grease, children's toys, friendship kits, and five sewing machines to New Windsor for relief. On Dec. 14, our women's work which consists of five circles held their joint Christmas social at Dayton. Each member brought gifts of food for BVS workers overseas. On Dec. 23, Brother and Sister Flora held open house at the parsonage for all members and friends. Christmas programs were held at both the Dayton and Garbers churches.—Mae Wine McDorman, Harrisonburg, Va.

The Whole Gospel for the Whole World

**Minister's Book of the Month
Selection for APRIL**

ALAN WALKER

Written by the world-famous Australian minister who has stirred thousands with his evangelistic fervor, for the twentieth century. Of interest to Brethren is the fact that this book contains the Wieand lectures in evangelism given by Dr. Walker at Bethany Biblical Seminary in 1956. Significant for ministers and laymen.

Regular price, \$2.00; to club members,
\$1.40 plus postage and handling.

Copies will be mailed to members about April 10

BRETHREN PUBLISHING HOUSE, Elgin, Illinois



Hilty from Monkmeyer

Water Boy

UNLESS this Arab water boy has gone to a Christian school it is unlikely that he ever heard the questions that came to Job out of the whirlwind. They were questions involving the wonders of creation and dramatizing the mysterious majesty of God, but some of them would make sense to a water boy in the Middle East. The Lord asked Job, "Who can number the clouds by wisdom? Or who can tilt the waterskins of the heavens?" Anyone who has lived in a dry and thirsty land may often have asked such questions of himself, particularly a water boy who must fill and transport the waterskins from place to place. He must often wish for a well that never runs dry or for a fountain that continually bursts forth with the water so precious in an arid land. There are many ways in which men have learned to control the watercourses and divert their waters so that even the desert begins to blossom like the rose. But wisdom has not yet numbered the clouds and the heavens have not been tilted for the convenience of men. Water boys still must hustle when thirsty workmen call and Job's questions still remind us of things too wonderful for our human understanding.

Contributing Editors

FLOYD E. BANTZ . . . Kansas City, Mo.
HAROLD Z. BOMBERGER
Harrisburg, Pa.
MRS. LELAND B. EMRICK
Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board. Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MARCH 30, 1957

Volume 106

Number 13

In This Number . . .

Editorial—

Water Boy	1
A New Nation	5
No Longer Slaves	5

The General Forum—

Religious Revival of Our Day. T. Wayne Rieman	3
Hungarian Teenager Finds Freedom. Glenn D. Everett	6
Prayer (verse). Glen A. Campbell . . .	10
How God Rewards. J. Carter Swaim . .	11
Revealing Thoughts (verse). Mildred Allen Jeffery	11
The Christian Tither and His World. P. M. Snider	12
Friends of Children. C. E. Dumnind, Jr.	14
Psalms (verse). Opal E. Schwindaman	15
Reviews of Recent Books	26
The Family Counselor	27

News—

Kingdom Gleanings	16
News and Comment From Around the World	18

Toward His Kingdom—

New Church Elections Method. Lorrel S. Eikenberry	20
Our Lesson Writers	21
Season's Greetings From Peking, Chi- na. Leland S. Brubaker	21
A Victory Won. Rachel Zigler	22
In Preparation for Church Membership. Byron P. Royer	23
Scalp Level Dedicates New Church . .	24
December BVS Unit	25
European News	25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

On Tithing

In the counselor section of the Feb. 23 issue, a mother writes of her economic difficulties. She feels that tithing is helping rob her of the bare necessities. We all should read the article in a current issue of the Christian Herald entitled Is Tithing Christian? I have often wondered why we stress tithing so strongly when we repeatedly say that the New Testament is our guide.

One point of view not included in the answer to the "tither" should be considered. Isn't there a grave danger that the strict tither is teaching his children and his wife that religion, of the type he practices, robs them of the common comforts of life? In this respect, religion becomes a dreaded thing instead of something which is enjoyable and enriching. The final natural results will be that the children and possibly the mother will be lost to the kingdom, unless they are carried along by some sort of martyr complex.

In our articles in Horizons and in the Messenger we often see money pictured as the treasure spoken of in 1 Cor. 3:9. Therefore, we work on the assumption that to get people to give will bring them to church. It sounds as good as the man who is trying to chop a log by holding the blade and using the handle for cutting. Using this point of view we are likely to teach them that money is the treasure that the church values most, while at the same time most people know that there are many things in life far more valuable than money.

The best meaning we can get from some of the New Testament verses is that we are to give from the treasures of our heart. Then should we not seek these gifts from people? Possibly among these treasures could be listed belief in the way, in faith, hope, and love. Once people are converted to this they will use all the money they can as a tool to promote the kingdom and we will have works effervescing from faith which, I believe, is far better and more sound than trying to produce faith by works.—J. D. Cosner, Waterford, Calif.

What the Bible Says—to Me

From time to time all of my life I've heard persons say: "Now I'm not telling you what I think or what someone else thinks; I am telling

you what the Bible says." I feel that the individual who makes this statement is in reality imposing his own interpretation upon his listeners whether he knows it or not. I would prefer, "The Bible says this to me," which is the honest thing to say.

Let us look at three irrelevant words here: To each of us *mother* means something different. To some, *mother* is the symbol of great sacrifice—one who has done without the necessities (and I use this rather liberally) for herself, in order to provide them for her children. To another, *mother* may mean one who is beautiful, of high social standing, and quite efficient in all affairs. Yet, to another *mother* may even come to mean someone of disrepute and undesirable. So it is the experience surrounding the word which gives to any one person the word's particular meaning.

Another word for illustration could be *money*. To some business men *money* means that which represents material and financial success. To the sharecropper it may be that which brings the barest necessities of food and clothing. But to another *money* is the channel through which one can grow. (I have a friend who holds her job primarily because it provides a greater power for her church and its needs.)

Vacation. To one a *vacation* means two weeks off the regular job, crammed with many, many little jobs which have piled up over the months and which need to be done. To someone else a *vacation* means a trip to Europe or Hawaii. And to still another *vacation* is only a word—something never experienced.

Thus we see that words are accompanied by experience which gives them meaning. The well-known Bible verse, John 3:16, means something a little different to each of us. "For God"—God is the God of our experiences with him; "so loved"—love becomes colored and shaded by the various loves of which we are familiar and know; "the world"—the world may be the world of white America, or it may be an all-encompassing world of peoples of every race, nation and creed; "that he gave his only begotten Son"—and here, I feel, we can only understand as we experience. The Christian parents who have lost an only son, or a son, can begin to feel something of

Continued on page 27



Religious News Service

There are grave dangers and superb opportunities in the

RELIGIOUS REVIVAL OF OUR DAY

WE ARE living in a period of religious revival, a religious resurgence, an awakening, a quickening. It is a period when people, more than ever numerically, are turning to some form of religion which can sustain their courage and enable them to live with some degree of security in an era of tremendous insecurity.

The fact of a revival is unarguable. The evidences of it are manifold, diverse, and unmis-

takable: more religious books, more religious themes in moving pictures, an increasing number of religious programs on radio and television, increased attendance and membership in church, vast building programs, mass evangelism capturing the attention of the millions, and a new prestige enjoyed by religious leaders.

The statisticians are in nearly complete agreement regarding the reality of the revival. Paul

T. Wayne Rieman

Hutchinson, former editor of the *Christian Century* says: "There can be no doubt about the external facts. There is a religious boom on; almost any clergyman or rabbi can swamp you with statistics to prove it."

In view of all of these, there

Director of religious activities at Manchester College, North Manchester, Indiana

MARCH 30, 1957

3



Religious News Service

Billboards help make religion popular

arises in the minds of thoughtful Christians a question. Indeed, a whole series of questions: What is the meaning of this revival? How real is it? Is it fact or fiction? Is it deep? Will it last? Are the fruits of Billy Graham's, and Oral Roberts' meetings greater than Billy Sunday's sawdust trail? Is it prompted by the insecurity of wars—hot and cold, the fear of communism, and the threat of human extinction by the H-bomb? Or is there a deep hungering after God and hope in him?

What is the nature of this revival? What are some facts regarding it? Do we have reliable data regarding its nature and fruits, or are we merely dependent on a whole barrage of opinions and feelings? Have adequate studies been made of it to ascertain its effects?

There have been many revivals of religion in Hebrew-Christian history: Hebrew prophetism, Josiah's reform, the indescribable Pentecostal outburst, the Reformation, the revivals in America under Jonathan Edwards, and on the western frontier; and under Billy Sunday. Is this one different?

One final question is most relevant: What do we do about it? How does it affect us? Where does your church fit into this? How must our church adjust its program and approach?

Many years ago Jesus told a parable about the response of

the souls of men to the word of God. It is a two-sided story of failure and success, of quick growth on rocky soil with consequent withering, and growth from good soil and fruitage one hundredfold. "Some seeds fell . . . where they had not much soil, and immediately they sprang up . . . but when the sun rose . . . they withered away. Other seeds fell on good soil and brought forth grain . . . a hundredfold . . . sixty . . . thirty" (verses from Matt. 13).

What is the fruit of the current revival of religion of our day? Let us first examine the nature of the revival. What are its characteristics?

Religion has become very popular. Indeed, one high level church leader says, "Religion has become a fad." There are

nearly countless evidences of the increasing popularity of religion:

1. Best seller lists abound with titles involving religious ideas or themes.
2. Newspapers publish Fulton Oursler's books on page one.
3. Magazines nearly always include an article on religion.
4. Bishop Sheen is near the top on TV programs.
5. Conrad Hilton hotels put Peale's Guideposts in rooms.
6. U. S. Steel distributes the same booklet to its workers.
7. Chaplains are employed by industry, and chapels are built in business and industrial establishments.
8. The President's cabinet opens with prayer.
9. A chapel has been built for members of Congress.
10. Printed prayers are placed on restaurant tables and in the dining cars of the New Haven railroad.
11. The phrase "under God" has been added to our pledge of allegiance, and "In God We Trust" added to certain postage stamps.
12. Hollywood has discovered the tremendous box office appeal

Continued on page 10



A service of intercession and communion attended by government officials precedes the opening session of Congress

Religious News Service

EDITORIAL

A New Nation

A NEW nation was born on March 6. Ghana, formerly known as the Gold Coast colony, became the first Negro nation to be established in the British Commonwealth.

On their first independence day the citizens of Ghana accepted a gift from the United States in the form of a library of 2,000 volumes of technical books, presented on behalf of the American people by Vice-President Nixon. The new nation received many other gifts, but we believe our own was especially appropriate as a gesture of our eagerness to see underdeveloped countries prosper through technical assistance.

We hope the gift, however, was more than a gesture. We hope it represents an attitude of honest respect for the aspirations of Africans who want self-government and who want to become economically self-sufficient. For too long our interest in underdeveloped countries has appeared to be only self-interest. We wanted them to join with us in pacts aimed at stopping the spread of communism. Or we wanted to use their strategic sites for military bases. Although we have not desired to set up any colonial empires, we have not always succeeded in washing our hands of colonialism. Perhaps the welcome given to Ghana's independence points the way to a new policy.—K.M.

No Longer Slaves

PRIME MINISTER Kwame Nkrumah, head of the new nation, told his fellow citizens, "We are no more slaves." This was an assertion of independence, but it was also a reminder of centuries of exploitation suffered by many African countries.

It was from Ghana that slave traders took their unwilling cargoes and shipped them to our own nation, helping to establish a system of slavery that left a blot on our early history and which leaves us today with an inheritance of discrimination and shame that troubles our conscience.

Winning freedom from slavery involves greater issues than winning political independence or gaining economic strength. To be successful the struggle for freedom requires a spiritual emancipation as well, lest a new-found liberty only lead to greater chains.

In this regard it is significant to note that almost one fourth of the citizens of Ghana are Christians. About 700,000 are Protestants and over 500,000 are Roman Catholics. They are the

Common to all Christians and Jews and any creatures created by God is the great commandment of love. . . . True charity admits of no substitute. If we prostitute our love by admitting some and excluding others from our affections because they differ from us in race, religion, color, political beliefs, then we are counterfeit religionists and traitorous Americans.

—Bishop Mark K. Carroll

product of foreign mission work begun in the early part of the last century.

Christianity was first brought to the Gold Coast by Portuguese missionaries in the 16th century. These early efforts were discouraged by later colonial policies, but later missionaries, coming from Britain early in the last century, found traces of the earlier Christian movement. At the present time there are over 5,000 Protestant missionaries in Ghana, including more than 300 ordained ministers, mostly national leaders.

Ninety per cent of the schools in Ghana are managed by missions and churches and supported by government grants. The new prime minister, who spent ten years in the United States, was baptized as a Catholic and is regarded as friendly to the missionary movement. There have been assurances that the new government will try to guarantee complete religious freedom.

The new national anthem of Ghana asserts that the nation has won its freedom by brotherhood rather than by guns. We hope that the desire for brotherhood, supported by the Christian teaching that inspires it, will direct the policies of the new nation and give substance to its freedom. We hope that the many Christian churches in Ghana, churches that should be in the hands of national leaders, are equal to the opportunities that now confront them.

Paul, the missionary, led no campaigns against slavery, but he went to the root of the problem when he handled the delicate problem of returning a former slave to a Christian owner. Onesimus was returning to Philemon "no longer as a slave but more than a slave, as a beloved brother." Yes, it is brotherhood and not violence that should win lasting freedom. And it is brotherhood, Christian brotherhood, that should determine our policies toward the newly awakened peoples of Africa and Asia.—K.M.

Hungarian Teenager Finds Freedom

THE day, October 23, 1956, is always going to be a momentous one in the life of eighteen-year old Rosa Fabian.

That was the day that the first shots rang out in the defiant, angry city of Budapest and touched off the revolt of Hungarians against the Communist regime which has dominated their land since 1947. Those tragic shots were heard round the world and they will echo forever in Rosa's ears because for her, as for thousands of other young people in Hungary, they meant a complete disruption in life, and ultimately a terror-stricken flight across the border to a sanctuary from persecution.

For Rosa the morning of October 3 was like any other. She had to rise early in the small room she shared with a girl friend to go to her job at the Budapest textile factory. Rosa had been living in Budapest for a year and a half. She was born in the little country town of Okany, about 200 miles from

Glenn D. Everett

Photos by the author

Budapest in 1938, the year before World War II broke out. Her earliest memories were of the savage fighting which descended upon the countryside when she was five years old, as the Russian army chased remnants of Hitler's German legions across the fertile plains of Hungary. The Russian army was hailed as liberators, but the behavior of the Red Army, particularly when its officers and men became drunk on vodka, was such that memories of the terror in her village were indelibly impressed on Rosa's mind.

Rosa, like all the other young people who have been going through Hungarian schools, was subjected to a tremendous amount of Communist propaganda. That is what makes the Hungarian revolution so significant. These teenagers, who were supposed to be mental

automatons, parroting back the Communist party line, were much too observant and far too independent in their minds to believe the propaganda being taught them.

Upon getting her secretarial diploma, sixteen-year old Rosa could not go out and look for a job as she might in America. Instead, she was subject to the labor draft. She was told where to go. It meant leaving her family despite their personal objections and going to the strange city of Budapest. She was told what kind of job to take. It turned out to be operating a machine making gold braid in a textile factory.

Rosa's social life in Budapest was spent in company with the other girls from her factory. Parties, concerts, and other social activities were sponsored by the factory's labor union. Life was far from gay and happy, however. Her life on meager wages, in a small, cramped room, with a constant shortage of everything, so that possession of a small, table-top

REFUGEE RESETTLEMENT



Rosa and Emil Nagy, another Hungarian teenager who fled Budapest, are greeted by Ruth Early at the refugee resettlement office at New Windsor

radio was an envied luxury, was not a life that an American teenager would like. Rosa worked long, hard hours at the factory job, and only the occasional letters from her parents and the holiday visits with them gave life real joy for her.

So it was on the morning of Oct. 23 that Rosa went to her job making gold braid in the textile factory. There had been rumors of unrest in the city. The Hungarians had been amazed to read in their own Communist newspapers the admission of Russian party boss, Nikita Khrushchev, of the true facts about Stalin.

On this fateful day the college students of Budapest, copying the recent example of students in Poland, marched in

loud, but peaceful demonstration to the parliament buildings to demand an end to compulsory courses in the phony dogmas of international communism, intellectual freedom to read books and magazines from Western Europe, and an end to other restrictions which they detested. Death was their reward. Nervous Hungarian security police fired on the unarmed, defenseless students.

As soon as word of the massacre reached Rosa's factory, a roar of indignation went up from throats of the workers. After work that night Rosa joined with other young workers and enthusiastically laid plans for a strike.

Next morning Rosa, instead of being at her gold braid machine,

was standing out in front of the factory persuading other girls like herself to join the strike. The spirit of the young strikers was infectious. That day not a wheel turned at the textile factory. Within forty-eight hours the strike at that factory and others had spread to the steel industry, the railroads, the street cars, everywhere in the city.

Soon came thrilling word. The government had capitulated to the demands of the students and the factory workers! The dictatorship was over. Cardinal Mindszenty and other religious leaders who were in prison were freed.

Alas, the dreams of Hungarian

youth were not to be fulfilled. After five days in which it seemed that the general strike they had started would carry everything before it, the Russians, whose troops were still in Hungary, pulled a sudden double cross that will live forever in the bitter memory of the Hungarian people.

Russian tanks rumbled into Budapest. At point-blank range they began firing shells into the textile factory and into every other stronghold which was manned by the striking workers.

In a few days it was all over. Budapest was a shattered city. Unburied bodies lay everywhere. The textile factory was a shambles, but over the shambles stood the hate-distorted figures of the fanatical Communists, once again in full charge.

Rosa Fabian had been one of the leaders of the strike at the textile factory. Now she hid in her room, fearing to venture outside. Urgently, she conferred with other workers in their teens and early twenties who were in the same plight as she. They dared not go back to the factory for fear of arrest as "saboteurs." They could not stay in hiding and starve and dared not seek refuge with their families, lest they cause their parents to be arrested, too, for harboring them.

They decided to take the only action that seemed possible which was to make a run for it to the Austrian border. Across that border lay freedom and thousands of other Hungarians were making the same desperate choice. It meant leaving their homeland, their families, friends, church, and all of the meager possessions they owned in life.

With only the clothes on her back, a few morsels of food, and a desperate prayer on her lips, Rosa set off for the frontier. She was one of twenty-two



Rosa is interviewed by John Eberly, who finds that she does not know enough English to take a job at New Windsor yet. As soon as she has mastered English, she hopes to secure an office job

A worker at the center shows Rosa one of the bales of clothing just processed for Church World Service for shipment to the camps in Austria, where thousands of Hungarians are awaiting visas

workers from her factory who were leaving together, yet they pretended not to know one another, lest they give away their intentions. They could go by train only to a point about twenty miles from the frontier. To go any closer would be to arouse suspicion and invite arrest.

Then it happened. They were discovered by an armed border guard, a youthful member of the dread AVO, the secret Communist police. He aimed his sub-machine gun at them and instinctively Rosa and the others



raised their hands. All seemed lost. The terror of Communist prison, of endless years of slave labor seemed just ahead.

Rosa was not ready to give up yet, however. Life was too precious for that. Communists may be Communists, but they are also human beings. Rosa and a couple of other girls made an appeal to that young AVO guard. They argued with him just as previously they had with the other workers at the factory. Was he going to turn them in to the Russians? Was that the kind of man he was?

Well, as one of the young male members of the party says with a smile, it turned out the young AVO man was about as disgusted with the Communist government as were the other people of Hungary. Maybe he just needed somebody to persuade him to make the break. Anyway, the girls won out and

he made up his mind that instead of arresting the twenty-two young factory workers, he would join them!

When they came to the Austrian frontier a group of militia surrounded them, disarmed their AVO guard and accepted them all as refugees.

Then began the second part of Rosa's drama. She had escaped—but to what? From Austria she sent her parents a telegram by way of the Red Cross to let them know where she was. She did not know whether they had escaped the revolution unharmed or not. She does not know, even at this date, whether the telegram was delivered or not. She hopes it was so that they will not worry when their letters to her at Budapest are returned marked "addressee unknown." Later from Germany she also sent them an airmail letter, giving more details of her flight to freedom and assuring them she was well.

Rosa and her party spent their first night in Austria sleeping on the floor of a schoolroom. They were grateful for the temporary shelter the Austrians had improvised for the thousands of refugees fleeing over the frontier. The Austrians were not rich themselves but they shared what little they had with the hundreds of refugees.

Soon Rosa and her friends were moved to Germany, where they occupied crowded quarters in a former displaced persons camp. Then came the big question. Where were they to go? Rosa, like many others, wanted to come to America. Fortunately for her, President Eisenhower had moved quickly in the face of the emergency to lower immigration barriers. She was among the fortunate refugees to get a visa for the United States.

On December 23 after a month of hand-to-mouth living in Austria and Germany, Rosa got a wonderful Christmas present,

a free airplane trip across the Atlantic Ocean. She was airlifted by the U.S. air force to the new refugee center, Camp Kilmer, New Jersey, arriving on Christmas Eve.

Then came another crisis. Where would she go now? She could stay at Camp Kilmer only temporarily. At the camp were representatives of various American churches and voluntary agencies. Rosa, being a member of the Reformed Church, was interviewed by a Church World Service representative on behalf of the co-operating Protestant denominations in the United States.

A representative of the Church of the Brethren was impressed with the need of Rosa and her teen-age friends to find a friendly home in this strange new land. Early in January,



In front of the post office at New Windsor Rosa gazes at the flag of her new land, a flag that means freedom for her

after three weeks at Camp Kilmer, Rosa and fourteen other young people, most of them workers from the textile factory who were still holding together for mutual support, were taken by the Brethren Service center at New Windsor, Maryland.

From here Rosa will be placed with an American family, preferably one that lives close enough to a community of Hungarian-Americans so that Rosa can get the help she needs with English. At the moment, she knows only a few simple words of English and has to call on one of her friends to serve as an interpreter for interviews.

She is learning the language and customs of her new land rapidly, however, and in about six months should be able to take a refresher course in typewriting and shorthand and go out and seek a job.

The months ahead are going to be hard ones for Rosa. She still has a wardrobe that consists of several ill-matched sweaters and skirts she was able to find among the used clothing given the refugees in Germany and at Camp Kilmer. She will try to stay in the same vicinity as her friends from the textile factory, but the months ahead will be lonesome ones for her. She tries not to think too much about her family or the friends she left behind in Hungary, but she prays that some day the postman will have a welcome letter for her.

Religious Revival

Continued from page 4

of films devoted to a religious theme.

13. Enormous city-wide rallies and evangelistic meetings have attracted the millions to hear Billy Graham or Oral Roberts.

14. Jehovah's Witnesses jam Yankee Stadium and pack in

more than Babe Ruth ever did, and at the same convention have a five-hour baptismal service with 4,640 converts.

15. Candidates carefully align themselves with some denomination having status, and use religious terms profusely. "Godless" is a most powerful accusation to throw at some opponent or group.

16. Atheists are having hard times. Professed unbelievers and outspoken skeptics regarding religion would get nowhere in political life. Religion is "the thing."

17. Religion has captured the juke box: I Believe, Count Your Blessings, The Man Upstairs, and many of the hillbilly variety can be heard for a dime in most any box or over the radio.

18. Religion has a multi-level appeal: to low brows with hillbilly music, emotionalism and "mother, home and heaven" themes, to middle brows with mass evangelism and the tremendous appeal of Peale and his gospel of reassurance and to the highbrows who read Niebuhr and Tillich and Huxley.

19. Time Magazine reminds us that praying dolls have now appeared on the toy shelves along with walking, talking, and diaper-wetting dolls.

There's new life in the churches. Though religious statistics are notoriously inaccurate there is widespread agreement that the churches have staged a comeback.

From 1926-1950 church membership increased twice as fast as the population. One survey reveals that about 60% of Americans belong officially to some church or synagogue. Another survey reveals that 95% of all Americans declare themselves to be Protestants, Catholics, or Jews, and only 5% consider themselves out of the fold.

America has 15,000 Catholic churches, 5,000 synagogues, 225,

PRAYER

GLEN A. CAMPBELL

I seek thee, Lord, with trembling heart,
On weak and bended knee;
In thee I see my living part,
Thy gift of grace to me.

What can I say? What can I do?
I am but naught alone.
Come in, O Lord, and make me new;
And keep me for thine own.

Purge out my life with holy fire;
Burn out the sin and dross;
Leave nothing in but thy desire,
The glory of the cross.

Now send me out for thee, O Lord;
But send me not alone;
May every thought and word and deed
Be thine and not my own.

000 Protestant churches. Every year Americans hear about 20 million sermons and religious addresses.

Attendance at public worship has reached an all-time high. "Church Filled" signs appear on the doors of some churches. The walls are bulging. Many are the churches which are in the midst of a building program or contemplating one. All surveys indicate considerable expansion in church construction to meet current needs.

"There's a new spirit abroad in the land," say the Methodist bishops. "Our people are attending public worship in larger numbers than we have ever known. . . . Giving has reached an all-time high. . . . A new spirit has fallen upon our people."

Seminaries are crowded. Several new ones are being launched. Harvard University president's interest in religion is manifested by his revival of its divinity school and the employment of a roster of "greats" for teachers. Many seminaries and graduate schools are instituting departments of religion in higher education.

Religion has status. For a generation religion was on the defensive. Religious leaders often spoke with an apologetic tone and hastened to buttress their theses with the findings of science or something else which would give them greater authority.

There is a new courage displayed by religious leaders and a notable increase in the self-assurance with which they speak. They are making the headlines, writing newspaper columns and appearing in the slick magazines. Witness the tremendous popularity of Norman Vincent Peale, Billy Graham, and Bishop Sheen.

A sizable number of men are unashamedly identified with both public affairs and the church: Dulles, Benson, Charles Taft, the Reuthers, Niebuhr, Harold Urey, and William Pollard. Pollard's identification with the church is most noteworthy. He is the executive director of the Oak Ridge Institute of Nuclear Studies. Oak Ridge is a new town. In helping to build a new parish from scratch in this town, he became inspired by the church building experience, and was converted from a nominal churchgoer into a minister. After two years of preparatory study he was ordained as an Episcopal minister.

Einstein's change of mind carries some weight too. In Germany he saw the free press, free universities and private enterprise bow to the terrifying demands of Hitler. Only the church stood in opposition. "Now I am for the church!" he said.

People are lending their ears too. Religious leaders are being heard and read. There is a new respect being paid to them. European visitors are generally amazed at the extreme deference paid to religious leaders and institutions, according to Will Herberg. He relates how a

recent Anglican visitor found a "shocking personal religiosity among Americans."

There are statistical evidences to substantiate these assertions. Elmer Roper's survey asked this question: "Which of these groups do you feel is doing the most good for the country at the present time?"

In 1942, government leaders were first, business leaders, second, religious leaders, third, and labor leaders, fourth. In 1947 and in 1953, religious leaders were rated first. "No other group . . . came anywhere near matching the prestige and pulling power of the men who are ministers of God," said Roper.

What do these mean? The new popularity, the new life, the new power of the church have brought the church to a crisis in its life. This crisis involves both grave dangers and superb opportunities. An article next week will discuss the dangers in the revival.

The Mountain Revisited **How God Rewards** J. Carter Swaim

A FATHER driving his son to college in Ohio turned on the radio and heard a man preaching from the text, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." This is the King James translation of Matt. 6:6.

The preacher kept emphasizing the last phrase, "shall reward thee openly." The listener longed for two-way radio, to be able to shout at him, "That is not what Jesus said!" For a long time, this is what people thought Jesus said, and this is what the Bibles of the Middle Ages made him say.

But the older manuscripts, now in the possession of schol-

ars, reveal that the original form of this saying was, as the Revised Standard Version translates it: "But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

This correct reading certainly carries out the injunction at the beginning of the Sermon: "Beware of practicing your piety before men in order to be seen by them" (Matt. 6:1, R.S.V.). If Jesus had then gone ahead to promise that prayer would receive an open reward, plainly visible to all, that would have been to contradict his teaching about the inwardness of true religion.

Where then did the "openly" come from? It was added by some medieval scribe, who no doubt first wrote it in the margin, as a commentary. An age which believed in a religion of works, by which God's favor could be bought by the performance of the proper acts, wanted to think that such religion would obviously be rewarded in such a way that all could see.

A later scribe copied the marginal note "openly" into the text, and generations of people thought it had always been there. It is good to learn that Jesus did not contradict himself, that the religion of works is not supported by the Sermon, and that God rewards faithful prayer, not openly and publicly and conspicuously, but in the way that his loved ones know: in deeper understanding, in quiet reassurance, in the calm confidence of children who will what the Father wills.

Revealing Thoughts MILDRED ALLEN JEFFERY

**A thought you may not say aloud
Can write itself upon your face,
And whether it be meek or proud—
Reveal itself, in either case.**

The Christian Tither and His World

A HE desire to tithe cannot be explained solely on the basis of scriptural injunction (though the tithe is mentioned throughout Bible history), for tithing was practiced before the advent of the Bible. Nor can it be explained on the grounds of church authority. With few, if any, exceptions there are no ecclesiastical threats of excommunication to prod unwilling communicants to tithe. No taskmaster lashes them to an unwelcome duty. They have no consciousness of an unwanted burden. Rather, they are a happy lot with buoyant responses to every proper demand on their time, talent, or possessions. What is the secret of this inner joyous desire to share? It is not superficial, but grounded deeply in spiritual consciousness. What is this consciousness?

Inquiry will reveal some interesting and challenging truths. For instance, the practice of tithing has a close relationship to the tither's conception of God, his conception of man, and conception of wealth.

The Tither and God

Most tithers' conception of God is of one who has a plan for the individual's life. Theirs is a God of order. Many people recognize that the universe is controlled by a system of laws. In fact, all secular and religious educational efforts are based on the assumption that these laws can be discovered, classified, and complied with. This is true whether the field be mathematics, physics, chemistry, biology, psychology, or morals.

It is only logical then to discover and adjust ourselves to God's plan for the use of possessions. Tithers choose to do

P. M. Snider

this. To do otherwise is to choose chance and chaos. Chaos begins at the point where plans cease to be followed.

Tithers feel that the tithe is definitely a part of God's plan, and their experience has confirmed this conviction. They feel that when they covenant with God to tithe their income they give concrete evidence to God and their fellows that they desire and have decided to become systematic and dependable co-workers with God in his plan of redemption for the world.

Their idea of God ceases to be merely theoretical. Their covenant with him becomes an experience. They feel assured that they work with an ever-present Companion. Together they co-operate in the earning of the income, in setting aside and distributing the tithe, and in administering the balance. In fact, in their whole financial program they seek divine guidance.

Also they conceive God to be a God of opulence, rather than a poverty-stricken deity. Christ was not inherently poor but, according to revelation, it was for our sakes that he became poor. His father created the universe and continues to operate it.

His opulence is revealed in the prodigality of his handiwork. Is there a limit of time? Who can bound space? Is anyone able to apportion the air? How many trees are there in the uncharted forests? How many leaves? How many blades of grass in a million valleys and on mountain slopes? What is the number of fish sporting the oceans and streams? What is the value of minerals in undiscovered deposits? What adding machine

can total the number of grains of sand on the shores of the seven seas? What power has he stored in a clod?

Evidently God has a fabulous conception of abundance! Tithers accept his promise of care: "Wherefore, if God so clothe the grass of the fields, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" and again "... all these things shall be added unto you."

The Tither and Man

Most tithers' conception of man is that he is a responsible being, that he has the capacity to share with God, as a co-worker with him, the risks and joys of redemption. Who is to do God's will if Christians fail? It is quite easy for an irresponsible husband to prate about "love" of wife and family, but a test of his sincerity is his joyful willingness to pay for the groceries, shelter, and other needs of the family. Similarly, in supporting the work of the kingdom of God, a test of sincerity is our joyful willingness to pay in effort and money.

Tithers believe that God and man complement each other, and that life becomes complete when there is definite sharing in all of the common tasks of the kingdom. Also, they believe man's interests have possibilities of unlimited expansion.

Does anyone know a consistent tither whose interest in the kingdom is limited to one small project? Rather he is interested in many fields of religious endeavor. Missions are not foreign to him. He finds joy in giving to Christian education, evangelism, hospitalization, child welfare, care of the needy, aged, and all other activities of the Chris-

**Southwestern
PUBLIC SERVICE
Company**

Claude, Texas

November 5, 1956

Dear Fellow Members & Friends of the Church:

The Every Member Canvass Committee of our Pampa congregation has requested that I write a statement to you on the subject, "What tithing has meant to me." Obviously I could not incorporate into a statement, or a letter, or even a treatise all that tithing has meant to our family. In fact, it has taken on quite a different meaning in recent years.

We would like to say that while we have found much pleasure and satisfaction in the tithing of our material possessions, we do humbly recognize our incapacities and failures in many other areas of Christian living. The course and conduct of some of you, who perhaps do not tithe, has been a source of inspiration to us on many occasions.

We firmly believe that tithing should constitute a minimum giving level in financial stewardship. We have known families to go from extreme poverty to financial success when their faith in God as a partner prompted them to tithe. However, that certainly should NOT be one's purpose in tithing. We have known churches to rise from destitution to financial security when its members practiced tithing. That again should NOT be our purpose in tithing. We do firmly believe that if one practices tithing for any reason other than "as an act of worship" to an omnipotent God, then the values of one's tithing will necessarily be fleeting and transitory.

We would like to see many of you establish a tithe as your minimum return to God; not for what it will do for the church, but for what it will do spiritually for you.

Sincerely yours,



C. M. Hubbard, Manager
Southwestern Public Service Co.
Claude, Texas.

CMH/s

The above is a copy of a letter written to the Pampa congregation, Texas, at the time of the every-member canvass in that church

tian program. He accepts the responsibility implied in the statement of Jesus when he said, "Ye are the salt of the earth." Salt is an active curative element.

Possibly to a larger degree than many Christians realize tithers are vital factors in any project for the advancement of the kingdom. Simply ask yourself this question, "Would the program of the church be advanced or retarded if all Christians suddenly ceased to tithe

their income?" The question requires no answer.

The Tither and Wealth

Most tithers have a conception of wealth not yet accepted by many persons. Multitudes conceive wealth to be limited. To them the problem is to secure their share of the limited amount. They fear that, should someone else be supplied, it would of necessity reduce their portion. It was to these that

Jesus spoke when he said, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

On the other hand, most tithers conceive of wealth as fluid, constantly flowing from the unlimited resources of God to supply human need. They believe, primarily, that wealth should not be hoarded, but should be used to enrich all life. When thus used, it becomes a magnet and attracts more wealth to the user. When Jesus was faced with 5,000 hungry followers, an inventory revealed that, apparently, all the food available was "five loaves and two fishes." Suppose Jesus and his disciples had decided to look out for themselves first and between them had devoured the food? Would the loaves and fishes have been increased?

Jesus knew that the supply had to be employed unselfishly before it would be increased. Earlier, God attempted to teach his people this lesson when, in the wilderness, they were instructed to use all the manna that was daily provided, and that each one should have his share. As this rule was followed the supply continued.

Experience has confirmed this as true today. The world is never more than one year's crop from starvation, but seedtime and harvest time have never failed except when man has refused to invest sufficient seed to produce the new crop. Many Christians are withholding their crop of seed. Famine can result from man's failure properly to sow, cultivate, and distribute God's bountiful supply.

Tithers believe that wealth is potentially as unlimited as is man's capacity for growth. Away with the fallacy that God created just a certain amount of

wealth, and then quit, and that security lies in garnering as much of this limited amount as it is possible to seize. That has proved to be poor security. Real security is gained by co-operating with the divine plan and trusting for renewed supplies.

Tithers conceive wealth to be available when spiritual means are applied. Of course, the tither is as diligent in business as any, but his conception of wealth creates new attitudes. One of these is the attitude of thankfulness. Before the Master distributed the loaves and fishes, he expressed thanks and ratified

this prayer of thanksgiving by distributing the food to the hungry. Then it was increased. Another attitude is that of open-mindedness to the world's needs. A closed mind blocks the flow of supply as debris chokes the flow of water in an irrigation canal.

Another belief of the tither is that supply is a means and not an end. It is a means to provide blessings to all God's children. The tither soon discovers that he has partaken, at least in a measure, of the divine spirit of opulence. When he has developed to this state of consciousness, the paying of only one

tenth of his income may not satisfy fully his desire to help others. Many have grown spiritually to a place where they pay two tenths or more, in some instances even nine tenths of their income.

The tither's conception of God, of man, and of wealth is a growing conception. With this growth, new avenues of expression and helpfulness are open, and temporal and spiritual blessings continue to multiply.

Little wonder that tithers love to tithe!

Reprinted by courtesy of the General Board of Lay Activities, The Methodist Church

Friends of Children

C. E. Dumond, Jr.

JIMMY, could you tell me what caused those round spots on your arm?" we asked. There were marks of white scar tissue, spotted in many places beneath the summer tan and dirt.

The boy turned his tow-headed, freckled face with its trusting blue eyes to investigate us. "It's nuthin', mister." Then he blurted, "Just that sometimes when I'm bad, mother burns me with her cigarettes. She does it only when I'm bad, though."

"Do you have burn marks any place else? Bet you don't know how many you have," we questioned.

He pulled up his little knit sport shirt and scars were across his stomach and back. Officials counted twenty burn scars on this little lad.

Fortunately, this boy was living in a community where there were friends of children, and he would be protected from his sadistic mother. His problems,

which were many, were complex in origin, and it took the science of community teamwork to effect a cure. Friends of children in the Council of Community

Services, an agency representing all social welfare groups, clubs, churches, and organizations interested in community welfare, were contacted to come to Jimmy's assistance.

Such friends of children are



found in every community. As Christians who worship a Lord who placed a child in the center of his teaching, we should discover facts about these friends of children. We need to know: (1) the number of organizations in our community whose primary function is to help children; (2) what number of boys and girls, and their families are served by these organizations; (3) the problems faced in helping children; (4) the varieties of service offered; (5) the cost in money and professional manpower; (6) and the effect of this preventive program in helping children.

The suggestion in the previous paragraph may seem like a big order, but it can be done in any community. It may reveal some interesting facts. For instance, such a study in Hutchinson, Kansas, revealed that we were spending \$158,000 each year in this area. The study gave us incentive to use the science of community teamwork to help tomorrow's children.

As long ago as 1937 the U.S. Children's Bureau established a project in St. Paul, Minnesota, whereby many organizations worked together. This experience, along with other community approaches, shows that the variety of services offered by friends of children can be adapted to solve community problems.

Here are a few friends of children that may be in your community: Child Welfare Bureau and its representative in the County Welfare Department; the juvenile judge and his probation officer; police child-welfare officer; the school's nurse, visiting teacher, or counselors; the Child Welfare League of America; Y.W.C.A.; Y.M.C.A.; the welfare directors in service clubs; Salvation Army; Boy Scouts; Girl Scouts; Boys Clubs of America; community recreation directors; auxiliaries and



Some communities provide day camp and other recreational facilities through the agencies that are interested in the welfare of children

ladies' clubs; and the churches. We have discovered that almost every organization is interested in helping the child. This listing is incomplete. There is help for legal, medical, psychiatric, physical, spiritual, and social needs of any child if we care to look for that help.

For instance, one of our service clubs in Hutchinson, Kansas, provides glasses for needy children, while another gives dental care. We have had help even in financing plastic surgery for a boy with a crooked jaw. In Oklahoma City the Rotary Club has given \$159,000 to various projects from a swimming pool, to a chapel for the Home of Redeeming Love. All of these friends of children are interested in getting help to the right child, at the right time, from the right place, for the right thing.

As Christians, it is not enough to recognize community friends of children. It is with Christ-centered, individual compassion that we become friends of children with a concern for their welfare in our communities.

Love is our business. This love will not reject a boy like Jimmy and others who need to find community friends of children.

PSALM

OPAL E. SCHWINDAMAN

*What am I without God?
Yes, what am I?
I am but an insignificant
Bit of humanity
In a sea of other human beings.*

*I stand alone,
Knowing not whither I go.
I am as sounding brass,
Without tone or tune,
Without purpose or goal.*

*I am want and greed!
I am bitterness and hate!
I am envy and covetousness!
I am all that I should
Never want to be!*

*But with Him
I am taller than the eternal hills;
My life is broader
Than the broadest plains;
My purpose goes on forever.*

*I am ambitious in kindness,
And my love is great
Toward all people!
The sunshine of happiness
Is ever around me.*

*My days are not endless,
Nor the shadows so deep.
There is food for my soul,
And the springs of my joy
Shall never run dry!*

*My joys in the Lord
Abound forever.
And I shall follow Him
All the days
Of my life.*

MARCH 30, 1957

KINGDOM GLEANINGS

The Manchester a cappella choir will sing in the Trotwood church, Ohio, on Sunday, April 21, 7:30 p.m.

Elder P. G. Bhagat is "very happy to let you know that the churches are interested in providing support for their pastors." He writes of "an increase of twenty-four per cent in giving toward pastoral supports."

All Brethren attending the Moravian Easter sunrise service on April 21 at Winston-Salem, N. C., are invited to worship at Fraternity church, which is located six miles from the city limits, 300 yards from U. S. 158 southwest. Telephone PArk 3-8844 if you need additional help. Paul R. White is the pastor.

Southern Pennsylvania is calling a special district meeting on April 6, at the Marsh Creek church, Gettysburg, Pa. The elders will meet at one o'clock and the business session will begin at 2:30 p.m. The delegates will consider a possible campsite for the district and a concern from the board of the Old Folks Home.

The annual mission to ministers will be held in 1957 at Green Lake, Wis., July 29—Aug. 3 and at Northfield, Mass., Aug. 5-10. This is sponsored by the Joint Department of Evangelism, National Council of Churches. The speakers for 1957 will be announced in the near future. Eleven Brethren attended in 1956. All pastors and especially district directors of evangelism are urged to begin now to give serious thought to attending this valuable week-long event. Further information can be secured from the director of ministry and evangelism.

The youth of the Western Region, with a forward look, took final steps at their recent regional cabinet meeting to hire Leon Neher, as their full-time youth director beginning June 1. Leon has been serving on a part-time basis this past year while finishing his senior year at McPherson College. Leon's home is Quinter, Kansas, and he has recently returned from a year in India as an exchange student. He will bring to his job considerable experience and interest in youth work and will work directly with local CBYF's and district youth cabinets in bringing about a more vital program of the church for youth.

The Western Region young people reorganized for the next year during their Western Region youth conference, March 7-10, at which more than five hundred youth were present. Irvin Wagner, a sophomore at McPherson College, was chosen to succeed Gene Myers as youth president beginning this next September. Other members elected to the executive cabinet are Dick Bittinger from Kansas, Dwight Oltman from Nebraska, Carl Harris from Louisiana, and Valera Miller from Colorado. Paul Wagoner serves as regional youth counselor. The executive youth cabinet will meet with the district representatives on Oct. 26 at regional conference time. At that time the regional youth cabinet will plan the various regional youth activities for the ensuing year including the regional youth conference, March 6-9, 1958, when Bob Richards will be the featured speaker.

W. Harold Row, secretary of the General Brotherhood Board's Brethren Service Commission, will be the speaker at the first anniversary of the occupancy of the new church building in Elizabethtown, Pa., on April 27 and 28. Brother Row will speak at the Sunday morning worship hour. The Palmyra church choir will present a program of music on Sunday evening.

Report on the Brethren Adult Seminar

The Brethren Adult Seminar met in Washington and New York, March 4-8. It was the eighth annual seminar and the largest to date. Forty-five regular delegates were registered. They came from seven states: Nebraska, Illinois, Indiana, Ohio, Pennsylvania, Maryland, and Virginia. A busload of twenty-nine others from the Middle District of Maryland attended for one day. Coming the longest distance was a farm couple, Mr. and Mrs. Ronald Grosbach, of Enders, Nebr.

Under the theme, Government Is the Christian's Business, the seminar offered an opportunity for Christian lay persons and clergy to study the United States government and the United Nations at firsthand. Ralph E. Smeltzer, director of social education, Brethren Service Commission, directed the seminar. Arrangements for the Washington phase were handled by C. LeRoy Doty and Alfred Nyce of the National Service Board for Religious Objectors. Arrangements for the New York phase were made by James D'Amico, pastor of the Calvary Church of the Brethren, Brooklyn, N. Y.

An address, the Christian Basis of Political Action, opened the seminar on Monday. In Washington the seminar visited Congressmen, attended committee hearings, observed the Senate and the House of Representatives in session, and visited an embassy of another nation. The program also included meetings at the State Department and the Department of Health, Education, and Welfare to hear discussions of current problems in foreign and domestic policy.

On Thursday and Friday in New York, the seminar attended sessions of the United Nations General Assembly and of two of its committees, visited a UN delegation from another country, and heard addresses on major issues in international affairs.

Among the speakers were A. Dominique Micheli of the World Council of Churches, Elmore Jackson of the American Friends Service Committee program at the United Nations, and John Swomley of the Fellowship of Reconciliation.

Two historical events were witnessed by the seminar during the week. On Tuesday, March 5, the seminar listened to the concluding debate and vote in the Senate on Eisenhower's Middle East Doctrine. On Friday, March 8, the seminar attended the concluding session of the United Nations' General Assembly. At this session the assembly admitted its eighty-first member, Ghana, and heard the Secretary-General's report on the Middle East crisis.

Plans are already being made for next year's Brethren adult seminar, which will be held March 3-7, 1958. Pastors, laymen, and lay women are urged to give early consideration to attending the 1958 seminar and to place it on their schedules. Local congregations, men's work, and women's work groups are encouraged now to place in their budgets money for the sending of delegates to next year's seminar.

Brotherhood Theme: Seek First His Kingdom

Juanita Fike, a sophomore at McPherson College whose home is at Peace Valley, Mo., was chosen as McPherson College exchange student this next year. Juanita will be going to Europe next July to spend a year in the home of a European family and attending school in a similar manner as many exchange students have come to our country in recent years. Juanita is being supported financially in her adventure by the McPherson College Student Christian Association. Besides Juanita, Jo Ellen Leonard of La Verne College is being sent as an exchangee by La Verne College SCA. Other persons interested in spending a year on an exchange basis are urged to contact the student exchange office at New Windsor, Md., immediately. It is important to get exchange applications processed as soon as possible to assure a satisfactory arrangement for such students.

Ordained

Richard Simmons, ordained to the ministry in the Black Swamp church, Northwestern Ohio.

Changes of Address

Harold and Gladys Royer, from Marama, to Garkida, via Jos, Nigeria, West Africa.

Robert and Beatrice Bischof, to Mbororo, P. O. Garkida, via Jos, Nigeria, West Africa. The Bischofs have recently returned to Nigeria after a regular furlough in the States.

Joseph Looker, Lassa, P. O. Mubi, via Yola, Nigeria, West Africa. Brother Looker is an alternative service worker with the building.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

March 31

Sunday-school Lesson: The Last Judgment. Matt. 24-25. **Memory Selection:** The King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Matt. 25:40 (R.S.V.)

March 31 One Great Hour of Sharing

April 5-6 Central Region camp leaders conference, Manchester College, Ind.

April 14 Palm Sunday

April 21 Easter

April 27-28 Southeastern Region youth round table, Bridgewater College, Bridgewater, Va.

April 28 National Christian College Day

April 28-May 11 Church Work Training Laboratory, Green Lake, Wis.

April 29-May 3 National Council regional training camp, Leesburg, Va.

May 3-5 Southeastern Region camping conference, Camp Galilee

May 5-12 Family Week

Love Feasts

California
April 17, 6:30 pm, Fresno

Idaho
April 7, 7:30 pm, Nampa

Illinois
April 18, 7:30 pm, Canton
April 18, Champaign
April 18, 7 pm, Cherry Grove
April 22, 7:30 pm, La Motte
Prairie

April 28, 6:30 pm, Chicago,
Douglas Park

Indiana
April 18, Buck Creek
April 18, 7:45 pm, English Prairie
April 18, 7 pm, Nappanee
April 18, 7:30 pm, North Liberty

April 18, Roann
April 21, Markle
April 25, 7 pm, Pipe Creek

Maryland

March 30, 6 pm, Middletown
Valley, Grossnickles
April 18, Westminster
April 19, 7 pm, Thurmont
April 21, 10:30 am and 6:30 pm,
Longmeadow

Michigan

April 14, 7:30 pm, Lansing
April 18, 8 pm, Hope

Missouri

April 14, 7:30 pm, Springfield
mission
April 19, 8 pm, Carthage
April 20, 8 pm, Shoal Creek

Nebraska

April 18, 6 pm, Beatrice
April 19, 7 pm, Omaha

North Carolina

April 18, 7:30 pm, Fraternity
April 20, 7 pm, New Haven

Ohio

April 14, 7:30 pm, Sidney
April 18, 7:30 pm, Ashland City
April 18, 7:30 pm, Black Swamp
April 18, 7 pm, Lima
April 18, 7 pm, Tiffin
April 18, 7:30 pm, White Cottage
April 18, 7:30 pm, Salem
April 18, 7:30 pm, Trotwood
April 19, 7:30 pm, Bristolville
April 21, 7:30 pm, Olivet
April 28, 7 pm, Brookville
April 28, New Philadelphia

Pennsylvania

April 7, 7 pm, Perry
April 13, 2:30 pm, Mingo
April 14, 7 pm, Dunning Creek
April 14, 7:30 pm, Philadelphia,
Bethany

April 14, 6:30 pm, Shippensburg

April 18, 7 pm, Chambersburg
April 18, 6:30 pm, Johnstown,
Roxbury

April 18, 7 pm, Johnstown,
Walnut Grove

April 18, 7:30 pm, Mechanicsburg

April 18-19, 6:30 pm, Greensburg

April 19, 7 pm, Williamsburg
April 20, 2 and 6:30 pm, Hatfield

April 21, 2:30 pm, Mingo
April 21, 6:30 pm, Everett

April 21, 7:30 pm, Lower Clair

April 21, 7 pm, Myerstown
April 21, 10:30 am, 2:30 and 6:30
pm, Richland

April 28, Cherry Lane
April 28, 6 pm, York, Second

April 28, 6:30 pm, Ephrata
April 28, 2:30 and 6 pm, Spring Creek

April 28, 7 pm, Mount Joy
April 28, 6:30 pm, Quakertown

Tennessee

April 17, 7:30 pm, Kingsport
April 18, 7:30 pm, Johnson City

April 19, 7:30 pm, Jackson Park
April 27, Liberty

Texas

April 14-15, 7:30 pm, Nocona
April 18, 7:30 pm, Pampa

Virginia

April 18, 7 pm, Barren Ridge
April 18, Beaver Creek, Mt.
Bethel

April 20, 7 pm, Mt. Vernon
April 20, 6:30 pm, Poages Mill

April 21, 7 pm, Round Hill
April 21, 7 pm, Flat Rock,
Cedar Grove

April 21, Mt. Pleasant
April 28, 7 pm, Lebanon

West Virginia

April 18, 7 pm, Keyser

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Norman W. Patrick of Hershey, Pa., in the Cherry Lane church, Pa., April 22-28.

Bro. Russell G. West of Wiley, Colo., in the Ivester church, Iowa, April 8-14; in the Fredericksburg church, Iowa, April 15-21.

Bro. A. Stauffer Curry of Elgin, Ill., in the Potsdam church, Ohio, April 14-21.

Bro. Norman Baugher of Elgin, Ill., in the Lititz church, Pa., April 14-21.

Bro. Ethmer Erisman of Carthage, Mo., in the Parsons church, Kansas, April 3-14.

Bro. John M. Geary of Mount Pleasant, Pa., in the Mount Joy church, Pa., April 21-28.

Bro. Donald Stern of Elgin, Ill., in the Cherry Grove church, Ill., April 14-21.

Bro. Milton L. Hershey of Manheim, Pa., in the Shamokin church, Pa., April 14-21.

Bro. Robert Young of Hershey, Pa., in the Richland church, Pa., April 14-20.

Bro. Bill Longenecker of Bethany Seminary, Chicago, Ill., in the Ziegler church, Little Swatara congregation, Pa., April 13-21.

Bro. Bristoe Osborne of Mt. Airy, N. C., in the New Haven church, N. C., April 14-20.

Bro. Rogers Fike of Bridgewater, Va., in the Mt. Pleasant church, Va., April 14-21.

Bro. Willis Maugans of Peru, Ind., in the Pipe Creek church, Ind., April 18-20.

Bro. J. Emmert Deitra of Midland, Va., in the Walnut Grove church, W. Va., April 14-19.

Bro. D. W. Bittinger of McPherson, Kansas, in the Rocky Ford church, Colo., April 17-21.

Bro. Harold Martin of Spring Grove, Pa., in the Second church, York, Pa., April 15-21.

Bro. Delbert O. Hanlin of Wauseon, Ohio, in the Tiffin church, Ohio, April 14-17.

Bro. Cecil O. Showalter of Woodstock, Va., in the Round Hill church, Toms Brook, Va., April 14-21.

Bro. Paul R. White of Winston-Salem, N. C., in the Fraternity church, N. C., April 14-18.

Bro. Harold Jones of Harleysville, Pa., in the Mingo church, Pa., April 14-21.

MARCH 30, 1957

News and Comment From Around the World

Australian Church Groups Act to Aid Aborigines

Two major church groups in Australia have asked their government for help in training primitive tribes of natives located in the remote interior of Western Australia to take their place in civilization. They are asking the government of South Australia to establish a huge cattle station and provide food for the desert tribes. Church officials have agreed to provide trained personnel to supervise this station which would be organized as a mission center.

The plight of the tribes was made known in a report presented recently to the state parliament of Western Australia. The aborigines are said to be among the most primitive people in the world, still leading a stone-age existence, wandering over vast areas of desert country in search of game and water. As a result of white encroachment on their reserves the tribes have been reduced to semi-starvation. Their lands have also been penetrated by scientists working on guided missiles.

Prayer Breakfast Highlights Christian Leadership Meeting

Vice-President Richard Nixon, Chief Justice Earl Warren, and members of the House and Senate attended a prayer breakfast in Washington, D.C., that highlighted the annual conference of International Christian Leadership, Inc.

The nondenominational group that sponsors prayer breakfast and luncheon groups throughout the United States and a number of foreign countries devoted its three-day meeting to the theme, Christian Responsibility in Man's Affairs. Conrad N. Hilton, hotel executive who was host to the breakfast for the fifth consecutive year, said "the prayer breakfast has quietly grown into a national event."

U.S.A. Presbyteries Approve Plan of Union

The required majority of presbyteries in the Presbyterian Church in the U.S.A. have already approved a plan of union with the United Presbyterian Church of North America. One hundred seventy-four out of the church's 250 presbyteries have already voted for the merger and none have so far rejected the union plan.

Of the United Church's sixty-six

presbyteries, twenty have thus far voted in favor of the proposed merger and four against it. Voting in both churches will be completed before their respective General Assemblies meet in the spring.

If the presbyteries endorse the plan, the two denominations will unite in a combined General Assembly at Pittsburgh in May 1958. The new denomination, with a combined membership of 3,000,000, will be called the United Presbyterian Church in the U.S.A.

Moravians to Launch 500th Anniversary Celebration

The Moravian Church launched its 500th anniversary celebration on March 3 with special services in nine key centers in the United States. The quincennial observance will be marked throughout the world, wherever the Moravian church exists, as a Year of Dedication.

Bethlehem, Pa., will be one of the pivotal points in the celebration since the church is strong there. Among the special anniversary events scheduled for Bethlehem is the first meeting in the United States of the General Synod of the Worldwide Moravian Church. This will be held Aug. 13 to Sept. 10. The fourth early American Moravian music festival and seminar will be held there in June. Other activities include an interprovincial youth convocation in August.

The Moravian Church was founded in Bohemia in March 1457.

Survey Shows Status of Segregation in N. Y. Churches

A survey of Protestant churches in four boroughs of New York City classifies fifty-one per cent of them as segregated, twenty-five per cent as non-segregated and twenty-four per cent as integrated. The survey was conducted by the Department of Christian Relations of the Protestant Council of the City of New York.

The report on the survey's findings noted that the main reason for segregated churches was geographical resulting from white and Negro neighborhoods.

A majority of the churches classified as segregated would welcome members of minority races to worship services or would accept them into church membership. In many of these churches nonwhites are welcomed but they are not around.

Integration usually begins among

neighborhood children in the church's Sunday school. The churches making the most progress toward integration are those geared to community needs rather than those catering to the older membership.

Graham Addresses Yale Student Mission

Evangelist Billy Graham opened a four-day student mission at Yale University before an audience of nearly 3,000 students. Addressing the gathering of students and faculty members he declared that "materialism is dying and the world of science is turning to theology for help in an insoluble dilemma."

The answer to this dilemma, the evangelist said, "is to be found in Christ, by repenting and obeying the will of God." More than 500 students remained after the sermon to talk to the evangelist.

Methodists Plan Public Hearings on Future Setup of Church

A nation-wide series of public hearings to determine the future setup of the Methodist Church was authorized at a meeting of the special commission created by the denomination's General Conference last May to study the church's jurisdictional system.

The commission has been asked to study the philosophy, effectiveness, and weaknesses of the jurisdictional system, giving special attention to the problem of existing racial segregation. The commission is sponsoring the holding of a number of panel discussions in principal cities beginning in September. They will be publicized and open to all persons—laymen and ministers alike. The facts gathered and the testimony taken will be assembled by the commission before writing recommendations for the 1960 General Conference.

Unveil Model of Peace Pillar for Holy Land

A model of the Pillar of Peace to be erected where the River Jordan meets the Sea of Galilee was unveiled in the Presbyterian Labor Temple in New York by the Interfaith Committee for Peace in the Holy Land. The pillar is intended to symbolize brotherhood among Christians, Jews, and Moslems.

The idea for the Pillar of Peace grew out of a twenty-day pilgrimage

of the Middle East made last year by a Mission of Friendship, comprising church leaders. The tour was sponsored by the World Parliament of Religions.

Survey Shows Many British Clergymen Poor

Many of Britain's clergymen are so poor they cannot buy new clothes for their families or provide them with enough food. This information came from a survey conducted by Nathaniel Micklem, former principal of Mansfield College, Oxford. His investigations included ministers of the Methodist, Baptist, Presbyterian, and Congregational churches as well as clergymen of the Church of England.

More than half of the 11,387 Anglican clergymen in Britain get less than \$1,820 a year, and only 401 have salaries above \$2,800. From these salaries they must meet such personal expenses as telephone calls and bus fares to visit parishioners. Some even have to pay rent.

The survey showed that the condition of some Free Church clergy is even worse. Inquiries revealed that they are obliged to get along on salaries averaging from \$1,453 to \$1,764 a year.

Citizenship Training Program to Benefit Farm Migrants

A new project supported by a grant of more than \$100,000 will help farm migrants learn and gain their full rights as citizens. The citizenship education project will be carried out over a three-year period through the Migrant Ministry of the National Council of Churches Division of Home Missions.

The first goal of the project is to educate migrants as to their rights. The second goal will be to develop the total resources of communities where migrants come so as to provide for their health, education, and welfare needs.

There are an estimated two million farm migrants and their families who travel to wherever there are food crops to pick. In most cases the Migrant Ministry is their only source of welfare.

Methodists Set Record Financial Goal for 1957

The Methodist church has set a record \$38,500,000 goal for its 1957 program. This is an increase of \$11,000,000 over last year. The sum is a minimum goal to aid three general areas: world service, general benevolences, and Christian higher education. It does not include local

expenditures of the denomination's 40,000 churches.

The program calls for increased financial support of 118 Methodist related colleges, universities, and seminaries, more support of student centers at state and private schools, and a national program of church extension with a goal of three new churches a week.

Ceylon Christian Council Hits Proposals for State Control of Education

The National Christian Council of Ceylon has appealed to the government not to support proposals made by Buddhists that education and social services become a state monopoly. The proposal by the Buddhist committee would affect the educational structure of the administration of social services and the rights and property of religious institutions. The Christian Council of Ceylon is a consultative body for Protestant churches and organizations.

Discover Second Oldest Representation of Menorah

What is claimed to be the second oldest known representation of the Menorah, or seven-branched golden candlestick, in the ancient Jewish Temple of Herod in Jerusalem, has been discovered on a pillar in the Great Mosque at Gaza. The column was evidently taken from a second century synagogue at Caesarea by the Empress Eudoxia for the first Christian church in Gaza. The church later became a Crusaders' church and was converted by the Egyptian Sultan Mameluke into a Moslem mosque.

Complain of Growing Influence of Religion on Soviet Youth

The Moscow radio has reported that readers of a Soviet Communist youth publication are complaining of the growing influence of religion on Russian young people. Letters from readers report that churches do not neglect any important event in the life of people, whether it be marriage, birth, death, or even economic difficulties, to "enter the souls of the people and to spread their influence over youth."

British Bible Society in Record Output

A record total of over 5,200,000 Bibles and Scripture portions was printed by the British and Foreign Bible Society during 1956. This compared with just under 3,000,000 volumes in the previous year. The

society publishes its books not only in England but in Australia, Canada, Hong Kong, Burma, Africa, and other parts of the world. London is responsible for roughly half the annual output.

German Churches to Aid Foreign Protestant Parishes

Member bodies of the Evangelical Church in Germany will make available during 1957 at least \$60,000 for the relief of distressed Protestant parishes in other countries. The relief funds will especially benefit Evangelical parishes in Spain, France, Italy, Hungary, Czechoslovakia, Romania, and Poland. The money will be used for construction of church buildings, the printing of religious literature and to create training facilities for young pastors.

News Briefs

The circulation of Scriptures in Iraq practically doubled in 1955 in comparison with the previous year. The majority of sales are to Moslems. Bible distributors noted that the younger generation has an increasing longing for knowledge and is reading anything it can get.

The General Synod of the Netherlands Reformed Church has called on the Dutch government to insist on the adoption by the United Nations of a resolution banning all nuclear weapons experiments. It branded these experiments "a danger to the whole of mankind."

Two shipments of children's clothing and shoes have been sent to South Carolina by the American Friends Service Committee for distribution among distressed Negro families. The shipments are part of the committee's program to aid Southern Negroes who suffer economic and legal restrictions imposed by integration opponents.

Members of the Lutheran Church—Missouri Synod contributed \$11,723,000 in 1956 for the total work of the denomination. This is a gain of \$3,512,000 over the previous year. The increase in 1956 giving by Missouri Synod Lutherans constituted the largest gain in contributions for regular causes of any Protestant denomination during the year.

An annual festival of Lyrics (popular hymns in Southern Asian style) and Oriental Church Music is being planned as part of the program of a new department of religious education to be inaugurated by the National Council in Ceylon.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The nominating committee, working carefully and prayerfully in monthly meetings throughout the year, prepares the slate of candidates

DRAMA

The Passion in Pantomime

THE Passion in Pantomime was a creative venture in religious drama planned, prepared, and presented by the music and worship commission of the Cherry Lane church, at Easter, 1956.

The narrative sequence was taken entirely from the Synoptic Gospels and the Gospel according to John. In preparing the narrative, members of the commission encountered the synoptic problem which laid the foundation for a real learning experience. Many persons who had been reticent about appearing in public willingly participated in the pantomime as disciples, etc. Everyone derived real pleasure and experienced a unique fellowship with the apostles in their effort to capture the feeling and movement of the historic events.

Certain problems afforded real opportunity to be creative. The triumphal entry began at the rear of the church and proceeded toward Jerusalem down the center aisle. Absence of a donkey left some creative activity for the congregation who participated from the pews. This made an effective opening.

The crucifixion scene was accomplished by simple lighting effects. A cross, made from light lumber, was constructed with a removable base. The back of the cross was wired with blue lights. After being carried on stage by Simon of Cyrene, who was followed by the crowd, there was a brief pause while the scripture of this event was read. Then all the lights were extinguished. An outline of a human figure cut from cardboard was fastened to the cross which was placed in the base against a white back drop (a sheet), serving as a reflective surface.

The effect was a reverent portrayal of the crucifixion in silhouette. The reflected light gave this effect even to the soldiers and Mary and John who were figures about the cross. The tomb was created by using a "tarp" thrown over chairs—a suggestion borrowed from an earlier issue of the Gospel Messenger.

Colorful Biblical costumes, made

CHURCH ADMINISTRATION

New Church Elections Method

Lorrel S. Eikenberry

SEVERAL years ago the Lanark (Northern Illinois and Wisconsin) Church of the Brethren became aware that its policy of church elections did not seem good. (This same situation exists in many other congregations, too.)

The Lanark church with a membership of almost 300 was being controlled by a voting body of thirty-five to fifty, for that was all that attended the council meetings. One year thirty-seven persons were present. This made it possible, if the vote came right, for nineteen persons to elect the church officers.

A remedy was needed. What? The following plan was worked out and tried for the past two years.

The nominating committee, working carefully and prayerfully in monthly meetings throughout the year, prepares the slate of candidates. Two or more candidates are listed for each office; a blank for a write-in vote is provided on the ballot.

After the church board has approved the ballot, it is mimeographed and with a covering letter is mailed into each home, where there are church members, so that it is in the home three Sundays before the council meeting. Each home receives only one ballot, regardless of the number of voting members in the home. Extra ballots are available at the church and voting members are encouraged to get ballots and use their privilege of voting for their church officers.

Why is only one ballot mailed? This helps keep a little balance be-

tween active and inactive members. An inactive family can, by mailing it, have one vote without ever coming near the church. To obtain a vote per member enough activity to stop for extra ballots must be shown, at least. Many feel that interested families will not feel inconvenienced since they will be at the church sometime during the three Sundays, anyway. This practice is under discussion; some think a ballot should be mailed for each voting member. This would make a very big task at mailing time.

All ballots are to be turned in at the church on the third Sunday morning or mailed to the chairman of the nominating committee before that time. The nominating committee counts the ballots during the afternoon and reports to the council meeting that evening. Any tie will be voted off at the council meeting.

How does it work? Has the church accepted it? The church has voted to continue the plan indefinitely. The first year it was tried, ninety-four ballots were cast; the second year, 109. Nearly twice as many persons have been attending council meeting. There may be no connection, but greater interest in the council meeting is being shown. It may very well be that people who vote come to see that other things get attended to, also.

We realize that this system could be misused in times of closely drawn issues or heated elections. There are many things that could go wrong with our plan and we hope to use it only as long as it works for our situation.

Our Lesson Writers

WHY do preachers always hark back to what Moses said and did instead of dealing with our common life today?"

With words like these, Huber F. Klemme introduces his book, *The Bible and Our Common Life*. Discussions of one kind or another often come back to the point of lay people asking for light on current social responsibilities. They want to know what the Scriptures have to say about concerns in national and international relationships, peace, economic justice, and related concerns.

In our land of freedom to read the books we want to read and express our opinions on social and religious matters as freely as we desire there is nothing to prevent any individual or group of individuals from studying the Bible with earnestness and diligence. Every Sunday morning in the church schools across our land Christians have a wide-open opportunity to seek the truth in group study of the Bible.

How much preparation do we make for the class session on Sunday morning? Do we appreciate this opportunity for searching the Bible for an understanding of how a people faced up to life? Our lesson writers study and prepare so that we may be guided and inspired to study for ourselves.

The exposition of the lessons in the April, May and June Adult Quarterly was written by Glen E. Norris, pastor of the Church of the Brethren at Hanover, Pa. At the suggestion of the editor, he introduces each lesson with a paragraph to provide a setting for the reading and interpretation of the Scripture. You will want to discover for yourself how ably he lifts up the truth and stimulates your thinking.

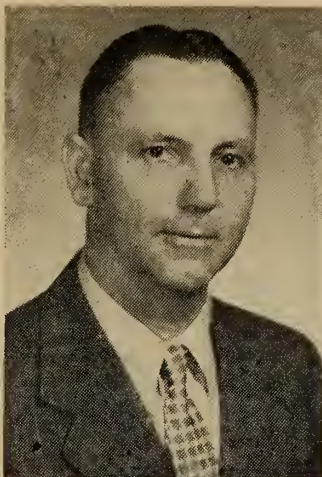
Chalmer E. Faw, professor of New Testament and evangelism of the Bethany Biblical Seminary, has been writing the lessons for some time, as you know, but this year is writing the Youth Quarterly. He made a transfer in age-group audience and is now stirring the interest of the high school age with his narration of the activities and behavior of the Blair CBYF at the Pleasant Valley church.

David J. Wieand, professor of Biblical literature and Greek at the seminary, is preparing the quarter of lessons for July, August and September.

by the women of the church, added greatly to the effectiveness of the production as did the use of crepe hair beards for all men.

It is possible that the Passion in Pantomime may become a traditional Easter worship experience at Cherry Lane.

Where two or three . . . The May International Journal of Religious Education is a special issue on Christian Growth Through Dynamic Groups. It will help you become a better and growing group leader and group member. Order from the Brethren Publishing House, 40c per copy.



Glen E. Norris



Chalmer E. Faw



David J. Wieand

FOREIGN MISSIONS

Season's Greetings From Peking, China

Leland S. Brubaker

IN JANUARY of this year the Brethren Service Commission received a very nice season's greeting card. There were a few Chinese words on it: *Gung Ho Shin She*, which translated said, "New Year's Congratulations," or "Happy New Year." At the bottom of the card were the words, in Chinese characters, "Reverent Congratulations From Chinese People's Official Society for the Preservation of World Peace."

Harlan Smith, now pastor at the Milford Church of the Brethren, Indiana and former China missionary, said after looking at this card, "It is no doubt from some one in China who is a member of this Chinese Society for the Preservation of World Peace. It must be someone who has heard about the Brethren Service Commission and its endeavors for world peace. Maybe he or she had heard about the heifers to Russia project . . ."

We do know that we have several of our former church members living in and near Peking. But there is no way of identifying this individual. Postmarks do not identify it in any way at all. We are glad however, that whoever sent the letter felt some relationship to the Church of the Brethren. It was properly and correctly addressed by typewriter.

Many times we are asked by various church people if we have any news from our Chinese Christians. Calvin Bright, our last missionary to leave China in 1951, brought us the last direct news of any of the Church of the Brethren Christians there. We have heard several times through our Chinese Christian Brethren in the Chicago area about the church in South China.

There they are having services regularly both Sunday morning and evening as well as midweek prayer meeting. They are receiving members into the church through the rite of baptism and apparently carrying on an active church program. We understand also that they have very good attendance at all these meetings. The church is being served by a minister from Canton. These reports are very heartening and en-

couraging and we are glad for them.

From previous bits of information which we have received from various sources we are led to believe that church services are being held in Tai Yuan Fu, the capital city of the province of Shansi. This is where we had a flourishing church when the missionaries left to come back to the States. They are holding services regularly there in the church. We understand that a member of the church is acting pastor. We do not know whether the church there is growing but there is evidence that it is still carrying on to the best of its ability.

The church located at Show Yang always seemed to have a difficult time. Outside one of the gates of Show Yang there are the graves of some of the Christians who lost their lives during the time of the Boxer Rebellion. When we took the work over from a former Christian group we found the going to be very difficult. But when the missionaries left

it was growing. Now we hear that they are still holding regular worship services in one of the Christian's homes and are carrying on as well as they can.

At Ping Ting Chow regular services are held in the home of one of the Christians. We have no indication of how large the group is or whether they are decreasing or expanding. But they do come together for worship at seemingly regular times.

Outside of these few places we know nothing about the two thousand or more Christians who were in this area just a few short years ago. We can only hope and pray that they are carrying on to the best of their ability and that the Lord is watching over them and blessing them. We know for sure that many have found the Scriptures true in the experiences of their own lives. Let all who read breathe a prayer for the Christians in China who find it hard to follow their Master in the midst of present-day difficulties.

What will our matron, Manibai say? She has always been so kind and loving. Maybe she will punish me. Maybe I will have to go away from school." The bananas she had bought with half of the money didn't taste sweet, somehow.

Now the girls were sitting around their evening prayer circle. The Bible reading was Phil. 2:1-11. Ruth could not look up, but she began to wonder what Jesus thought of her. She had been thinking only of her own need of money, but what about Shanti's need? She had to borrow money to pay for her soap and hair oil because her rupee was gone. Now the leader was talking directly about the loss of the money.

"We all know that it had to be one of us who took Shanti's rupee. Everyone makes mistakes at times and those of you who have not made this mistake have made and will make others. But when we make mistakes, what is the Christian way to do?"

"We should repent and ask forgiveness" (in chorus).

"And then what should the rest of us do?"

A bit more uncertainly this time, one or two finally said, "We must forgive and forget about it."

"Yes, that is right. Now, none of us knows who took Shanti's rupee except the girl who did it and God. But even if she were never found out she herself would always know and be sorry. I would be most happy if she would openly confess and ask forgiveness but if she isn't able to do that, then let her quietly put the money back and we will know she is sorry and has asked God to forgive her."

Ruth thought, "I wish I could put the money back. But I have only eight annas. If I get some of my money from the bank, everyone will know about it. I can't bear to have everyone know."

Just then Shanti spoke up. "If she has spent the money, I don't ask for it back right away. Just put a note in the suitcase saying you will give it back when you can."

That night Ruth slipped away from the other girls and wrote a note in a disguised hand, saying that she would pay back all the money and put the note with eight annas in Shanti's suitcase. She felt a little better and finally went to sleep.

But she still didn't feel quite right. So the next night in study hall she wrote a private note to Shanti on

INDIA

A VICTORY WON

WHAT has happened to my rupee (a coin worth twenty cents)? You know I had it in my pocketbook right in the bottom of my suitcase." Although Shanti was a new girl in the boarding hostel, she was already a leader and general favorite.

Of all the girls in the boarding hostel, only two or three were without money problems. An anna (a coin worth about two cents) was spent with care, and to lose a whole rupee was a real hardship. Everyone helped to hunt and look everywhere they could think a rupee might hide.

"But my pocketbook was lying on top of my dresses just now, and I looked at my rupee yesterday and decided to put it back until today and then buy the soap and hair-oil I need. I am sure it was there last evening and that my pocketbook was under my dresses."

After making certain the rupee really was not in the suitcase, the matron came to consult the supervisor about the best thing to do.

"Are you sure that Shanti didn't misplace or lose the rupee?"

"She is usually careful and orderly and besides the other girls saw her

Rachel Zigler

put her pocketbook back just last evening. She hasn't gone back to the room where the suitcases are kept since. I really think someone must have taken it."

"But we have never had this experience among our girls. I suppose we should have required them to keep all their money in the school bank. We must insist strictly on that now. I can hardly think any of the girls would do such a thing. Yet I know it is a temptation that many girls yield to. What is best to do? Are you sure no one else was in the room?"

"Yes, I'm sure of that. There is no other entrance except through the dormitory. Should we search all the girls and their suitcases?"

"I'd like to make this a teaching experience if we can. Suppose we talk with the group first and try to find a Christian solution."

One little girl was already feeling uneasy and uncomfortable. It had seemed so easy to Ruth to slip the rupee into her pocket when she lingered behind after the others had left the room. "But maybe someone saw me," she thought. "What will the other girls say if they find out?



Rachel Zigler, the author of the accompanying article meets with a group of girls in a boarding hostel for evening prayers

her slate, "Look in your book bag and you will find the rest of the money. Please forgive me."

Shanti found the rest of her money and quietly told the matron, Manibai, that all the money was back. The matron said to Ruth, "Now how do you feel?" "Oh, I feel happy again. I didn't realize how selfish and bad I was. But Jesus loved me just the same and I want to try to be like him."

This is based on a true incident in one of our hostels. With a relatively small expense, Christian girls and a few non-Christians are living in our

hostels, learning not only the lessons in their public school, not only attending church and learning Bible lessons, but practicing the Christian way of life in their everyday experiences and imperfectly perhaps but sincerely trying to be true Christians.

It costs about \$2.50 a month to support one girl. Of this amount a little more than one dollar comes from fees the girls pay and the income from produce they raise in their gardens. The remainder comes largely from American funds. Who can count what the interest on this investment of funds will be?

EVANGELISM

In Preparation for Church Membership

Byron P. Royer

WHEN I was visiting a lady one afternoon, she said to me, "I have had no training for church membership in connection with my coming into the church. I believe the church ought to have regular training classes for the adults as well as for the children."

Since there was some bitterness in her expression, I inquired deeper into her feelings on the subject and learned that she had joined the Church of the Brethren with a background of another denomination and felt a need for understanding not only the denomination but also the customs and program of the local congregation.

With this explanation, she highlighted two of the three aspects of

the problem of training for church membership. In addition to these there is the problem of the person who comes into the church with no past church experience or with inadequate church experience.

Training for church membership should consequently do the following: (1) Orient those without church experience to the meaning of the church and one's participation in the program of the church both locally and nationally, (2) orient members coming from other denominations into the Church of the Brethren, not in the sense of heightening denominationalism, but to indicate where the Church of the Brethren fits into

the total body of Christ, and (3) orient all who come into the church to the peculiar practices of the specific local congregation.

How Do We Train?

Three general situations lend themselves naturally to the training program for church membership—Sunday-school classes, discussion groups and person-to-person interviews. Classes for the purpose of membership training are well known in most of our congregations today. This is especially true of classes for children. There are fine texts that are generally used and many churches are setting up their own courses of study.

One of the crying needs in the church today is for adult membership classes. In checking with some adults concerning their own membership training I learned that some have never been in a class and that others do not remember a great deal of the study they shared in prior to baptism. It would be well for adults to repeat a class in church membership periodically, even after baptism. All of us need to be reminded of those things that are basic to our faith.

A very real possibility for effective training in church membership is the discussion group, especially when a group agrees to follow through with a certain text or a course of study. One group of young adults in their Sunday-school class used Georgia Harkness' book, *Understanding the Christian Faith*, as the basis for a study series. This produced a great deal of searching discussion which gave the group a depth of understanding of church membership not previously attained by the participants.

We overlook, I am confident, the importance of the third method, person-to-person interviews. Industry finds it very essential in the training of foremen, for example, to encourage a man-to-man relationship with everyone in the factory. Jesus won his disciples through a person-to-person relationship, taking the added time it required to establish this sound foundation. We continue, on a spiritual basis, in this person-to-person relationship as we draw nearer to the living Christ.

It is extremely important to remember that training for church membership will be more effective

if at least a part of this training is on a person-to-person relationship. The pastor's load should be reduced sufficiently to make it possible for him to do much of this personally. But, in addition to this, the pastor should have several fine helpers among the laity who can interpret the meaning and importance of church membership to new and prospective members.

What Should We Teach?

Quite often in the training for church membership instruction is confined to one area only—the area which is most important, the Christian faith. Unquestionably, it is essential for the new members—and the old members—to have a good foundation and understanding of the basic Christian faith. There should be study about God, about Jesus—here on earth and as the living Christ—the Holy Spirit, the history and nature of the church, a more specific history and appreciation of the Church of the Brethren as a New Testament church, the sacraments and practices of the church, and various aids to the spiritual life and communion with God.

These subjects would surely take up most of the time allotted for the training for church membership, but I would like to suggest a few neglected areas, principally in the understanding of the church member's relation to his service to the church.

The member should understand that he is needed to assist with teaching or group leadership if it is at all possible for him to serve in this way. He should expect to take training for this leadership and to give time just as regularly as he gives money to the church.

If he has musical talent, he should participate in the choir or in some phase of the music program in the local congregation. He should plan to give leadership if he has the competence. He should attempt to acquire all the training that it is possible for him to get in the whole field.

He should participate regularly in the worship services of the church, and seek to understand the nature of worship and what is expected of him as a participant. Here again he should share in the leading of worship if he has the latent skill in this area.

Scalp Level Dedicates New Church

On Sunday, Jan. 27, the Scalp Level Church of the Brethren officially opened its doors on a new location at the corner of Hoffman Avenue and Pine Street in Windber, Pa., and dedicated its new building to the glory of God. The modern tower with spire pictured here graces the main entrance of the brick structure which is of a modified colonial and contemporary design.

Bro. Clarence Rosenberger, pastor of the church from 1946-1954, brought the morning message, *Essentials for Dedication*. The dedicatory address, *The Church of Living Stones*, was given in the afternoon by Paul M. Robinson, president of Bethany Biblical Seminary, Chicago. The day's concluding service was a program of dedication for the new Brethren hymnals, with Nevin W. Fisher, professor of music at Elizabethtown College, leading the act of dedication.

In 1892 the Scalp Level church erected its first building. At a loyalty dinner in September 1953, approximately \$70,000 was pledged for a new building to meet a long recognized need. Ground was broken for the new church building in October



1955, and the first phase of construction was begun.

Pastors and elders who have served the church are: Peter Knavel, David S. Clapper, Harvey S. Replogle, H. D. Jones, Lewis Knepper, J. A. Buffenmyer, G. E. Yoder, and Clarence H. Rosenberger, and Raymond R. Boose, who has been the church's pastor since 1954. G. E. Yoder is the present moderator.

In the area of recreation, if he has the interest and the ability, he should contribute to the leadership of a program of fellowship in the congregation, acquiring training whenever possible and giving time to the social program. Whether a leader or not, he should expect to play with others in the church as well as work with them.

In the area of finance, he ought to realize that the Christian minimum of giving is the tithe, or about \$2.00 each week for every \$1,000 of annual income. He should be encouraged to assist with the church's financial canvass at some time. This he needs to do for his own spiritual welfare.

For the most vital mission of the church, evangelism, the new member should be trained and anticipate spending some time in passing on the good news and in winning men to Christ.

In summary, then, the purposes of training for church membership are (1) to orient those without church experience to the meaning of the

church and one's participation in the program of the church both locally and nationally, (2) to orient members coming from other denominations into the Church of the Brethren, not in the sense of heightening denominationalism, but to indicate where the Church of the Brethren fits into the total body of Christ, and (3) to orient all who come to the church in the peculiar practices of the specific local congregation.

The training can well be in training classes, discussion groups, and person-to-person contacts. The areas of content in addition to the customary important training in the basic Christian faith should be expectation of service in teaching, music, worship, recreation, finance, and evangelism.

Without this training we will have ineffective members, bitterness, or lack of spiritual growth, or perhaps a combination of the three. It is our responsibility to help milk-drinking Christians to become meat-eating Christians, strong in the faith and active in the work of the church.

December BVS Unit

THIS unit opened on Dec. 3, 1956. During the two-month training session the nineteen unit members participated in study and classes, discussion, work, recreation, and worship. Late in January they received their assignments to projects.

Bethesda, Maryland

George Camp, Wenatchee, Wash., Phoebe Merkey, East Petersburg, Pa., Nelson Murray, Wooster, Ohio, Terry Thoreen, Council Bluffs, Iowa, and Donna VerHulst, Muskegon, Mich., are serving as normal control patients at the National Institutes of Health at Bethesda.

Europe

Thomas Endress, Claypool, Ind., Nancy Hoff, North Manchester, Ind., Charles Lane, Poughkeepsie, N. Y., and Thomas Pobst, Wabash, Ind., will serve in the Brethren Service program in Europe. They will spend a period of orientation at Kassel, Germany, before being assigned to various European projects.

Belle Glade, Florida

Edward Beard, Westminster, Md., Dwayne and Lona Bowman, McFarland, Calif., and Robert Neff, Syracuse, Ind., are working in the migrant camp program at Belle Glade.

Fresno, California

Judy Haldeman, Hershey, Pa., has been assigned to the Brethren Service project at Fresno, Calif.

New Windsor, Maryland

Harold Everest, Wabash, Ind., George Lange, Syracuse, Ind., Earl Martin, Meyersdale, Pa., Max Mishler, New Paris, Ind., and Don West, Pampa, Texas, have been assigned to various aspects of the Brethren Service center program at New Windsor, Md.



Camp Merkey Murray Thoreen VerHulst



Endress Hoff Lane Pobst Beard



Bowman Bowman Neff Haldeman Everest



Lange Martin Mishler West

BRETHREN SERVICE

European News AUSTRIA

Hungarian Field Program

Ellis Shenk has returned to Kassel, where he will resume his former responsibilities and prepare for the task of acting director while the Mullen family is on furlough in the States. Ellis takes with him the respect of and appreciation from all the Austrian unit for all he has done to organize the work of the Hungarian field program. Ken Kreider has taken over the job Ellis began in this area.

Dean Titus returned to Linz for a hurried business trip. He visited the YMCA in the morning to get an "okay" for their backing of the printing of an English-Hungarian grammar book. There seems to be no such book in existence and one is needed badly for study by those Hungarians who plan on emigrating to English-speaking countries. He returned to Camp Ried in the after-

noon to begin work with his English teachers on the first draft.

English classes got a premature start when John Raser visited Camp Ebelsburg one Monday evening to survey the situation in which he planned to begin the classes the following Thursday. However, word spread via the grapevine that a new activity was starting in camp; to John's surprise he found more than sixty persons waiting with pencil and paper to begin their English classes.

Arlene Merkey and Frankie Hamilton from Camp Enns spent the week end in Vienna checking on emigration regulations and working with special cases at several consulates.

Another Warehouse Workday

A "combi" load of men from the Vienna unit again spent a week end in Linz working in the warehouse sorting clothes. They were Don Willoughby from Brethren Service and Roger Von Gunter, Forest King, Dick Hess, Roy Voth,

Everett Freed, and Jim Short, who are all Mennonite Pax men.

Vienna Unit

Nearly all the work being done on Karlsschule at the present time is plastering. Harold Ralston, chief mortar mixer, has the mammoth job of supplying the wherewithal for more than twenty workers. Some of the newly plastered rooms are immediately put to use. The shop was moved to another place so a new bathroom could be installed in part of the old shop. Another room has been taken over by several Brethren Service men who are converting it into a bedroom.

Don Willoughby, in addition to working on the project, has been helping with the laundry while the unit remains at its expanded size.

Steve Berkebile has a new assignment for a week. That is installing electric wiring at Camp Annaberg, a Mennonite refugee camp near Vienna.

Travelers

Harlan Mummert traveled by train to Geneva, Switzerland, where he will attend a meeting of the historic peace churches.

Harlan Mummert and Ken Kreider spent most of one day in the beautiful Obertraun area checking on facilities for the European Brethren Service annual conference which will be held in Austria, May 12 to 19.

GERMANY

Kassel

Brethren House at Kassel has been very busy keeping the various programs up to par these past several weeks. Their staff was reduced considerably because of transfers to help out in the Austrian refugee program.

On Jan. 31 Mr. and Mrs. Frank Brower received a warm welcome at Kassel House, where they began their term of service as houseparents.

The annual German midwinter spiritual retreat was held Feb. 15-19 at Brethren House and Hirshagen. The theme, Seek First His Kingdom, has been chosen; M. R. Zigler and Wilbur Mullen led the group in its study.

Wilbur Mullen, director of the German program, was to leave for his three-month furlough on March 22. Ellis Shenk will be acting director during his absence.

Hofgeismar

Volunteer Paul Grubb, after a month on his project at a home for cripples, incurables, and old people, writes, "Sometimes I feel almost like a mother to some of the men, for I wash them, put on their bibs before I feed them, help them dress, and carry some of them. Along with this I also do the cleaning chores and a whole host of miscellaneous duties. Like most institutions of this type in America, the hours here are long and the pay is low. I can't help but admire the people who work here all of their lives. My one year certainly doesn't seem much in comparison, but I hope it is helping to relieve them a little." Paul, working in a ward of thirty men, half of whom are bed patients, averages over seventy hours of work a week.

Geneva, Switzerland

M. R. Zigler, European director of Brethren Service and Church of the Brethren representative to the World Council of Churches, will sail on

July 9 for the United States to attend the Central Committee meeting of the World Council of Churches at Yale University. He plans to return a month or six weeks later.

Istanbul, Turkey

Ray Glick, serving as agricultural adviser to the World Council of Churches refugee farm near Istanbul, was the World Council representative at the arrival of an air shipment of forty-four Brown Swiss calves to Turkey.

Personnel Movements

Robert Mendenhall and Dale Mankamyer left for the States on Jan. 16 . . . George Jenkins and Gerry Ludwig from Berlin refugee work to the Kassel Center . . . Bob Porter from the World Council of Churches registration office in Hamburg to Kassel for homeward orientation . . . Richard Kinter from the Sandbostal refugee camp to Berlin for work with East German refugees . . . Clara Zunkel from Westertimke girls refugee camp to Hamburg family refugee camp . . . Arlene Merkey from Kassel, Germany, to the Austrian program at Linz; now working in Camp Enns

. . . Allen Driver from Kassel staff to Austrian program; now working in a camp at Haid . . . Ken Kreider from Heifer Project work in Kassel to assist in the refugee relief program at Linz . . . Lavonne Ikenberry from Berlin to the Austrian program; now working in a Hungarian refugee camp at Steyr . . . Dan Raffensperger from Karlsschule, Vienna, to Kassel for international work camp program and publicity . . . Winoma Spurgeon returned from Kassel, Germany, to the Austrian program at Linz.

New Volunteers Assigned

Peggy Zimmerman of Pomona, Calif., has been assigned to the student exchange program at Kassel. Walter Daggett, Dover-Foxcroft, Maine, has been assigned to the Karlsschule project, Vienna. Ralph Warner, Gaithersburg, Md., Mark Coffman, Glendale, Ariz., and Kelly Day, Warrensburg, Mo., will be sent to Linz, Austria. Vernon Scott, Warrensburg, Mo., has been assigned to the Heifer Project program at Kassel. Alice Parks, Haxtun, Colo., has been assigned to the Berlin Haus fuer Alle team working with East German refugees.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Devotions for Adult Groups. Wallace Fridy. Abingdon, 1956. 127 pages. \$1.50.

This book contains twenty-five worship services for adult groups. The materials are also very suitable for private devotions. Besides the devotional message, two hymns, a scripture lesson, and a prayer are provided for each worship service. The material is Bible centered and gives counsel on today's problems. Here are some of the titles: God Is Able; Faith's Answer to Fear; Live a Day at a Time; and Landing on Broken Pieces. Six of the services are for special days: New Year's Day, Palm Sunday, Easter, Mother's Day, Father's Day, and Christmas. This book will make an appropriate present.—C. Ernest Davis.

Later Old Testament Stories. Ethel L. Smither. Abingdon, 1956. 80 pages. \$1.50.

Here are eighty pages of Bible stories, told in a vivid way to capture the child's attention. Stories are

about Ruth and Naomi, David and Jonathan, King Ahab, Nehemiah, and the building of the Temple.

Delightful gift for the nine- to eleven-year-old's personal library, or for a church library.—Beatrice L. Royer, Elgin, Ill.

Husbands and Pregnancy. William H. Genne. Association Press, 1956. 127 pages. \$2.00.

Many books have been written for the expectant mother. The Clara Elizabeth Fund for Maternal Health has pioneered in Flint, Mich., with a teaching program for both husbands and wives. It is out of this experience that we have this excellent book for the male half of the family.

Husbands are the most important single influence on their wives. Knowledge helps the husband become a partner with his wife in pregnancy. This book will help him understand what to expect, what to do, what to understand, and how to assist his wife in these all important months.—James E. Renz.



One Great Hour of Sharing

Out of gratitude to God I wish to share in our Brethren Service ministry of refugee assistance, relief and rehabilitation, peace witnessing, volunteer and alternative service, social education and action through my gift of \$..... for the ONE GREAT HOUR offering to the Brotherhood Fund.

Name

St. or RFD

City

State

Readers Write

Continued from page 2

the meaning here perhaps. "That whosoever believeth on him should not perish, but have everlasting life"—what do *everlasting, believeth, perish, whosoever* mean to each of us?

I do not discredit the whole realm of communication which helps to make words live for us, neither do I discredit vicarious experiences as being a part of our coming to place certain meanings upon words. But I feel we need to be extremely careful when we interpret a verse or text from the Bible without honestly admitting that "this is what the text means to me."—Mrs. Ralph Ward, White Pine, Tenn.

Obituaries

Baker, Fern M., daughter of Charles and Lucy Poorman, was born in Huntington County, Ind., June 10, 1899, and died in Phoenix, Ariz., Jan. 22, 1957. She was a member of the Blue River church, Ind. Surviving are her husband, Carl H., and two daughters. The funeral services were held in the Bailey funeral home in Huntington, Ind., by T. G. Weaver of Marion, Ind. Interment was in the Star of Hope cemetery at Barnes chapel near Markle, Ind.—Mrs. Wyland Zumbun, Columbia City, Ind.

Baldwin, Dacie, daughter of Ferdinand and Mary Martin Baldwin, was born Dec. 25, 1872, in Champaign County, Ohio, and died Feb. 5, 1957. In 1911 she moved to Dayton, where she served the East Day-

ton church as a home missionary for ten years. She served this church faithfully for forty-five years, holding many offices. Funeral services were held by the undersigned in the East Dayton church. Burial was in the Myer cemetery, North Hampton, Ohio.—Edgar G. Petry, Dayton, Ohio.

Benner, Mary M., daughter of John and Elizabeth Adams, died Jan. 9, 1957, at the age of sixty-one years. She was a member of the Free Spring church. Besides her husband, Samuel M. Benner, she is survived by seven children, eighteen grandchildren, thirteen great-grandchildren, and six brothers and sisters. Funeral services were conducted in the Free Spring church by Bro. David Markey, assisted by Rev. Luke Keefer. Interment was in the Bunkertown cemetery.—Mrs. Wilbur Wert, Mifflintown, Pa.

Bushong, Ora, daughter of Levi and Anna Miller, was born in Kosciusko County, Ind., Feb. 23, 1876, and died in Elkhart, Ind., Feb. 11, 1957. She was a member of the Syracuse church. She married Vern Bushong, who preceded her in death in 1943. Surviving are one son, one grandchild, two great-grandchildren, and one sister. Funeral services were held from the Harris funeral home in Syracuse by the undersigned. Interment was in the Syracuse cemetery.—W. Harlan Smith, Milford, Ind.

Cober, Barbara Garlets, was born Feb. 12, 1869, at Meyersdale, Pa., and died Dec. 29, 1956. Her first husband, Jesse Garlets, died Jan. 13, 1909. She was then married to Aaron Cober, who died Aug. 24, 1921. She was a long-time member of the church. Surviving are one son, five grandchildren, and seven great-grandchildren. The funeral services were conducted at the Daleville church by Bro. Roy D. Boaz. Burial was in the Daleville cemetery, Daleville, Va.—Mrs. J. M. Newton, Daleville, Va.

Critchfield, Emma, daughter of John and Sarah Miller Weigley, was born April 12, 1870, and died at the home of her

daughter, Feb. 17, 1957. She was the widow of Samuel Critchfield. She had been a long-time member and a faithful worker in the Sipesville church. She and her husband were installed into the office of deacon. Surviving are one daughter, five sons, twenty-five grandchildren, and fifteen great-grandchildren. Funeral services were conducted in the Sipesville church by her pastor, Bro. Earl C. Brubaker. Burial was in the church cemetery.—Mrs. A. G. Maust, Sipesville, Pa.

Detwiler, Alice, daughter of Frederick and Elizabeth Greaser, was born at Martinsburg, Pa., March 31, 1874, and died at the home of a son in Cuyahoga Falls, Ohio, Jan. 26, 1957. Her husband, James F. Detwiler, died in 1940. Surviving are five children, twenty-seven grandchildren, twenty great-grandchildren, one sister, and two brothers. Funeral services were conducted at the Friedline funeral home at Williamsburg, Pa., by Bro. Ernest Brumbaugh. Interment was in the Shelly cemetery, Williamsburg, Pa.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Dickson, Flora, daughter of Charles and Ida Rensch Caylor, was born Feb. 16, 1898, and died Dec. 18, 1956. On Sept. 15, 1934, she was married to Robert B. Dickson. She was a member of the Hurricane Creek church, serving as secretary and treasurer at the time of her death. Besides her husband, she is survived by one stepson, one stepdaughter, four sisters, and two brothers. Funeral services were conducted at the Pleasant Mound church by Roy Fulk of Alton and W. T. Heckman of Cerro Gordo. Interment was in the Noffsinger cemetery.—Angeline Dooly, Mulberry Grove, Ill.

Eickenberry, John A., died Feb. 18, 1957. A native of Los Angeles, Calif., he had been a resident of California all his life. He is survived by his wife, Mrs. Mabel Eickenberry, one daughter, one son, three grandchildren, and one brother. Interment was in the Mountain View cemetery.—Walter R. Jones, Pasadena, Calif.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have received much help from the Family Counselor column. But a time or two I heard of persons who felt they were certain that the letter in a certain issue was written by someone they knew. It almost seems as if they must have told others about it.

In order to maintain my faith, and the faith of others, in your column, how can we deal with such persons and what should I do?

Concerned.

Dear Concerned,

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**BRETHREN
PUBLISHING HOUSE**
Elgin, Illinois

Lambert, Mabel F., daughter of Albert U. and Lavina Hershberger Berkley, was born Nov. 17, 1886, in Johnstown, Pa., and died Jan. 25, 1957, at her home. She was a faithful and loyal member of the Roxbury church and of the W.C.T.U. She was preceded in death by her husband, Curtis Lambert. Surviving are one daughter, one son, six grandchildren, three great-grandchildren, and one brother. Funeral services were conducted at the Roxbury church by her pastor, Bro. D. Alfred Replogle. Interment was in the Grandview cemetery.—Viola Rummel, Johnstown, Pa.

Leicht, Emma, was born June 21, 1869, and died Jan. 28, 1957, in Amarillo, Texas. A native of Crawfordsville, Ind., she was a member of the Waka church, Texas. Surviving are two daughters, three sons, seventeen grandchildren, thirty great-grandchildren, and one sister. Funeral services were held in the Waka church by her pastor, Bro. Clyde Fry. Interment was in the Ochiltree County cemetery, Perryton, Texas.—Mrs. David Burger, Perryton, Texas.

McCoy, Charles N., was born Oct. 10, 1876, in Iowa, and died Jan. 5, 1957, in Modesto, Calif. Memorial services were held in Modesto, Calif., by the undersigned. Burial was in the Lakewood Memorial park near Empire, Calif.—Harley Stump, Empire, Calif.

Meyer, Mina G. Stroh, died at her home in Lebanon, Pa., Jan. 30, 1957, at the age of seventy-six years. For twenty-seven years, she was a member of the Lebanon church. She is survived by her husband, Elias E. Meyer. Memorial services were held in the Lebanon church by her pastor, the undersigned. Interment was in the Wolfe Union meetinghouse cemetery.—Carl W. Zeigler, Lebanon, Pa.

Mickle, Thomas B., son of John G. and Mary Mickle, was born in Bedford County, Pa., Feb. 16, 1871, and died at his home in New Paris, Pa., Oct. 6, 1956. On Feb. 26, 1892, he was married to Anna M. Blackburn, who died in 1943. To this union were born two daughters and two sons. In 1892 he united with the Dunnings Creek church and was called to the

ministry in 1901, and was ordained to the eldership on Sept. 10, 1915. He was presiding elder of the Dunnings Creek congregation from 1917 to 1948. His second marriage was to Mrs. Ida Ripple. Besides his wife, he is survived by one son and one daughter. Funeral services were conducted in the New Paris church by Elder E. E. Ebersole, assisted by the undersigned. Interment was in the New Paris cemetery.—G. L. Baker, Alum Bank, Pa.

Miller, Estella Keller, wife of George Z. Miller of near Lineboro, Md., died Jan. 18, 1957, at her home, at the age of seventy-one years. She was a loyal member of the Upper Codorus congregation. Besides her husband, she is survived by two sons, two daughters, eleven grandchildren, and two sisters. Funeral services were held at the Black Rock church by Elder N. S. Sellers. Burial was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Nissley, Edna May, daughter of Samuel and Mary Nissley, died Jan. 14, 1957, at the age of sixty-one years. She was a faithful member of the Middle Creek church. She is survived by two sisters. Funeral services were conducted in the Middle Creek church by Brethren Bard Kreider and Henry Wenger. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Peters, Harry, was born Feb. 9, 1868, in Millville, N. J., and died Feb. 3, 1957. He was a member of the Greensburg church for many years. Surviving are two sons, one daughter, four grandchildren, and one great-grandchild. Funeral services were conducted at the Coshey-Buchanan funeral home by his pastor, Bro. Wilfred N. Staufer. Interment was in the Westmoreland County Memorial park, Greensburg, Pa.—Mrs. Galen Bittner, Greensburg, Pa.

Ponko, Frederick, was born Jan. 10, 1886, and died Jan. 24, 1957. In 1914 he was married to Luella Bigler, who preceded him in death in 1949. He had been a member of the Goshen City church for forty-two years. Surviving are one daughter, four grandchildren, two brothers, and one sister. Funeral services were held at the Goshen City church by Brethren Clarence Fike and T. E. George. Burial was in the Oak Ridge cemetery.—Mrs. Donald A. Edwards, Goshen, Ind.

Reber, Anna Blanche, daughter of Solomon and Polly Musser Kauffman, died Jan. 27, 1957, at her home in North Manchester, Ind., at the age of seventy-eight years. She united with the church while a student at Juniata College, Huntingdon, Pa. In 1900 she was united in marriage to D. C. Reber. To this union were born two daughters and three sons. She was an active and faithful member of the Manchester church, North Manchester, Ind. Surviving are her husband, one daughter, two sons, and five grandchildren. Funeral services were conducted by her pastor, Bro. H. F. Richards, in the Manchester church. Interment was in the Oaklawn cemetery.—D. C. Reber, North Manchester, Ind.

Rober, Ada H., daughter of Henry and Mary Elizabeth Bowman Ross, was born May 12, 1908, and died Jan. 17, 1957. On March 12, 1928, she was married to Lewis D. Rober. Surviving are her husband, two daughters, two grandchildren, her mother, four brothers, and two sisters. Funeral services were conducted by her pastor, Rev. Robert Courtney of the St. Paul Methodist church, Tiffin, Ohio. Interment was in the Pleasant Union cemetery.—Walter J. Heisey, Tiffin, Ohio.

Rogers, Myrtle Lillie, the adopted daughter of George and Mary Etta Smith, was born Nov. 5, 1894, and died Jan. 11, 1957. On June 17, 1914, she was united in marriage to Harm Rogers. She was a member of the Worthington church. Besides her husband, she is survived by four sons, five daughters, nineteen grandchildren, one brother, two adopted brothers, and one adopted sister. Services were held in the Worthington church by Bro. James Slabaugh. Interment was in

the Worthington church cemetery.—Mrs. Buell Adolph, Worthington, Minn.

Roydon, Nora Ann, was born in Greene, Iowa, July 24, 1875, and died in La Verne, Calif., Jan. 24, 1957. She moved to California in 1915 from Minnesota and lived in the northern part of the state until 1922, when she moved to La Verne. She was a long-time member of the church. Surviving are five sons, three daughters, twenty-three grandchildren, twenty-eight great-grandchildren, and one sister. Funeral services were held at the La Verne church by the undersigned. Interment was in the Evergreen cemetery, La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Sager, George Washington, son of Jacob M. and Annie Beeler Sager, was born June 22, 1877, at Keyser, W. Va., and died Jan. 11, 1957, at Harrisonburg, Va. He was a member of the Timberville church. Surviving are one stepson, one brother, and two sisters. Funeral services were held in the Timberville church by his pastor, Joseph M. Mason, and a former pastor, Joseph W. Miller. Interment was in the cemetery adjoining the church.—Martha Huffman, Timberville, Va.

Smith, Ada Faye, daughter of Isaac B. and Carrie Ebersole Kagarise, was born Dec. 5, 1903, at New Enterprise, Pa., and died Dec. 3, 1956. On June 10, 1929, she was united in marriage to Lester S. Smith. She was a member of the Martinsburg church. Surviving are her husband, one daughter, one brother, and three sisters. Funeral services were held in the New Enterprise church by Bro. Wayne Dick. Interment was in the Holsinger cemetery.—Fannie Dunkle, New Enterprise, Pa.

Church News

Southern California and Arizona

Glendale, First—Our new church directory gives a short history of our congregation. Our present pastor, Bro. Matthew Meyer, is our sixth pastor since 1929. Our church is sponsoring a refugee family with four children from Holland. At the Sunday morning service on Feb. 3, we used the film, The Birthplace of the Brethren. Our youth group has around fifteen members. On Jan. 13, Shirley Ulrich showed her slides of her recent trip to Germany as an exchange student. Besides the CBYF regular Sunday evening meetings, the group held a retreat at Brand Park. The youth are having the hymn of the month used each Sunday of that month in order to familiarize the congregation with the hymns in the new hymnal. On the afternoon of Feb. 10, we had a community church survey. On Feb. 10, Bro. J. Onis Leonard of La Verne College was our pulpit speaker. The college trio was also with us at that time.—Sudie B. Flory, Burbank, Calif.

Washington

Sunnyside—During the absence of Pearl Reeves, teacher of the Bible class, Lottie Pelees was in charge of the class. Our pastor, Bro. A. R. Fike, is teacher of our young married people's class. Hazel Waggoner is president of our ladies' aid group. The women are holding the aid midweek meetings in the various homes during the winter months.—Libbie Eshelman, Outlook, Wash.

Colorado

McClave—We were happy to have Bro. H. M. Coppock of Miami, N. Mex., Bro. Frank Nies, and Bro. Kermit Brubaker of Rocky Ford, Colo., and Jack Havens, a layman preacher of the First Christian church of Lamar, Colo., meet with us on different Sundays during the six-month period that we were without a pastor. The two deacons were in charge of alternate Sundays and prepared a worship service when no guest speaker was available. Mrs. Bertha B. Cline has become our pastor. Three babies were dedicated at a Sunday service. Bro. Frank Nies of

Rocky Ford delivered both the morning and afternoon messages for our annual home-coming service. Lyman H. Snyder of Lakewood, a former McClave pastor, was also with us for the day. Following a community turkey dinner at our church, Bro. Henry Baese of Wiley showed slides of his pilgrimage to the Holy Lands. On Sunday evening, Dec. 23, the pantomime, A Christmas Story, was presented to the community by our adults along with the children's choir. The children also gave the morning program.—Mrs. Lee W. Graves, McClave, Colo.

Southwestern Kansas

Wichita, First—Our pastor, Bro. Blair Helman, and his family left for Manchester College last summer. Our new pastor, Bro. James H. Beahm, could not come to us until the first of November. Bro. Fayette Fields was interim pastor until Brother Beahm arrived. Bro. Kenneth Brown was ordained to the ministry by Brethren Earl Frantz and Fayette Fields. Our new pastor was installed by Bro. Burton Metzler of McPherson. Our church participated with the churches in our part of the city in community Thanksgiving services which were held at the Woodland Methodist church with our pastor, Brother Beahm, bringing the message. On Nov. 29, Brother and Sister Beahm had open house. At the Sunday evening service on Dec. 2, the older youth group presented the play, No Room in the Hotel. On Dec. 16, the chancel choir gave the cantata, Song of Christmas, after which dedication services were conducted for the white gift offerings. The yearly family Christmas party and program was held on Tuesday evening, Dec. 18. Work for relief has been done by the women's fellowship, which is made up of seven circles and includes all girls and women of the church above twelve years of age. The women's fellowship made and sent cookies at Christmas time to the Cedars, Piney Woods school and Lybrook mission. Seventeen new members have been received into our church this year.—Mrs. Opal Fields, Wichita, Kansas.

Middle Missouri

Kansas City—A Chinese minister from Formosa spoke to us during a Sunday-school hour. The state youth rally was held in our church. Marlo Oltman, a former BVS worker, showed slides of his work in Europe. Rev. Charles McEowen, a Methodist minister, talked at one of our fellowship night services. We have a fellowship night once each month since we are in our new church. Our Sunday evening services during November were devoted to peace. Hilton Harmon closed this series with a talk on his experiences in Europe. In the absence of our pastor, Bro. Ralph Skaggs, state fieldman, gave a message in our church. Dr. Stanley I. Stuber of the Kansas City Council of Churches gave us three Sunday evening talks on understanding other denominations. Five babies were dedicated at a Sunday morning service. In the evening of the same day, we had a Christmas play entitled Healing in Its Wing. Following the play, we received an offering for Hungarian relief. The mission department of the women's work conducted a school of missions on Sunday evenings during the month of January.—Mrs. Gertrude Gaba, Kansas City, Mo.

North Dakota and Eastern Montana

Cando—Our church joined with the Methodist and the Assembly of God churches in a union Thanksgiving service. Bro. Sylvus Flora gave the message. Dale Burkhardt is president of the men's group, which meets once a month. Many timely films are used as a part of their program. On Dec. 23, the Christmas program was presented by the choir and the children of the Sunday school. On Dec. 31, a candlelight watch service was held. Our family fellowship suppers are held the first Monday of each month. The films, The History of the Bible, was used for three Sunday evening services. On Jan.

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27, the district CBYF officers met at our church. They had charge of the evening service and Bro. Lester Zook of Minot delivered the sermon. The teachers and Sunday-school officers are using films as a part of their monthly meetings. In January Brother Flora attended a minister's seminar at Jamestown.—Mrs. L. R. Maust, Cando, N. Dak.

Oklahoma

Clovis—Our church met in council on Jan. 3, with Moderator Baldwin in charge. A committee was chosen to find another location for our church. We sent our white gift offering to an Indian mission in Farmington, N. Mex., and have sent several boxes of clothing to Hungarian relief. We have recently had several guest ministers from other Brethren churches preach for us. Our pastor was recently elected county ministerium president and is now conducting a TV quiz program each week with other pastors of the alliance.—Mabelle Lobban, Clovis, N. Mex.

Pampa—Brother and Sister Archie Patrick were with us recently. Brother Patrick helped us prepare for our every-

member canvass. We had a dedication service for the commitments that were received during the every-member canvass. Pastor James Minnich has been conducting classes on Christian doctrines. We also have been having training periods for persons who have been asked by the evangelism and fellowship committee to make calls in the homes. During the month of January, the Sunday evenings were devoted to the school of evangelism. To climax our school, we had a covered dish supper, followed with the film, Workers Together With God. Our pastor was elected president of the local ministerial alliance. During the week of Jan. 28, our pastor brought the daily meditation over our local radio station. Sister Minnich is directing a chorister training period for the youth and adults of our church. On Jan. 6, our youth had their first church school opening service. We had a dedication service recently for children. We are happy for the organized nursery program. On Jan. 27, the youth of our church met with other city youth for a program at the Presbyterian church.

MARCH 30, 1957

29

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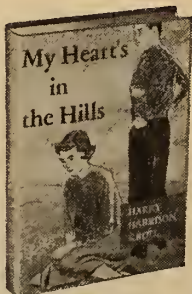
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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Thirteen persons were baptized on Jan. 20. Our quarterly council was held on Jan. 4, with Bro. Clyde Fry, pastor of the Waka church, moderator. Our evangelism committee is sponsoring a fellowship of prayer with appropriate prayer reminder cards. The committee has worked out a system that has contributed to the growth of our lay calling. Ruth Irwin, Shirlee Moore, and our pastor represented our church at the youth conference at Cushing, Okla. Our pastor and his wife, Mary Byrum, Edna Maul and Laverne Rose represented our church at regional meeting. The women of our church sponsored a drive for grease and clothing during the months of December and January. At one of the recent women's meetings, Mrs. Janie Bowers reviewed the book, *To Heaven on Horseback*. The men of our church sponsored a joint meeting with the women recently. They had as their speaker, Mr. Otto Barby, who visited for twenty days in Russia. Mr. Barby showed colored pictures and held a question and answer period.—Thelma V. Irwin, Pampa, Texas.

Texas and Louisiana

Nocona—Bro. Archie Patrick, our district fieldman, and his wife visited in our church. Our union Thanksgiving service was held in the First Baptist church in Nocona. The children and young people gave a Christmas program. On Jan. 7, all the churches of our community had guest speakers on TANE. The women meet twice a month. Their main activity is the making of clothes for the Latin American children at Fulfurrias, Texas. They also sent stuffed animals, toys, and layettes at Christmas time. This is the district women's project for the year.—Mrs. Albert Harris, Nocona, Texas.

Northern Indiana

Elkhart Valley—Our church attendance has been increasing. Bro. Milo Weaver showed slides of our work in Puerto Rico. Our pastor is conducting church membership classes for different age groups. Galen Whitehead of the district ministerial board was with us for our December council. It was voted to license David Kreider to the ministry. On Dec. 9, Bro. T. E. George and Galen Whitehead had charge of the installation services for Bro. Kreider. The children's department gave special music at Christmas time, and at an evening service, the young people gave the play, *The By-line of St. Luke*. Class No. 10 gave a Christmas program at and gifts to the Elkhart county home. Our women's work group had a Christmas party and the project was for BVS. On Sunday evening, Jan. 27, Bro. David Kreider brought us his first sermon. For our Race Relations program on Feb. 10, we had the Canan Baptist church of Elkhart with us. Twenty-three persons have been baptized and five received by letter.—Mrs. Levi Anglemyer, Goshen, Ind.

Northeastern Ohio

Black River—The first of September, Bro. Kenneth Fisher and his family from Flat Creek, Ky., came to be our pastor. At a service, two brethren from the district conducted installation services for Brother and Sister Fisher. The offering at the Thanksgiving service was sufficient to eradicate the debt on our parsonage. Bro. Byron Royer conducted a revival in our church. A communion service was observed at the closing of the meetings. Three persons have been baptized into our church.—Effie Orr, Lodi, Ohio.

East Chippewa—Our men's fellowship assisted other groups in the district in painting the house and rebuilding the porch at the home for the aged. The Brethren Service director for our church reports that a large amount of clothing and grease has been given for relief purposes. On Dec. 4, Sister Lucille Petry, district president of the women's work was guest speaker. In addition to the ladies' aid all-day meeting, the group is now having an evening meeting. There is

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Miscellaneous

No. 276. People interested in settling in a small, planned rural community development should write to Mrs. Harry Abrahamson, R. 2, Burnsville, N. C., for information concerning the Celo Community. Brethren churches are near by.

No. 277. The camp committee of Camp Mount Lebanon in Northeastern Kansas would like to secure a caretaker for the camp season, May to September. Please send application containing qualifications, age, and experience to S. E. Caster, Overbrook, Kansas.

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No. 275. Farmer wanted, with equipment, to take over and develop a 182-acre farm located near Romney, W. Va., about 75 acres clear or in fields. Rent free for two years, and if satisfied a continuance will be had. Do not apply unless you have equipment or can secure it. Contact: Adolph Simonsen, 3714 Gwynn Oak Ave., Baltimore, Md.

No. 278. Wanted: A lady between 20 and 55 years old to take care of children and keep house for a widower in central Ohio. There are four children between 8 and 13 years of age. The lady will have a private room, an automatic washer and dryer for the laundry, in a modern home. Christian lady wanted. Church of the Brethren 15 miles away. Contact: Mrs. Nellie J. Phelps, 159 N. Franklin St., Richwood, Ohio.

No. 279. A single man in early forties desires opportunity to live with a Brethren family or pastor. He is able to do farm work, dairying, or grocery store work. He would like bus fare or ticket plus room and board. Contact: Mr. Lovie M. Dean, 1116 N. Highland Ave. N. E., Atlanta, Ga.

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also a junior aid group. On Jan. 23, the men's fellowship held a bean supper at which time Rev. Turcsanyi, pastor of the Smithville Lutheran church, told of his early boyhood in the country of Hungary. A school of missions was held during the month of January. Pastor Guy Buch is conducting a study on the meaning of church membership and Brethren doctrines, beliefs, and practices at our Sunday evening services. After these services, the CBYF meets with the pastor for discussions on subjects of special interest to young people. Beginning March 10 and continuing through Palm Sunday, we will have a guest speaker each Sunday evening.—Miss Sarah Blough, Rittman, Ohio.

Owl Creek—Since our last report, we have had a change in our pastors. Bro. Waldo Kinsel has taken over the pastoral duties of our church. The Homemakers class sponsored the making of applebutter. On Jan. 7, the district father and son banquet was held in our church. The women of our church served the supper. On Jan. 26, a miscellaneous shower was held in our church basement for a couple whose home was destroyed by fire.—Mrs. Viola Lamb, Mt. Vernon, Ohio.

Southern Ohio

Brookville—Our ladies' aid gave baskets to shut-in members at Christmas time. Our Christmas worship service included music selections from the children's department, separately and with the adult choir. The children's candles offerings for migrant workers were brought to the children's Christmas party. Other offerings were contributed to the world-wide work of our Brotherhood. Sister Hollingshead is directing our two children's choirs. Mothers of the choir members made robes for the choirs. Transportation to practice is furnished by a committee. On Dec. 30, eleven of our boys and girls were baptized. At the January women's work meeting, Mrs. Miriam Fidler Wilson showed pictures and spoke on Ethiopia. One of our youth attended the regional recreational laboratory at Manchester College. The class groups are co-operating in furnishing flowers for the altar for each month of the year. After the service, the flowers are taken to shut-in members. On Jan. 27, Bro. Raymond R. Peters, executive secretary of the Greater Dayton Church Federation, was guest leader at our school of missions. Mr. and Mrs. Josef Kirit have arrived from Holland. Ralph Dull and his family have returned, having completed his alternative service at the pilot house project in Baltimore, Md. On Feb. 3, we opened a supervised nursery for children up to two years of age. Six teams of two mothers will rotate in service during the worship hour. A regular team serves during the class period. Our high school youth were in charge of the morning worship on Feb. 3. Our pastor will hold a week of evangelistic meetings, April 14-21, at our church. We will co-operate with the Bob Richards meeting in Dayton the week of April 7-13.—Mrs. W. Russell Miller, Brookville, Ohio.

Eastern Pennsylvania

Swatara, Big—Mrs. Miriam Gingrich, district director of temperance, spoke at the women's work tea. Our church participated in the Brethren hour broadcast over the Lebanon radio station. Bro. Clyde Weaver was the evangelist for our revival meeting. A group of our women made several visits to the Dauphin County prison, where they held worship services with the women inmates. Since our last report, nine persons have been baptized and four received by letter. Brethren Donald Miller, Jacob Miller, and Clarence Horst were guest speakers at our love feast. The aid society made thirty-three comforters for relief. Projects of the women's work included the sewing of garments for New Windsor and the contribution of money for seeds. Bro. Harold Fahnestock preached the sermon for the dedication of children. The Homebuilder's class held services at the prison with Bro. John Patrick as speaker. Our district conference was held at the Annville church with Brethren Bruce Zell, Melvin Shiffler and Clarence Wagner as our delegates. Bro. Roy McAuley, dean at Elizabethtown College, was speaker at the father and son fellowship. J. Monroe Danner spoke at our church dedication anniversary.—Mrs. J. Leonard Deitz, Hummelstown, Pa.

Middle Pennsylvania

Dunnings Creek—The annual home-coming of our congregation was held in the Holsinger house with Brethren Virgil Holsinger, Charles H. Cameron, and E. E. Ebersole as speakers. An evangelistic

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campaign was held in the Holsinger house by Bro. C. H. Cameron, pastor of the Twenty-eighth Street church, Altoona, Pa. The beginning of this evangelistic campaign was marked by an interesting reconsecration service. Four people were baptized and the meeting was closed by a love feast and communion service. This service also marked the termination of the pastoral services of Brother and Sister E. E. Ebersole. Pulpit speakers have been Sister Madolin Taylor and Bro. G. L. Baker, resident ministers of our congregation. As visiting ministers, we have had Bro. Norman Dettra, speaking for the Pennsylvania Temperance League, and Brethren Tobias Henry and Calvert N. Ellis. Juniata Day was observed with Bro. Calvert N. Ellis as our speaker. A special offering was received by our churches for the Hungarian relief. We are looking forward to securing a new pastor. Bro. Robert Mock, pastor of the

Everett church, will be our evangelist at the New Paris house, April 28—May 12. This service will be closed with a love feast and communion service on May 12.—Mrs. Ruth Callihan, Fishertown, Pa.

Southern Pennsylvania

Huntsdale—At the December council meeting, Bro. Joseph Long, pastor of the Chambersburg church, was elected elder to fill the unexpired term of Bro. David Markey who has moved to Baltimore, Md.—W. Carolyn Shaeffer, Newville, Pa.

New Fairview—Since our last report, eight persons have been added to our church. The women's group of the church sponsored a special service in honor of our elder, Michael Markey, who is eighty years old. Speakers for this service were Brethren George Keeney,

MARCH 30, 1957

31

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M. A. Jacobs, Carl Yost, and J. L. Miller. The women of the church have supplied draperies for the windows and presented a painting of the Good Shepherd to the church. They also sponsored the Thanksgiving and Christmas programs with the offering from these services going for missions and relief. The women's work council has organized a junior choir under the leadership of Mrs. Erlene Chronister and Mrs. June Keeney. Our CBYF group went by bus to Carlisle, where they distributed clothing, toys, food, money, and refreshments to the children of the home. A Bible conference was also sponsored by the CBYF under the direction of Bro. J. L. Miller. James Renz, temperance and home and family life director, was with us for three services. Our church is making plans for a refugee family. At our new year's council, we elected Bro. J. L. Miller as our elder-in-charge, and Bro. Daniel Myers as Sunday-school superintendent.—Charles Cleaver, York, Pa.

Shippensburg—On Jan. 20, we celebrated the sixtieth year of our church. Bro. Ross Murphy was guest speaker. The Ridge church, our mother church, had charge of the evening service with Bro. Elmer Hall as speaker. The CBYF and junior high classes had a skating party, closing with a worship service. Our quarterly business meeting was held on Jan. 23. The youth choir gave a musical program on Feb. 10. Brother Rowland conducted a hymn sing in our church on Feb. 17.—Mrs. C. E. Varner, Shippensburg, Pa.

Western Pennsylvania

Shade Creek, Berkey—Eight persons have been baptized. The young married couples' class supported the Brethren Service fund for six months and also purchased a heifer for relief. Bro. Richard Speicher of Kokomo, Ind., was guest speaker for our home-coming services. An open house was observed in honor of Bro. Mahlon J. Weaver who started his ministry fifty-seven years ago in our church. Delegates were sent to the Sunday-school convention at Meyersdale, Pa. Our CBYF has supported Share Our Surplus project and contributed fruit for the fruit packs for the Old Folks Home at Scalp Level, Pa. Mrs. Carrie Blough, our aid director, with a group of women from neighboring churches, toured the relief center at New Windsor, Md. The women have been quilting and sewing for relief. Blankets were contributed for relief at the World Community Day service in the Windber Methodist church. At the temperance program on Dec. 9, guest speaker was J. H. Tice of Harris-

burg, Pa. The women's work and young people gave gifts of food to our shut-ins and older members. The women's group also gave Christmas gifts to three guests at the Old Folks Home. A Christmas program was given by the children proceeding the party in the church basement. The children supported the Friendship packet project and also the dime filled stocking project. A Christmas play was presented on Dec. 23, by the junior high group of our church, under the direction of Brother and Sister George Lamb. We were represented at the recreational workshop at Elizabethtown on Dec. 26-31. Our mission school was held for six Sunday evenings, beginning Jan. 7.—Mrs. Robert L. Berkebile, Windber, Pa.

Western Maryland

Fairview—Since our last report, our young people sponsored a retreat under the leadership of our pastor, Bro. Eugene Matthews. Bro. B. M. Rollins of Keyser held our revival. As a result of the meeting, nine persons were baptized. Several of our members attended district meeting at the Bear Creek church. Bro. Jonas Sines of the Pine Grove church was guest speaker at our Thanksgiving program. Members of the congregation brought clothing to be packed by the CBYF for overseas relief. Guest speakers during the past months include Dan Spaid, Donald Matthews, Earl Cosner, Paul DeWitt, Wesley Harvey, Edith Griffith and Frank Marcum. The CBYF held a Thanksgiving service at the church with Bro. Don. Matthews as speaker. Our pastor brought four messages during December on the meaning of Christmas.—Mrs. Freda Knotts, Gorman, W. Va.

North and South Carolina

New Haven—At our fall communion, Bro. Ivan Gascho was installed into the ministry with Brethren Fred Dancy and Philip Zinn in charge of the service. Bro. Paul White was with us for a series of evangelistic services. Installation services were held for our new Sunday-school teachers and church officers. Our district executive secretary, Bro. Philip Zinn, and his wife were with us several times. The children of our church have bought sheep for Ecuador and are presently working on a heifer for relief. The women's work group recently sent clothing for relief and, at Christmas time, the women remembered the sick and aged of the community with gifts and visits. The young adults meet twice a month for worship and a business. They are currently discussing plans for a community building which would be used by the youth of the community. Our church was awarded the attendance plaque for the last quarter. This plaque is placed in different churches in the

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district, based on achievement in attendance, offerings, and other things.—Pauline S. Webb, Sparta, N. C.

Southern Virginia

Pulaski—Our pastor, Bro. Glenn Garner, conducted the morning devotions over the local radio station for a week and was hospital chaplain one week during January. During the month of March, our Sunday morning services were broadcast over the local radio station. Bro. Rufus McDannel, our new district fieldman, met with us at our last council. Our elder, Bro. Edgar Martin, presided at this meeting. A social hour was enjoyed following the council meeting. Our pastor's wife, Mrs. Margaret Garner, is president of the Pulaski Council of Church Women. As a follow-up to our building program canvass of over a year ago, several of our men have just completed our partial review canvass to give new members a chance to pledge, to allow any to increase pledges, or permit other adjustments needed in old pledges. Following the completion of the redecoration of the living and dining rooms and study by the men of the church, open house was held at the parsonage on Sunday, Dec. 23.—Mrs. Gerolean M. Buckner, Pulaski, Va.

APRIL 6, 1957



Fujihira from Monkmeyer

To the Sound of the Flute

THE flute is one of the most ancient musical instruments. It needs no string or reeds; it may be as simple as this cylindrical pipe being used to make music for a fiesta in Ecuador, or it may be fashioned of silver and gold. Its tones may be mellow and deep, appropriate for solemn occasions; but more often the scores of orchestral works call for the brilliant high tones that resemble the piercing song of a bird. When a coloratura soprano takes the difficult passages that some solos call for it is usually the flute that accompanies her. If the vocalist is skilled in using her gifted voice, it may be difficult for the listener to know which sounds are vocal, which are instrumental.

Flutes, like other ancient musical instruments, were often used to accompany songs of praise in the temple worship of the Hebrews. In a poetic and prophetic passage Isaiah describes the experience of worship in these words, "You shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the Lord."

The Ecuadorian plays his flute for a fiesta. We play all kinds of instruments for purposes just as trivial. But how much better would be our playing if with gladness of heart we set out to go to the mountain of the Lord.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press
SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

APRIL 6, 1957

Volume 106

Number 14

In This Number . . .

Editorial—

To the Sound of the Flute 1
Exchanging the Truth for a Lie 5
Holy Spirit Takes Over a Bank 5

The General Forum—

Missions in a New Day.
J. Benton Rhoades 3
Unity, Not Uniformity. Inez Long 6
Some Grave Dangers in the Revival.
T. Wayne Rieman 10
The Miracle of Spring (verse).
Ora W. Garber 13
Joy of Life (verse). Velta Myrle Allen 14
The Brethren Must Build Churches.
H. H. Helman 14
The Family Counselor 15
Reviews of Recent Books 27

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18

Toward His Kingdom—

The Horizontal Arm.
Joseph J. Schechter, M.D. 20
Jacksonville Builds. John B. White .. 22
Reactivating the Inactive.
Joseph F. Piesen 23
Bible Study Monthly Fills Requests for
Electives 24
Primary Children Share With Nigeria 24
Work With Hungarian Refugees.
Dan Raffensperger 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

New Testament Tithing

The Bible does not reveal who first concluded that the giving of the tenth of any gain was a fair or acceptable amount to those that carry forward the work of the Lord. Abraham gave the tenth of the spoil when he was victorious over the kings, to the Priest Melchizedek. Jacob promised to give the tenth to the Lord if he would prosper him in his flight from his brother Esau.

These men must have had some teaching of which we have no knowledge. Moses gave considerable teaching concerning the "tithe," how and when it was to be brought, and also how it should be used. When the people failed in bringing all the tithe, the prophets called it "robbing God."

The tithing which the Law demanded was given to a rural people that were engaged in farming. No mention is made of the wage earner or the businessman. This was not an oversight of Moses. They did not exist at that time. Tithing was a fair way of securing the means to carry on the work of the Lord. No one was burdened for it was largely based on the increase that came to the farmer. In the time of Christ, there were those that paid tithes even of the garden herbs that were used for flavoring.

Jesus in his teaching gives due recognition to the duty they were trying to fulfill, but points out to them that there were matters of greater weight such as judgment, mercy, and faith. They could see Lazarus lying at the gate and pass by the half-dead man on the road or devour widows' houses, by taking advantage of them. No doubt they thought by their tithe they had met God's demands. We can make the same mistake today. It is so easy to think that our obligation ends when we have paid the tithe.

Alexander Cruden says, "In the New Testament neither our Savior nor his apostles have commanded any thing in this affair of tithes." There are those that teach that we must tithe. If this were so Jesus would have said so. We are not under the Law. When there was need, Paul said, "Let every man give as the Lord has prospered him." And again, "As every man has purposed in his heart so let him give." It is our interest in the work of the Lord that should tell us how much we should give. We will give cheer-

fully to every cause that we think is worthy, and reluctantly to any cause in which we have little or no faith.

Great changes have come since Moses gave command regarding the tithe. There are many more wage earners, professional and business men than farmers. The income of our people varies greatly. So does the cost of living. Two men can work in a factory, receive the same pay but the one may have a large family while the other has no family or a wife who also is able to earn money. It would be very unreasonable to ask that both give alike. There are those that teach so. Jesus did not. Paul did not.

The New Testament ideal is that of stewardship of earthly possessions. The faithful steward will always do his Lord's will. How much shall we give? Charles Sheldon gave the answer, "Ask yourself the question, What would Jesus do?" He paid it all, ten tenths.—Joseph M. Cassel, Fairview Village, Pa.

Sing and Rejoice

I very much disagree with Charles Rowland in the March 2 issue on "Congregational Singing."

I have not been in a church in our section in which they raced through the song as you say, but I have sat in congregations where the singing was so slow and precise that hardly anyone sang unless he could read music and was quite a good singer.

I think there are times for prayerful songs, but our church isn't dying and I say, "Praise God," and let's sing our songs so that those who can't read music can sing and rejoice and needn't feel embarrassed if they are a little off key.—A Messenger Reader.

Help for Churches

Thank you for having the courage to have the article, "Make Money and Kill Your Church," printed in the Gospel Messenger. I'm sure there are others who will criticize, but I wanted to be one who would bring appreciation and thanks.—Warren Shoemaker, Springfield, Mo.

Congratulations

I wish to congratulate you on the attractive and effective issue on the Church of the Brethren's way toward world peace in the Feb. 23 issue.—Eugene Gauger, Akron, Pa.

The international responsibility of the church and individual Christians is greater now than at any other era

Missions in a New Day

J. Benton Rhoades

THE day for foreign missions as we have known them has passed." This statement is not original with the writer. Nor is it an attempt at escape by those who get tired of giving money to missions. The belief that missions have reached the end of an era has broken through to missionaries themselves, particularly at such times as when many of them awaited repatriation from China in 1950.

Does this mean that the church can now rest from her labors? No! The charter for Christians is "Go ye." If the church ceases to be outgoing in nature and purpose, then it will not be the church. We have a story to tell to the nations.

God has done great things for

all men in Christ and it must be told everywhere. The Great Commission has never changed. But the times have changed. Will the church adjust now to a new world situation in the discharge of her world-wide responsibility?

The New Situation

Riches and poverty are nothing new in the world. But the inequality of the two has now become greater and more glaring than ever before. A Persian looking at the list of contents on a can of American dog food exclaims, "Oh, how I wish I could have one of these for my family every day." When the

Supervisor of agricultural extension agents and other leaders of rural youth in Ecuador under the Point IV program for Latin America

people in one part of the world would gladly exchange their economic status with the American dog, then we are all in for serious trouble. Great masses of the world are ill-fed, ill-clothed, uneducated, and sick.

You may say that this is not new, that they have been that way for centuries. True, but while they are hungry, America's production and standard of living has increased phenomenally. An American farmer who could once produce barely enough for himself and his family now produces enough for himself and his family plus enough for six other Americans and surplus sufficient to feed a family overseas. We are very

rich, comfortable, and well-fed, and, in our shrinking world, this has become common knowledge. This situation complicates the missionary task.

A second factor changing our world situation is that the so-called "little" peoples are rising up and wanting to be free. The will to freedom and dignity, which we have glorified in our own country, has spread. What was happening in America around the period of our revolution is happening now around the world. Nobody wants to be a subjugated or second-class people now. When we fail to recognize other people's struggle for freedom and self-respect, we tend to fan the sparks of nationalism into a flame. Nationalism complicates the missionary task.

Are We Able?

The foreign missionary or other thinking American who has lived abroad in these times is strangely quiet and humble when faced with this question. We follow in the train of great saints of the early missionary movement, people who, in certain cases, literally turned the world upside down with their message and labor of love. But they would not be proud of us if we now attempt to do the same things in the same way that they did. We must be willing to change if we are to be true to our mission in a new day. The following are some of the next steps that seem to be indicated.

(1) We must send out as missionaries only those who are aware of the importance of racial and cultural contact. An Ecuadorian pastor wept when he recalled the unthinking offenses and deep resentments that separated the national brethren from the missionaries in the early days. But his countenance glowed when he said,



Friendship P

Missionaries today are partners with those whom God has called in every land and share their skills and resources for the development of the economy and the standard of living of the country

"Praise God. We have come through that dark valley and we now feel and act as brothers. But we must not forget that nationalism is growing in our country. At this time one missionary sent here with feelings of racial superiority could ruin us."

All of us realize that the problem of race is two-sided. But where there are on one side widespread feelings of inferiority and on the other a built-in superiority complex, it is difficult to get together. Someone has to build a bridge and stand where they stand, so that he can see things from the other's point of view. Missionaries who look down on any group of people cannot be missionaries today. Christian maturity on the question of race is required of us.

(2) The native or national church is now a reality in almost

every land. It is time we take stock of what God is doing through these new-born churches. The task is no longer up to the mission alone, nor should we as missionaries be the central figures in the work. We are in a partnership with those whom God has called in every land. We fail at this point because we feel that the nationals or local leaders are not capable.

Capable by whose standards? Christ entrusted the Christian movement to unlearned men under the guidance of the Holy Spirit—men with training similar to those who spread the Church of the Brethren across our nation and those who gave the first leadership to the agricultural extension program of America—the only men on hand for the job.

When Christ gave young Christians responsibility, he did

Continued on page 9

EDITORIAL

Exchanging the Truth for a Lie

IF YOU need help in understanding Biblical teachings there are dozens of commentaries available to tell you what scholars and interpreters have written. But there is another kind of commentary on Biblical truth that one dare not overlook, even though it makes no claim to scholarship. Life itself, as you observe it and read about it, may provide the most convincing commentary on the Scriptures that you can find.

Suppose you take the long list of sins that Paul details in the first chapter of his letter to Roman Christians. The seven deadly sins and many others are itemized as evidences of what happens when man refuses to acknowledge God. Yet you can find ample documentation that this is a current and not an archaic list by turning to your daily newspaper or perhaps just by opening your eyes. Envy, murder, strife, deceit, gossip, slander, pride, insolence, cruelty, infidelity, ruthlessness—Paul names them and you can find the evidence close at hand that we still suffer from the workings of a “base mind.”

Paul traced the origin of such faults to a basic mistake. Men are capable of discerning the hand of God in his creation, but they have chosen to worship the creation rather than the Creator. The trouble is that men are willing to exchange the truth about God for a lie. It was clear to Paul that men are responsible for their decisions, but they have made the wrong choice. Therefore, they have no excuse when they face the judgment of God.

In Paul's day the basic mistake was most evident in idolatry and immorality. Men are themselves God's creation, but as soon as they lose sight of the Creator they cannot even enjoy the creation without perverting it. Life, as they live it without recognition of God, is life lived on the basis of a lie. It is not that men fail to find God, but rather that they fail to acknowledge him.

In the light of God's judgment our generation must also own up to its peculiar forms of idolatry. We worship also the creation rather than the Creator. We are pleasure-seekers, desiring to indulge ourselves and ignoring our reasons for being. Consequently we abuse ourselves and oppress others. We prefer to fabricate new lies rather than to face up to the truth about God, which also involves facing up to the truth about ourselves.

How desperately modern men—including men and women we Christians meet every day—need to learn who they are by recognizing who made

them. In a word, modern man can be as hopelessly lost as first-century man. But thank God, the gospel of Jesus Christ is the power of God for salvation in the twentieth century just as truly as it was in the first.—K.M.

Holy Spirit Takes Over a Bank

THE heading is slightly misleading. Actually it is the Holy Spirit Episcopal church that bought the Shawmut National Bank in Boston, but the transaction is so unusual that it makes news.

More often it is the case that banks take over churches, as when mortgages get too high for a congregation to handle. But in Boston the situation was reversed when a church acquired property on both sides of a bank and finally took over the bank building itself.

Regretfully we have to add that the bank will be moved to another location. We were fascinated by the idea of what might happen if the Holy Spirit did take over a bank—completely. In what condition would bank examiners find the books? Would certain investments be rejected? What rates of interest would apply?

Or, for that matter, would it not be fascinating to see what would happen if the Holy Spirit took over your church—completely? What kind of a record could be given on the annual report blanks next October? Would certain members be expelled, certain nonmembers made welcome? How long would your building be adequate?—K.M.

Write It Out—Live It Out

ONE hundred members of a church in Illinois took on a new kind of discipline during Lent. They are writing out the New Testament in longhand, with each member being responsible for copying ten pages.

According to the pastor of the church, the idea is to give the members some notion of the difficulties involved in copying the original writings. However, we doubt whether the copyists will derive much more from the undertaking than an acute case of writer's cramp.

A much more effective discipline, not only for Lent but for every season, is to face up to the difficulty of spelling out the New Testament in terms of daily experiences of faith. You may copy Romans 12 in twenty minutes, but to live it out requires every human effort and a daily dependence upon the grace of God.—K.M.



The large barns reflect both the regard for the good earth which led to good farming practices and large yields and the conservation of resources, which are a part of the Pennsylvania Dutch qualities

Unity, Not Uniformity

Unity in spirit and purpose is the goal, not uniformity of practice

Inez Long

OUR denominational history is dramatized even today in the Pennsylvania Dutch Brethren. Among them we can discern the early career and growing pains of what is rapidly becoming a robust American Protestant denomination. Here we can see the struggle still evident as a pattern emerges out of diverse practices and beliefs. After living with the Brethren in this thickly populated area where the initial strength of the group

has remained vital to the community for over two hundred years, one can fortify his resolve to pursue those qualities of life which he sees here in action, which are distinctive to the Brethren but, more important, are relevant to the good life today.

First, the Pennsylvania Dutch Brethren know the importance of externals. In a generation threatened by careless material destruction, we need people who are frankly anxious about the preservation of things which man has created which will be

gone forever if blasted from his hand and eye. The precariousness of the external is a primary concern to thrifty Brethren. While many of their religious symbols are being slowly transformed into inner, spiritual realities, they have not abandoned the externals of life which man knows, because of his very nature, to be of value because they give him a sense of history, of personal well-being.

It is a just charge that Pennsylvania Dutch Brethren are

Wife of the pastor of the Lancaster church, Pennsylvania

materialistic, that their religion is a way of life rather than a system of spiritual concepts. While this open avowal would be a confession of weakness to the mystic, the Brethren in eastern Pennsylvania find strength in the conservation of things which have brought sensory delights to sight and touch.

If you look into the homes of the Pennsylvania Dutch, thrifty and simple though they are, you will find fastidiously kept art pieces, antiques, and mementos of happy days, because they bring alive memories of value. Interior decoration is achieved by the housewife herself without indulgence in the passing modes of furniture styles and color combinations. Those who think that the plain people have little eye for beauty must live with them long enough to discover their homespun crafts, their ingenious way of forever creating something out of nothing, the principle which is at the base of all creativity. In the hands of the German Brethren, precision becomes an art, perfection the goal of any attempt.

The plain clothing which remains in some areas disguises the ability of the people to cultivate beauty in nature with nature's colors and infinite variety. Flowers bloom in profusion at window sills so old they sag with age but as new as the last coat of paint which shines on top of several layers of the old. Plants in the house are nurtured with the regularity of care which the Pennsylvania Dutch Brethren, their roots still close to the soil, give without reserve to all living things.

For this reason food is placed high on the scale of values. It is blessed as coming from the hand of God. These people know, when they set their tables and serve their choice dishes, that food raises the spirits of man, renews his faith in a provi-

dent heavenly Father. Food, antiques, flowers, well-kept houses and yards, these represent a concern for material things which has little to do with gathering material possessions for the sake of power, but is, instead, a love for an object itself because of its inherent beauty and unique value.

Some people complain that the Pennsylvania Dutch are stubborn, yet this is an exaggeration of what is a second important quality of these people, namely, their conservation of what they have known as the good life. People who do not understand them say that they will not change, that they are conservative, to the point of holding to traditions that have outlived their usefulness. Yet the very person who charges that human nature is slow to change also knows that an individual should change under the powers of his own reasoning and not by mere conditioning from powers outside him by which he feels controlled but not convinced. To people who revere the good life which they have known, rebellion brings waste, and, to the frugal, whatever encourages waste is only stupid, and rightly so.

The Pennsylvania Dutch Brethren are not ashamed of the charge that they do not change because they know that, in themselves, they are something and that there is the possibility that part of this something is valuable. Their hesitation to change is based on an honest defense, not against change itself, but against any change which would corrupt what has been for them the good life.

The plates and jar shown here are examples of Pennsylvania Dutch red pottery with a scratched or incised decoration. These pieces were intended largely for display, though some have had hard use

This conservation of a proved way of life is a part of their religion. They know from experience that religion and the good life cannot be taught. It can, however, be learned. This learning process is transmitted from life to life, a process which halts the headstrong before abandoning in futile revolt what has been held to be of great value for so many people for so many years. Hospitality, concern for those who suffer, vigi-



lance against extravagance in speech, in dress, in forms of worship or in vain aggrandizement are values inherent in the good life as practiced by the Brethren and these are not readily relinquished.

One cannot miss, in the third place, the importance placed upon both the young and the old to grow and to remain independent. A job well done is the basis of this independence. It is the foundation upon which the individual builds his personal sense of security, for, if he develops a skill needed in his community, he becomes an important link in the scheme of things. Nothing is so feared as a state of dependency in which an individual would find himself unable to care for himself on his own. This fear motivates the individual to be busy at some sort of work as long as he is able.

This kind of healthy fear has been all but abolished in a state-centered society where dependency offers sufficient rewards to offset the motivation to maintain independence by hard work. The Brethren have not accepted the premise that their personal security lies wholly with other people; hence they depend upon themselves, in holding a job as well as in forming a creed, to "work out their own salvation with fear and trembling." This independence is refreshing in an age where the world of mechanization has nearly regimented out of existence the stamp of individuality, where the philosophy of determinism has stalemated responsible action on the part of free, human will.

A fourth quality of the Pennsylvania Dutch Brethren is the depth of their feeling. A facade of obtuse observation masks an emotional and spiritual activity which cannot be measured until one learns to know and love



The handcrafts of the Pennsylvania Dutch show their feeling for beauty, their creativity and their belief in wasting nothing; the housewife created out of scraps quilts of beauty and usefulness

these people. As surely as they will not loosen their hold on external things, just as surely they will not loosen their emotional hold on what is dear to them. Yet this side of their nature is seldom seen. Outwardly they accept disappointments, even crucial heartache, as coolly as though they were part of a well-considered plan.

Yet because they love the earth, they feel keenly that life itself is a leave-taking, each day another good-by to the good life on earth. Because of this they live fully, never surrendering to the religious escapism of those who dream of pie in the sky. They love the abundant life of the soul—and they embrace it as eagerly as they gather in the harvest of the soil. Yet when the time comes to mourn the passing of a loved one, the emotions of those who are left behind are not expressed by an overflow of tears, only by that

awful silence which the disciplined show in their clear-eyed, stolid faces.

The terrible silence of these people when under stress would frighten one unless he knew the hilarity of their humor, the obvious delight they find in poking fun at themselves, in sharing their good times with those whom they trust. None of this can be seen from the outside until one lives with these people, loves them, and shares his faults with them. Then the masks fall and the facade cracks through and the richness of their colorful human nature spreads out in a welcome mat that is the more cherished because it is honest and comes from the heart.

The seriousness with which the Pennsylvania Dutch Brethren choose their friends is matched only by the provocative reverence with which they worship their God. The silent

awe of our denominational forbears, pietistic German people that they were, is still evident—a holy veil that spreads itself over the Brethren today when they contemplate the mercy and love of God upon wicked and sinful creatures.

The mobility with which the modern Brethren minister and his family encounter variations within our denomination in this country is tremendous in its possibilities, full of either blessing or danger. The danger, as East meets West, as North meets South, lies in an impatient demand to apply a static frame of reference to all geographic and cultural areas. The blessing lies in the direction of unifying in spirit and purpose what no wise minister would wish to make uniform in practice. Legislation cannot change the heart's desires. Love alone can do that. To live together, to undergird our common interdependency, old and young, East and West, is the special benediction which a minister can bring to his congregation wherever it is located, in our anniversary year or in any other.

The pictures with this article are used by the courtesy of the Pennsylvania Dutch Folklore Center at Kutztown, Pennsylvania, and have appeared in the publication of the center, *The Pennsylvania Dutchman*.

Missions in a New Day

Continued from page 4

not say, "Now, I know you may not be able to do this as well as I, but do what you can." On the contrary he said, "He that believeth on me the works that I do he shall do also, and greater works than these shall be done. . . ." If the indigenous church is to take root and grow in these days, it, rather than the mission, must be at the center of our program and its leaders, not ours, in charge.

(3) Our missions must be sharing missions. Along with our faith we must share our technical skills and resources for the development of the economy and standard of living of the country in which we are guests. To do this most effectively we need training and experience in such things as agriculture, public health, education, and industry.

This part of our work is not incidental. There are many opportunities now for Christians to engage in this kind of activity overseas: through the church, government, and private enterprise. We should seek out and aid especially those programs already on foot in the countries to which we go. They are already aware of certain of their problems and they are on the way to solving them. But they need help. What can be

done working together on the projects will be infinitely more than what we might do alone on a project of our own conceiving.

(4) Missionaries should personify the unity of the body of Christ, demonstrating that unity in their relationships to one another and to other missions. This is not easy and most of us fail more than we succeed. We stand in need of prayer on this matter. Also we need certain help from the church at home. Visitors from other countries are keen observers of American Christianity. The scandal of our divisions has gotten abroad.

To the new Christian overseas the important matter is to be for Christ or against Christ. All other matters such as denominations are secondary. We are products of our separate traditions but, as missionaries, we find ourselves working in a situation where many old differences are irrelevant. We must endeavor in our overseas activities to "keep the unity of the spirit which is peace."

In Summary

That missions in our day face problems does not mean that they have outlived their usefulness. The need is still great. The church and individual Christians are called as in no other age to international responsibility. The question therefore, is not: Shall we have missions? The question is: Are we willing and able to carry out a mission matched to the needs of a new day?



A dower chest with the typical decorations of tulips and animals

Some Grave Dangers in the Present Revival

T. Wayne Rieman



POPULAR religion is often shallow. There are many evidences of the superficiality of a religion that springs up quickly and then withers rapidly under the hot sun of the tough workaday world.

Charles Wells reminds us that while 9,500,000 Bibles were sold in 1954, yet 53% of the population could not name a single book of the New Testament when asked to do so in a survey. Barnett's survey in 1948 revealed that 50% of Americans were following the rule of loving one's neighbor as oneself "all the way." This is quite a claim!

Furthermore, of those who regarded their religion as "very important" to them, 54% answered in another part of the survey that their religious beliefs had no real effect on their ideas or conduct in politics or business.

Will Herberg relates how thirty outstanding Americans were asked (in 1954) to rate the 100 most significant events in history. First place was given to Columbus' discovery of America, while Christ—his birth and crucifixion came fourteenth—tied with the discovery of Xrays and the Wright brothers' first plane flight.

Then there is the testimony of a graduate of a church-related college with a major in history who pointed out that never in class or textbook was he pointed to the central event of all history—the Christ event—which, for Christians, gives meaning to all other events.

It seems strange too, that throughout this decade of revival there has been no decrease in crime, no decline in alcohol consumption, no diminution of delinquency or divorce, no less money spent on chewing gum or gadgets, no decline in expenditures for the military.

Instead, in 1956 while we receive a report of church membership of 100,000,000 members and a considerably larger gain in church membership than in population (2.8 to 1.8 per cent) J. Edgar Hoover reports that the crime rate has reached an all-time record.

Is it not a bit strange that for a nation of such religiosity, purporting trust in the Lord, that we should have to spend 78% of the national budget for military purposes?

Chewing gum, tobacco, alcohol, and jewelry expenditures far exceed those for the church of Jesus Christ. Have we forgotten the insight of one who said that where your treasure is, there will the heart be also?

A church service should disturb our consciences and lead to a change of attitude and behavior in business and community and family relationships

Religious News Service

What kind of a revival is this? "Christians flocking to church, yet forgetting all about Christ when it comes to naming the most significant events of history; men and women valuing the Bible as revelation, purchasing it and distributing it by the millions, yet apparently seldom reading it themselves," says Will Herberg.

Even our top-level candidates and some ministers exhibit this tendency. Ernest Lefever reminds us that Stevenson belongs to the Unitarian and Presbyterian churches and that four pastors of these churches hold that there is nothing inconsistent in this. Of course, there is not, if one does not think about what these two churches believe and stand for!

And Eisenhower with all of his prayers and personal piety, and I believe he is deeply religious, "told the Military Chaplains Association that Americans should emulate the spirit of Cromwell's army, which 'marched into battle singing hymns' as they 'hewed off heads' in their wildly enthusiastic dedication to their cause." He said furthermore that he believes it is just as important that young men enter military training after high school as for children to enter elementary school at age six. Strange statements these! What was it someone said about not letting our right hand know what our left hand does?

Much religion is irrelevant to life. Some people separate religion and life. What we say has little to do with what we do. We love in words, not deeds. We are like a two-story house without connecting stairways. Our affirmations are disconnected from our deeds. Will Herberg says: "Americans think, feel, and act in terms quite obviously secularist at the very time they exhibit every sign of a widespread religious revival."

Two of the most popular



Church World Service

The peace of mind cult popular in our day has little concern for the hungry and dispossessed or for social, economic, political problems

varieties of religion of our day reveal this irrelevance to life.

Norman Vincent Peale's peace of mind emphasis, called the "cult of reassurance" by a multitude of discerning Christian thinkers, does give peace of mind and ease tensions and quiet uneasy consciences, but has little concern for the hungry and dispossessed, or for social, economic, and political problems, or for unrighteousness and injustice. It is irrelevant!

We need no more salve for consciences; we need the disturbing truth as Jesus presented it. He was a disturber of the peace which besets complacent people. He did restore people to their right minds and gave people peace, but not until they had repented of their sins and accepted forgiveness.

Billy Graham's preaching plays hard on the sin and repentance themes, but he too

avoids the tough and nasty human problems that beset us: war, hunger, discrimination, economic exploitation, and political affairs. "Get right with God" is right, yes, but only if righteousness prevails in our businesses and only if somehow those who are "right with God" love their neighbors as themselves, and this means getting into the rough and tumble struggle to put religion into the crevices of life where racism, exploitation, and injustice persist. Furthermore, this mass evangelism is too far removed from the church. Of the thousands of converts, very few are ever brought into the fellowship of the body of Christ.

Reinhold Niebuhr expresses regret that, despite the very encouraging externalities of the American church, it is becoming

increasingly irrelevant to life.

There's a revival of religion, but is it Christianity? The return to religion is unarguable, yes, but to what religion? What is the inner quality of it? Is it true to the historic Christian faith?

"All that glitters is not gold" is well understood. Likewise, all that goes in the name of religion is not Christianity!

The peace of mind cult with its positive thinking and always looking on the bright side of things, is, in many ways, a perversion of the faith. Need it be mentioned that at many times Jesus was very negative. He was against a lot of things, and particularly against much of the religion of his day which overemphasized the externals and formal correctness, but missed the heart of the matter. This cult of reassurance has little sense of sin. George Sweazey holds that "Modern man has dropped the word *sin* from his vocabulary, and so the world is perishing of a disease without a name. Sin is man's frustration and lovelessness, his enmity and worry and feverish materialism. Many people are dogged by futility and boredom. Many are disappointed in themselves, harried by memories they cannot change, ashamed of habits they cannot break. Minds are battlefields of contrary impulses and crossed by emotions. Sin is not only wrongdoing but a wrong inward state, though each produces the other."

Now a Christian ought to have peace of mind, serenity of spirit, and experience an integration of desires and urges which surpasses that of other men. Yet there is another word to be said. In the mind of the Christian there is always a tension rooting in two facts of human experience: (1) no one is what he ought to be, and (2) in the

world, what is and what ought to be are far apart. Eugene Carson Blake reminds us that "The Christian gospel must not be distorted to give a sense of peace to men where there is no peace and ought not be."

In the mind of the Christian, divinely inspired discontent will always burn.

One of the gravest aspects of the recent revival of religion is the real possibility that while there is a religious boom on, morality seems to be on the decline. *Is there any relation between religiosity and righteousness?* The varieties of religion currently enjoying popularity grossly underemphasize the moral demands of the Hebrew prophets and the ethical requirements of the new life as set forth by Jesus, Paul, James, and John. Peale's peace of mind

emphasis, Graham's "get right with God" thrust, and Oral Robert's healing cult all play down the moral demands of the faith. Furthermore, many of the churches enjoying the greatest statistical gains are not known for their concern for the larger social problems of the day.

At the same time a multitude of studies reveal no diminution in the crime rate, alcohol and tobacco consumption, delinquency, or divorce, and a very shady record on the matter of racial discrimination. Neither are the business and labor worlds displaying any major resurgence of interest in moral issues. Instead, the grapple for power and self-interest goes on. Small business failures reached a fifteen-year high in the first six months of 1956, according to the *Christian Century*, and the tendency for



Three Lions

In spite of increased attendance at church services and growing church membership, the moral climate has not improved, as witnessed by the increased drinking and the greater number of crimes committed today

THE MIRACLE OF SPRING

ORA W. GARBER

Now the ice-locked brooks have yielded to the northward-creeping sun, and their liberated waters toward the ocean gaily run.

Dormant leaf and flower buds open after quiet winter hours, bringing to spring's glad awakening soft green leaves and fragrant flowers.

Furry creatures of the woodland, frisking in the balmy air, mutely thank their unknown Maker for his ever-present care.

From the Southland now returning, happy birds their carols raise, sending up in joyous melody their gratitude and praise.

Our hearts too join in the chorus which the choirs of nature sing, praising God the great Creator for the miracle of spring.



Religious News Service

big corporations to absorb little ones continues and monopolistic controls get tighter and tighter.

All of this happens in the midst of a religious upsurge. Is there any relation between religiosity and righteousness? The question must be faced. Religion without morality is no religion at all. This is the perennial theme of the Hebrew prophets, and echoed by Christians through the ensuing centuries.

There is little sense of alienation between man and God in the current religious revival. This smug self-righteousness is depicted in the mood of Thoreau's reply to his Calvinist aunt as he was approaching death. "Henry, have you made your peace with God?" Thoreau answered pleasantly, "I didn't know we had quarrelled!"

The Bible assumes that there is a rift, a mighty rift so great that the most stupendous efforts of man cannot bridge the chasm, that there is a state of alienation between man and God. To miss this is to misunderstand the heart of the "good news" regarding the fact that God did something for us, that God was in Christ reconciling the world unto himself.

Thousands flocking to churches, overflow crowds, double services—these are good, but we must ask what happens to them. Kermit Eby reminds us that the minister ought to be judged "not by those who attend without offense, but by those who stay home because the ministry is too strong."

Preaching that only makes us feel good and worship services that do not disturb us are perversions of the faith. Read the Bible if you will on this point. When men met God, they were shaken and stirred. They became discontented men. They saw new tasks. Injustice and unrighteousness — theirs and others' became apparent to them. "Woe is me; I am a man of unclean lips. . . I dwell in the midst of a people of unclean lips" is a common expression when a man meets God and becomes aware of God's claims on his life.

There are grave dangers that the church in America may be seduced into a worship of success. Religion that is presented as a scientific method for successful living, a sure-fire way of getting what you want out of life, is a far cry from the Biblical faith which centers in the will

of God, not man's will.

Frequently God is reduced to a chummy companion who caters to our every need. Prayer is set forth as a way of achieving our desires or as a way to reduce tension and promote harmony; or Christianity is set forth as the "secret of happiness."

Having faith, hope, charity, belief, has never meant that our troubles will be few. Discipleship has always been costly. It can well mean loneliness, trouble, and persecution. Certainly it will mean no easy peace of mind that lulls people to sleep and adjusts them to the standards of this world. Norman Pittenger says that "one is inclined to say that anybody who is well adjusted to contemporary society is by definition very maladjusted, indeed, because contemporary society is as mad as a coot and is something to which nobody ought to be adjusted."

There was quite a self-righteous stir a few years ago when the phrase "under God" was inserted into the pledge of allegiance. It seems that for many, this put God on our side. Surely

Joy of Life

VELTA MYRLE ALLEN

The birds have long been singing
the glory of our God;
New life fills all the corners of sky,
of sea, and clod.
And on the tip of every cloud that
blows
The quickening of spirit holds and
grows!

he would fight for us. Were we not the last great bulwark against communism? Such attitudes reveal no Biblical understanding of what it means to be under God.

To be a nation under God means to be called by God—but called, not to power or glory or success or prosperity, but to do his will. To serve him, to trust him, to be judged by him, to be redeemed by him—these are to be “under God.” “The notion that we are under God ought to be a terrifying, not a smug notion,” says William McAfee Brown.

Other perversions abound. A great many people with new religious interests are trying to use God, faith, and prayer, to gain success, health, or to achieve their own purposes. To use God, to bend him to our will is always wrong. Any religion that purports to get results for the individual is basically selfish!

Some make democracy, the American way of life, or political freedom the ultimate good. Others talk of the supreme value of man. Security is an idol of others. But what we must recognize is that none of these is a god to be worshiped. None of these is an ultimate value. “Many of us are holding watered down and adulterated conceptions of the Christian gospel which can be traced to the invasion of secret gods into our faith and life,” says Loew.

Opportunities in the Revival will appear in next week's issue.



H. Armstrong Roberts

The Brethren Must Build Churches

H. H. Helman

IN ALL the years of my active ministry, which began in 1919, I have never seen the climate and soil for church extension more ripe and impelling than right now. Many districts are trying to get geared to meet the challenge. We in Southern Ohio feel the pressure most keenly.

It has never been like this before. The tremendous challenge makes us deeply conscious of our limitations. We are having our “Macedonian” calls. We have not the means or the leaders to respond to all of them. It is “our day” and we are comparatively feeble. But we are trying to meet the challenge.

We seem also to be in the midst of a revival of churchism. More are joining its ranks. More are vitally interested in the program, service, and mission of the church.

So this is our best opportunity for church extension in many decades. The timing of our response is important. The church that is geared to meet the challenge is the church that will be benefitted and blessed.

There is a growing consciousness of the Brethren responsibility in this situation. Many districts are stepping up their activities to extend the Brethren teachings, influence, and service while the door is open. So are other denominations — projecting as much as \$20,000,000, in one instance, for new churches in 1957. The membership additions top all previous records, in some fellowships. We Brethren must be ready to take our share of the new fields awaiting.

Retired minister living in New Carlisle, Ohio

So we Brethren must build new churches. Certainly not in a spirit of rivalry or of competition. But as a matter of doing our share in responding to the needs of a very mobile population.

We must help serve the growing and mobile populations. The establishment of new homes in new areas calls for new church connections and new local fellowships. The church ought really to be there ahead of the newcomers.

We must do it with respectable equipment and the best possible leadership. A little, unimpressive chapel in the midst of new, beautiful homes is not the answer. The homes set the standard for our worship edifices. Then the "take-off" for a new fellowship in these areas is so significant that the call is for the strongest possible leaders.

What gives us pause right now is the fact that we are not training enough leaders for replacements, let alone providing ministers for the expanding areas. Every pastor needs to be a recruiting officer for the Lord's army of ministers. The timing for this really was three or four years ago.

Then we must do it with an adapted program. The whole situation is a fluid one and we must realize that the rules of procedure are not fixed. They also are necessarily fluid. We cannot do it just like we used to do home mission work. It likely would not work.

The situation calls for a growing practice of the stewardship of time, money, and talent throughout the Brotherhood. It is no time for a modest or minimum endeavor. It is not a tiny operation that is needed but a large one. And it cannot be cut down to size. This calls for us to get "unset in our ways," to get away from an easy-going pace. The newly established

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

My husband and I are very happily married and content with life as it is. We have no desire to raise a family, yet our friends are always telling us we are making a big mistake. Some people think we are selfish and very often remind us that we are doing a terrible thing. Others say that when we are older we will regret the fact that we didn't have any children.

We have no special reason for not wanting a baby, and I'm sure that if we did have one we would love it. If there is no desire for a child should we still listen to these people and have one anyway? My husband is an only child, and his parents want a grandchild. But should we have one just for their sake? We are not immature or unwilling to accept responsibility. We spend most of our time at home; so it isn't the fact that we would be tied down that would bother us.

Is it too unnatural for a married

churches are putting to shame those of us who have our fellowship in the older, settled congregations. They furnish outstanding examples of the dedication of life to the cause of the kingdom.

It is obvious that we must give nurture to the new fellowships until they are firmly established on their own. And each new congregation should be expected to become quickly self-sustaining so that church extension efforts may be directed to a new area. But we must not remove the assistance they need before they are able to go it alone.

The Church of the Brethren must build churches because it needs to be done to save our own souls—to save our church. We must build churches or experience a decadence in our own spiritual life. We must build churches, for God will not hold us guiltless if we fail in this opportune hour.

couple to feel as we do? Our friends make us feel like "freaks" almost. Is it God's will that all able husbands and wives have families?

A Childless Couple.

Dear Friend,

No, it is not the most healthy motive to have children in order to please friends, parents, or even God. It is true we have been created in such a way that we have to be alert, if we do not desire children. It is also true that our current cultural climate tends to enhance the status of parents who have children.

However, your letter gives no hint of what you may be doing to be creative. That is, no indication of interests that transcend you and your husband. What I mean is—interest outside of yourselves. This would imply that to have a baby or not to have a baby may not be your problem. Taken at face value, some of the following phrases in your letter call attention to the fact that your lives may be too self-centered: "content with life as it is," "we spend most of our time at home," "our friends make us feel like 'freaks.'" It may rather be that there is a kind of unhealthy satisfaction that you find in being "quizzed about this problem by your friends."

I would make one suggestion: namely, that you and your husband clarify your own goals and purposes in life. List what is primary and what is secondary for you. Review what interests you have outside of your home. Review the years you have had together and note the ways in which your interests have expanded or have lessened.

Protest less to your friends and take a sharper look at the meaning of your own feelings.

Paul S. Hersch

Right and Wrong Thoughts

MILDRED ALLEN JEFFERY

Sometimes, it's very hard to tell
A wrong thought from a right,
But when you weigh them, you
can tell—

Because a bad one's heavy,
But a good thought's always
light.

APRIL 6, 1957

15

KINGDOM GLEANINGS

J. C. Mitchel of Clay City, Ind., a long-time elder in the church, died March 20, at the age of nearly one hundred and one years.

In a recent issue of the Gospel Messenger baptisms in the Fairview church, Iowa, were credited to the Fairview church, Ind. Since that time two more have been baptized making a total of nine added to the Fairview church, Iowa, the past month.

The preaching mission for the thirteen churches in the Dayton, Ohio, area, to be conducted by Bob Richards, will begin April 8 instead of April 7 as previously announced and will be in the Fairview high school in Dayton.

A "living memorial" has recently been established at Bethany Hospital in memory of Patricia Ann Gingerich, daughter of the Paul Gingerichs of Lancaster, Pa. Patricia, who was an active member of the East Petersburg church and who had wanted to become a nurse, died after an illness of two weeks.

J. J. Yoder of McPherson, Kansas, died on March 19 after a brief illness. He was nearly ninety years old. Brother Yoder had served on the General Mission Board of the church for more than a quarter of a century and was with Secretary J. H. B. Williams when he died in Africa. He had served equally well in his local church and area, having helped to found many churches. He also served on the McPherson College trustee board for more than fifty years and was business manager and an instructor at the college for many years.

Lodging at Annual Conference

The Arrangements and Lodging committees for Annual Conference have sent the following information concerning lodging at Richmond. They suggest that those attending the Conference use public housing facilities in so far as possible. **Reservations with hotels and motels should be made directly to the hotel or motel.**

The Richmond Professional Institute will be the headquarters for youth. Space for about 300 will be reserved for this purpose. There will be room for about 150 persons other than youth space. The cost will be \$1.75 per night per person (towels and linen furnished).

Union Theological Seminary will also be able to accommodate a limited number at \$1.00 per person per night. The school provides linens; the individual provides towels and blankets if needed.

The Lodging Committee is planning to secure homes to help provide lodging for our people. Rates agreed upon are \$3.00 for single, \$5.00 per couple, \$1.00 extra for child.

Some trailer courts will have space for trailers. Rates here are about \$1.50 per night or \$10.00 per week.

Advance reservations should include money for one night's lodging. This is true wherever you may stay. **All reservations other than for hotels, motels or trailer courts should be made through the Lodging Committee and addressed: Church of the Brethren Conference, P.O. Box 5340, Richmond 20, Va.**

Juniata College

Juniata College will observe Brethren campus day on April 27, and Christian College Day on April 28. On Brethren campus day, college-minded high school students are invited to be guests of the college for a preview of life in a small church-related college. Teenage Guidance will be considered in a meeting for ministers in Oller Hall at 9:45 a.m. with Ed Crill as guest speaker, and in the afternoon movies of a Juniata football game, and campus tours will be featured.

Christian College Day will be observed by extending invitations to friends in the churches to visit the college in the afternoon. In addition, at least sixteen Brethren congregations will have services provided by Juniata College. During the afternoon's activities, one of the entertainment features will be a concert by the Faculty Trio in Oller Hall at 2:30 p.m. Displays and campus tours are also scheduled.

The Juniata World Service Fund went over its goal in providing \$2,000 for the support of the Christian University of Tokyo, World University Service Fund, the foreign students fund, and the support of two missionaries, Dr. Paul S. Hoover and H. Stover Kulp. Also, a one-day drive for Hungarian relief netted \$250.

The top scores in the annual general information contest were recorded by: Richard A. Livingston, Johnstown, Pa., first; and Newton C. Taylor, Huntingdon, Pa., second; Livingston, a senior English major scored 150 out of a possible 208 and was awarded a prize of \$15.

Officers elected to the Juniata College Student Senate recently were: Delbert J. McQuaide, Arnold, Pa., president; Albert H. Blough, Akron, Pa., vice-president; Nancy Hess, Philipsburg, Pa., secretary; and Kenneth W. Fassnacht, Denver, Pa. Chairmanships were awarded to: Charles Brown, Bellefonte, Pa.; Ronald Fink, Everett, Pa.; Janice Gilroy, Sarasota, Fla.; Bonnie Gunther, Berwick, Pa.; Virginia Nixdorf, Dowingtown, Pa.; Val Means, Brookville, Pa.; Bernard McQuown, Punxsutawney, Pa.; and Spencer Ward, Everett, Pa.

A total of 694 students are enrolled at Juniata College for the spring term according to a registration summary released by the office of the registrar. The present enrollment is a slight drop from the record high of 730 which attended the fall term, but the net loss of 36 students is "not considered excessive." Some graduated; others left because of personal or academic reasons.

Students named to the dean's list of distinguished students for the fall term were: Paul J. Amash, Huntingdon; Elizabeth J. Bowman, Philadelphia; Jane H. Brumbaugh, Williamsburg; James J. Corrigan, Jr., Pittsburgh; Herbert D. Entrekin, Entriken; Leora M. Furlong, Youngwood; Marbrie E. Goodrich, Ridgway; Bonnie C. Gunther, Berwick; Jane L. Herbster, Lewistown; Richard A. Livingston, Johnstown; John R. Moore, Baden; Robert C. Moore, Aitch; Arthur G. Norris, Hanover; Richard H. Quinn, Atlantic City, N.J.; Marian E. Ross, Altoona; Barbara Shaffer, Ridgway; James Stayer, Denver, Pa.; James A. Swarr, Lititz; Spencer A. Ward, Everett; Robert K. Wicker, Altoona; and Mary Sue Willson, Montoursville.

Coming events on the college calendar are: April 10, Grace Creswell, folk singer; 16, college communion; 22, 23, senior comprehensives; 27, Brethren campus day; 28, Christian College Day; May 3, registration for summer term; 4, May Day; 7, registration for fall term.

Brotherhood Theme: Seek First His Kingdom

The Brethren Fellowship of Daytona Beach, Fla., and surrounding area invite Brethren now living in this area or those who plan to move here or families who know of Brethren people who live here to contact Russell K. Showalter, 1721 Harmon Ave., Winter Park, Fla.

Bethany Hospital has received a check for \$10,000 from the G. A. Ackerman Memorial Fund administered by a Chicago bank, the administrator of the hospital, John C. Eller, announced recently. In the trust set up, it was specified that disbursement of the income was to be used for "general use and purposes of Christian hospitals."

The Church Calendar

April 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Faces the Cross. Matt. 26:1-27:10. Memory Selection: My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. Matt. 26:39 (R.S.V.)

April 14 Palm Sunday

April 21 Easter

April 27-28 Southeastern Region youth round table, Bridgewater College, Bridgewater, Va.

April 28 National Christian College Day

April 28-May 11 Church Work Training Laboratory, Green Lake, Wis.

April 29-May 3 National Council regional training camp, Leesburg, Va.

May 3-5 Southeastern Region camping conference, Camp Galilee

May 5-12 Family Week

May 10-11 National Recreation Committee, Elgin, Ill.

May 12 Mother's Day

Love Feasts

California

April 17, 6:30 pm, Fresno
April 18, 7:30 pm, Los Angeles, Imperial Heights

Colorado

April 18, 7:30 pm, Colorado Springs

Delaware

April 18, 7 pm, Bethany

Florida

April 18, 7:30 pm, Winter Park

Idaho

April 7, 7:30 pm, Nampa

Illinois

April 18, 7:30 pm, Canton
April 18, Champaign

April 18, 7 pm, Cherry Grove
April 18, 7 pm, Polo
April 18, 7 pm, Sterling

April 22, 7:30 pm, La Motte
April 22, 8 pm, Walnut Grove
April 28, 6:30 pm, Chicago, Douglas Park

Indiana

April 18, Buck Creek
April 18, 7:45 pm, English Prairie

April 18, 7 pm, Nappanee
April 18, 7:30 pm, Upper Fall Creek

April 18, 7:30 pm, New Paris
April 18, 7:30 pm, North Liberty

April 18, 7:30 pm, Plymouth
April 18, Roann
April 20, 7:30 pm, West Eel River

April 21, Markle
April 25, 7 pm, Pipe Creek
April 27, 7:30 pm, Nettle Creek

Iowa

May 5, 7:30 pm, Kingsley

Maryland

April 18, 7:30 pm, Pleasant View

April 18, Westminster
April 19, 7 pm, Thurmont
April 21, 10:30 am and 6:30 pm, Longmeadow

April 28, 6:30 pm, Piney Creek
April 28, 7 pm, Sharpsburg
May 4, 7 pm (DST), Stone Bridge

May 5, 7 pm, Sams Creek

Michigan

April 14, Flint
April 14, 7:30 pm, Lansing
April 18, 8 pm, Hope

Missouri

April 14, 7:30 pm, Springfield mission

April 19, 8 pm, Carthage
April 20, 8 pm, Shoal Creek

Nebraska

April 18, 6 pm, Beatrice
April 19, 7 pm, Omaha

North Carolina

April 18, 7:30 pm, Fraternity
April 20, 7 pm, New Haven

Ohio

April 14, 7:30 pm, Sidney
April 18, 7:30 pm, Ashland City

April 18, 8 pm, Brookpark Community
April 18, 7:30 pm, Black Swamp

April 18, 7 pm, Lima
April 18, 7 pm, Tiffin
April 18, 7:30 pm, White Cottage

April 18, 7:30 pm, Salem
April 18, 7:30 pm, Trotwood
April 19, 7:30 pm, Bristolville
April 21, 7:30 pm, Olivet
April 21, 7:30 pm, Richland
April 28, 7 pm, Brookville
April 28, New Philadelphia
April 28, 7:30 pm, Sugar Creek

Pennsylvania

April 7, 7 pm, Perry
April 13, 2:30 pm, Mingo
April 14, 7 pm, Dunning Creek
April 14, 7:30 pm, Philadelphia, Bethany

April 14, 6:30 pm, Shippensburg
April 18, 7 pm, Chambersburg
April 18, 6:30 pm, Johnstown, Roxbury

April 18, 7 pm, Johnstown, Walnut Grove
April 18, 7:30 pm, Mechanicsburg

April 18, 7:30 pm, Meyersdale
April 18-19, 6:30 pm, Greensburg

April 19, 7 pm, Williamsburg
April 20, 2 and 6:30 pm, Hatfield

April 21, 6:30 pm, Everett
April 21, 6 pm, Lebanon

April 21, 7:30 pm, Lower Claar
April 21, 2:30 pm, Mingo
April 21, 7 pm, Myerstown

April 21, 10:30 am, 2:30 and 6:30 pm, Richland
April 21, 7 pm, Robinson

April 28, 7 pm, Buffalo Valley
April 28, 7 pm (DST), Mt. Olivet

April 28, Cherry Lane
April 28, 7 pm, County Line
April 28, 6:30 pm, Ephrata
April 28, 7 pm, Mount Joy
April 28, 6:30 pm, Quakertown
April 28, 2:30 and 6 pm, Spring Creek

April 28, 7:30 pm, Upper Marsh Creek

April 28, 6 pm, York, Second
May 4-5, 1:30 pm, Annville
May 5, 6:30 pm, Burnham

May 5, 6:30 pm, East Petersburg
May 5, 7 pm, Greencastle
May 5, 6:30 pm, Huntsdale

May 5, Maitland
May 5, Shrewsbury
May 6, 7 pm, Norristown

Tennessee

April 17, 7:30 pm, Kingsport
April 18, 7:30 pm, Johnson City
April 19, 7:30 pm, Jackson Park

April 27, Liberty
April 14-15, 7:30 pm, Nocona
April 18, 7:30 pm, Pampa

Virginia

April 18, 7 pm, Barren Ridge
April 18, Beaver Creek, Mt. Bethel

April 20, 7 pm, Mt. Vernon
April 20, 6:30 pm, Poages Mill
April 21, 7 pm, Round Hill

April 21, 7 pm, Flat Rock, Cedar Grove
April 21, Mt. Pleasant
April 28, 7:30 pm, Lebanon

April 18, 7 pm, Keyser

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Russell G. West of Wiley, Colo., in the Washington church, Kansas, April 23-May 5.

Bro. Eugene E. Gnagy of Garden City, Kansas, in the Shoal Creek church, Mo., April 29-May 5.

Bro. Robert Mock of Everett, Pa., in the New Paris house, Dunning Creek congregation, Pa., April 28-May 12.

Bro. Arthur Scrogum of Hagerstown, Md., in the Stone Bridge church, Md., April 28-May 5.

Bro. Ray Showalter of Bridgewater, Va., in the Midland church, Va., April 22-28.

Bro. Wayne H. Dick of New Enterprise, Pa., in the Lebanon church, Pa., April 14-20.

Bro. Ray Kurtz of Richland, Pa., in the Annville church, Pa., April 14-21.

Bro. Elmer Q. Gleim of Champion, Pa., in the County Line church, Pa., April 24-27.

Bro. Medford D. Neher of Trail Creek, Ind., in the Akron church, Ind., April 14-21.

Bro. Floyd Mallott of Chicago, Ill., in the Richland church, Ohio, April 14-21.

Gains for the Kingdom

One baptized in the Beaver Creek church, Va. Five baptized and four received by letter in the Valley Pike church, Woodstock congregation, Va. Nine received by letter in the Round Hill church, Woodstock congregation, Va. Six baptized in the Beaver Run church, W. Va. Three baptized and two received by letter in the Bethany church, Del. Nine baptized and two received by letter in the Winter Park church, Fla.

One baptized in the Koontz church, Pa. Nine baptized and two received by letter in the Roxbury church, Johnstown, Pa. Four baptized and four received by letter in the Akron church, Pa. Six baptized in the Beachdale church, Berlin, Pa.

One received by letter in the Hope church, Mich. One baptized in the Tiffin church, Ohio. Four baptized and two received by letter in the West Eel River church, Ind. One baptized and five received by letter in the Michigan City church, Ind. Eight baptized in the Sugar Creek church, Ohio. Forty received by letter in the Brookpark church, Ohio.

Seven baptized and four received by letter in the Fairview church, Iowa.

Nine baptized and sixteen received by letter in the Panorama church, Calif. Seven baptized and three received by letter in the Fruitdale church, Oregon.

News and Comment From Around the World



Religious News Service

Whites and Negroes share a table during lunch at Koinonia Farm, an interracial community near Americus, Georgia, which has been the object of attacks since it was founded fourteen years ago. It was established by Dr. Clarence L. Jordan, a Southern Baptist minister, to prove that white and Negro Christians could live and work together "like one large family" as equal shareholders in a communal undertaking.

Richmond Ministers Condemn Governor, Legislature on Racial Issue

The Richmond, Virginia, Ministers Association recently adopted a Statement of Conviction on Race which criticized Virginia Governor Thomas B. Stanley and the legislature for "their exceedingly inept handling of the current racial situation." The statement was approved at a meeting of the association. Of about sixty ministers present, only one cast a dissenting vote. The majority of the clergymen attending were white.

The group condemned the non-integration plan and the anti-NAACP bills passed by last year's special session of the legislature and recommended that social custom violating the dignity of the Negro be eradicated as soon as possible, wherever possible. The ministers intend to send copies of their statement to other religious and educational groups and to publish it in Virginia papers.

The ministers said, "In time it will be possible to establish a school sys-

tem satisfactory to thoughtful people of both races and to the Supreme Court of the United States, if education is properly returned to the educators for administration and if they are given the support of the state government and of the newspapers and other information agencies."

Church Group Hits Plan for Toronto Sunday Newspaper

Leaders in the United Church of Canada and in the Baptist Convention of Ontario and Quebec, both of which have their headquarters in Toronto, have expressed their opposition to a plan of the Toronto Telegram to publish a Sunday edition. The church groups believe that the publishing and selling of a Sunday paper would be a violation of the Lord's Day act of Canada.

The United Church of Canada's board of evangelism and social service also passed a resolution suggesting to the automobile industry that big cars are wasteful. The board said the production of bigger, more powerful and thereby costlier motor vehicles is a factor in inflation and therefore not in the public interest.

Interracial Community Again Fired Upon

Koinonia Farm, the interracial community in Georgia that has been the object of a number of attacks, was fired upon recently by unidentified persons in two cars. Dr. Clarence Jordan, a Southern Baptist clergyman who founded the community fourteen years ago and is its treasurer, said ten to twelve shots were fired into a cluster of homes. Although there were no injuries, the shots nearly missed an eleven-year-old girl.

The shooting came after the executive board of the Georgia council of Churches adopted a resolution in Atlanta endorsing the stand of local ministerial associations against two dynamiting and two shooting incidents at the farm during the last few months.

The farm is operated as an interdenominational religious project to prove that white and Negro Christians can live and work together "like one large family" as equal shareholders in a communal undertaking.

German Bible Society Gives Bibles to Returned Prisoners

A special project has been undertaken by the Union of Evangelical Bible Societies in Germany in order to supply Scriptures to the prisoners being repatriated from Russia. Funds collected in Germany together with support from the American Bible Society have enabled the Bible mission to give a Bible to all those who have been willing to accept one.

One of the repatriated prisoners reported that in his camp the New Testament was written ten times on old paper cement-bags and distributed among the inmates. His relatives had sent him a copy of the New Testament together with other religious writings.

World Council Officials Meet With Hungarian Church Office Head

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Dr. Eugene Carson Blake, president of the National Council of Churches, recently returned from Prague, Czechoslovakia, where they met with the head of the Hungarian State Office for Church Affairs. The purpose of their meeting was to refute certain accusations against the World Council which

had been made by Hungarian authorities.

Among the accusations which they refuted was one which stated that the World Council leaders knew last summer what was ahead in Hungary. The officials said that the council's concern for the position of the church in Hungary had been openly discussed and brought to the attention of the government authorities.

With regard to the present situation of the Hungarian Reformed Church, the World Council representatives said they emphasized that their concern was that this church as well as other churches should have leaders who would be fully trusted by their congregations. They made it clear that this would be achieved only if free and independent elections were organized for church officials.

Overseas Churches Now Producing Own Christian Education Materials

Churches around the world are now producing their own Christian education materials and are no longer relying on the United States for them. Dr. Russell F. Harrison, associate general secretary of the World Council of Christian Education, recently reported this trend. He said that curriculum development for church use in each country by its own nationals is a direct result of the rising tide of nationalism and of American missionary efforts to train national leadership.

In Latin America, a new Spanish graded Sunday-school curriculum is

in the making, with some parts in use already. It was developed by church leaders of several countries working together. An interdenominational Sunday-school curriculum is being prepared in India, following a study of needs by the India Sunday School Union.

All the countries of Africa were represented at a recent meeting of key Sunday-school leaders to seek an all-African Sunday-school curriculum. Materials will be in seventy-six languages.

Indonesian Religious Parties Oppose Inclusion of Communists

Six religious parties in Indonesia, four of them Moslem and two of them Christian, are opposed to President Sukarno's plan for a new style government that would include the Communist Party, now the fourth strongest in the country. The Christian groups are the Catholic Party and the Christian (Protestant) Party.

The present government is a coalition of the Nationalist Party and two Moslem parties. The cabinet includes two Protestants and two Catholics. The country has a population of 82,000,000, most of them Moslems. There are about 3,000,000 Christians, of whom two thirds are Protestants and the rest Catholics.

The president has urged the people to return to their original idea that Indonesia is a big united family living in a big house together. The president stressed that the Communists had polled 6,000,000 votes in the 1955 general election and said

this fact cannot be ignored. The President also called for the creation of a national council which would represent a cross section of Indonesian society and give advice to the cabinet.

Methodists to Celebrate Wesley's 250th Anniversary

Methodists will celebrate this year the 250th anniversary of the birth of Charles Wesley, who was born Dec. 18, 1707 and died in 1788. He was the brother of John Wesley, founder of Methodism, and a prolific hymn writer. Co-operating in the celebration will be the Hymn Society of America and various interdenominational groups. Hymn festivals will be held in cities across the country, while Methodists around the world will be asked to sing Wesley's hymns at special services.

Episcopal Leaders Approve Latin American Seminary

The National Council of the Protestant Episcopal church has decided to establish a new theological seminary in Puerto Rico to serve the needs of that church's Latin American missionary field. The purpose is to train a native priesthood for Mexico, the Panama Canal Zone, Central America, Brazil, Cuba, Haiti, Puerto Rico, the Dominican Republic and the Virgin Islands.

A record budget of \$6,874,000 for 1957 was adopted by the church's National Council. More than \$2,569,000 of the new budget will go for overseas mission work. Home missions, town and country, college and armed forces work will receive \$1,729,000 and Christian education, \$426,500.

South African Religious Leaders Hit Bill to Control Church Services

Religious leaders in South Africa have attacked a bill introduced in their parliament to give the government control over church services attended by both Europeans (whites) and Africans. Under the measure, permission is required from the Minister of Native Affairs to conduct, in urban areas, any church, school, hospital, club, institute, or place of entertainment which admits Africans. An exception is made for places that existed in 1938.

Both Catholic and Protestant church leaders are pointing out that preventing an African from attending any church which has been opened to him till now will be a most serious violation of religious liberty.



Eleven Mennonite churches in the area of Mena, Oklahoma, canned five tons of beef for relief distribution overseas through the Mennonite Central Committee of Akron, Pennsylvania. Thirty workers spent two full days handling the mobile canning unit and washing, labeling, and packing the shipment

Religious
News Service

The Horizontal Arm

Survey of the Ministry of Healing to India

Joseph J. Schechter, M.D.

WHY do you Christian doctors waste your money and time cleaning and dressing wounds or handing out pills? a prominent public health specialist asked a medical missionary who was taking a refresher course in one of our Eastern universities. "How far better it would be if you devoted your time to public health, improving the sanitary conditions, helping to change the attitudes and habits of people and working on the prevention of disease. What a far greater impact you all could have on a country's health problem if you devoted your time, money, and energy to the prevention rather than the care of the actual sick."

The doctor paused and thought. What he had heard made sense and might be right on paper, or in statistics, but in his heart he knew that surely it was the concern of Christ to step from the busy pathway and minister to the individual. It surely must be the concern of Christ for us to cleanse the ulcer, to remove a thorn or a piece of glass, or to dress a wound. For Christ stepped from what he was doing along the way to touch the blind man and to heal the leper.

However, the question raised by the professor of public health is important and interesting. It should help us to point up our thinking and strategy in these times. We have Christ's commandment to go and make disciples of all nations. We, too, have Christ's authority to heal. The question that we should be asking and answering is not, should there be foreign missions, but what should we be doing and how should we be doing it?

If we place a hand over the map of the U.S., on a globe, we shall have covered up the area in which half of the wealth of the world is located. Since we are called into a worldwide brotherhood or citizenship by

Missionary and indigenous staff form a close-working medical fellowship as they engage in the ministry of healing



Christ, we are compelled to look at the countries of the world with a standard of living lower than our own.

How are we to lift our brothers up? The ministry of Christ was and is a manifold ministry. Christ was and did many things. He was, first of all, probably known as a teacher, for no man spake as he spake. He was and is the only Savior and intercessor. Even Mohammed admitted the latter. And even though not a doctor he was the Great Physician for he went about healing.

Yes, Christ did many things. He ministered to the total need of man. This is why the church has branched out into the various types of ministry all of which are undergirded by the love of Christ. We shouldn't be confused at this point. Here is where the church receives criticism sometimes, in that we are straying away from the central theme of the gospel. The church should be fulfilling the complete meaning of the gospel as given to us in the teaching and life of Christ.

India's Problems and Our Opportunity

Let us look at India. What is said regarding India would hold true for many Asian countries, for the pattern of poverty and newly won independence are similar. India

with her population of 370 million, faces many problems which relate to the public health problem. Some of these are as follows:

(1) Increase of 5,000,000 in the population every year; (2) 68,000,000 unemployed (as many as are employed in the U.S.A.); (3) low standard of living—\$57 per year per capita income; (4) average life expectancy of thirty-two years; (5) infant mortality of ten per cent during the first year of life; (6) tuberculosis—two and one-half million active cases at any given time, twenty thousand beds available in tuberculosis sanatoria; (7) 125,000 total hospital beds available in the country; (8) one doctor available for every 50,000 people.

Our church is working in a small area on the western coast of India. In our area, about 180 miles along the coast, there are one and a half million people in 1,500 villages. We operate two of the four hospitals which offer complete surgical and medical care in this area. In addition, there are many government dispensaries that give some measure of care.

First of all, the worker who goes to work in a foreign land must have the message of Christ in his heart. Nothing short of complete surrender to Christ will do. For the test of true discipleship is present every

day as the work in a foreign country begins. Unless we are willing to work as equals with Indians or under Indian leadership, we had better stay at home. This is the true test of our discipleship in Christ in our time. We must go as brothers and equals. This was particularly hard to do in the past in the medical field, because of the poor quality of the local medical personnel. This is not true any more. Though not meeting the full demand in numbers, good Christian doctors are available.

There are many types of medical mission service today. Let us consider a few of them.

General Medical and Surgical Care in Hospitals and Dispensaries

It is in this area that the majority of the medical missionaries have been working. In the past the missionary has largely worked alone and has done much good work. Now, however, there are Indian Christian doctors and nurses available. By and large the administration of the hospital and medical care should be in the hands of the Indian doctor. It would be wise for the missionary doctor to have special training in certain fields, for example, surgery or public health, so that he could give an unique contribution to the staff.

If all members of the medical staff are to work as equals it is important, too, that the indigenous staff have some special training so that each can make a contribution to the staff. The staff should be a close working medical fellowship, each giving and sharing and each receiving in the hospital rounds, discussions, etc.

Here in the general hospital and dispensary, inpatients are treated, operations are done, deliveries done by the midwives, outpatients examined and treated, nurses and midwives trained, laboratory tests and Xrays done. The missionary nurse, similarly, should have additional training in nursing education and/or public health. Once in India, midwifery might be pursued so as to enable her to qualify as an instructor in midwifery.

The days when the missionary doctor and nurse were the center of the program are and should be passing away. Our labors should be complementary with those of the Indian staff.

Public Health or Preventive Medicine

The value of doing work in public health is well known and the words of the public health professor are

significant to us. Education of the people in sanitation, proper drinking water, preparation of food, eating habits, care of minor wounds and illnesses, snakebites, care of the sick, isolation, etc., are needed. All of this will help in the battle against amoebic and bacillary dysentery, typhoid, cholera, roundworm, hookworm, tetanus, T. B., etc. It is well recognized however, that such education must be associated with a hospital to which patients can be sent for the care of acute illness.

There are two reasons for this. The first is to give the doctor freedom to teach. The second is to provide care for the patient and his family so that they will be in a position and attitude to listen to public health teaching. The Rural Service Center at Anklesvar with its multiple approach to the economic, educational, and health needs of its area is beginning to serve in a wonderful way.



The medical missionary rejoices in the achievements and progress of those who are learning to help their own people

Village Clinic Work

In this work the hospital serves as the base. The village work is the outreach of the hospital staff. This, in the experience of many, has been very difficult and taxing on the hospital staff as it takes them away from the place where they can work efficiently. One reason for doing it in India is that people are superstitious and fail to come and take advantage of the care in the hospital. Others find the transportation to the hospital very difficult.

When the work at the hospital is great the wisdom of carrying on the village clinics is open to question, especially when you are short of staff. Some mission hospitals find that the locating of a man with a small amount of first-aid training and a small quantity and variety of medicines in particular villages with the periodic visiting of the villages by a doctor from the hospital is a satisfactory way of solving this problem. The staff of the hospital enjoys doing this work. It seems to be a good morale builder. It is missionary work of Indian to Indian.

Education

It is in the area of helping people to become educated so that they may be able to lift themselves up, that perhaps we may be of the greatest help. To many of us the most challenging and rewarding aspect of medical work is leadership training. It is a real thrill to see village girls enter nursing and midwifery training at Dahanu hospital for three years, take the government examination and become fully certified and then return and earn two or three times the wage of a day laborer, thus making it possible to help their brothers and sisters receive an education. It gives one great joy to see these nurses take pride in their work and discover the work they can do with their own hands.

Interdenominational and Ecumenical Work

Let us leave now the smaller area of our work and look into the larger area, the interdenominational and ecumenical area. We should find our place here, too. In India there are two outstanding Christian medical centers—Ludhiana and Vellore. Here the Christian young people come for undergraduate and postgraduate medical education. In such a place there is an opportunity for

workers who are qualified in a highly technical sense to have an impact on a Hindu country. Helping people to help themselves—no handouts, no giveaway program except to give one's self by day-to-day contact and work with the students of India.

Christ calls us still. Our methods

must change, but he gives us the freedom of imagination and creative thinking. There is no limit to the possibility of service in Christ's name. Let us use the talents and imagination that God has given us on the frontiers which still exist. This is the horizontal arm.

joining enthusiastically to bring about the building of a new church. The pastor along with the members of the church is eager to develop a well-rounded program and to carry on a vital spiritual ministry to the surrounding community.

Many days of work have been given to clearing the land, much of which was covered with what seemed to be a virgin semi-tropical growth. Members are looking forward to giving many more hours of their time as the work progresses. Major operations at the building site will begin in the next few weeks.

The picture shown on this page is the proposed first unit for the new church. The plan lends itself to further expansion as continued growth makes it necessary to provide more space for worship, education, and fellowship. It is estimated that the completed plant will cost around \$100,000. The cost of this first unit will be around thirty-five thousand dollars.

As we undertake the development of our church we are grateful to our Brotherhood for the generous offer of financial assistance in the form of a grant and a loan. Although we have many problems ahead of us, we move forward in faith and confidence that by God's grace, with the prayers and help of the Brotherhood, we can build a new church and carry on a vital Christian witness and ministry here in our new community.

CHURCH EXTENSION

Jacksonville Builds

JACKSONVILLE, a rapidly growing business and industrial center, is Florida's second largest city. Mild climate, rich natural resources, commercial advantages and work opportunities as well as tourist attractions are features drawing many people to settle in the Jacksonville area. Members of the Church of the Brethren are among the many newcomers to this area.

The early nineteen forties mark the beginning of the rapid development of the city of Jacksonville. In the past four years the population in the county has increased from 400,000 to an estimated 500,000.

Employment opportunities in Jacksonville caused members from the Clay County Church of the Brethren some twenty miles away to move into the city. In 1942 the church was organized. Soon after the beginning of this new fellowship the late S. Ira Arnold, a returned missionary to India, was called to serve as a part-time pastor. For ten years he gave faithful and dedicated leadership to the little group of members.

In 1944 a small lot in the business area was purchased and a small business house was moved onto the back of the lot to be used for a meeting place. This proved so inadequate that in 1947-48 many realized that neither the location nor the building were conducive to the growth of a healthy congregation.

The death of Brother Arnold in the spring of 1953 was a blow that tested the faith of the small group of about fifty members. With the passing of their leader some secretly thought of quitting.

In October of the same year Bro. John B. White and his wife accepted the call to take up the work. The church became a mission receiving both district and Brotherhood support. Members of the church as well as folk from the outside felt it im-

John B. White

perative that the church relocate in an area where adequate facilities could be developed and where the church could minister to the surrounding community.

By 1954 a two-and-one-half-acre tract of land became available as a possible site for relocation of the church. This new site is in a growing residential area about one mile from the old location. The church called on leaders from the district, region, and Brotherhood to make further survey and study as to the advisability of purchasing the proposed site. After careful consideration the site was approved as the best available for the church's future development. It was purchased for \$6,400. The Brotherhood church building counselor drew up preliminary plans which were in turn unanimously approved by the congregation.

A thorough every-member canvass for the establishment of financial commitment was conducted. Payment of commitments extends over a three-year period. The response on the part of the members has been most encouraging.

There has been a concerted effort toward winning the unchurched of the community as well as Brethren who have moved into the area. New members are being added who are

Joins Flat Creek Mission Staff

Ruth Anna Hoff, a recent McPherson College graduate, joined the staff of the Flat Creek mission on March 1. She will serve as housemother to the BVS girls who work there, act as hostess to mission guests, and assist with the mission program. As a BVS'er Ruth Anna previously served for two years at Flat Creek.



Proposed first unit for the new church in Jacksonville, Florida

CHURCH ADMINISTRATION

Reactivating the Inactive

Joseph F. Piesen

TO AID in reactivating anything, or to be a part of a program that causes a person suddenly to become active again, would indicate that at one time that something or that person was active. The age-old questions are: Why or how do people become inactive? What was done or what was left undone to have caused this?

Webster defines active as: in action, working, in force, given to action, energetic, busy, progressive. Conversely, this would indicate that an inactive person is one who is not busy, who is not working, who is not energetic. Therefore, would it not be interesting to see what can be done to sell people on the idea of being all of these active things? Is it not a challenge? How to do it may be the sixty-four-dollar question.

In a panel discussion at a meeting of a local ministerium, the following points were projected as relevant in aiding the cause of inactivity in the local church: lack of training, lack of time, lack of study of church, lack of concern for enlisting, direction too secular, no follow-through, lack of concern by leaders, inadequate adult program, lack of proper materials, parents who consider regular attendance unimportant, lack of records as to who is there and who is not there, failure to interpret program of the church, lack of loyal devotion, lack of persistence, too many jobs for some workers and none for others, not enough people in the church sold on the idea.

A number of years ago, the writer heard Brother Horst speak about a minister who, while the congregation was singing, "Who is on the Lord's side?" noticed that the floor of the church was sinking. He further told how a committee was selected to find out what it was all about, and the report from the committee read as follows: "There were not enough pillars to hold up the sleepers."

Is it possible for the inactives, or the sleepers, to be awakened to new interest and new vigor by new pillars which have been strengthened? What will it take to have this happen?

Aids for Strengthening the Inactive

People like to know that they have been missed and often just a simple worship folder (church bulletin) sent

to them in the mail becomes meaningful. So often a person in a congregation, and this is especially true of a large congregation, is not really missed until he has been absent for quite some time—almost long enough to be in the inactive category! It is an accepted fact that it is easier to keep one from becoming inactive than to attempt reactivation when once he is among the inactives.

In some rural communities there are those who have lived most of their lives in that community and for some obvious reason have found it necessary to move. Those persons moving to a new community may not seek the Christian fellowship they should seek, and therefore their own pastor might well contact one of the churches in the new community, telling that pastor about the newcomers, and at the same time he might suggest to those who have moved to meet this new pastor.

Since many rural people who move from a community quite often want to come back when a certain farm is for sale or for rent, it becomes important that when they return—they come back as ones who have been active in another church.

People like to be a part of an organization. In a small congregation it is comparatively simple to keep an accurate record of each individual's record of church and church school attendance. It is important to know who is there, but it is even more important to know who is not there.

It seems to me that each Christian ought to feel that he is part of the church and that the church is an important part of him. Ask any high school administrator and he will tell you that those who attend and support the Parent Teachers Association are those who have a keen interest in the school program and in the school's problems.

Here are a few more so-called reasons or excuses that are offered for consistent tardiness or absence from services: sermons too long; can't get up in time; have not been given anything to do; my children never get a chance to do anything; when I am gone, no one misses me; when I return I am embarrassed by a flurry of "Where in the world



have you been?" or "My how you have grown!"

"It pays to advertise" is something we have all read and perhaps believe, however it is generally accepted among big business that eighty per cent of the success usually attributed to advertising should be credited instead to the merchandising of that advertising. What does this mean? It means taking advantage of the things which are available—those things, or that medium, which has been tried and tested and found valuable. In the field of Christian education, this means really studying the literature which is used and discussed and not just laying it upon a shelf in the church and very soon forgetting about it.

In the public school, it is a must

for each teacher to attend institutes. This is good, for it enriches the teacher and acquaints him with approved methods. Sometimes it is the "shot in the arm" which helps the teacher renew enthusiasm and feel that after all his chosen field is worthwhile and can be meaningful. It is the age-old adage rephrased by Dan West when he said, "You can't give measles to anyone unless you yourself have the measles." Is not that also true of enthusiasm and good work in the church?

CHRISTIAN EDUCATION

Bible Study Monthly Fills Requests for Electives

DURING the past few years requests have been received for printed materials which church school classes might use in the study of specific concerns. Requests are received for special units on how the Bible came to us, how to use the Bible, and other aspects related to Bible study. Classes want materials on temperance, peace, evangelism, materials sufficient for study over a period of weeks or months. Some feel the need for special studies in stewardship; in fact, one district has developed its own studies in this area. Still others feel the need for special studies in doctrine and the heritage of the church. Requests have come for materials on the religions of the world. Such requests grow out of widening interest in world affairs.

In an attempt to meet these requests, at least in a partial way, the Bible Study Monthly is carrying an experimental series of elective units. In November there was a unit on *Theology and You*, by David J. Wieand. Brother Wieand is professor of Biblical literature and New Testament Greek at Bethany Biblical Seminary. He has been on the seminary faculty since 1939. Currently he is president of the Chicago Society of Biblical Research and is also a member of the National Association of Biblical Instructors.

The January Monthly carried a unit on stewardship, *The Christian Steward*, by Olden D. Mitchell, pastor of the First Church of the Brethren at Detroit, Mich. Brother Mitchell has written two booklets on this theme, *Stewardship Education in the Local Church* and *All That We Have*. During his several pastorates and executive secretary-

I say blessed is the pastor who is busy listening to the interesting reports of new people who have moved into the community, to the names of those who are sick, of why John was not in church on a certain day, of how liturgy is making it possible for all to truly have a part in the morning worship service, etc. The busy person is the active person. The busy person is a happy person. The busy person enjoys his work. The busy person can be counted upon to assume new responsibilities.



Foster Bittinger

ship in Northern and Southern Illinois he was creatively and actively interested in this program, as well as other program areas of the church.

In the February Bible Study Monthly there was an elective unit on peace, *The Pacifist and His Power for Good in the World*, by Foster M. Bittinger. Brother Bittinger is pastor of the Salem church, Southern Ohio. His service to the church has been largely in the pastoral field in churches of the Southeastern Region. He has a direct concern in the area of peace, nonviolence, world brotherhood. He was director of the first interracial camp in the southeastern area, the camp that was held at Storer College.

Plans for future units call for four lessons on the general subject of church outreach and evangelism to appear in the May Bible Study Monthly. These were written cooperatively by a committee of three of the Middle Indiana Board of Christian Education including Samuel Harley, Russell Bollinger and E. Paul Weaver.

Norman Harsh, district executive for First and Second West Virginia and Western Maryland, is now preparing a unit on stewardship which will be carried in the July and August issues of the Bible Study Monthly. Two sessions will be printed in the July issue and two in the August issue.

Primary Children Share With Nigeria

IN APRIL and May second year primary children in our church schools will be learning about the church's missionary program in Nigeria. Many of these groups will want to share gifts with the African friends about whom they are learning.

On pages 49 and 50 of the teacher's book is a suggested list of items which children might prepare or donate to send to Nigeria. Because of changes in customs regulations in Nigeria it is no longer advisable to send many of the articles contained in that list. When such items are sent missionaries are forced to pay high duty charges upon receipt of the packages. For this reason we would suggest that you choose one of the projects approved and requested by our mission in Nigeria. A brief description of these projects with instructions for mailing follows.

Rolled Bandages or Wound Dressings

Bandages may be torn from old white sheets in widths of one, two and one half or three inches, sewed together and rolled tightly into rolls two inches in diameter.

Two-, three-, or four-inch squares of white muslin can be used for wound dressings.

Packages containing these items should be labeled as bandages and sent direct to: Garkida Hospital, Garkida, via Jos, Nigeria, West Africa.

Weight limit and postage rates for parcels of bandages are the same as those listed below under the section called "Instructions for Sending Packages."

On the declaration card which the post office will ask you to complete you should evaluate these bandages at about 5c per pound. For the second name on this card to assure delivery add the name of Roy E. Pfaltzgraff and the same address as listed for the hospital.

Seeds for Nigeria

Much thought and study has been given by mission personnel to the kinds of seeds desired. Insofar as

possible each package should contain the following items: one package each of carrots (Long Orange, Chatenay), beets, tomatoes (Pritchard, Beefsteak), radishes (red or white), collards (Georgian), cucumbers, eggplant (Black Beauty), cantaloupes, peppers (sweet), and flowers (marigolds, zinnias, etc.), and one half pound each of pole limas (Willow Leaf, Henderson) and string beans.

School Kits

This is another project which will appeal to primary children. Each kit should contain the following items: 6 pencils (preferably with eraser), 12 composition books, 3 school tablets, 1 drawing pad (unlined paper), 1 bottle ink (with cardboard container), 1 pen holder (with points) or 1 fountain pen (inexpensive but dependable), 1 rubber eraser (good quality).

These items should be packed inside an inexpensive school bag which could be made of cloth.

Bible and Religious Pictures

Missionaries find these useful and if the package is marked "Of no commercial value" they are customs free.

Instructions for Sending Packages

Seed packets, school kits or pictures should be sent **direct to the field** by parcel post. Weight limit for parcels is twenty-two pounds but lighter packages are preferable. Postage is \$1.05 for the first pound and 28c for each additional pound or fraction thereof. Contents and customs declaration forms 2966 and 2922 should be placed on the package. Items should be securely packaged since they have a long way to travel. They should be marked "Not for resale—private use." Address parcels to: Garkida School, Church of the Brethren Mission, Garkida, via Jos, Nigeria, West Africa. The secondary address required by customs is: Waka T.T.C., Waka, P.O. Biu, via Jos, Nigeria, West Africa.

Vacation church school planners should be aware that a new book has just been published entitled Vacation Church School in Christian Education, by Elsie Miller Butt. It gives an over-all picture of the vacation church school and the vital part it plays in religious education. Each local church ought to purchase a copy of this new book for its library. Order from the Brethren Publishing House. Price, \$2 per copy.

REFUGEES

Work With Hungarian Refugees

Dan Raffensperger of Elizabethtown, Pa., and a graduate of Juniata College, was among the Brethren Volunteer Service workers in Europe who were called from their assignments to assist in the emergency program for Hungarian refugees in Austria. Dan was related to this program during the time that the refugees were pouring into Austria and were being registered for hasty transfer to other countries. But soon the "crisis" was over. Brethren workers were faced with the necessity of giving encouragement and hope to those who were left behind, as well as providing adequate longer range programs. The following reports from Dan grew out of these experiences. Photos by Dan Raffensperger

A Volunteer in a Refugee Camp

IT IS no simple matter for a volunteer to work effectively in a refugee camp. He must prove himself to the camp administration, to other relief organizations, and to the refugees themselves.

The contact must first be made with the director of the camp to secure his permission for service in the camp. Because the Brethren Service Commission has been working in the Linz area since the war it is a recognized organization and permission is quickly granted for a Brethren Service volunteer.

The volunteer must then acquaint himself with the other relief organizations, if any, in the camp and examine their program in order to

eliminate overlapping or competitive planning.

Next the volunteer visits the barracks and spends many hours each day in the rooms, listening to the stories of the refugees and answering questions. He will soon have a list of things to do for the people—checking on their mail, writing letters for them, looking up lost relatives, or completing registrations. While taking care of a multitude of these small things the volunteer must be on the alert for more basic needs that perchance are being overlooked.

One example of this occurred in December at the refugee camp in Steyr, twenty miles south of Linz, where there are 1,100 Hungarians in addition to the 750 "old" refugees. Ken Kreider, called in from Ger-



Kenneth Kreider, volunteer from Quarryville, Pennsylvania, gives fruit to a child in an Austrian refugee camp

many to work in the Austrian emergency, was the volunteer. After several days in the camp, Ken began to hear complaints from the refugees concerning the food their children were receiving. Checking with the camp leader, Ken discovered that while there was enough food in the camp, it was based on the needs of two groups, the babies and the adults. What the children craved was fruit.

After advice from an Austrian Red Cross worker, Ken bought ninety lemons, twenty-five pounds of apples, and turned them over to the Red Cross to distribute to children at mealtime. The money he used was money given by the volunteers at the Brethren Service center in Kassel, Germany, for such a project in the Hungarian emergency. Once a week, for four weeks, Ken purchased the fruit for the children in the camp. When he returned the fifth week, he discovered that the Red Cross was including fruit as part of the regular camp diet for the children. The idea had caught hold.

Other examples can be given. At Christmastime toys came in from Sweden and the Brethren Service volunteers at Linz packed more than 500 for the children at Camp Steyr. In a time of sadness, a Hungarian family, their five-year-old daughter

dead of polio, had given up hope of a burial by a minister of their faith. The volunteer, through several contacts in Vienna, arranged for a Hungarian minister to officiate at the burial service and speak with the parents.

The work of a volunteer is varied, but it is all of importance, for it serves individuals. To see a need, meet it quietly, and move on is the role of a volunteer in a refugee camp.

Enlargements

THE "blowing up" of pictures from the original negative size to larger sizes is an important phase of photography. However, with each successive increase in the size of the finished picture, there is an accompanying awareness of the deficiencies in the picture. What appeared to be an almost perfect picture as a small contact print suddenly turns out to be a monstrosity of dust particles, light-halos and film grain.

The Hungarian picture, in the past few months, has become large—so large that the flaws are clearly visible. The many organizations, large and small, religious and secular, governmental and independent, that rushed in to aid the Hun-

garians had as their only common factor their unpreparedness. They often found themselves in competition with one another in some camps, while other camps were unnoticed.

The refugees themselves are fleeing to Austria for different motives; they react to the aid given them in different ways. There are those who collect all the material aid they can, to sell or throw away that which they do not want. In the opening weeks, while the world was responding with aid for the people of Hungary and hundreds of Austrians were soliciting each other in the Vienna streets, some refugees could be seen in the exclusive shops of Kaerntnerstrasse, buying clothes and cameras for themselves. While thousands crowded in camps, those refugees living in hotels who were called out to a camp to await movement in several days complained continually of camp conditions and tried to explain that they were somehow different from the "camp residents." Meanwhile, countries were placing quotas and restrictions on immigration, leaving the homeless to exist, not live, in refugee camps.

But to concentrate on the flaws of an enlargement is to risk not seeing the picture; to look only at the detailed errors and shortcomings of a program is to forget the underlying purpose. The organizations came in the wake of a world emotion to help the Hungarians and the different groups came to help their own people in need.

By far, the majority of Hungarians are seeking a country where they can stretch and live, and they sincerely appreciate help toward this goal. The tragedy is that so many reach the refugee camps and find no life ahead.

This is not a time for "small" Christians who help out of pity, which soon wears thin, or out of pride, which soon is dampened by ungratefulness. To grasp what is happening, to realize what very little we can do, and then to do it . . . this is our job.

Anniversaries

Brother and Sister Charles Grossnickle celebrated their golden wedding anniversary on Dec. 23, 1956, with open house at their home in Branch Hill, Ohio. A special service was held in their honor at the morning worship service. They have been members of the Stone Lick church for over forty years. They have four children, eighteen grandchildren, and eight great-grandchildren.—Mrs. John Garst, Dayton, Ohio.

Mr. and Mrs. Joe Will celebrated their



Another child, carried by a Red Cross worker, is given a toy

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Sex Attitudes in the Home. Ralph G. Eckert. Association Press, 1956. 242 pages. \$3.50.

Here is the kind of a book that parents who are puzzled about how best they can fulfill their responsibilities to their children in the area of sex information have been desiring and waiting for. The author is eminently qualified by long and distinguished service as a family life consultant. He speaks out of obviously rich family experience of his own. He speaks positively to parents in an attempt to build confidence in us as we do this very important part in the education of our children of not only giving information about sexual matters but developing healthy attitudes. It is not a book of rules, but no parent will read this without profiting from it. It should be left alone only by those parents who cannot stand to read or talk anything about the sexual side of life.—*Jesse H. Zeigler, Lombard, Ill.*

Safer Smoking. Clarence William Lieb. Exposition Press, 1953. 106 pages. \$2.50.

The increase in the use of cigarettes has grown from about 3 billion soon after 1900 to more than 256 billion. While there has been a 35% increase in population, there has been a 1,500% increase in the number of cigarettes used. This means an average of almost 1,700 cigarettes per living person per year in America.

This book takes the sound medical and scientific facts and applies them to the human body and relates them to the smoker and the nonsmoker. This is a "must book" for any person who smokes and one that every nonsmoker should read in order to know the basic facts. It is an excellent resource book to use in educational courses, for youth to read as they decide on smoking, and for every parent to have available in the home library.—*James E. Renz.*

golden wedding anniversary on Nov. 25, 1956, with a reception on the Bethel College campus, Newton, Kansas. They are charter members of the Newton church.—*Maxine Will, North Newton, Kansas.*

Brother and Sister Elmer Zuck celebrated their sixty-first wedding anniversary on Feb. 13, 1957, at their home in Lanark, Ill. They have three children, five grandchildren, and four great-grandchildren.—*Joseph F. Piesen, Lanark, Ill.*

Obituaries

Coppess, Eli A., son of John and Cynthia Coppess, was born in Darke County, Ohio, June 8, 1873, and died Dec. 4, 1956. On May 29, 1894, he was married to Fannie Brown. He united with the church in 1922. Surviving are six children, fifteen grandchildren, twenty-one great-grandchildren and three great-great-grandchildren. Funeral services were held by his pastor, the undersigned, in the Meyer and Boehmer chapel. Burial was in the Glen Haven Memorial gardens.—*Edgar G. Petry, Dayton, Ohio.*

Domer, Edna, daughter of S. P. and Elizabeth Knolboch Putt, was born Sept. 25, 1884, at Stone Creek, Ohio, and died Jan. 22, 1957, in Baltic, Ohio. She was married to Jesse Domer and was a faithful member of the Baltic church. Surviving are her husband, one daughter, three grandchildren, and one sister. Funeral services were conducted in the home by her pastor, Bro. Guy S. Fern. Interment was in the West Lawn cemetery, Baltic, Ohio.—*Mrs. Guy Fern, Baltic, Ohio.*

Estep, Charles Simeon, was born Oct. 28, 1886, and died Jan. 18, 1957. He was a member of the church for many years. On June 13, 1911, he was married to Vernie Ethel Lambert, who preceded him in death on Nov. 10, 1952. He is survived by two sons, two grandchildren, and one brother. Funeral services were held from the Montezuma church by Brethren S. D.

Glick, Jacob S. Huffman, and Paul D. Crumley. Interment was in the Dayton cemetery.—*Mrs. Arlie S. Glick, Dayton, Va.*

Etter, David K., was born Nov. 19, 1865, and died Nov. 8, 1956. On May 12, 1888, he was married to Fannie Naftzgar Gingrich. In 1956 they celebrated their sixty-eighth wedding anniversary. In 1901 he was elected to the ministry in the Big Swatara congregation. Besides his wife, he is survived by one son. Funeral services were conducted in the Hanoverdale church by Brethren Patrick and Milton Hershey. Interment was in the adjoining cemetery.—*Mrs. J. Leonard Deitz, Hummelstown, Pa.*

Furry, Clara, daughter of George B. and Sara Brown Replogle, was born Dec. 15, 1881, at Woodbury, Pa., and died Feb. 6, 1957, at her home in Youngstown, Ohio. She was baptized into the church at the age of twelve years. Both she and her husband, John Furry, graduated from Juniata College in the class of 1906. At the time of her death, she was a member of the Woodworth church. Surviving are her husband, John, three brothers, one half brother, and one half sister. Funeral services were held at the Thompson-McDowell funeral home in Youngstown, Ohio, by the undersigned. Another service was held in Martinsburg, Pa., by Carl Myers. Burial was in Martinsburg.—*Alvin C. Cook, Poland, Ohio.*

Gabel, Shelley Hope, three-year-old daughter of Mr. and Mrs. Stanley J. Gabel of Millerstown, Pa., died in Harrisburg, Pa., Dec. 6, 1956. Besides her parents, she is survived by one sister, four grandparents, and two great-grandparents. Funeral services were held in the Free Spring church by Bro. David Markey. Interment was in the Bunkertown cemetery.—*Mrs. Wilbur Wert, Mifflintown, Pa.*

Garber, Pearle, daughter of Henry F. and Ida B. Eakle, was born at New Hope, Va., Sept. 1, 1890, and died in the same community, Dec. 7, 1956. Early in life, she united with the Middle River church

ALTAR CANDLES

MARY STONER WINE

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BRETHREN
PUBLISHING HOUSE
Elgin, Illinois

On Nov. 10, 1909, she was married to Hugh E. Garber, who preceded her in death. She is survived by two daughters. Funeral services were conducted in the Middle River church by her pastor, John W. Gosnell, and B. B. Garber and Elder F. Y. Garber. Interment was in the adjoining cemetery.—*Mae V. Diehl, Staunton, Va.*

Garrison, Ethel Mae, daughter of Perry and Maud Moody Grim, was born Aug. 27, 1898, and died Jan. 6, 1957. She was a member of the Blue River church. Surviving are her husband, Frank, and six daughters. The funeral service was held at the E.U.B. church in Churubusco by her pastor, Bro. Jesse Whitacre. Interment was in the Riverview cemetery.—*Mrs. Wyland Zumbrun, Columbia City, Ind.*

Gingrich, Patricia Ann, daughter of Paul and Sara Kathryn Weaver Gingrich, was born Nov. 29, 1942, and died Dec. 24, 1956. She was a member of the East Petersburg church, serving as an organist for the Sunday school. She is survived by her parents, three sisters, and her maternal grandparents, Brother and Sister S. Clyde Weaver. Funeral services were conducted in the East Petersburg church by Brethren

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**BRETHREN
PUBLISHING HOUSE**
Elgin, Illinois

Richard Hackman and Jacob C. Wine. Interment was in the Graybill cemetery, East Petersburg.—Edith A. Eichelberger, East Petersburg, Pa.

Gochenour, John C., foster son of G. H. and Lizzie Gochenour, was born near Waynesboro, Va., Sept. 8, 1883, and died Jan. 17, 1957. On Oct. 11, 1911, he was united in marriage to Effie Garber. He was a faithful member of the Middle River church. Besides his wife, he is survived by two half sisters and one half brother. Funeral services were held in the Middle River church by his pastor, John W. Gosnell, and B. B. Garber. Interment was in the adjoining cemetery.—Mae V. Diehl, Staunton, Va.

Greenawalt, Fred, was born Oct. 20, 1912, and died Jan. 22, 1957, in Akron, Ohio. He was a member of the Mount Joy church. He is survived by his wife. Funeral services were conducted at the Campfield-Hickman funeral home in Ohio. Burial was in the Greenlawn cemetery.—Mrs. John M. Geary, Mt. Pleasant, Pa.

Haas, Mary Catherine, daughter of John and Emma Foley, was born at Xenia, Ohio, Sept. 30, 1888, and died Nov. 25, 1956. She was married to Clarence Haas. Surviving are her husband, two daughters, nine grandchildren, and thirteen great-grandchildren. Funeral services were held in the East Dayton church, of which she was a member, by the undersigned. Burial was in the Woodlawn cemetery.—Edgar G. Petry, Dayton, Ohio.

Heisey, Elizabeth, daughter of Daniel and Lavina Mote, was born in Miami County, Ohio, Aug. 16, 1878, and died Nov. 11, 1956. She was a faithful member of the East Dayton church. Surviving are her husband, Jesse W. Heisey, two daughters, and three grandchildren. Funeral services were held in the East Dayton church by the undersigned. Burial was at Laura, Ohio.—Edgar G. Petry, Dayton, Ohio.

Humphries, G. Dewey, Sr., was born Feb. 3, 1898, and died Feb. 10, 1957. He was a member of the Washington City church. Surviving are one daughter, one son, two grandchildren, four sisters, one brother, and his mother, Mrs. Mittie Humphries. Funeral services were held in the Chambers funeral home by Bro. Duane H. Ramsey. Interment was in the Arlington National cemetery.—Mrs. Margaret R. Witmer, Washington, D.C.

Johnson, Robert Calvin, son of Robert M. and Susan Renner Johnson, was born at Mt. Carroll, Ill., May 14, 1885, and died at his home in Altoona, Pa., Feb. 6, 1957. He was a member of the Twenty-eighth Street church in Altoona. Surviving are his wife, Mamie V. Loucks Johnson, four daughters, one son, and ten grandchildren. Services were conducted by his pastor, the undersigned. Interment was in the Rosehill cemetery.—C. H. Cameron, Altoona, Pa.

Kagey, Alice, died October 1956, at the age of seventy-eight years. She was a faithful member of the Greenmount congregation, Va., for many years. She is survived by one daughter. Services were held in the Greenmount church by the undersigned, assisted by Elder I. C. Seneger. Burial was in the Greenmount cemetery.—M. J. Craun, Harrisonburg, Va.

Keitner, Henry, was born July 24, 1861, and died Feb. 13, 1957. On March 29, 1884, he was married to Phoebe Ann Delp, who died July 12, 1941. He was an active deacon in the Yellow Creek church until a few years ago when he became ill. Surviving are two sons, two daughters, twelve grandchildren, twenty-four great-grandchildren, and two great-great-grandchildren. Funeral services were held in the Yellow Creek church by the undersigned, assisted by David E. Ockerman. Interment was in the Yellow Creek cemetery.—Joseph F. Piesen, Lanark, Ill.

Kenyon, William S., was born April 26, 1887, near Lowpoint, Ill., and died Dec. 15, 1956, at Lowpoint, Ill. On Feb. 19, 1921, he was united in marriage to Ollie DeBolt. In his youth, he united with the Oak Grove church, serving the church as a deacon. Surviving are his wife, one daughter, and four grandchildren. Funeral

services were conducted by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Kimball, George Alma, son of Charles Alma and Katherine Beasen Kimball, was born at Miami, Mo., Dec. 10, 1877, and died at Richmond, Mo., Feb. 13, 1957. On Sept. 20, 1911, he was united in marriage to Eva Mae Sevier of Norborne, Mo. Surviving are his wife, one son, and five grandchildren. Funeral services were held at the Wakenda church by the undersigned. Burial was in the Wakenda cemetery.—Harold G. Correll, Hardin, Mo.

King, Edward, died at Greensburg, Pa., Jan. 8, 1957. He was a member of the Mount Joy church. Funeral services were conducted at the Mt. Joy church by his pastor, Bro. John M. Geary. Burial was in the church cemetery.—Mrs. John M. Geary, Mt. Pleasant, Pa.

Knox, Dove Sauble, was born Nov. 27, 1872, in Linwood, Md., and died Feb. 9, 1957. While living in King William County, Va., she became a member of the church. In 1897 she moved to Baltimore, Md., where she was engaged in home mission work for several years. In 1936 she was married to James Knox, who preceded her in death in December 1955. She is survived by one sister.—Stanley G. Keller, La Verne, Calif.

Long, Samuel D., son of John and Rebecca Long, was born Jan. 26, 1874, in Flatrock, Va., and died Feb. 17, 1957. He spent his childhood and youth in the Shenandoah Valley in Virginia. On Oct. 24, 1905, he was married to Janie C. Harrison. In 1907 he was called to the ministry in the Flatrock church. In 1912 he moved to California, settling at Glendora, where he ministered for two years. He then moved to Hermosa Beach, where he started his mission work that grew under his leadership and has continued through the years. In 1919 he and his family moved to Covina, where he was a member of the church at the time of his death. He is survived by his wife, one daughter, two grandchildren, and five great-grandchildren.—Stanley G. Keller, La Verne, Calif.

Marker, Anna, wife of Bro. Milton Marker, died Nov. 2, 1956, in Greensburg, Pa. Funeral services were conducted in the Mount Joy church by Bro. Wilfred N. Stauffer. Burial was in the church cemetery.—Mrs. John M. Geary, Mt. Pleasant, Pa.

McFarlin, Clay Marshall, son of Ivan and Anna McFarlin, was born Nov. 8, 1913, near Lowpoint, Ill., and died July 9, 1956, at Encino, Calif. In 1925 he was baptized into the Oak Grove church. Surviving are his father and two sisters. Services were held in Washburn, Ill., by his pastor, the undersigned. Interment was in the Mt. Vernon cemetery.—M. A. Whisler, Lowpoint, Ill.

Metzger, William H., son of Andrew and Mary Metzger, was born Aug. 27, 1873, and died Dec. 6, 1956. On Dec. 5, 1893, he was united in marriage to Maggie Jane Snell. He was a long-time member of the East Dayton church. Surviving are three daughters, seven grandchildren, and ten great-grandchildren. Funeral services were held in the Doom Memorial chapel in New Carlisle by the undersigned. Burial was in the Medway cemetery.—Edgar G. Petry, Dayton, Ohio.

Miller, Mary Virginia, died Feb. 3, 1957, at the home of her grandson at North Lima, Ohio, at the age of eighty-seven years. She was a member of the Reformed Church. Surviving are three daughters, eighteen grandchildren, seven great-grandchildren, and one brother. Funeral services were held at the Seederly-Beilhart funeral home in North Lima, Ohio. Interment was in the Forest Lawn cemetery near Youngstown, Ohio.—J. Lloyd Nedrow, Columbiana, Ohio.

Snyder, Christ B., son of Simon B. and Fanny Bucher Snyder, died Jan. 18, 1957, at Willow Springs Farm, Pa., at the age of eighty-six years. He was a faithful member of the Middle Creek church, and taught the men's Bible class for many years. Surviving are his wife, three daughters, six grandchildren, two great-grandchildren, and two sisters. Funeral

services were held at the Middle Creek church by Brethren Reuben Myer and Edward Uhler. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Wagner, Laura Stouder, was born Aug. 7, 1880, in Elkhart County, Ind., and died Jan. 13, 1957. Her first husband, Chauncy A. Stouder, died Nov. 10, 1929. She was then married in 1937 to Isaac Wagner, who died in 1951. She was a member of the Goshen City church. Surviving are one son, two daughters, seven grandchildren, four great-grandchildren, and one sister. Funeral services were held at the Goshen City church by Brethren Clarence Fike and Eldon Evans. Burial was in the West Goshen cemetery.—Mrs. Donald A. Edwards, Goshen, Ind.

Church News

Northern California

Live Oak—We began the church year with a new organizational system. In November we welcomed the Rene De Langa family from Holland into our church. Ray Pittsger of San Francisco was a speaker in our church for two evening meetings. On Dec. 6, our annual harvest festival was held with the money donation going into our building fund. A Christmas cantata was given by the choir on the morning of Dec. 23. The young people and children presented a play the evening of Dec. 23. The women of the church packed and sent a large amount of clothing for Hungarian relief. In January Bro. Leland Nelson of Modesto held a series of meetings in our church. Our building project, a new kitchen, is nearly completed. In Youth Week several churches in the community co-operated in having a youth banquet at our church.—Mrs. Barbara Fillmore, Live Oak, Calif.

Southern California and Arizona

Glendora—On Jan. 15, our church was host to the district Sunday-school curriculum meeting. Guest speakers recently have been I. V. Funderburg and Robert Sink. The La Verne College choir brought us a program on Jan. 20. The district men's work held a meeting in our fellowship hall. We have been sending relief clothing and bedding to the Hungarians and to the Palo Indians. Our women gave their January offering to the Palo Indians to be used directly for food since their need is so acute. Our mission study during January was Missions: U.S.A. The two young adult classes were host to the Long Beach young adults. The teachers of the Sunday school have a potluck meal each month and discuss problems that arise and make plans for improvement. Our Sunday-school and church attendance is on the increase. As a climax to National Youth week the young people were host to the youth of the other churches of our city on the evening of Feb. 3. Bro. Robert Sink and his wife are helping with the building of a nurse's home at the Lybrook mission in New Mexico. Armenak and his sister Lydia, students from Iran, who are living in the homes of two of our families, will bring pictures of their native land at our all church family night and potluck supper.—Alice Manchester, Covina, Calif.

Tucson—The junior high class has a bank for the building fund and at a short exercise the class presented it to the church. Fourteen from our church went to the love feast and communion service at Phoenix. Some of our group also attended district conference in Phoenix. Congregational status was granted to us at the business meeting at district conference. In December, Bro. S. G. Keller, district executive secretary, acting for the district delegate body and the district board of administration, organized us as a congregation. In September papers were signed and a down payment was

made on land for a church site. A ground-breaking service was held in November. Construction for the first unit is well under way. We have had donations to our building fund from individuals and churches over the Brotherhood. In December the children gave a Christmas program at our prayer meeting. Two of our young people attended a state CBYF retreat in Flagstaff in December. Duane Wyles was licensed to the ministry in December. We adopted our constitution in February.—Irene Cripe, Tucson, Ariz.

Washington

Seattle, Olympic View Community—A camp-planning potluck dinner was held in the fellowship hall. It was an all-family dinner sponsored by the men's service club. The objective of the camp committee is to procure and establish a permanent district camp site. Again this year we will have a junior camp for the children nine, ten, and eleven years, and a district camp for our junior high group. The offering from the Sunday school on Sunday, Feb. 24, will be used toward the purchase of a camp site. On World Day of Prayer, we were host to four churches with their pastors and members participating in the program. A tea was held before the services. The house is completed for our Indonesian families and we look forward to their arrival.—Mrs. Calder Muirhead, Seattle, Wash.

Southwestern Kansas

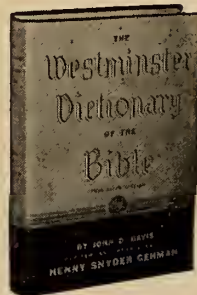
Garden City—Installation services were held for our new pastor, Bro. Eugene Gnagy, with Bro. Gorman Zook officiating. Bro. Bill Brooks, teacher in the junior college, brought the message at a morning service. Several of our men attended the regional conference on Saturday. At our fiftieth anniversary Bro. Donald Rowe, regional secretary, was our guest speaker. On McPherson College day, the McPherson College ladies' trio led our worship. John Sheets, director of public relations, brought the morning message. We participated in a union Thanksgiving service led by the laymen. On Sunday, Dec. 2, our special music was given by the Healy high school girls double trio. In December, Bro. Floyd Bantz of Kansas City, Mo., held our revival. Two were received by baptism and six by letter. On Jan. 2, we started our school of missions. The Garden City youth council held its service for the burning of the greens in our church on Jan. 6. Our young people and the young people of Quinter, Kansas, were invited by the youth of the Prairie View church to an interchurch rally. Our council meeting was held on Feb. 8, with our moderator, Bro. Lawrence Lehman, in charge. A new stewardship emphasis was adopted which will lead to a prebudget survey late in the summer. Brother Gnagy is holding a church membership class every Thursday for a seven-week period. Our Sunday-school attendance for the first quarter of the new church year showed an increase of over twenty. The men's work put up uniform road signs.—Mrs. Chester Ulrich, Garden City, Kansas.

Newton—Our church continues to grow under the leadership of Brother and Sister George Harvey. Three persons were recently baptized. The Christmas story was given by all age groups in pageant and song. An offering for the Brotherhood Fund was received and several families were helped materially by the children and adult groups. A fellowship hour followed the program. Our midweek Bible study and prayer group meets in the homes and use the study manual in Christian doctrine. The men's work has taken the initiative in helping a family from Holland to locate in our city under the Refugee Act. The women's group meets regularly, making new garments and mending used ones for relief. Grease and clothing were sent to Nappanee, Ind., for relief and some clothing was sent directly to Puerto Rico.

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AT ALL BOOKSTORES



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In January Mrs. Gordon Yoder of McPherson, Kansas, director of children's work and administrative secretary for the region, was guest speaker in a training session for Sunday-school leaders. The Newton leadership training school of four sessions, sponsored by the ministerial alliance, was well attended by our leaders. Ruth Hoff and Sonya Kauffman, students of McPherson College, presented slides of their Brethren Service work in home mission projects. National Youth Week was observed in a community-wide service by the high school age youth and at our morning worship some of our youth participated in the morning service. Our annual birthday supper for the congregation will be held in the near future. New chairs and tables have been added to our recently remodeled Sunday-school rooms. We again have a 100% Messenger Club.—Mrs. Joe Will, Newton, Kansas.

Southern Missouri and Arkansas

Mountain Grove—Since our last report, Bro. Ira Gible was at the Greenwood church, explaining the use of the new curriculum material for the junior department. Several from our church attended this meeting. Our women's work is making comforters for relief. Our women recently entertained the women from the Cabool and Greenwood churches at an all-day session. Our homebuilders' class served the district men's meeting supper. With the proceeds from the supper, they prepared a Thanksgiving dinner for several families in the community. The dinner was served in our church basement. Several women from other churches in Mountain Grove helped by making pies and cakes. Six persons were recently baptized. We were happy to have our former pastor, Bro. D. Eugene Lichty, and his family with us one Sunday evening. Brother Lichty told of their work in St. Louis, Mo.—Mrs. Gene Peterson, Mountain Grove, Mo.

North Dakota and Eastern Montana

Surrey—On the evening of Dec. 23, the young people and children of the church gave the annual Christmas program with Bro. John Sheets of McPherson speaking briefly. On Dec. 29-30, the district young people's rally was held. On Sunday morning, Bro. Byard Snyder of the York church was speaker. In the afternoon, Bro. John Sheets was speaker for the young people. Our monthly fellowship supper was held on Jan. 6, followed by the film, Christmas Spirit. On Jan. 9, the district board of administration met in Minot with the Minot and Surrey congregation and church boards. Brethren Charles Zunkel of Elgin and Don Rowe of McPherson were with us for that meeting.—Mrs. H. F. Hadler, Surrey, N. Dak.

Oklahoma

Tulsa Fellowship—We are having regular Sunday morning church school and worship services. Gary Myers of Oklahoma City preaches for us. A church site is being negotiated for and the raising of funds is under way. The 1,000 Club of the Church of the Brethren is under way in our district. The program of this club is to build new churches in our district. The first new church will be at Tulsa.—Katherine Prather Crowley, Tulsa, Okla.

Northern Illinois and Wisconsin

Batavia—The men of the church have painted the church and the parsonage. We have installed new front and back doors on the church. The women's work group has had tile floor laid in the basement. We have sent school supplies to the Lybrook Indian mission in New Mexico. We are now working on quilt tops for the bedding for Europe project. Brother and Sister Herman Landis, former missionaries to Africa, are serving in the pastorate of our church. Several of our people attended the dedication services

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Farm Work

No. 283. Wanted: A young, experienced, married man for dairy farm on a sharing 50-50 basis. Contact: Lawrence Stanley, R. 5, Wabash, Ind., or phone La Fontaine, Exchange Yukon 1-7760.

Miscellaneous

No. 278. Wanted: A lady between 20 and 55 years old to take care of children and keep house for a widower in central Ohio. There are four children between 8 and 13 years of age. The lady will have a private room, an automatic washer and dryer for the laundry, in a modern home. Christian lady wanted. Church of the Brethren 15 miles away. Contact: Mrs. Nellie J. Phelps, 159 N. Franklin St., Richwood, Ohio.

No. 279. A single man in early forties desires opportunity to live with a Brethren family or pastor. He is able to do farm work, dairying, or grocery store work. He would like bus fare or ticket plus room and board. Contact: Mr. Lovie M. Dean, 1116 N. Highland Ave. N. E., Atlanta, Ga.

No. 281. Wanted: A married couple to serve as superintendent and matron of Brethren Home in Mt. Morris, Ill. Contact R. O. Blough, Secretary, Polo, Ill.

No. 282. Wanted: For community development projects in Near and Far East under government contract, young Christian man and women with competence in agriculture, dairying, poultry, nursing, public health, home economics, or building and carpentry. Preference given to those who are single, college graduates, or over 22 years of age, with farm background, tact and liking for people. All living expenses, transportation, and modest compensation. CO's accepted if otherwise qualified. Brethren Service is a participating member. Write International Voluntary Services, 1930 Columbia Road, N.W., Washington 9, D.C.

No. 285. Needed: A full-time maintenance man. Must have experience in painting, wall washing, electrical repair, etc. Also: a medical technician. Should be ASCP or have hospital laboratory experience. Contact: Miss Olga Bendsen, personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

Social Work

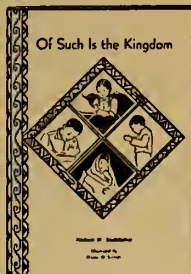
No. 284. Wanted: A lady between 25 and 60 for cook, and general worker between 25 and 50 to work in a children's home in the East. Room, board, and salary. One half day off each week and a week end once a month. Contact: Mrs. Oscar Anderson, 630 Hanover St., Carlisle, Pa.

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at the York Center church. During the past year, there have been five received by baptism and five by letter. We are holding weekly religious education

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classes which the pupils are released from school to attend. These classes are taught by Mrs. Fern Anderson and Brother Landis. Brother and Sister Russell West of Wiley, Colo., have just completed a successful week of meetings. The youth of the church meet every week under the leadership of Glenn Anderson and Norman Wetter. A bulletin board has been added to the front of the church. We were host to four other churches on March 4-6 for the stewardship skillshop.—Mrs. Fred Herren, Batavia, Ill.

Stanley—Our ladies' aid meets once a month. The January meeting was held at the home of Mrs. George Shade. At our Christmas program at the church, which was given by the Sunday school, the offering was used for world-wide missions. In the past years, we have sent clothing and garden seeds for overseas relief. During the past year, we have redecorated the inside of our church. We are planning to put a basement under our church. The aid group also paid the taxes on the parsonage and paid for the new curb to the north side of the church.—Mrs. Tom Mitchell, Stanley, Wis.

Middle Indiana

Eel River—We have had a number of services and activities which have been interesting and of help in spiritual growth this year. Bro. Jesse Ziegler served as minister in our revival service. We held parent-teacher-pupil fellowship meetings for the primary, junior, and junior high departments. These meetings have aided in the understanding of Sunday-school class work, materials, and goals. Bro. Blair Helman, president of Manchester College, brought the morning message on college day. We held our first school of missions with special emphasis given to the areas of India and Africa. Our annual family night served to strengthen the church as a family in fellowship and worship. The district women's rally was held in our church. Our church is sponsoring a refugee family from Germany. The Mankowskis have four children. They are living in our community and attending our church.—Mrs. Glenn Tridle, Claypool, Ind.

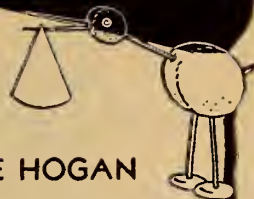
Northern Indiana

North Webster—Bro. Eldon Evans of New Paris was speaker for our harvest day meeting. We also held eight sessions of teachers' training for children's workers. The week before Christmas the women's work group held a candlelighting singspiration. At Thanksgiving time the children gave a number of fruit baskets to shut-ins. At Christmas time we had a mitten tree which the children brought mittens to decorate. Later the mittens were sent to the Flat Creek mission in Kentucky. The Homebuilders' class gave a program at Christmas entitled Come to the Manger. The children also gave a program. In February we observed the month of missions with a study of the Indian American and our leper colony. In January we held our council meeting with Bro. Lester Young, our elder, presiding.—Rachel Morehead, Leesburg, Ind.

Eastern Virginia

Newport News—Union Thanksgiving services were held at the Church of God. The adult and junior choirs reorganized under the direction of Mrs. Betty Roberts and E. J. Sheets, Jr. Revival meetings were conducted by Bro. I. D. Leaherman. Brother Leatherman also held training classes for workers in evangelism. Our pastor was in charge of dedication services for seven babies. The Christmas play, Mimi Lights the Candle, was presented by the young people on Dec. 23, under the direction of Paul Chapman. On Dec. 30, Bro. Albert L. Sauls, a student at Bridgewater College, was our speaker at the morning service. Following the evening service, Brother Sauls was ordained to the ministry by Brethren Glenn Weimer and Carl Smith. A covered dish supper preceded the service. Fieldon

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Kahle, a licensed minister, speaks once a month. Three of our women spent about a week at New Windsor, packing clothing for relief. Bro. Minor Myers and Fieldon Kahle held a mission study class on Sunday evenings during January.—Mrs. C. R. Warlitter, Hampton, Va.

First Virginia

Lynchburg—At a recent council meeting, Bro. H. Lawrence Rice of Roanoke, Va., was elected moderator and Lewis C. Driskill was re-elected Sunday-school superintendent. Our fall Sunday evening program opened with a series of five Bible school sessions with classes for all age groups. Our preaching mission was held with seven different ministers in the district bringing the messages. Following the close of the meetings, five were baptized and three were received by letter. One month each year our Sunday morning services are broadcast over a local radio station. At regular intervals our pastor, Bro. DeWitt H. Miller, conducts the morning devotions over a local radio station. Three years ago our church purchased a parsonage and the various groups in the church are making rapid progress in raising funds to clear the indebtedness. An electric organ has been presented to our church by Bro. Frank C. Coffey. The church is remodeling and enlarging the choir loft for the organ and for the junior choir which participates in the service each Sunday morning. The adult choir is preparing a cantata for Easter. Our annual school of missions was held during the Sunday evenings of March.—Mrs. D. H. Miller, Lynchburg, Va.

Trinity—Our church met in council on Jan. 6, with our elder, Bro. H. B. Layman, presiding. Bro. John Alderson, Brother and Sister Sam Bowman and Brother and Sister Fred Spigle were chosen deacons. The consecration service for the newly elected deacons was held on Jan. 20. Bro. E. J. Jacobs, who has been our part-time pastor for the past three years, has been called by the church to serve four Sundays each month. Since our last report, three have been baptized and three received by letter. A number from our church group attended the leadership training school which was held in the Cloverdale church.—Mrs. H. B. Layman, Troutville, Va.

Second Virginia

Mt. Vernon—Our church is busy working for a new church building. Our

present building will be used for Sunday-school rooms, and the new part will include a sanctuary, kitchen, and recreation area. We plan to begin construction sometime during 1957. In our building fund, we have reached the half-way point in the three-year pledge paying period. The women's work recently sent seventy-five dollars to the emergency fund for Hungarian and Near East relief. Our men's work group made the necessary arrangements for Mr. and Mrs. Alexander Burstien and their son, refugees from Germany, who are now in our midst. The play, *The Lost Angel*, was given in our church at Christmas time. A mission study on missions: U.S.A. was sponsored during the month of January for all age groups. The men's work has put twelve dollars in its budget for seed packets. A group of our people spent some time during the month of February at New Windsor, helping to process the clothing at the relief center. Our youth attended the state U.C.Y.M. conference at Richmond, Va. We were represented at the seminar in Washington and New York.—Mrs. Houston I. Rodgers, Stuarts Draft, Va.

First West Virginia

Bean Settlement—Our youth fellowship joined the youth fellowship of the Asbury Methodist church and presented a Christmas program in song at our church on Dec. 23, and at the Methodist church on Christmas Eve, under the direction of Miss Rebecca Doman of the Methodist church. On Jan. 13, ten from our church attended the youth round table at Wiley Ford. At the morning service on Jan. 20, Brethren Cecil Sites and Carl Weimer talked on stewardship. At the church on Jan. 27, Miss Blanche Hinkle and Bro. Jesse Arnold presented some Sunday-school literature from the Brethren Publishing House to a group of Sunday-school officers and teachers. The women's work group has been working on quilts and collecting clothing for Hungarian relief. Preaching services are held each second and fourth Sundays.—Mrs. Evelyn Bean, Rock Oak, W. Va.

Petersburg—Since our last report, the new addition to our church has been completed and dedicated. The new rooms have been a great help to our Sunday school. We had two one-week revivals during the past year. Seven were added to the church by baptism and nine by letter. Our young people won the banner at the last round table for having the largest attendance. The men did much of the work on the new addition to the church and on the church lawn. The women knotted comforters for relief and made baby quilts. At the present time, the women are sewing cut garments which they ordered from New Windsor. They sent several baskets at Christmas time to families and also plates of fruit to the aged folk of our church. The children sent some things to the children in our Flat Creek mission in Kentucky, where Wilma Jean Wampler is working. Our church has sent used clothing to New Windsor for relief. We are getting new pews for our church in the near future.—Grace A. Shreve, Petersburg, W. Va.

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

APRIL 13, 1957



C. Arnold Slade

Three Lions

ENTER—THE KING!

IN THE words of the prophet Zechariah, the king for whom the Jews were looking to be their deliverer would come in a manner that was both meek and triumphant, both humble and victorious. In such a manner did Jesus on the first day of the week enter the city of Jerusalem. His triumph was attested by the multitude of friends and followers who cut down palm branches to put before him as well as their own garments. They hailed him as the King who comes in the name of the Lord. Even the Pharisees, who watched unhappily from the sidelines, thought the whole world had gone after him. But at the same time this was the triumph of one who was meek and humble. No trumpets sounded a fanfare, no warriors paraded before him, no imperious attitude marked his behavior. The king had come and he had instituted his kingdom, but it was a kingdom not of this world, a kingdom that even many of the enthusiastic multitudes rejected when, during the next few days (see pages 6-9), they were confronted with its true nature.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

APRIL 13, 1957

Volume 106

Number 15

In This Number . . .

Editorial—

Enter—the King!	1
Walk and Pray	5
No Age Limit	5

The General Forum—

The Most Wasted Hour? Virgil E. Foster	3
His Last Week	6
Opportunities in the Revival.	
T. Wayne Riemann	10
For Lent, 1957 (verse).	
Charles D. Klingler	13
Life's Inevitables. Ellis G. Guthrie ..	14
Reviews of Recent Books	15
Conference Business	27
Family Counselor	27

News—

Kingdom Gleanings	16
News and Comment From Around the World	18

Toward His Kingdom—

Our Future Pastors.	
Stewart B. Kauffman	20
Refugee Resettlement Notes	21
Austrian News	21
"Now in the Days of Youth."	
Marjorie Hare	22
Loan Library Service	23
Recent Additions to the Brethren Loan Library	24
The Power of Stewardship.	
Lee A. Weaver	24
T.E.K.A.S. H. Stover Kulp	25
The Meaning of the Love Feast.	
Charles M. Bieber	25
Seeing Nigeria With Dorris Blough ..	26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Hell Is a Place

I thank my Savior for a letter written by R. E. Mallory of Oklahoma City, Okla.

Recently I heard one of our ministers, a graduate of one of our seminaries, state that "hell is a state of mind." He also said that one can suffer here as much as a soul suffers in hell. . . .

What is becoming of the sincere, God-fearing fundamentalist type of minister which the Brethren produced not too many years ago? Let our seminaries wake up and teach the real truth.

Hell is a place. Christ does not want one soul to get there, or he would not have died to save us from it.—A Reader.

Jesus Was a Jew

Mr. Ray Lentz states in Readers Write, Feb. 16, that Jesus was not a Jew. . . .

The Scriptures impress the reverent mind with the fact that having wrought the miracle of the conception, God laid hold upon the natural processes which he previously instituted and made them the servants of his eternal purpose.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2: 16)—"and was made in the likeness of men" (Phil. 2: 5-7).

Verily Jesus was a Jew. God the Father says it; that ought to settle it. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4: 4).

It is not for us to spiritualize and rationalize the infallible Word of Almighty God. It is only when we, by faith, take God at his word, believe he means exactly what he says, that the "essential" harmony of this blessed Book is fully revealed.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29).—Mrs. Domenic Bramante, Stratford, N. J.

No Encouragement From Local Church

In looking over my older copies of the Gospel Messenger, I came upon and reread an article by Julius Belser which I liked very much. It was "It's the Ministry for Me."

My husband has experienced the same "call" and reasons for going into the ministry as Mr. Belser has, but since my husband enrolled at

Manchester College we have heard only a few words of encouragement from our home church. We have not experienced the "action of council" that Mr. Belser mentions, either. From this experience and from the experiences of the friends we have met while here at college, we feel that there are many churches who are ignoring the "leaders of tomorrow" by neglecting to offer words of encouragement, action in council to show confidence, and in some cases even financial help.

Because of this lack in our church, my husband is majoring in elementary school education. His heart is really with the ministry. If his church or any other church would honor him with a few words of encouragement and with a license, that would be the turning point in his college study. He now feels that if the church that taught him the Bible in Sunday school in his childhood, brought him to Christ, baptized him, helped him in his decision about war, and finally made him a deacon, neglects to express its faith in him by word and action or council, who is going to?

Can a young man, called of God to serve him as a minister "ask" for this?—Reader.

Pray More; Criticize Less

A hearty Amen to Bro. Edward Ziegler's article in the Gospel Messenger, March 9, concerning our GBB members.

Many times I have been greatly provoked at the harsh criticisms used in referring to our consecrated General Board members. Many seemingly devoted members do not try to acquaint themselves with the work of the General Brotherhood Board and fail to realize that their work undergirds the whole program of the church.

Therefore, in their ignorance, and perhaps jealousy, they discount the work of the church and hinder their own Christian growth as well as that of others. Let us pray more; then we will criticize less.—Mrs. E. E. Blough, Manassas, Va.

Reprint Issue

The Feb. 23rd number of the Messenger is of such excellence that in my opinion it should be reprinted and sent to the churches in quantities for distribution to non-Brethren and Brethren nonreaders as sample copies.—Floyd M. Irvin, Eustis, Fla.

The Christian youth movement, one of the important phases of Christian education, has a deep concern for the discovery of the meaning of life and for the responsibilities of a Christian in the modern world



Religious News Service

The Most Wasted Hour?

THE Sunday morning church school hour has been labeled "the most wasted hour in the week" in an article by Wesley Shrader, of Yale Divinity school, in the February 11 issue of Life magazine. The author is not trying to damage Protestant Christian education by the negative picture he gives of Sunday schools. He tries, rather, to jolt local churches into taking drastic action toward improving their educational programs. A forthright facing of the situation will bring the acknowledgment that there is too much truth in the picture he presents to permit complacency. Severe as is his shock treatment, it is all to the good if it arouses churches to greater sincerity and thoroughness in their teaching ministry. Unfortunately, Dr. Shrader seems to have investigated more carefully the negative reports about Sunday schools than the facts about the great strides that are being made in developing effective Protestant Christian education.

Virgil E. Foster

The picture of emptiness, idleness, and waste which the article presents is not new. Christian education leaders, ministers, and alert lay leaders know that some of what goes on under the name of Christian education is terribly shoddy. They know that many teachers come to Sunday school poorly prepared, if at all; that many churches are content to use inferior materials; that many parents send their children and young people to Sunday school without sowing any significant seeds of respect or expectancy. The leaders have been calling these conditions to the attention of their churches for years. Furthermore, they have been following this up with far-reaching help in developing effective educational work.

Dr. Shrader goes on to indicate some of the things that need to be done to improve the situa-

tion, and tells of several churches which have developed effective Christian education.

The Life article does a most inadequate job of reporting the tremendous strides that are being made toward correcting the conditions it describes. Many churches have established Sunday schools which give an entirely different picture from the negative one given by Dr. Shrader. This is true far beyond the few churches he mentions in the positive part of the article, and this progress is not confined to the few denominations to which he refers with favorable comment.

For every story the article tells of children and young people giving negative testimony concerning the effect of the church school in their lives hundreds could be told of their peers in whose lives the church has been the doorway to a radiant life of faith.

In contrast with the stories of teachers who do a tragically

superficial job of teaching, there are hundreds of thousands of teachers who take training for their work every year, who prepare carefully and well in advance, and whose teaching is warm with loving concern for the children or young people in their classes.

Over against the reports of poorly equipped churches are the thrilling stories of others which are spending large sums of money to provide spacious, well-lighted, and ventilated rooms for their church schools. Over half a billion dollars is spent on new church buildings each year and a significant portion of it is going into church school facilities.

There is truly a tragic amount of parent disinterest, but there is an increasing number of

churches with parent education programs which are helping families to put Christian teaching and worship at the heart of their home life.

But rather than marshal arguments to refute the picture presented in *Life*, the greater wisdom calls for the churches to look at their own programs honestly to see whether they are doing the four things Dr. Shrader suggests as being essential. Are they "strengthening their curriculum"? Are they using the curriculum materials prepared especially for them by their denominational leaders and are they using them as they are intended to be used? Are they securing "trained professional leaders"? If they cannot afford to secure a trained director of religious education, are they

securing the help of professional persons to train and coach their teachers? Are they "training lay leaders" by sending them to training conferences, workshops, and laboratory training schools? Are they providing them with resource books and magazines for week in and week out study? Are they "making the home a part of the Sunday school"? Or are they among the churches who have become easily discouraged and no longer try to get parent co-operation?

The Lay Witness

At the heart of Protestant Christianity lies the faith in the priesthood of all believers. There is the conviction that even though lacking somewhat in organization, skill, and polish, the most effective witness is that which arises out of a dedicated and redemptive fellowship of believers. There is confidence that whatever this fellowship lacks in method—and it need lack nothing in method—can quickly be outweighed by the warmth of a witness born out of firsthand encounter with God in Christ Jesus and in the Scripture.

Dr. Shrader gives the impression in his article that much of the work of lay leaders in the Sunday schools is inferior. He should remember that lay people saw the need of the Sunday school before the clergy saw it, and got the movement under way in this country nearly a century and a half ago largely without the help of the clergy and without their blessing. It was lay leaders who carried the movement forward during those long decades when there was no professional Christian education leadership.

Of course, trained and skilled lay leaders are essential. And for the inspiration of those who have let the stream of progress pass them by, let it be known that this year is the hundredth



In the last fifteen years the expansion of the church's outdoor activities has brought about a distinctive kind of Christian education in church camps and conferences attended by 650,000 persons in 1955

EDITORIAL

Walk and Pray

IF YOU read of racial conflicts in the deep South and you are inclined to point a finger of scorn at Christians there, it might humble you a little to remember that many white Christians in the North have yet to learn the meaning of brotherhood.

Trumbull Park in Chicago has been the scene of racial tension for several years. Negro families that moved into a municipal housing project there have seldom been able to walk the streets without fear. Aerial bombs were exploded in their faces. Police squad cars were required to escort them to and from their homes.

The situation is improving, however, at least to the extent that a police escort is no longer necessary, and Negroes report that they get decent treatment in stores. Part of the credit should go to a small interracial congregation that formed a "walk and pray association." For several months these Christian neighbors, Negro and white together, have been praying that fear and hatred would be lessened in their community so that everyone could walk the streets without fear of bodily harm. They believe their prayers are being answered.

Jesus would surely have given his blessing to such a "walk and pray association." His own path was often beset with danger, yet he continued to walk, setting his face toward Jerusalem even though he knew what would confront him there. From Gethsemane, where he knelt to pray for courage to do his Father's will—all the way to Golgotha, where he prayed that God would forgive his murderers, his walk was made heavy by the weight of loneliness and sorrow, even as it was burdened by the weight of his cross.

Perhaps it would be well for every church to form a "walk and pray association." The Christian movement is hindered by the fear and paralysis that overcomes so many Christians. *Walk and pray* are the watchwords we need—not only during Holy Week, when we remember how the Savior took his Via Dolorosa that led to a cross, but every week.—K.M.

No Age Limit

SHE had lived on the farm all her life and she had worked hard. But she was seventy-six years old and the doctor told her she must give up housework. At first she thought of raising chickens because, "if you can't sell them, you certainly can eat." But instead she began to paint in oil, and by the time she was eighty she

was a professional painter. Since that time she has produced thousands of paintings and her name is known the world over. She is Grandma Moses.

The new life that Anna Mary Robertson Moses found in her "declining" years has proved to be far more than a hobby or a source of income. When her paintings were exhibited abroad the report came back that they "brought more goodwill for America than any other single effort we have made."

There is no age-limit for the creative use of the abilities and talents God has given us. Perhaps we will learn someday how better to use the resources of old age for the important mission of the Christian church.—K.M.

Preparing for Conference

IN LAST week's Messenger there was an announcement of interest to all persons who are beginning now to make their plans to attend Annual Conference at Richmond. We hope that early planning for Conference, however, will not be limited to securing lodging accommodations or making travel plans. Preparation for Conference should also include a careful study of the important items of business that are on the docket.

Whether you attend Conference as a delegate or as a visitor, it will pay you to start early to inform yourself about the issues to be faced at Richmond. In this week's issue you will find the first publication of business for this year's Conference. Queries, reports, and other items will be appearing within the next few weeks. One of the matters submitted by the General Brotherhood Board is a policy statement relating to church extension. This statement has been carefully prepared and deserves to be thoughtfully considered since it will undoubtedly help to chart the direction of our evangelistic, home mission, and church extension efforts in future years.

A visit to Virginia in 1957, on the occasion of the 350th anniversary of the founding of the colony at Jamestown, promises rich rewards to the tourist who wants a firsthand introduction to his country's history. But a visit to Richmond in 1957 should be far more than a tourist expedition for Brethren. We also may be keenly aware of anniversaries, but we should be far more concerned to pray for the guidance of the Holy Spirit as we seek to learn our church's role in the complex world of today and the uncertain world of tomorrow.—K.M.

His Last Week



Alexandre Bida



MONDAY . . . A King who rules by righteousness cannot be silent in the presence of greed and hypocrisy. A King who represents a spiritual kingdom cannot be quiet when the temple intended for prayer has become a haven for robbers. At the risk of his life he must challenge the system, cast out the violators, no matter how deeply entrenched is their influence with church and state. . . . The multitudes were astonished at Jesus' reckless disregard for convention, and the money-changers joined forces with others who sought to kill him.

William Hole
Gramstorff Bros., Inc.



Three Lions

TUESDAY . . . Every rabbi who comes to the temple must expect to be asked hard questions. Should not Jesus, already regarded by the multitude as the Messiah, be put on the spot? So they plotted their strategy. Pharisees joined with the Herodians to confront him with a dilemma. Is it lawful to pay tribute to Caesar? What a loaded question! Yet how deftly he handled it. "Render to Caesar . . . render to God." Men still must make their choice of masters. Will it be Caesar—or Christ?

WEDNESDAY . . . Away from the flaming controversies he could not avoid, sheltered for a few hours from the plotting that would mean his death, Jesus sought the quietness of a home in Bethany. He wanted to be with those who loved him even though they might not fully understand him. Martha would be concerned for his everyday needs, Mary would ponder the mysteries of his kingdom, Lazarus was like a man whose mind was still in a far country. This would be a great day of rest—and waiting.

William Hole
Gramstorff Bros., Inc.



THURSDAY . . . Here was the band of intimate friends. Had they been gathered only to eat the passover meal with Jesus, or was there another reason for this last supper in an upper room? It was disturbing to learn that one of them was a traitor. The artist shows him going out of the room into the night. But others would fail their Lord and they would scatter as sheep whose shepherd had been struck down. There were lessons to learn concerning humility, service, and cleansing. There was a body to be broken and blood to be shed, bread to be eaten, and a cup to be shared. Already they sat in the shadow of a cross.



FRIDAY . . . Following a night of anguished prayer, a kiss of betrayal, the denial of a friend, false accusations from enemies, and a trial that substituted prejudice and fear for justice, it is early in the morning. Now Jesus must suffer the scorn and mockery of soldiers. First he is clothed in royal purple. A crown of thorns pierces his head. They salute him with sarcasm and spit upon him before he is led away to carry his own cross in anticipation of his crucifixion. Are the physical wounds any harder to bear than the cries of hatred, the unfeeling mocking, the faithlessness of friends? But all this Jesus could forgive as well as the pain in his hands and side.



Camera Clix

SATURDAY . . . The greatest drama of all time suspends action on the Sabbath. Thanks to the kindness of Joseph and the belated concern of Nicodemus, but thanks especially to the faithful women who stood by in the darkest hours, his body is bound in linen and laid in a tomb cut out of a rock. During the Sabbath hours the women will watch and soldiers will keep guard where the stone is rolled against the door of the tomb. The faithful must wait. The fearful are not satisfied until they have sealed the tomb. Who is better prepared—the faithful or the fearful—for the day of climax yet to come?



El Greco

Religious News Service



Waltner

Just as the blacksmith beats the iron to shape it while it is white hot, so the church must act now in evaluating and rethinking its program to meet the new openness toward religion, the new hopes

T. Wayne Rieman

THE stranglehold of skepticism has been broken. Millions are turning to religion and thousands are returning to it. The doubters, and skeptics have a hard time to be heard on campuses, in newspaper columns, or lecture halls. Believers and those who speak positively regarding faith are being heard; even the irrationally, rabid dogmatists in religion, economics, and politics get hearings pretty easily.

For good and bad reasons people are reaching for certainty and security. Despite the terrifying dangers of this mood, there are tremendous opportunities in such an era.

The gospel is still "good news" for every man, woman, and child. It is relevant to every

man and every situation. It has something to say. We have the greatest opportunities to present the gospel, to set forth its teachings and world view, and to spell out the implications for all of life the world had ever known.

The situation is such that we can stand before a microphone and literally come close to addressing the world! Never before has this been possible. With improved means of communication, with unsurpassed "good news" of what God has done and is doing, and with open and receptive minds, we are faced with immeasurable opportunities now!

Opportunities

There is a tremendous potential in the religious upsurge. People will believe something. They will live by some faith. Man is a worshipping creature. Some god will receive his loyalty and allegiance. Whether he worships farms, fields, factories, power, prestige, and security, or the true and living God and Father of our Lord Jesus Christ, depends to a large extent upon our witness. We have the means and ability to win the masses who are thronging our churches and attending the huge rallies. We have our chance now! It may be now or never. Who knows?

We have the people. They

are there, many of them in the churches and others within reaching distance. There is a new openness to religion, a conducive mind-set, a positive eagerness and enthusiasm for it on the part of many.

Surely the motivations for this new religiosity are not all good; they may be quite selfish and un-Christian. Religion is a fad, in a sense; it is the thing to do in some circles. But would we not agree with Paul Hutchinson that "the nation is better off with the faddists streaming into the churches than if they were going in the other direction"? Their presence, their questions, and their incurable religiosity provide us with a tremendous potential.

At least three analysts of some competence (Duncan Norton-Taylor, Norman Thomas, and Will Herberg) see signs of deeper and more authentic stirrings of faith. Their phrases are pointed: "There is a groping for a spiritual base; the return to religion . . . is definitely char-

acterized by an awareness of, or search after God; and there are unmistakable indications of an interest in . . . religion that goes far beyond the demands of mere social belonging."

We have a chance to show the world what Christianity means. It is surely the will of God that America turn to or return to the Christian faith and that she be a light to the nations. Who knows, but that she was born for such a day as this. No greater opportunities for world leadership have ever been afforded any nation! Such leadership ought not be characterized by a holier-than-thou self-righteousness, or by waving a big stick over other nations' heads, or by stockpiling atomic bombs, but by being a nation under God, i.e., obedient to him. Such obedience has many involvements.

Many varieties of religion and even much of the Christianity of Europe is pessimistic and overly insistent on the futility of man's efforts to achieve the good. American Christianity can contribute a vital element into world Christianity, the maintenance of a spirit of optimism, a recognition that God is at work in his world and that he works in part through human hands and minds and that by his power we can do something. This nation "under God" ought to spell out a bold program and demonstration of what it means to be a good neighbor, befriend-

ing the oppressed and exploited and championing human rights everywhere.

We must strike while the iron is hot. An old-fashioned blacksmith heats the iron to white hotness. Then he beats and hammers and bends it into shape. While it is hot this can be done.

We must strike while the iron is hot. Now is the time for the church to act. New faces, new openness toward religion, new hopes spell new opportunities. These call for new methods and a critical evaluation. This is the time for every church to rethink its program and face some searching questions: What are we trying to do? What gods do we really serve? Are our actions in line with our affirmations? Will the old methods work? Are we presenting the gospel or have we watered it down or diluted it until it is safe? Have we clipped the wings of our more adventuresome members and prophets so that we can keep them down to earth? Does our church resemble the church as described in the New Testament? If not, why not?

Now is the time for a bold new program for the church which matches the opportunity afforded us by the revival of

in the Revival

acterized by an awareness of, or search after God; and there are unmistakable indications of an interest in . . . religion that goes far beyond the demands of mere social belonging."

We have a chance to show the world what Christianity means. It is surely the will of God that America turn to or return to the Christian faith and that she be a light to the nations. Who knows,

Will the church carry the good news of the gospel to wherever people are—factories, fairs, street corners, reformatories, offices?





The church can do no less than to confront each member yearly with God's claim on his talents and pocketbook and point to the tithe as the minimum level of giving

Clark and Clark

religion. Now is the time to call the congregation together to plan a strategy and set goals for the next three, five, and ten years.

Dare we carry the "good news" to people in factories, at fairs and carnivals, and engage in street preachings as the church has done in many ages? Dare we have "movable pulpits" as Jesus did, engaging people on street and lakeshore in serious discussion about who they are and God's claims on their lives? Dare we encourage our Christian laymen to run for public office?

Dare we initiate training classes for new members and also for all those who have never faced the great doctrine of the faith and never seriously studied the meaning of church membership? Dare we begin a church-wide evangelistic program which lays the responsibility on every member and trains them for the job, and confronts each board and committee with its evangelistic task?

Dare we initiate a cluster of informal, but serious, Bible

study and discussion groups in our homes one night during the week? Dare we call our youth to a sense of Christian vocation—helping them to realize that any constructive occupation may be a call of God?

Dare we have a yearly canvass to confront every member with God's claims on his talents and pocketbook and point to tithing as the minimal level of giving? Dare we double our local budgets (nearly every church could increase its budget from two to ten times the present amount if its members tithed or gave as the New Testament recommends)?

Dare we do anything less than these? Sometimes there's nothing so dangerous as to be "safe" and unadventurous!

The Most Wasted Hour?

Continued from page 4

anniversary of the beginning of leadership education in the churches of America. Begun by a minister who was determined that his church should have the benefits of trained Sunday-school leaders, the movement has expanded steadily through

the years. During 1956 approximately 300,000 church school teachers and officers took training courses in order to acquire skill for their work.

The last fifteen years have brought phenomenal growth in leadership education. Training conferences giving basic courses for teachers have grown steadily. Workshops have been developed in which leaders analyze their own problems and learn teaching skills. Laboratory training schools and demonstration schools give leaders training through observation and practice teaching. Institutes give brief refresher training and elementary training for new teachers. Clinic teams visit churches, observe, and suggest ways of improvement. In-service training for coaching leaders on the job has been expanded beyond statistical measurement. Monthly workers' conferences and weekly departmental teachers' meetings have become effective training media in many churches.

The Life article might well have pointed out that the last fifteen years have brought the

most solid and extensive experimentation and development in church school curriculum in Christian history. It can be stated safely that more money and energy have been spent in developing curriculum materials during those years than in all previous years of the Sunday-school movement. And this development has not been confined to the denominations named in the Life article.

The curriculum field has been expanded to include parent education materials, teachers' magazines, and supplementary aids. Visual and project materials for pupils have been prepared. The publication of supplementary reading and resource books has expanded almost like an explosion. The preparation of audio-visual materials, guides, and equipment probably has been the most rapidly expanding activity within the church.

Curriculum materials are being re-examined and revised constantly in order that they may be kept in line with the best developing insights in the fields of theology, Biblical scholarship, psychology, teaching method, and group procedures.

Recognizing that one hour on Sunday morning, even though used to fullest effectiveness, is

not enough, churches have pressed for more time. Many of them have extended their church school sessions to one and a half hours, two hours, and even three hours on Sunday. Others have supplementary sessions during the week.

While churches are evaluating their Sunday schools it is well to recognize that the Sunday school is not the only Christian education program. Vacation church schools are steadily increasing in number. They provide from one to four weeks of concentrated Christian education during the summer.

Weekday religious education on released time had its beginning nearly forty-five years ago, but has had an accelerated growth during recent years, in an effort to give boys and girls more religious education, and in the context of their weekday life. This is not a substitute for the Sunday school, but a supplement to it. There is the added advantage that weekday schools reach many children not receiving any other religious education.

One of the significant developments of the last fifteen years has been the expansion of the church's outdoor activities and the coming of a whole new approach to Christian nurture in

the out-of-doors. These are no longer indoor programs moved outdoors. They are a distinctive kind of Christian education. In 1955, over 650,000 persons went to church camps and conferences.

One of the very important phases of Christian education is the young people's program. Yet the Life article might have said that the Sunday evening youth fellowship represents the second most wasted hour of the week. Many youth groups do waste their precious opportunities on Sunday evening. On the other hand, the phenomenal growth of the youth fellowship movement across the world would never have come through any desire to gather at the church for "horseplay" or to huddle around the radio and TV for mystery programs.

In their youth fellowships, young people who used to be thought of as "the hope of the church tomorrow" are having a profound experience of being a vital part of the church today. To be sure, many youth groups have poor leadership and accomplish little. But the drive behind the Christian youth movement is a deep concern for the discovery of the meaning of life, and for the responsibilities of a Christian in the modern world. There is endless testimony to this effect from young people themselves.

Church school, youth fellowship, camp, vacation church school, weekday school, wasted? They can be. They are in some places, sometimes. But they are also among the serious hopes for a Christian, peaceful world—when the people of individual churches take their Christian witness seriously and use the best materials and leadership training available. If Dr. Shraeder's article contributes to that end it will perform a great service.

FOR LENT, 1957

CHARLES D. KLINGLER

O Lord, again thou comest to that city
Which thou didst love, but which despised thee,
Which thou wouldst take beneath thy wing of pity.
But which in turn did nail thee to a tree.

Did these same gates that year clang shut upon thee
Which days before had opened to receive?
Did these same hearts now follow but to scorn thee
Which then had followed surely to believe?

And will these lips, now warm with adoration
Of him who is by multitudes adored,
Wax one day coarse and cold in condemnation
Of him thorn-crowned and lone? Forbid it, Lord!

Life's Inevitables

Ellis G. Guthrie



Zurbaran

Religious News Service

A QUESTION that plagues most men, whether in the strength of youth or the feebleness of old age, is the why of pain and sorrow, of humiliation and despair.

Nowhere is this more highlighted or pointed than on a hillside, nearly twenty centuries ago, when, from the midst of three crosses there came an agonizing cry: "My God, my God, why hast thou forsaken me?"

Many Bible students claim that these words from the cross, which comprise the first verse of the Twenty-second Psalm, are a claim of ultimate triumph. Jesus, by repeating the first verse of this psalm, they claim, was proclaiming the whole message of the psalm, which closes in a victory chant.

We can readily accept this without reservation. It is our faith that Christ was and is victorious. But to take the first verse of this psalm and to say

that the repeating of it implies that only truth of the last portion of the psalm is proclaimed is to violate both the meaning of the psalm and of the crucifixion.

To believe that Jesus was only making a statement of final victory either fails to understand his humanity or to sympathize with his sufferings. Read Psalm 22. Triumph is there, but so is pain and sorrow and loneliness.

This is no misleading cry. These are the sorrowing words of a tortured soul. "My God, why?" Dry, parched lips uttered this question. Here was a body racked with pain. Crucifixion, so we are told, is one of the most tortuous deaths ever devised by heartless, unthinking men.

Nor did the pain end here. It was only its feeble beginning. For what pain of body can compare to the pain of heart when friends deny and reject and betray? "He came unto his own,

and his own received him not" (John 1:11). There can be no greater pain than this.

But tragic as this was it was not enough to cause the prayer: "My God, why?" For you and me, yes, but not for the Son of God even though he "... made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men..." (Phil. 2:7). No, it went deeper than this.

It is almost unbelievable how ordinary people may rise to meet emergencies, even to the meeting of death nobly. History is replete with examples. But it is at this point that we find the difference. It was not a noble death to which Jesus went. He went as a sinner. Among the Romans crucifixion was an execution "... applied only to slaves or to the meanest criminals..." This then was not a noble or glorious death but a humiliating one.

Pastor of the Eaton church, Ohio

And unseen by the mob but felt by the sensitive soul of Jesus was the justice of this humiliating experience—not justice for him but for sin. For his soul, so pure and clean, was being stained by the venom of sin—your sin and mine.

This was why he cried out: "My God, my God, why? Why hast thou forsaken me?" Always when he had addressed God it had been with the tender, intimate term of *Father*. Now, at this moment, it is the term of the sinner to his God. "For he [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

It could not be that God had forsaken his Son. The Scriptures tell us that "... God was in Christ, reconciling the world unto himself ..." (2 Cor. 5:19a). And in his very next address to God Jesus again uses the confident name of *Father*. But something happened at the cross that goes beyond human understanding. For a moment Jesus felt alone. The pain, the mental agony, the deep humiliation were terrible but they are every man's lot at sometime in life. They are a part of life. No, it was the feeling of walking alone that brought forth this cry. The dearest thing of all to Jesus was fellowship with his heavenly Father. When, because of the cloud of sin, Jesus lost his consciousness of God's presence, he suffered the penalty for us all.

There is a lesson for each of us in this word from the cross. None of us can escape pain or sorrow. Nor should we expect "skies always blue" and "flower-strewn pathways all our life through." But we can expect "strength for the day." And it is enough.

We, too, will have our moments when we cry out, "My God, why?" But if we can do it with the same faith in God's ultimate triumph, as Jesus did,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Persuasive Preaching. Ronald E. Sleeth. Harper, 1956. 96 pages. \$1.75.

Dr. Sleeth's book gives no evidence of being written in an academic surrounding away from the reality of the local church pulpit; rather, any minister whether old or new in the pastorate will recognize that in this book there is an intelligent understanding of local congregations, individuals, and ministers. He asserts in the beginning of the book that there is very little reason for the preacher to proceed if he does not establish rapport with the congregation. This requires full awareness of his people, the surroundings, himself. This being true, the preacher must likewise recognize that he speaks by his character and attitude as well as by his sermons, and that one indication of the preacher's character is found not only in what he preaches but in what he does not preach about. This book is packed with insights that will help the preacher as a person, his message, and his method of preaching. Regardless of how many books on preaching you may

our doubting will be but a moment. And when we wonder if God has forsaken us we need to realize that sin has blinded our eyes to his glorious presence. The sin may belong to another but most likely it belongs to us. All we need to do is to lay it at the foot of the cross and God will again be very real and very near to us.

Every man, at times, questions the pains and the sorrows and the humiliations of life. The most pointed instance came on black Friday in the agonizing cry of the fourth word of the cross. The heart-rending words, "My God, my God, why hast thou forsaken me?" are the turning point of history. The motivating force behind the cry and the answer to our deepest need lies in the fact that Jesus Christ brought us salvation through the cross. Yes, yours and mine.

have read, this book adds stimulus and help you do not want to overlook.—*Stewart B. Kauffman*.

Portraits of Bible Women. Ethel Clark Lewis. Vantage, 1956. 252 pages. \$3.00.

The author has in a very remarkable way combined complete reference material with interesting arrangement and reading as she refers to the Bible characters chosen for her treatise.

She has grouped the women by the things most outstanding about them as wives, mothers, widows, prophetesses, etc. This arrangement at once supplies the reader with a fascinating and practical outline in the areas of the place and function of women in Biblical history.

The book could well be used as a basis for group study. The ten chapters would easily supply material for ten separate sessions in which a group would have ample opportunity, not only to catch the deep enthusiasm and insight of the author, but to gain a rounded-out knowledge of the most important feminine Bible characters.—*Anna M. Warstler*.

To the Far Corners—With Billy Graham in Asia. George Burnham. Fleming H. Revell, 1956. 160 pages. \$2.00.

This is a thrilling report of Billy Graham's recent visit to Asian countries, particularly India. Graphic word descriptions of his interview with Prime Minister Nehru of India, as well as his visit with Generalissimo and Madam Chiang Kai-shek are given. Audience response in Asia was the same as audience response in U. S. His message was listened to by one million people, of whom forty thousand responded to an invitation to accept a new way of life. An interesting and challenging book.—*Leland Brubaker*.

Knights. John Lewellen. Children's Press, 1956. 47 pages. \$2.00.

A good book about knights, inasmuch as the facts are true. Recommended especially for boys aged 7-10.

The book also tells about what the castles were like, how the iron suits were made, and how the boys were trained to be knights. A good book for a personal library or gift.—*Beatrice L. Royer, Elgin, Ill.*

KINGDOM GLEANINGS

Roy E. Stern of Fredericksburg, Iowa, died at his home on March 27, after an illness of some duration. For a time he had served in the pastoral ministry. His son, Irven, is a missionary in Nigeria and another son, Don, is assistant director of stewardship education for the Brotherhood.

Ellen R. Martin, widow of A. L. B. Martin, who had served in the pastoral ministry for many years before his death, died at her home in Baltimore, Md., on March 24. Her daughter, Mary Grace, with whom she lived, has been active in children's work, both nationally and in Eastern Maryland.

A last-minute announcement concerning ministers electing participation in social security before the April 15 final date was included in the pastor's packet issued from Elgin, March 29. Any minister who has doubts concerning his status and procedure may ask his pastor to share this communication with him.

A technician will be needed in the audio-visual education department of the Brotherhood office beginning this summer. The individual to be employed in this work should be experienced in photography, darkroom work, and, if possible, in recording procedures. For further information, write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Individual Recording at Annual Conference

Provisions are being made for individual recorders at the Richmond Conference. Forty-eight connections will be available with a new revised and much improved connecting system. The cost is \$3.00 for each recorder. Please send remittance with request for recording space and indicate the name and type of your recorder. Send to Wendell Eller, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Washington Seminar After Richmond

There will be a special Washington seminar immediately following the 1957 Annual Conference at Richmond, Va. This seminar is being planned by the Brethren Service Commission for the benefit of those attendants at Annual Conference who want to "see Washington with a Christian citizenship purpose" after Conference.

Annual Conference will adjourn at the conclusion of the Sunday afternoon session, June 23. Persons planning to attend the Washington seminar may travel to Washington (about 100 miles) on Sunday evening.

The seminar will begin in Washington on Monday, June 24, at 8:30 a.m. and conclude at 9:30 p.m. For those who want to spend a second day in Washington, a series of special conferences with various government and nongovernment agencies will be provided on Tuesday, June 25.

This is an advance announcement of the seminar so that persons who are interested in attending it may include it in their Annual Conference travel plans.

The May 4 Gospel Messenger will give details of the seminar program, costs, preregistration and hotel reservation blanks. June 10 will be the deadline for seminar preregistration.

Change of Address

Warren S. Kissinger, from Windber, Pa., to 221 Walnut St., Carlisle, Pa. Brother Kissinger will begin his work with the Carlisle church on May 1.

General Brotherhood Board Meets

All twenty-six members of the General Brotherhood Board met in Elgin, March 19-22. In addition to giving careful attention to the budgets under which various Brotherhood departments will operate during the next fiscal year, Board members considered matters relating to the forthcoming anniversary and plans for a new headquarters building as well as items of business from the various commissions. The Board voted to recommend to Annual Conference that it set a Brotherhood Fund goal of \$1,750,000 for the year 1957-58. The Board felt that this goal was moving in the direction of the action taken by the Grand Rapids Conference in recommending that the church look toward doubling its Brotherhood Fund giving by 1958.

The Board approved preliminary plans for launching an Anniversary Call program, which would have three main thrusts: church extension around the world, the advancement of the cause of peace, and the commitment of life and leadership to the mission of the church.

The Board adopted a policy statement which encouraged members to give only limited support to local civilian defense efforts, pointing out that some aspects of the civil defense program involve civilian support of the war effort. The adopted statement, which will be published in full at a later time, urged Brethren to give strong support to the recently launched program of Brethren disaster service as well as to local plans for giving first aid and relieving suffering in times of disaster.

A new program of volunteer service for adults was approved by the Board. Although a few adults have participated in the present volunteer service program, a special unit will be formed likely this fall of older people who will spend a shorter training period at New Windsor and who will volunteer their services chiefly in home mission projects.

The Board approved a policy statement concerning church extension, which had been prepared by the Ministry and Home Mission Commission. This policy statement will go to Annual Conference for careful consideration in June.

The Board also gave its approval to a study on ministerial recruitment, which had been prepared at the request of Annual Conference. This will also be considered in connection with Annual Conference business.

A change of policy with regard to church loans was adopted at this session. In place of large gift grants to churches, the Board is planning to pay the interest on loans to home mission churches. This will cover loans made by the General Brotherhood Board on an interest-free basis to churches, the interest to be paid from the budget of the Ministry and Home Mission Commission.

Seven missionary candidates were approved by the Board on recommendation of the Foreign Mission Commission. Their appointment will be confirmed at Annual Conference. *Mrs. Lora Mainard* of Elgin was appointed to serve as a secretary in the Nigerian mission for a three-year term of service. On the lifetime commitment basis, *Donald and Shirley Fike*, graduates this spring of Bethany Biblical Seminary, were called for

Brotherhood Theme: Seek First His Kingdom

service in Ecuador. Donald's home church is at Peace Valley, Mo., and Shirley's is the Bethel Church in Naperville, Ill. Both of them attended McPherson College.

Von Lee and Elsie Marie Hall, also graduates of McPherson, were called for service in Nigeria. Their home church is North Solomon in Portis, Kansas. Also appointed to Nigeria were Ralph and Florence Royer. Ralph is from Dallas Center, Iowa, and Florence from Palmyra, Pa. Florence previously served as missionary nurse in Nigeria and Ralph was there in I-W service.

A number of pictures showing Board commissions and committees in action were taken during these sessions. They will appear in the May 4 issue.

The Church Calendar

April 14, 1957

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Praised and Condemned. Matt. 21:1-11; 27:11-54. Memory Selection: What shall I do with Jesus who is called Christ? Matt. 27:22 (R.S.V.)

Palm Sunday

April 21 Easter

April 27-28 Southeastern Region youth round table, Bridgewater College, Bridgewater, Va.

April 28 National Christian College Day

April 28—May 11 Church Work Training Laboratory, Green Lake, Wis.

April 29—May 3 National Council regional training camp, Leesburg, Va.

May 3-5 Southeastern Region camping conference, Camp Galilee

May 5-12 Family Week

May 10-11 National Recreation Committee, Elgin, Ill.

May 12 Mother's Day

Love Feasts

California

April 17, 6:30 pm, Fresno
April 18, 7:30 pm, Los Angeles, Imperial Heights

Colorado

April 18, 7:30 pm, Colorado Springs

Delaware

April 18, 7 pm, Bethany

Florida

April 18, 7:30 pm, Winter Park
May 5, 7:30 pm, Okeechobee

Illinois

April 18, 7:30 pm, Canton
April 18, Champaign
April 18, 7 pm, Cherry Grove
April 18, 7 pm, Polo
April 18, 7 pm, Sterling
April 18, 7:30 pm, La Motte

Prairie
April 22, 8 pm, Walnut Grove
April 28, 6:30 pm, Chicago, Douglas Park

Indiana

April 18, Buck Creek
April 18, 7:45 pm, English Prairie

April 18, 7 pm, Nappanee
April 18, 7:30 pm, Upper Fall Creek

April 18, 7:30 pm, Wawaka
April 18, 7:30 pm, New Paris
April 18, 7:30 pm, North Liberty

April 18, 7:30 pm, Plymouth
April 18, Roann
April 20, 7:30 pm, West Eel River

April 21, Markle
April 21, 7:30 pm, Pleasant Dale

April 21, 7:30 pm, White Branch

April 25, 7 pm, Pipe Creek
April 27, 7:30 pm, Nettle Creek
April 27, 7 pm, New Hope
April 27, 7:30 pm, Wabash

Country
May 11, Beech Grove

Iowa

May 5, 7:30 pm, Kingsley

Maryland

April 18, 7 pm, Edgewood
April 18, 7 pm, Bush Creek
April 18, 7 pm, Meadow Branch
April 18, 7:30 pm, Pleasant View

April 18, Westminster
April 19, 6 pm, Danville
April 19, 7 pm, Thurmont
April 21, 10:30 am and 6:30 pm, Longmeadow

April 28, 6:30 pm, Piney Creek
April 28, 7 pm, Sharpsburg
May 4, 7 pm (DST), Stone Bridge

May 5, 7 pm, Sams Creek
May 11, 6:30 (DST), Brownsville

Michigan

April 14, Flint
April 14, 7:30 pm, Lansing
April 18, 8 pm, Hope

Missouri

April 14, 7:30 pm, Springfield mission
April 19, 8 pm, Carthage
April 20, 8 pm, Shoal Creek

Nebraska

April 18, 6 pm, Beatrice
April 19, 7 pm, Omaha

North Carolina

April 18, 7:30 pm, Fraternity

April 20, 7 pm, New Haven

Ohio

April 14, 7:30 pm, Sidney
April 18, 7:30 pm, Ashland City
April 18, 8 pm, Brookpark Community

April 18, 7:30 pm, Black Swamp
April 18, 7:30 pm, Cincinnati
April 18, 7 pm, Lima

April 18, 8 pm, Reading
April 18, 7:30 pm, Salem
April 18, 7 pm, Tiffin

April 18, 7:30 pm, Trotwood
April 18, 7:30 pm, White Cottage

April 19, 7:30 pm, Bristolville
April 21, 7:30 pm, Olivet
April 21, 7:30 pm, Richland

April 28, 7 pm, Brookville
April 28, New Philadelphia
April 28, 7:30 pm, Sugar Creek

Pennsylvania

April 13, 2:30 pm, Mingo
April 14, 7 pm, Dunning's Creek
April 14, 7:30 pm, Philadelphia, Bethany

April 14, 6:30 pm, Shippensburg
April 18, 7 pm, Chambersburg
April 18, 6:30 pm, Johnstown, Roxbury

April 18, 7 pm, Johnstown, Walnut Grove
April 18, 7:30 pm, Mechanicsburg

April 18, 7:30 pm, Meyersdale
April 18-19, 6:30 pm, Greensburg

April 19, 7 pm, Williamsburg
April 20, 2 and 6:30 pm, Hatfield

April 21, 6:30 pm, Everett
April 21, 7 pm, Fairview
April 21, 6 pm, Lebanon

April 21, 7:30 pm, Lower Claar
April 21, 2:30 pm, Mingo
April 21, 7 pm, Myerstown

April 21, 10:30 am, 2:30 and 6:30 pm, Richland
April 21, 7 pm, Robinson

April 28, 7 pm, Buffalo Valley
April 28, 7 pm, (DST), Mt. Olivet

April 28, Cherry Lane
April 28, 7 pm, County Line
April 28, 6:30 pm, Ephrata

April 28, 7 pm, Mount Joy
April 28, 6:30 pm, Quakertown

April 28, 2:30 and 6 pm, Spring Creek

April 28, 7:30 pm, Upper Claar
April 28, 7:30 pm, Upper Marsh Creek

April 28, 6 pm, York, Second
May 4-5, 1:30 pm, Annville
May 4-5, 1:30 pm, West Conestoga

May 5, 6:30 pm, Burnham
May 5, 7 pm, Coventry
May 5, 6:30 pm, East Fairview

May 5, 6:30 pm, East Petersburg
May 5, 7 pm, Greencastle
May 5, 7:30 pm, Green Tree

May 5, 6:30 pm, Huntsdale
May 5, Maitland
May 5, 7 pm, New Enterprise

May 5, Rummel
May 5, 6:30 pm, Scalp Level
May 5, Shrewsbury

May 5, 7:15 pm, Smithfield
May 6, 7 pm, Norristown
May 12, 7 pm, Dunning's Creek, New Paris

May 12, 6 pm, Lititz
May 12, 6:30 pm, Maple Spring

Tennessee

April 17, 7:30 pm, Kingsport
April 18, 7:30 pm, Johnson City

April 19, 7:30 pm, Jackson Park
April 27, Liberty

Texas

April 14-15, 7:30 pm, Nocona
April 18, 7:30 pm, Pampa

Virginia

April 18, 7 pm, Barren Ridge
April 18, Beaver Creek, Mt. Bethel

April 18, 7:30 pm, Front Royal
April 18, 6:30 pm, Mt. Zion
April 19-20, 7:30 pm, Green Hill

April 20, 7 pm, Mt. Vernon
April 20, 6:30 pm, Poages Mill
April 21, 7 pm, Round Hill

April 21, 7 pm, Flat Rock, Cedar Grove
April 21, Mt. Pleasant
April 28, 7:30 pm, Lebanon

Washington

April 19, 7:30 pm, Sunnyslope

West Virginia

April 18, 7 pm, Keyser

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Myrl Weyant of Sebring, Fla., in the Okeechobee church, Fla., April 15-20.

Bro. Ova Edwards of Telford, Tenn., in the Crab Orchard church, W. Va., April 21—May 5.

Bro. S. Earl Mitchell of Roanoke, Va., in the Brownsville church, Md., April 29—May 5.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Mt. Wilson house, Annville congregation, Pa., May 5-12.

Bro. Russell G. West of Wiley, Colo., in the Antelope Valley church, Okla., May 6-12.

Bro. Ralph Z. Ebersole of Claysburg, Pa., in the Upper Claar church, Pa., April 7-21.

Bro. Earl Fike, Jr., of Meyersdale, Pa., in the Rummel church, Pa., April 28—May 5.

Bro. David W. Tusing of Wiley Ford, W. Va., in the Danville church, Md., April 14-21.

Bro. I. D. Leatherman, in the Cincinnati church, Ohio, April 9-21.

Bro. Daniel C. Haldeman of Holsopple, Pa., in the Maple Spring church, Pa., May 5-11.

Bro. William Eicher of Front Royal, Va., in the Front Royal church, Va., April 14-17.

Bro. Rufus King of Elgin, Ill., in the Crystal church, Mich., April 14-21.

Bro. Homer Kiracofe of Plymouth, Ind., in the New Haven church, Mich., April 22-28.

Bro. Jesse D. Reber of Harrisburg, Pa., in the Lancaster church, Pa., April 14-19.

Bro. Ray Showalter, in the Western Port church, Western Port, Md., April 14-20.

Bro. C. H. Cameron of Altoona, Pa., in the Yellow Creek church, Pa., April 21—May 5.

News and Comment From Around the World

Five Million RSV Bibles Now in Circulation

Five million copies of the Revised Standard Version of the Bible have been placed in circulation since its publication in 1952. Dr. Luther A. Weigle, who served as chairman of the Standard Bible Committee which produced the Revised Standard Version, reported on the progress of the Bible distribution at a meeting of the general board of the National Council of Churches. He said that 3,500,000 copies of the R.S.V. New Testament, published several years earlier, also had been put into circulation.

Dr. Weigle reported, also, that a translation of the Apocrypha is under way. This includes books and portions of books which are part of the Old Testament in the Latin Vulgate Bible or the Greek Septuagint. These books are not in the Hebrew Bible and are not included in the Hebrew Canon of Holy Scripture.

Work has begun, also, on a New Testament Octapla, which will contain in parallel columns the texts of eight Biblical translations from Tyndale's in 1534 to the R.S.V. In addition, a Bible Word Book is being prepared that will contain more than 1,200 words and phrases of the King James Version which have been affected by changing English usage.

Adventists Plan Lay Evangelism Program in South America

A year-long special lay evangelism program will be launched throughout South America by the Seventh-Day Adventist Church. Laymen will conduct meetings in private homes and public halls, distribute religious literature and show religious films explaining the Adventist faith. The laymen also will seek to distribute more than 100,000 copies of two missionary magazines published by the church. The evangelistic crusade will be held in Chile, Argentina, Brazil, Paraguay, Uruguay, Peru, Ecuador, and Bolivia.

World membership of the Seventh-Day Adventist Church reached 1,034,000 in 1956. The church's new Yearbook revealed that its Southern African division is the fastest growing in the denomination. A total of seventy-nine new African churches were organized during the year. Adventist workers use 731 languages in

185 countries throughout the world. Nearly 1,000 new local youth societies were started by the Adventists during 1955. Sale of Adventist literature totaled more than \$20,000,000 in 1955. The denomination had 377 publications.

Babies, Autos Responsible for Church Building Boom

Babies and automobiles are primarily responsible for the record-breaking \$2,567,000,000 church building boom in the last four years. This is the observation of John R. Scottford, interim director of the National Council of Churches' Department of Church Building.

Many churches are having to provide cribs for the care of infants. The automobile has stimulated church attendance and church building but it has also created some new problems related to parking.

Bishop Says Reports True of Oppression of Colombian Protestants

The reports about the oppression of Protestants in Colombia are, in most cases, absolutely true, according to Bishop Sante Uberto Barbieri of the Argentine.

Bishop Barbieri is one of the pres-

idents of the World Council of Churches. He said that in Colombia, Protestant schools, mission stations, and churches have been closed by the authorities, services interrupted, and Protestants arrested. At times church buildings have been destroyed and outrages committed against Protestants and missionaries.

The bishop also said that Protestant churches in most other South American countries are more or less free. At any rate there is no open persecution. In Mexico, Peru, and Venezuela there are certain restrictions on Protestant work. In some places Protestants have no access to radio stations or have not received permits to set up their own transmitting stations.

Presbyterians Report Gains in Benevolence Receipts

The Presbyterian Church in the U.S.A. received a total of \$18,340,000 in 1956 for the benevolence program of its General Assembly. This represents an increase of nearly two million dollars over the 1955 figure. The funds received last year will go towards the church's basic operating budget, its boards of foreign and national missions, pensions, higher education and national and ecumenical work.



Religious News Service

A Coptic priest in Ethiopia displays his ancient illustrated Bible. The parchment manuscript is more than three hundred years old

Protestant Publishing Houses Report Increased Sales

Publishing houses and bookstores of thirty-two denominations had gross sales of about \$100,000,000 in 1956. This was \$25,000,000 above the 1955 figure. This report was made at the meeting of the Protestant Church-Owned Publishers Association. The denominational houses publish books, periodicals, church school curriculum materials, and other printed matter. They also manufacture and distribute church and Sunday-school supplies.

Plan Institute of Ecumenical Studies for Evanston

An Institute for Ecumenical Studies is being planned for Northwestern University. The institute will be a conference center similar to that maintained by the World Council of Churches in Bossey, Switzerland.

Sponsors hope to open the proposed center in 1958 for laymen's conferences "on the relation of the ecumenical gospel to their various vocations." The conference would be designed to help laymen apply Christian teachings to social and physical sciences, business, psychology, politics, art, and labor relations.

Southern Baptists Launch World Missions Year

The Southern Baptist Convention has launched its World Missions Year by sending a check for \$2,241,000 to its Foreign Mission Board. This is the largest single amount ever sent to one agency in the history of the denomination. The convention has set aside 1957 as a year for special concentration on its mission work in the United States, Alaska, Hawaii, and about fifty foreign countries. Part of the record-breaking check will be used to increase the number of churches in foreign mission fields.

Australian Anglicans Report on Church in China

Eight Anglican leaders from Australia who returned from a 15,000 mile tour of the Chinese mainland have reported that they found the Anglican Church there free to preach Christianity and to publish books and other literature. They reported that Christian leaders in China recognize that Christianity and communism are fundamentally far apart but they felt that the achievements of the present regime are remarkable and beneficial for the nation.

The Australian delegation also learned that many former Christian teachers and doctors are still em-

ployed and have even been given important administrative posts. They said that the government does not discriminate against Christians. They

Contrasting Church-State Situations Developing in Poland and Hungary

SHARPLY CONTRASTING church-state situations are developing in Hungary and Poland in the wake of the recent revolutionary upheavals in the two Communist countries.

The break-away from Soviet political domination by the Gomulka regime in Poland has brought radical changes in the government's attitude toward the Roman Catholic Church to which the great bulk of Poles belong. Today the church appears to be enjoying more freedom than at any time since Communist domination began.

In Hungary, however, the collapse of the October uprising finds both the Protestant and Catholic churches facing what threatens to be a new era of repression. At first the new government of Janos Kadar proclaimed that it stood for "the free practice of religion." But now that its tenure, at first shaky and uncertain, has become more assured the government is tending to show the iron fist.

Protestant leaders have detected ominous signs in Communist denunciations of plans of the Hungarian Reformed Church, Hungary's largest body, to rid itself of officials who had become notorious for their pro-Communist sympathies.

In Poland, a church-state agreement has brought about the reintroduction of religious education in the state schools, admitted chaplains to work in prisons and hospitals, and guaranteed the church the right to make its own ecclesiastical nominations, subject only to prior consultation with the government.

These concessions to the religious faith of the people have naturally not been pleasing to the more recalcitrant elements among non-believing Polish Communists. They have retaliated by forming Atheists Clubs and Secular Schools Societies whose avowed aims are to counteract religious instruction in the schools.

In Hungary, prior to the October revolt, the situation of the churches had appeared to be improving. Lutheran Bishop Lajos Ordass and Catholic Archbishop Josef Grosz of Kalocsa were freed from prison and legally rehabilitated. Many priests also were released from jail and

met a number of former students of mission schools and universities who still remain steadfast in their Christian faith.

optional religious instruction was restored to the state schools. But conditions today point toward a renewal, perhaps intensification, of the previous hard attitude toward the churches.

The Kadar government has already banned religious processions, brought a leader of the Smallholders Party to trial for allegedly attempting to form a Catholic government following the October revolt, and charged religious leaders with taking part in the antigovernment strikes and demonstrations which followed the collapse of the revolt.

Early this month, Deputy Minister of Education Dr. Magda Joboru flatly urged the abolition of religious instruction in the schools. He said "The basis of the education of our children and youth is, as it has been before and will always remain, the Marxist-Leninist materialist ideology."

The official's proposal climaxed a series of charges in the Communist press and radio that in many parts of the country children whose parents refused to enroll them for religious courses have been bullied and even physically mistreated by their classmates. These allegations were cited by Premier Kadar in a speech to a Communist Party meeting in which he branded as "counter-revolutionaries" those "who clamor loudly for religious instruction for their children."

The heavy hand of repression also is falling on the Protestants of Hungary, especially those belonging to the Reformed Church.

The Lutheran Church has planned to revamp its leadership to eliminate progovernment puppet leaders who seized control during the past several years. But it remains to be seen how successful the effort will be. Two proregime bishops who were ousted from office at the height of the October rising are now said to be clamoring to regain their offices.

A similar reorganization program was started by the Reformed Church. But Nepakarat, a government newspaper, recently warned against attempts by "counter-revolutionary" leaders to gain control of the church.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



MINISTRY

Our Future Pastors

Stewart B. Kauffman

pose is to give our future pastors practical, purposeful preparation.

Bethany Biblical Seminary recognizes that in order to train men for the ministry, classroom experience is not sufficient. A minister does not merely learn how to preach well-organized, Biblical sermons in a classroom setting; he must learn to preach to a congregation of people with special characteristics and specific needs. While the student can learn a great deal in the classroom about pastoral visitation of the sick in the hospital and home, it becomes real only when he actually stands beside the bed of one who will undergo serious surgery within the next few hours. Likewise, Christian education, evangelism, counseling, and other important phases of the pastor's work become more than theory when the summer pastor, working with the regular pastor or by himself, is challenged by actual situations.

But what a valuable contribution the summer pastor will eventually make to the Brotherhood when he comes as a well-prepared pastor to serve a local church! Today practically every one of our trained pastors has had the experience of summer pastoral service, really, an internship, before being graduated from the seminary.

The Local Church Benefits

The local church benefits, too. The student ministers are available to serve in any local church where a genuine need exists.

Last year eleven of our summer pastors gave significant service as summer assistant pastors. A progressive church does not consider summertime as vacation time. The program is actually increased for the pastor.

Early in June the pastor must leave for one to three weeks to participate in Annual Conference. At about the same time the church must prepare for or conduct daily vacation church school for one or two weeks. Throughout the summer there is the summer camping program in which

the pastor participates not only in the important program of recruiting campers, but he often gives at least one week to camp leadership.

In addition to that, there are the in-service training opportunities for ministers and other church leaders—district conferences, regional conference, the Sunday evening community program, to mention only a few of the important extra activities thrust upon a pastor during the summer months.

Our summer assistants have helped active churches to remain active all year, while at the same time the students received valuable training under experienced leaders.

Several summer pastors helped churches get new vision. This happened in cases where churches should regularly have full-time pastoral leadership, but for various reasons have not come to the program as yet. Each summer, churches testify that the untiring work of the summer pastor giving full-time service to the fellowship has led them to see that in order to fulfill their obligation to their people and their community they need full-time ministerial leadership.

There are various circumstances in which summer pastors serve local churches in a valuable way. For example, one church appreciates tremendously the fine work its part-time pastor gives all year, and for this reason secures a summer pastor in order that the regular part-time pastor may have a well-deserved rest from the heavy summer responsibilities. Every year there are churches which for various reasons have no pastor and await with eager anticipation the coming of the summer pastoral program.

The Students Benefit

To say that the summer pastor benefits from the experience is an understatement. Just a few quotations from some of the 1956 summer reports indicate valuable pastoral

A GAIN, juniors and middlers of Bethany Biblical Seminary and some college students are preparing to go into local churches to serve during the summer months as summer pastors.

Each year ministerial students serve in a valuable way throughout the Brotherhood. Some serve as assistants to pastors and receive valuable training from experienced pastors; others are given full responsibility of a local church and are thrown into an active summer's program. In 1956, thirty-eight students served from Canada to Oklahoma.

The Brotherhood Benefits

The summer pastoral program is an important part of the training given to our future pastors. It is required by Bethany Biblical Seminary and is administered co-operatively with the General Brotherhood Board's Commission on Ministry and Home Missions. The underlying pur-

REFUGEE RESETTLEMENT NOTES

The Statistics (March 1, 1957)

Region	Refugees Arrived		Goal
	(Family Units)	(Persons)	
Central	359	975	350
Eastern	118	271	300
Pacific Coast	113	289	50
Southeastern	102	283	150
Western	35	96	150
Totals	727	1,914	1,000

With the termination of the Refugee Relief Act, many thousands of refugees in Europe, the Middle East, Africa, and the Far East have little hope of emigrating anywhere. Forty thousand Hungarians need to be moved out of Austria. Their last and almost desperate hope to come to the United States depends upon action of Congress.

The President in his Special Message to Congress on Jan. 31, 1957, made some commendable recommendations regarding legislation for refugees.

Congress can act either to revise the Immigration and Nationality Act, or to pass new emergency legislation. We urge you to write letters to your senators and representatives in Congress and to the following chairmen of responsible committees: Senator James O. Eastland, chairman of Committee on the Judiciary and chairman of Subcommittee on Immigration and Naturalization; Senator William Langer, chairman of Subcommittee on Refugees and Escapees; Representative Emanuel Celler, chairman of Committee on the Judiciary; Representative Francis E. Walter, chairman of Subcommittee No. 1 on Immigration and Nationality.

experiences. One student wrote: "Today four boys, age 12, came forward when I extended the invitation. . . . I will begin a class in church membership to help them know the full meaning of the Christian life." Another student wrote: "I had my first experience in taking in new members last Sunday. I had charge of the service in which we received four members by letter and two by baptism."

Pastoral visitation occupies a great amount of the summer pastor's time. One student wrote: "One of the greatest joys in my summer's work is visitation." Another wrote: "A pastoral call this week took me to new heights—the roof of a front porch where father, mother, and son were trying to locate a defective wire. I climbed up the ladder and we had a very interesting visit right where they were." Another pastor in a rural church where the families were not too close to the church indicated that he made 106 calls.

In addition to this, many summer pastors have their first anointing services, their first baptisms, and their first weddings; some of them preach their first sermon to their summer congregation. Inviting themes and challenging texts were used by these students last year, such as The Parable of the Loving Father, Luke 15:11-32; The Unobserved Frontier, Eph. 4:22-32; What's the News? Phil. 3:8-16; God Has a Gift for You, John 3:36.

An Interesting Temptation

An interesting temptation comes to both churches and students as a result of the experience. Churches which need pastoral leadership are greatly tempted to persuade the students to remain at the end of the summer. This is a sign of appreciation for good work, but unfortunately, the students cannot accept the invitation even though they would like to. Their experience has taught them that the ministry is a challenging job that requires the best possible preparation. And so they are eager to return to the seminary.

A temptation does come to the student, also. Having actually served a church and his Lord within the parish, he is more eager than ever to be a minister of Christ. He has experienced the thrill of leading worshipers to God, of preaching, and of counseling, and he knows now more than before that the ministry is not a mere profession; it is his

life, and he is eager to enter into it fully.

While quite a few requests have already been received for the summer of 1957, local churches desiring summer pastors are invited to send their requests to the department of ministry and evangelism, Ministry and Home Mission Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

his new work, Allen returned to Linz Wednesday night, where he worked the rest of the week helping *Kelly Day* and *Walter Daggett*, who were making some much needed improvements at Brethren House.

Ralph Warner began to learn his new responsibilities in working with the Hungarians at the Methodist church as he worked with *Emil John* this week. *Ralph* will assume most of *Emil's* responsibilities when he leaves for a month in Turkey.

At Camp Enns *Arlene Merkey* has been quite successful in organizing a craft program. The YMCA has donated the use of its room and has also given permission to use some of the tools. As soon as more materials are available the program will really get under way.

John Raser began to live and work in Camp Neu Kirchen this week. In order to do this extra work he has changed the times of his English classes at Camp Ebelsberg to Monday and Saturday mornings. He reports that Neu Kirchen is by far the quietest camp in which he has ever been. His main responsibilities consist of teaching English and organizing recreational activities.

A good deal of *Ken Kreider's* time this week was spent showing movies again. Because he was un-

BRETHREN SERVICE

Austrian News

February 25—March 3

Hungarian Field Program

Mark Coffman went with *Allan Driver* to Camp Haid on Monday, where he began to be acquainted with his new responsibilities. *Mark* is in charge of overseeing such projects as a shoe-repair shop, barbershop, a reading and game room, and language classes. He is also helping to set up a sewing room and a small store where the Hungarians can purchase such articles as are needed over and above what is given out at distributions. Script money is printed in the camp printing shop and is paid to the Hungarians according to the jobs they do around camp. *Mark* has also been helping with the Red Cross distribution of clothing.

After getting *Mark* established in

able to secure a projector last week this picture showing was not carried on as usual. The people were glad to see him again and wondered where he had been.

Another New Volunteer Arrives

A really "new" volunteer, *Charles Lane* from the December unit, arrived by train in Linz Monday afternoon. Having docked only a few days earlier, Charlie came almost immediately to Linz. Because of his facility with languages an opening was waiting for him at the WCC office, where *Dave McRae* had been registering people for emigration. After working together several days, Dave left Charlie on his own so he could pack and say "*aufwiedersehen*" to his friends here before he left.

Although he missed the orienta-

tion period at Kassel, Charlie still has the opportunity of living with a European family. He is now a member of the household of a doctor who lives in Leonding.

Material Aid

Cleaning and rearranging of the warehouse continued this week. An exterminator came to place rat poison in the warehouse. Some things such as work camp supplies were moved to the Methodist warehouse where they can be stored until needed again. All the miscellaneous sewing supplies were sorted and put in labeled boxes where they will be accessible.

Clothing distributions have been held every Tuesday at the warehouse and will probably continue to be held that often as long as people who are emigrating need new clothes.

seemed to feel the parts tonight. I heard one lady say that she was sure there wasn't a dry eye in the church when it was over. I heard so many people say how much they got out of it. You kids have a lot of ability when you get down to business and bring it out."

"Thanks. I wonder if the offering we received will top our goal. It makes you want to do a good job when you know you're working for something worthwhile. You know, when we reach our goal we should have a dedication service before we send it in. It would be good for us, help us realize what we've been working for. Do you think we could?"

"That sounds like a good idea; maybe we could have a candlelighting service. The young people are staying a while after the play to have a party. Come on! There's iced tea and hot dogs in the fellowship room. Everybody's out there, I think. Hi, Dave!"

"Hi! Do you want to play volleyball?"

"Sure, we'll play as soon as we get something to eat. We'll get the others to come out. Turn the lights on out on the lawn and put up the net while we clean up the food, will you."

"Okay."

"I'm glad we're staying here for a party. I feel like doing something and there's nothing else to do. I sup-

BRETHREN VOLUNTEER SERVICE

"Now in the Days of Youth"

During our BVS year Lucy Hendricks and I worked in a home mission church in Roanoke, La. Our work there was varied: teaching classes, visiting, doing secretarial work, planning programs, and leading the youth group. Since it would be hard to tell in a few words about all the phases of our work there, we will try to share with you a few of our experiences in one area: working with the young people.

Marjorie Hare

is the challenge: to accept these teenagers as they are and to guide them and mold them with undying patience and understanding love into what they can become.

* * * *

"How was our play? Did we do all right?"

"Mary, it was really wonderful. Everyone did great. You really

EIGHT young people pile into the car, laughing and talking. The fellow in the front seat snaps on the radio. Slowly he turns the knob and listens. He passes the news broadcaster and the symphony orchestra. His hand stops as he hears a loud and rhythmic tune. He turns up the volume, toes start tapping, and the laughter increases.

These are teenagers, full of energy, full of life and ready to follow anything that will offer a little excitement, ready to follow anything that will put their energy and enthusiasm into action.

This is one challenge of home mission work, not just in one specific community but in every church in every community. This is the challenge: to take this enthusiasm and energy of youth, use it and guide it into paths of usefulness, growth, Christian service and happiness. This



Part of the challenge which comes to BVS'ers in home mission work is to use the enthusiasm and energy of youth and guide them into paths of usefulness and service

pose we could ride around in the car, but I always get in trouble with mom when I do that. She says I use too much gas."

"Everybody ready? Let's play ball!"

"Hey! That was your ball, Mary. Why didn't you hit it? Are you sleeping or something?"

"Calm down, Dave. Remember what you said last Sunday morning about trying to cut your temper."

"Oh, yeah. I'm sorry. Forget it, Mary. Thanks, Joe."

* * * *

"Fellows, go ahead and play a while. We girls should go in and practice the song we're singing in church this Sunday."

"Okay, we'll put the things away when we're done."

"If two of us sing each part and Mary helps with soprano, we can sing four parts."

"I love this song. It has terrific harmony and the words are so pretty. I hope the people enjoy hearing us sing as much as I enjoy singing."

"If I do say so myself, I think we sound pretty good."

"Well, we better clean up and go home. Does everyone have a ride?"

Eight young people pile into the car laughing and talking. The fellow in the front seat snaps on the radio. Slowly he turns the knob. His hand stops as he hears a loud and rhythmic tune.

"Hey, Dave! Do you mind if we turn off the radio. Maybe we could sing some hymns or something. I like to sing. We sing so well together. Maybe you could add bass."

"Okay. That sounds good to me."

The car rolls on down the highway, this time not with the strains of jazz but with the harmonious singing of a favorite hymn, Now in the Days of Youth.

Race Relations Institutes

Three race relations institutes for local church leaders are planned for 1957: La Verne College, La Verne, Calif., July 15-26; McCormick Theological Seminary, Chicago, Ill., Aug. 5-9; Fisk University, Nashville, Tenn. (dates to be announced).

Many congregations are facing race relations problems in their communities. Needing trained leadership to deal with these growing problems they should send delegates to the nearest institute. Some financial assistance in case of need is available from Brethren Service.



Loan Library Services

THE Brethren Loan Library is maintained by the Christian Education Commission of the General Brotherhood Board to be of service to local churches and to local church workers across the Brotherhood.

Churches or individuals may borrow books for any of the following reasons: for examination purposes before purchasing books for the local church library; as resource materials for a special study; for study or review of curriculum materials—church school, vacation church school, weekday church school, and camp; an individual program of in-service training; for personal inspirational or recreational reading. The current catalog will be helpful in making selections. Through regular mailings during February and March at least four or five copies of the catalog have gone to every congregation. Additional copies may be obtained by requesting them from the Christian Education Commission.

Do's and Don'ts for Library Use

The following "do's" will help make the Loan Library service more beneficial to more people:

1. Check with current catalog when in doubt whether the book is in the Loan Library.

2. Include postage (coin or stamps of one-, two-, or three-cent denomination) when ordering, or remit in envelope provided in one of the book pockets when the order is returned.

Postage fees average ten cents for the first book and five cents for each additional book.

3. Return books promptly.

4. Try to finish with books in the normal borrowing time.

5. Order seasonal materials well in advance to enable a better selection for examination.

6. Keep your order to a reasonable quantity.

7. Do use the library facilities.

Some of these "don'ts" border on becoming pet peeves for those who administer the Loan Library:

1. Don't always mark your order RUSH. (With very few exceptions, orders are processed the same day they are received.)

2. Don't wait until a couple of days before you need the books to order them. (Mail service into some areas takes a long time. The Loan Library allows a week each way for delivery. Borrowers should mail their books at least four or five days before the "date due.")

3. Don't neglect to pay the small postage fee—the only charge made for the service. (Even though this is small on each individual order, the total amounts to a great deal each week.)

4. Don't send large denomination stamps, e. g., thirty-cent stamps.

5. Don't fail to return the books. (Keeping books beyond the "date

due" delays other borrowers getting these books when promised.)

6. If you unintentionally, or by necessity, have kept the books overtime, don't ignore the reminder cards sent from the Loan Library. (If you have a reason for tardiness, drop a note explaining the situation.)

7. Don't return books poorly wrapped. (Books are shipped out in corrugated paper wrapped packages. These same packages could be used to return the books. Books poorly wrapped, or mailed in manilla envelopes, are often very badly damaged.)

The Christian Education Commission feels the library is a real opportunity to help churches and individuals in their book needs. Cooperation on the part of all borrowers will help to make this an effective ministry.

Recent Additions to the Brethren Loan Library

Classified to conform with the 1957 Brethren Loan Library Catalog

BIBLE, THE
Story of the Bible, The—Bowie. 1934

BIOGRAPHY
Abe Lincoln, Log Cabin to White House—North. 1956
Like a Living Stone—Statler. 1955
Living of These Days, The—Fosdick. 1956

CHURCH, THE—Message and Program
Be Glad You're a Protestant—Munro. 1948

CITIZENSHIP AND POLITICS
Christian Ethics and Social Policy—Bennett. 1956
Politics for Christians—Muehl. 1956

DRAMA
Modern Treasury of Christmas Plays—Brings. 1955

HOME, THE—Parent Education
Your Adolescent at Home and in School—Frank. 1956

HOME, THE—Preparation for Marriage
Education for Marriage—Peterson. 1956

Marriage in the Modern World—Polatin & Philtine. 1956

LEADERSHIP EDUCATION—Nursery
Religious Living With Nursery Children—Anderson. 1956

LEADERSHIP EDUCATION—Junior
Working With Juniors at Church—Hill. 1955

MISSIONS—Home, Adult
Mission: U. S. A.—Hoffman. 1956
This Is Your Neighbor—Shotwell. 1956

We Witness Together—Handy. 1956

MISSIONS—Home, Youth
There Is No End—Goodwin. 1956

MISSIONS—Home, Junior Hi
It Happened This Way—Nall. 1956

MISSIONS—Home, Children
Blueberry Acres—Kelsey. 1956

PSYCHOLOGY AND MENTAL HEALTH
This Is Stevie's Story—Murray. 1956

RECREATION AND CRAFTS—Handwork, Crafts, and Hobbies
Art of Chinese Paper Folding, The—Soong. 1948

Hobby Funbook—Hyde & Keene. 1952
Papercraft—Leeming. 1949
Try It Because It's Fun—Sweet. 1951

Try It Just for Fun—Sweet. 1951

RECREATION AND CRAFTS—Leadership
Choral Readings for Fun and Recreation—Brown. 1956

SOCIAL WELFARE—Democracy
Encounter With Revolution—Shaull. 1955

Paradoxes of Democracy, The—Eby & Greenlief. 1956

STEWARDSHIP AND CHURCH FINANCE
Stewardship Sermons. 1956

Theology for Christian Stewardship, The—Kantonen. 1956

STORIES AND POETRY
In the Gray Rain—McCartney. 1957

Nun's Story, The—Hulme. 1956
Prophet in the Wilderness, The—Hagedorn. 1955

TEMPERANCE AND MORAL WELFARE
Safer Smoking—Lieb. 1953



The Power of Stewardship

Lee A. Weaver

STEWARDSHIP of resources is part of the committed life. It has been thrilling to see the willing response of thirty-six men of the University Park Church of the Brethren, Hyattsville, Md., for the every-member visitation, using the Brotherhood turnover chart adapted to our local situation, with no special appeals, such as a building project or other tangible incentive. With great joy we report the following results:

1. Greatly increased Sunday-school attendance over the previous year. This is indicative that church membership has taken on new meaning for many.

2. An increased spiritual tone conducive to soul-winning, and a dedication and devotion that makes better members for committees, bet-

ter teachers of boys and girls, and better participants in worship.

3. An opportunity for us to launch a building project in the near future to provide seven new classrooms.

4. Assistance for the new neighboring Wheaton mission in the purchase of land for a future building site.

5. Brotherhood Fund giving increased by 38%.

The need for stronger giving was seen in order to carry our portion of the kingdom business; but more than this, the need was for all to be confronted with how much we manifested our love for Christ.

The beginning was at the Eugene Annual Conference. Our delegates were challenged, and with enthusiasm and zeal, they began to share their experience. Their conviction began to spread like the old-time revival spirit, reaching the finance

committee, trustees, expansion committee, and the committee on evangelism. Approximately fifteen meetings were held in preparation. Men for visitation teams were found by each member of the newly formed stewardship and evangelism committee calling three men to ask for a personal commitment and participation in the visitation. It was thrilling to hear several come back saying they received 100% response. Two meetings were called; the filmstrip, *Go Forth in His Name*, was shown, and the use of the charts demonstrated in the preparations of visitation.

On Sunday, Sept. 30, at morning worship the church was filled. At the close of the sermon the invitation was offered for any to accept Christ and join the church fellowship. Also the teams were asked to come forward as an act of dedication. Along with two children, thirty-six men came forward, including the father of the children, to be dedicated to "go forth in his name." Emotions were stirred and hearts were moved.

Following the service a lunch was served by the ladies to the visitation teams and their families. After a prayer, the teams went forth with the story in word and picture. They came back with "exceeding great joy." Homes were receptive and responsive to the visitors and the visits.

Not one person came to tell me of the sacrifice he made, but many told of the joy they had in the experience. This was the first time for some to do any definite Christian service. Their lives have been lifted and given the power of the Spirit that, it seems to me, corresponds to the power present at Pentecost. The thought comes to me that when God has our time, talents, and resources, we truly are his and the power we possess is his Spirit, which is holy.

Out of the Mailbag

AS THE DRY SEASON is upon us, people having no work to do in their villages far away from the hospital are now coming in for treatment. The staff is busy and rushed. To give a possible light to these many who come in and who do not know about Christianity there are services held over in the hospital grounds by local church workers who try to foster an interest in Christianity. Your prayers for the workers and the natives are asked for.—*Curtis Weddle, Garkida, Nigeria.*

NIGERIA, WEST AFRICA

T. E. K. A. S.

H. Stover Kulp

I HAVE just returned from T.E.K.A.S. No, that is not TEXAS misspelled. It stands for something bigger and more powerful in its own way.

In the Hausa language of Northern Nigeria, T.E.K.A.S. stands for the Fellowship of the Churches of Christ in the Sudan. This is a fellowship of six churches, one of which is the church in our mission area in Nigeria. In Nigeria, our church has dropped its denominational name and is known as the Lardin Gabas, that is, Eastern Region of the Church of Christ in the Sudan. It is the most easterly church in Nigeria and runs right up to the eastern boundary.

This fellowship has just had its third annual meeting, Feb. 13-17, at Bambur. This is the headquarters station of the Evangelical United Brethren mission in Nigeria. The church of their area is also one of the six member bodies of this fellowship.

The chairman of the fellowship is the Rev. Dusu Lo Dam, a Nigerian pastor from still another district church. He did a fine job of moderating the meeting and on Sunday afternoon conducted the communion service. Of sixty or more delegates, three fourths were nationals. Practically all the meeting was carried forward by national Christians. The following are some impressions from the meeting.

A Nigerian minister considers

The Meaning of the Love Feast

Charles M. Bieber

Madu Mshelia is the first ordained Bura minister and is moderator of district meeting of the Church of the Brethren in Nigeria. Head dispenser of the extremely busy dispensary at Marama, he still finds time to carry on extensive pastoral work.

I wondered what thoughts might be passing through Madu's mind as he was leading a recent love feast; so I asked him. Here is what he wrote, as nearly as English can reproduce his Bura:

Dear Brother:

These are the things which are in my heart when I am leading the people in the love feast:

The love which is between us and

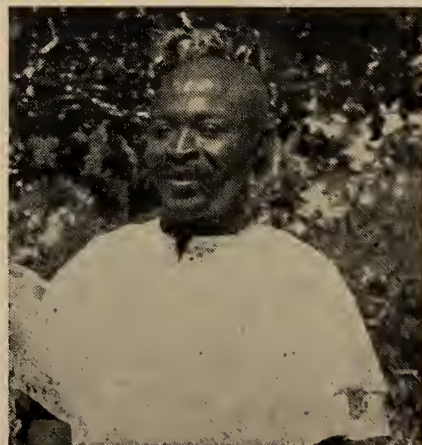
1. The national Christians intend to deepen and strengthen this fellowship. They feel the strength and inspiration in the oneness in Christ which this fellowship evidences.

2. There is deep interest on the part of everyone in the progress of the church in all the districts. This was evidenced in the attention given to the report of the progress of the church in all the districts and in the prayers which were offered on behalf of the work of others.

3. This fellowship is very missionary. They have united in sending and supporting a national Christian as a missionary to Darfur directly across Africa in the Egyptian Sudan. He has already left for this field of labor. The enthusiasm and prayerful interest they are taking in their missionary for this project is very heartening.

4. A part of the report from one district church told of a score or more of Christians who were imprisoned about two years ago during some political disturbances. It is commonly held that most, if not all, were innocent or unwittingly involved. All but two have since been released. The remarkable thing is their Christian testimony while in prison which resulted in the conversion of twenty-four people—and that in the town which is the center of Moslem influence in the province.

The fellowship meetings were a blessed experience in sharing of Christian experience and in prayerful planning together for the work of the kingdom.



Madu Mshelia, moderator of district meeting of the Church of the Brethren in Nigeria

our Lord Jesus Christ, which led him to die for our sins.

The promise which Jesus made when he first shared the feast of love with his disciples, to be with us.

Humility and being the least and being the servant of all so that God's love and Holy Spirit may find my heart a fit place in which to live . . . not because of my work, but of God's.

I have joy in my heart because in the past I was a person of sin, but now because of the love of Jesus, I have found the way of repentance and I am able to do work in his name. This is a source of very deep joy.

I also think very much about the fact that while I have peace in Jesus Christ, there are many others who are still in the darkness, for they

have not yet come to know him.

And I remember the command of Jesus to go into all the world and make disciples of all nations, beginning first at Jerusalem.

All of these are in my heart when I am leading in the love feast, for then more than at any other time, our Lord Jesus is near us and blessing us with the fellowship of remembering him.

SEEING NIGERIA With Dorris Blough Let's Go Greeting

GREETING is a very important part of the African's life. It is the practice of going to visit anyone who is ill, has a new baby, has returned from a journey, or who is just a friend.

Once we saw a blind woman in Sunday school who had nothing but a dirty rag as clothing. A few days later we went to greet her and took her a new cloth. It was a hot day, and the compound was on the other side of the mountain.

At the door of the compound we said, "Salaam," which means "Greetings." We greeted the woman who came to meet us. We said, "Hello." She said, "Welcome." We said, "How are you?" "I am well." "How are all of you?" "We are fine." "How is the master of the compound?" "He is well." "How are your children?" "They are well." "How are you in this heat?" "It is time for it." This went on until we had asked about everyone and everything. Then the woman took us to the blind woman.

After our long walk, we would have liked a drink of water, but we did not ask for any as we knew they did not boil their water.

We gave the woman the gift, and she was delighted. She was so pleased that she said she would gladly carry us on her back as they do their children to show her appreciation.

It was not a Christian compound. We asked how many wives there were. One woman said five; another said six. They were not sure. One said, "They come and they go."

Each woman had her own sleeping house for herself and her children and her own cooking house. They took turns cooking for the husband. We looked at each woman's house, greeted her with all the questions

Nigerian women welcome the visit of a missionary and talk with eagerness about their homes and children



as before, talked about the work she was doing, asked about her children, told each about the women's school which would be beginning shortly. There were old wives and younger wives. There was one very new wife. We could tell that by the newness of her house and utensils.

The master of the compound sent word that he wanted to meet the wife of the doctor who was a bigger doctor than he. He was a witch doctor. After greeting all the women, we went to see him. He was very proud of a new colt born in the night. He was taking very good care of the horse; in fact, he brought it under his roof to look after it. It was our opinion that he took

better care of his horse than he did his wives.

We found that several women and some of the children were blind or partially so. The compound is near the river and they had contracted "river blindness," carried by a fly which is found only in river valleys. There is medicine to cure them at the hospital if they had gone early.

The process of greeting each person in the compound is a slow one and should not be hurried if one would do it in the manner of these people.

It was a rather depressing compound because of its dirt, nearly blind or blind women, and unhealthy children. Yet we hope we

may have planted a seed which will grow into a desire on their part to learn more of Christianity.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Conference Business Stewardship of Accumulated Possessions

The General Brotherhood Board recommends to Annual Conference through Standing Committee the adoption of the following statement:

Life is a gift from God. Every person is a trustee of this life and is accountable to God. In a free society man is privileged to accumulate and hold possessions. A Christian steward in his acquiring, holding, using, and ultimate distribution of possessions will act not for "ease of soul" but will perform so as to be "rich toward God" (Luke 12:15-21).

In 1954, Annual Conference spoke, calling on members in drawing their wills to express their faith by providing resources for Christ's kingdom. District meetings are adopting concurring statements. Our church shares in the nation-wide educational emphasis by sister churches on the theme Remember the Church in Your Will.

It is encouraging that devout men and women desiring as faithful trustees to be in accord with God's will have drawn wills (legal according to state laws) providing substance for the far-reaching work of the kingdom. Their number should be larger. The danger of men and women missing the true goal of life, loving money for pride of possession, is a reason for concern. Teaching is needed in the local church. Parents can help their children to think of sharing from "accumulated wealth" as they do in giving Sunday from "current income."

A good steward will seek God's will with respect to his own family and also for the great human family to which the church ministers through her various agencies. Remembering the church in one's will is not a substitute for generous giving while living but can be the climactic expression of a good steward's life.

Many of our people have found it helpful to be acquainted with mediums of expression, i.e., wills, annuities, transfers of real estate or securities with life use or income reserved, life insurance, and trusts. The General Brotherhood Board through its representative is available to help people as they seek to fulfill the divine will in their wills.

Dear Counselor,

A problem has arisen with our children. We never did tolerate dancing. After our children went to a church college they were quite bitter toward us, because they had to sit on the sidelines, not having learned to dance.

Only parents know what it means to have their children feel bitter toward them. We would appreciate some help on this unhappy situation. We are no different from any parents; we would like to give our children the best for their happiness.

Our deep convictions are in opposition to dancing. That is one reason for sending our children to our church college. We are not the only parents asking this puzzling question.

Concerned Parents.

Dear Parents,

You are wise in choosing a church college for your children. In any other type of institution your concern would not even be considered as having moral implications. In the Christian environment to be found on the campuses of Brethren colleges it is more nearly possible to uphold the ideals and traditions in which we believe.

Since your children are already in college this particular problem will have its focus, not in the home, but on the campus. You may want to

discern how much you can do now to influence the attitudes and activities of your children. Presumably you have been teaching them your views on dancing throughout their childhood. If you have taught them well you should have some confidence that the teaching will bear fruit when they make decisions for themselves.

Do all you can to minimize, rather than sharpen, this "very striking problem" which has arisen with both your children and yourself. Since you feel so keenly on this matter you could magnify this one problem so much that it would threaten the wholesome sharing of ideas. You will want to do all you can to maintain rapport with your children. You would not want this problem—even if your children see it differently from you—to create permanent unhappiness. Bitterness could be much more damaging than dancing.

It would be in order for you to express your concern to the responsible persons at the college. If you enter those conversations with a view to examining the problem the college faces in this matter and what it is trying to do to preserve Brethren values and traditions, you will have had an interesting and helpful experience.

Harry K. Zeller, Jr.

Obituaries

Miller, Thurston J., son of Silas B. and Sarah Frances Miller, was born March 4, 1890, at Bridgewater, Va., and died Feb. 9, 1957, at his home in Harrisonburg, Va. On Jan. 15, 1913, he was married to Luella Virginia Flory. He had been a long-time member of the church. Besides his wife, he is survived by one daughter, one brother, and two sisters. Funeral services were held at the Lindsey funeral home in Harrisonburg with his pastor, Bro. Robert L. Sherfy in charge, assisted by Bro. I. C. Senger. Interment was in the Oak Lawn cemetery at Bridgewater, Va.—Mrs. W. W. Cox, Harrisonburg, Va.

Miller, Walter Lee, was born Oct. 1, 1883, and died April 9, 1955. He is survived by one sister and four brothers. Funeral services were held in the Beaver Creek church, Va., by Brethren E. S. Coffman, Robert Houff, and S. D. Glick. Interment was in the Beaver Creek cemetery.—Mrs. Roy F. Simmons, Bridgewater, Va.

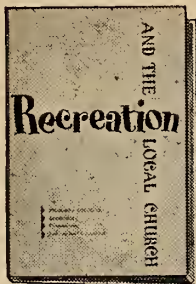
Mohler, Cletus, died in July 1956. He had been a member of the Greenmount congregation for a number of years. A service was held in the Mt. Zion church by I. C. Senger, assisted by the undersigned. Burial was in the nearby cemetery.—M. J. Craun, Harrisonburg, Va.

Molsbee, Orville McKensie, Sr., son of Samuel and Chassie Molsbee, was born July 21, 1889, at Nocona, Texas, and died Dec. 7, 1956. In 1907 he was baptized into the church. Surviving are his wife, four sons, two daughters, twenty-one grandchildren, and four great-grandchildren. Burial was in the Molsbee chapel cemetery.—Mrs. Albert Harris, Nocona, Texas.

Moomaw, George H., son of John and Mary Hart Moomaw, was born June 24, 1870, at Pleasant Valley, Ohio, and died Feb. 6, 1957, at West Palm Beach, Fla. He was a faithful, long-time member of the Baltic-Sugar Creek church. His first wife, Minnie Amacher Moomaw, preceded him in death in 1936. Surviving are his wife, Nora Allen Moomaw, one daughter, one son, one stepdaughter, three stepsons, three sisters, and two brothers. Funeral services were held in the Sugar Creek church with his pastor, Bro. Guy S. Fern, officiating. Entombment was in the East Lawn mausoleum at Shanesville, Ohio.—Mrs. Guy Fern, Baltic, Ohio.

Morgan, Ira William, son of John and Cynthia Brunk Morgan, was born May 30, 1887, at Olathe, Kansas, and died Feb. 17, 1957, at Osawatomie, Kansas. On Sept.

RECREATION and the LOCAL CHURCH



EDITED

BY:

Frances
Clemens
Robert Tully
Ed Crill

PRICE:
\$2.75

This much needed book was written by a recreation workshop group which met in May 1954, and was rewritten by the editors named above. The Christian Education Commission, General Brotherhood Board, Church of the Brethren approved the workshop and the manuscript as prepared by the editors and authorized the publication of RECREATION AND THE LOCAL CHURCH.

Written in simple, readable style the material offers sound principles and leadership techniques for anyone who plans and directs leisure time, club and fellowship groups and class activities. The book may be used as a textbook for courses in church recreation, as a guide and counsel to pastors and Christian education directors. Age group leaders will find this a valuable tool in planning for a stronger Christian fellowship program through the use of a sound recreation program in the local church. Recommended for every library. 192 pages. Cloth bound.

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24, 1919, he was united in marriage to Rachel Fishburn. To this union were born three sons. He united with the church at an early age. Surviving are his wife, three sons, two sisters, and one brother. Funeral services were held at the Appanoose church by the undersigned, assisted by Bro. Ward Nance. Burial was in the Appanoose cemetery.—J. M. Ward, Ottawa, Kansas.

Moyers, Raleigh, died in November 1956 at the age of fifty-four years. From

early life, he had been a member of the Greenmount congregation. Surviving are his wife, two daughters, five sons, nine grandchildren, one sister, and four brothers. Services were held in the E.U.B. church in Singers Glen by the undersigned, assisted by Rev. W. E. Wolfe and Rev. Nelson Bettinger. Burial was in the Singers Glen cemetery.—M. J. Craun, Harrisonburg, Va.

Ream, Cora Mae, daughter of Robert and Caroline Swanger, was born Jan. 22, 1876, at Fredericksburg, Iowa, and died Jan. 13, 1957, at the home of her daughter in Worthington, Minn. On Feb. 10, 1895, she was united in marriage to John W. Ogg, who died in April 1929. To this union were born eight children. On Sept. 14, 1941, she was united in marriage to Jesse Ream, who also preceded her in death on March 13, 1952. At an early age, she united with the church and remained faithful until her death. Surviving are seven children, seventeen grandchildren, and four stepchildren. Funeral services were held at the Root River church with Warren Hoover officiating. Burial was in the Root River cemetery.—Laura Broadwater, Harmony, Minn.

Riggleman, Hazel Elsie, daughter of Herschel and Florence VanVickle Johnson, was born Sept. 20, 1895, in Darke County, Ohio, and died Feb. 9, 1957, in Troy, Ohio. Early in life, she was baptized into the Pleasant Valley church. On Sept. 30, 1916, she was married to Samuel Riggleman. Survivors include her husband, one son, three daughters, eight grandchildren, and three brothers. Funeral services were held at the Bradford church, of which she was a faithful member, by Bro. Howard Erbaugh, assisted by Bro. Sam Keller. Interment was in the Harris Creek cemetery.—Mrs. D. L. Frolke, Bradford, Ohio.

Ross, Mary, daughter of Landon and Bertie Swafford, was born Nov. 4, 1893, at Springfield, Mo., and died Jan. 1, 1957, at her home in Fresno, Calif. In 1930 she united with the Fresno church. Surviving are one son, four daughters, ten grandchildren, one great-grandchild, five brothers, and two sisters.—Mrs. Hilda L. Nielsen, Fresno, Calif.

Salby, Emma Jane, daughter of John and Belinda Clum Metzger, was born May 1, 1873, at Sharon Valley, Ohio, and died Feb. 7, 1957, at New Philadelphia, Ohio. Her first marriage was to William J. Corpman; her second to Pat Salby. Surviving are four sons, three daughters, one stepdaughter, thirty-two grandchildren, thirty-six great-grandchildren, one sister, and one brother. Interment was in the East Avenue cemetery, New Philadelphia, Ohio.—Marjorie H. Landes, New Philadelphia, Ohio.

Shickel, John Adam, son of Henry T. and Susan Garber Shickel, was born Sept. 5, 1895, and died Dec. 26, 1956. He was married to Fleta Cline. To this union were born one daughter and three sons. He was a faithful member of the Montezuma church. Surviving are his wife, one daughter, three sons, three grandchildren, six sisters, and three brothers. Funeral services were held in the Beaver Creek church by Brethren S. D. Glick and Paul D. Crumley. Interment was in the Beaver Creek cemetery.—Mrs. Arlie S. Glick, Dayton, Va.

Skinner, Frank K., son of John and Amanda Brooks Skinner, was born June 20, 1887, and died April 11, 1956. He was a member of the Wesley Chapel Methodist church. Funeral services were conducted in the Mount Joy church by Reverend Hitchcock, pastor of the Wesley Chapel church, assisted by Bro. John M. Geary. Burial was in the Mount Joy church cemetery.—Mrs. John M. Geary, Mt. Pleasant, Pa.

Snyder, Dolly, wife of David Snyder, died in Greensburg, Pa., as a result of an automobile accident. She is survived by her husband and two children. Funeral services were conducted in the Mount Joy church by her pastor, Bro. John M. Geary. Burial was in the church cemetery.—Mrs. John M. Geary, Mt. Pleasant, Pa.

Spitler, Lena, daughter of John Daniel and Jenny Margaret Phillips Garber, was born July 20, 1881, at New Hope, Va., and died Dec. 30, 1956. She was a faithful member of the Middle River church. On July 13, 1900, she was united in marriage to John William Spitler, who preceded her in death. Surviving are five daughters, and two sons. Funeral services were conducted in the Middle River church by Bro. B. B. Garber and Elder F. Y. Garber. Interment was in the adjoining cemetery.—Mae V. Diehl, Staunton, Va.

Stoner, Frank S., son of Henry C. and Emma Stoner, was born at Chambersburg, Pa., Oct. 4, 1892, and died at El Paso, Texas, Jan. 14, 1957. He was a member of the deacon body of the Twenty-eighth Street church in Altoona, Pa. Surviving are his wife, Eva Bitner Stoner, two daughters, two brothers, and three sisters. Services were conducted by his pastor, the undersigned. Interment was in the Alto Reste cemetery, Altoona, Pa.—C. H. Cameron, Altoona, Pa.

Strayer, Norman M., was born Dec. 24, 1898, in Johnstown, Pa., and died Feb. 4, 1957, in Baltimore, Md. He was a member of the Walnut Grove church, Johnstown, Pa. Surviving are his wife, Ona Mason Strayer, and two sons. Funeral services were held at the Geisel funeral home by Bro. Clyde Carter.—Mrs. S. L. Lehman, Johnstown, Pa.

Taylor, Martha E., widow of Charles O. Taylor, died Feb. 7, 1957, at her home in Parkton, Md. She was a member of the Shrewsbury church. Surviving are six daughters and six sons. Funeral services were held at the Hartenstein mortuary in New Freedom with Brethren Samuel Lerew and Samuel Sweitzer officiating. Burial was in the Bower cemetery.—Esther Keeny, New Freedom, Pa.

Turk, Bendena, was born in Chicago, Ill., and died in Olympia, Wash., Feb. 3, 1957, at the age of seventy-one years. She was a member of the Olympia Community church. Besides her husband, she is survived by three sons, one daughter, two stepdaughters, one stepson, and two brothers. Funeral services were conducted by Bro. H. D. Michael, assisted by Bro. Amos Blocher.—Mrs. Ada Giese, Olympia, Wash.

Wenger, Edward, died in June 1956 at the age of fifty-nine years. He had been a member of the Greenmount congregation for many years. He is survived by his wife. A memorial service was held in the Cooks Creek Presbyterian church by the undersigned, assisted by Reverend Allen. Interment was in the nearby cemetery.—M. J. Craun, Harrisonburg, Va.

Church News

Southern Illinois

Hurricane Creek—In the summer of 1956, Bro. Roy Fulk of Alton, Ill., began serving our church as pastor with services twice a month. Bro. Galen Gerdes of the Allison Prairie church conducted a ten-day evangelistic meeting for us. One member was received into our church. The ladies' aid recently made a comforter. Our congregation was saddened by the death of Sister Flora Caylor Dickson, who had served as our church clerk and treasurer since 1925.—Angeline Caylor Dooly, Mulberry Grove, Ill.

Walnut Grove—Our church met in council on Feb. 2, with G. H. Ridgely as moderator. The ministerial committee reported that there would be a pre-Easter service from Thursday evening until Sunday evening. A love feast service will also be held during these meetings. Bro. Dolar Ritchey of Ohio will conduct meetings, July 21-28. Brother and Sister Max Benson of Palestine, Ill., have been bringing our message the first and third Sunday morning of each month.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Woodland—Our pastor, Bro. Walter M. Young, gave the meditations on inspira-

tion time over a local radio station for one week. Brother and Sister Reuben Wickert were our delegates to district conference. Our evangelistic meetings were held by Bro. Harold Miller. Two were baptized. Several of our Sunday-school teachers attended the demonstration teaching school at the Astoria church. Our pastor and his wife attended the regional conference at North Manchester. We joined with the Astoria church in our annual harvest mission service. The Benton Rhoades family showed pictures and brought the messages. We have a 100% Gospel Messenger Club. A Thanksgiving service for all the churches of Astoria was held in our church. There was a canvass for CROP. The pastor of the Christian church was speaker at the father and son banquet. The peace play, The Window, was given by the CBYF. The Christmas pageant, including all the age groups of the Sunday school, and the Christmas Song of the Ages was given by the mixed chorus. Our pastor held a dedication service for three babies. We are still working on remodeling our church. In January we had a school of missions. On Sunday evening, Jan. 27, we attended the Astoria church play, Not by Might. We participated in the Week of Prayer services which were held in a different church each evening with a different speaker. Zentha Riebling, who visited her daughter, a BVS worker at the Lybrook Indian mission, showed pictures and gave a report of the work there. On March 8, we co-operated with the churches of Astoria in the World Day of Prayer service. Brother and Sister Virgil Bollinger gave reports of their experiences growing out of alternative service and Brethren Service work at New Windsor, Md.—Fannie B. Stambaugh, Astoria, Ill.

Southern Indiana

Buck Creek—In September, we welcomed our new pastor, Bro. E. S. Hollinger, and his wife with a dinner and reception at the church. After extensive remodeling was completed at the parsonage, Brother and Sister Hollinger conducted open house for each of our Sunday-school classes. A joint Thanksgiving service was held in our church with the First Brethren church of Oakville. Brother Tinkle of Oakville brought the message. Ruth Dutro of Hagerstown showed pictures of her work in Australia and Neva Hollinger showed pictures which she had taken in Europe. One Sunday special recognition was made of our elderly people. The young people's class presented a Christmas program. Council meeting was held on Jan. 20. Pre-Easter services will be held April 14-18, followed by our love feast on April 18.—Mrs. Herman Rodeffer, Mooreland, Ind.

Michigan

Battle Creek—Since our last report, one person was baptized, eight were received by letter, and two were reinstated into our church. A joint Bible institute was held in our church with the Hope, Lansing, Sunfield, and Woodland churches. Speakers were Brethren Russell Bollinger and R. H. Miller from Manchester College. In January we had a school of missions. Bro. Mark Schrock, executive secretary for Northern Indiana, was with us to tell about and show pictures of his recent trip to Russia with heifers for relief. On another Sunday evening, Mary Burr gave a book review. On Jan. 26, we had a farewell party for Brother and Sister Townsend. Brother Townsend is retiring from active service. During our change of pastors, Bro. Elmer Leckrone was guest speaker. Our new pastor, Bro. Ivan Fry, comes to us from the Brethren Service Center, New Windsor, Md. On Feb. 10, some boys from Star Commonwealth in Albion, Mich., were with us and had charge of the evening service. At the morning service on Feb. 17, installation services were conducted for Brother Fry by Bro. Ernest Jehnsen of Mt. Pleasant, Mich. At the evening service, the youth temperance council of the church had

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charge of the program.—Mrs. Charles E. Gripe, Battle Creek, Mich.

Pontiac—On Dec 9, Galen Joseph, adult adviser, met with the young people to help them organize a CBYF. Sixteen young people were present for this meeting. On Dec. 16, five persons were baptized by the pastor. On Dec. 23, the primary department gave a Christmas program. The choir presented several selections the following Sunday. On New Year's Eve, a watch night service was held with special music and a message by Bro. Landis of the Flint church. On Jan. 19-20, the young people attended a sectional meeting in Flint. On Feb. 3, John Campbell, district youth counselor, met with the CBYF. We are planning pre-Easter services with Bro. Arthur Whisler as evangelist.—Mrs. J. E. Miller, Pontiac, Mich.

Northeastern Ohio

New Philadelphia—Our church took part in the World Community Day service. Friendship packets, father and mother kits, seeds, used clothing, and comforters were sent by our church to the relief center at New Windsor. Our church observed Christian college day with Bro. A. Wayne Carr as speaker. At our business meeting, the 1957 budget was adopted. This includes a 100% increase for the Brotherhood Fund. Our Christmas pageant and candlelighting services were held Sunday evening, Dec. 23. Our pastor, Bro. Willis Stehman, had charge of Radio Chapel on the local radio station each Monday during the

month of January. Our young people attended the winter youth rally at the Paradise church. Three members of our church attended the Christian service training school which was sponsored by the Tuscarawas County Council of Religious Education. In observance of National Youth Week, our young people had charge of the worship services on Sunday morning, Jan. 27. Our pastor attended the Ohio pastors' convention at Columbus, Ohio. On Feb. 10, our church voted to renew our pastor's contract for another three years.—Marjorie H. Landes, New Philadelphia, Ohio.

Southern Ohio

Dayton, Ft. McKinley—Some of our members went to New Windsor to help process clothing for Hungarian relief. Two of our young people, Adeline Kuns and Norman Cain, who have completed a year in BVS, were in charge of an evening service. Norman has returned to Baltimore, Md., to begin his second year in alternative service. Our Christmas family party, sponsored by the women's work, was held on Dec. 16. Special Christmas music was brought to us by our church chapel and cherub choirs on Dec. 23. The CBYF group had a New Year's Eve party at the church. In connection with evangelism, a number of our members took part in a home visitation program which began in January and will continue

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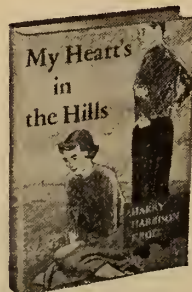
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until Easter. Wayne Carr from Manchester College and visitors from the Happy Corner church were our guests at a dinner in the interest of the Manchester college march of progress. Our church is continuing with the study club meetings. One of our young people's classes used the first of a series of five family life films at their class meeting. The film, Marriage Today, was shown by Dr. Rex Johnson, director of the mental health association. Our pastor, Bro. Walter Bowman, attended the Ohio pastors' convention in Columbus. The CBYF group has used the series of films on the Meaning of Adolescence. At our first session of the school of missions, the film, A People Without Fears, was used. On Jan. 13, Harold Mack, a I-W worker who recently returned from Africa, was our speaker. Bro. Raymond R. Peters was our guest speaker on Jan. 20, showing slides and telling of the Brethren in Europe. Dr. Calvin Reber, professor of missions and evangelism at the United Brethren Seminary, was the speaker at the last of our January mission meetings. Our pastor began classes in preparation for church membership. At the women's work Valentine party, many yards of dress material was donated for overseas relief. One Sunday both the Boy and Girl Scouts were honored during the morning service. The members of our fellowship are concentrating on being present every Sunday at the worship service from the first of the year until Easter.—Hester Buck, Dayton, Ohio.

Flat Creek—Bro. Ellis Guthrie of Eaton, Ohio, and his family spent a week with us. Bro. Guthrie gave a series of sermons, and Bro. Perry Huffaker and his wife were with us with Bro. Huffaker in charge of the music. Two persons were baptized in the Flat Creek church and four in the Sugar Creek church. Brother and Sister Butler Sizemore left the work at Mud Lick to take charge of the church at Bristol, Tenn. They were replaced by Brother and Sister Glenn I. Rummel. This year each of the five Sunday schools had its own Christmas program. Each of the children received a wrapped gift from friends of the mission in Indiana and Ohio. Some Sunday schools had white gift services and distributed the gifts among shut-ins of the community. One of our families lost their house by fire this winter and the men of the church and community built a new house. The ladies' aid made some comforters for this family. Brother and Sister Walter Garrison served the church as delegates to district meeting. Our pastor will serve as one of the Standing Committee members from our district. Sister Ruth Anna Hoff of New Windsor, Md., has joined the staff. Miss Madeline Olt of Eaton, Ohio, and Wilma Wampler of Petersburg, W. Va., are serving their BVS term with us and Walter Crull of Wabash, Ind., is with us as a I-W. Plans are now under way for conducting five daily vacation Bible schools this summer. Several groups of young people from the district are planning week ends with us and will engage in work projects and assist in the church services. Brother Rummel and Brother Weldy assisted with the morning devotions over the local radio station each week. The unusual amount of rain in this area recently has cut down the attendance in some of the Sunday schools, owing to the flooding of the Red Bird River.—Mrs. John S. Langdon, Peabody, Ky.

North Atlantic

Green Tree—Twelve people attended the community leadership education school in Phoenixville. The women of our church have been grouped into three circles, meeting once a month at different homes. Projects include the rolling of bandages; then at Christmas time the aged folk were remembered with gifts. The three circles combined to see the film, Time and Eternity. At this meeting the women from the Parker Ford church were our guests. The Thanksgiving serv-

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Farm Work

No. 283. Wanted: A young, experienced, married man for dairy farm on a sharing 50-50 basis. Contact: Lawrence Stanley, R. 5, Wabash, Ind., or phone La Fontaine, Exchange Yukon 1-7760.

Miscellaneous

No. 278. Wanted: A lady between 20 and 55 years old to take care of children and keep house for a widower in central Ohio. There are four children between 8 and 13 years of age. The lady will have a private room, an automatic washer and dryer for the laundry, in a modern home. Christian lady wanted. Church of the Brethren 15 miles away. Contact: Mrs. Nellie J. Phelps, 159 N. Franklin St., Richmond, Ohio.

No. 279. A single man in early forties desires opportunity to live with a Brethren family or pastor. He is able to do farm work, dairying, or grocery store work. He would like bus fare or ticket plus room and board. Contact: Mr. Lovic M. Dean, 1116 N. Highland Ave. N. E., Atlanta, Ga.

No. 281. Wanted: A married couple to serve as superintendent and matron of Brethren Home in Mt. Morris, Ill. Contact R. O. Blough, Secretary, Polo, Ill.

No. 282. Wanted: For community development projects in Near and Far East under government contract, young Christian man and woman with competence in agriculture, dairying, poultry, nursing, public health, home economics, or building and carpentry. Preference given to those who are single college graduates, or over 22 years of age, with farm background, tact and liking for people. All living expenses, transportation, and modest compensation. CO's accepted if otherwise qualified. Brethren Service is a participating member. Write International Voluntary Services, 1930 Columbia Road, N.W., Washington, 9, D.C.

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No. 284. Wanted: A lady between 25 and 60 for cook, and general worker between 25 and 50 to work in a children's home in the East. Room, board, and salary. One half day off each week and a week end once a month. Contact: Mrs. Oscar Anderson, 630 Hanover St., Carlisle, Pa.

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ice offering was given to Hungarian relief. Our church was represented at the district mass meeting at the Drexel

Hill church. Fifty persons attended the annual district men's and women's banquet at which Bro. Paul Robinson was speaker. The Friendship class sponsored a collection of pots and pans for refugees. The children of the Sunday school presented a Christmas program. The white gift Christmas offering went for worldwide missions. Our pastor conducted three services at the Charles Johnson home for the aged. In December two were baptized and one was received by letter. A special offering was received for a family whose home was destroyed by fire.—Mrs. Harry Buckwalter, Norristown, Pa.

Norristown—Our pastor, Bro. Harold F. Keppen, had charge of the dedication service for two babies. Bro. Alan Whitacre had an evening with us to explain the new junior high curriculum. Our ladies' aid group has rolled bandages which were sent to the Lassa hospital in Nigeria. Bonnets and other garments received from New Windsor were made by the ladies' aid group. At Thanksgiving time, we had a collection of canned goods, toys, and clothing. These things were taken to the Neffsville orphanage and some of the clothing was sent to New Windsor. The Christmas program included the trimming of the tree with mittens and socks which were sent to a mission school in Kentucky, the offering was given to the Hungarian relief. In April we will have our next quarterly council meeting with Bro. Ralph Frey, our elder, in charge.—Sara E. Grimley, Norristown, Pa.

Eastern Pennsylvania

Chiques—Brethren Becker Ginder, John Ginder, and Lester Greiner served as delegates to district meeting at the Annville church. A group of eighty people from our church traveled by bus and car to the Long Run mission point to have charge of an evening service. Bro. Roy Forney of Florin served as evangelist for our revival. As a result of these meetings, eighteen persons were received into our fellowship by baptism and three by letter. As their Christmas projects, the women of the church packed Christmas boxes for the shut-ins and filled stockings for the patients in sanitoriums. The play, *Carol Finds Christmas*, was given by the young people on Sunday evening, Dec. 23. Our church participated in the watch night services at East Fairview. A group of eleven young people worked a day at New Windsor. Our woman's work group meets monthly. Guest speakers have included Mrs. John Gingrich of New Holland, and Anna Mary Hess, returned missionary to Africa. Cut garments were bought from New Windsor and sewed for relief. During the past years, sixty comforters were made by several women of the sisters' aid. A group of women sewed at the general hospital. Bro. Earl Kurtz of Elgin, Ill., was guest speaker on Sunday morning, Dec. 30. The young people of our church with four adjoining congregations sponsored a five-week Bible study class. Bro. Ralph Schlosser of Elizabethtown was instructor. On Feb. 10, Bro. Robert Byerly, professor of Bible at Elizabethtown College, conducted our Bible institute at the morning and evening sessions. The board of Christian education sponsored a meeting on race relations. Rev. William Towland, a Negro minister of Philadelphia, was guest speaker. A hymn sing was presented by several visiting groups.—Mrs. John K. Stauffer, Lawn, Pa.

East Petersburg—During January and February we had four evenings of study for the adults and children. Donald Robinson spoke on stewardship; J. Herbert Miller on peace; James Renz on temperance; and Jacob C. and Jean Wine on missions. Films followed a song period and worship service for the children in the basement. On Feb. 10, Bro. John Eller brought the morning message. The members of the junior high group wrote essays on any phase of temperance, they were judged and given in the church on

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March 31. For six consecutive weeks, Bro. Henry Bucher brought helpful and interesting talks on the Sermon on the Mount at our midweek prayer services. On Feb. 2, our CBYF entertained our six neighboring groups as well as twenty-four workers from New Windsor. On Feb. 3, the young people taught all the Sunday-school classes and the New Windsor group had charge of the morning service. Our women helped to process clothing at New Windsor and are now busy with relief sewing. Our church participated with the churches of the community in a Thanksgiving service, a Christmas service, and caroling.—Edith A. Eichelberger, East Petersburg, Pa.

Mingo—Four have been baptized. On two Saturdays the men painted the outside of the Skippack church. A donation was sent to Puerto Rico toward the purchase of an X-ray machine. The Elizabethtown College quartet gave a

program one Sunday evening at the Mingo church. Betty Hartley has returned home after working two years in the hospital in Puerto Rico. She showed pictures of the country and the work there. Walton Moyer showed pictures which he had taken in Europe. The Eppley Sisters presented a program of instrumental music at the Mingo church on Dec. 16. The Indian Creek quartet had charge of our service one Sunday evening. Bro. Harold Jones, one of the members of the quartet, was the speaker. We are looking forward to welcoming another refugee family from Germany; they are expected to arrive in this country in March. The women met one evening and knotted seven comforters for relief. The women's work sent seventy-five dollars for surplus food distribution

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for people in Europe. Both of our churches sent money for Hungarian relief.—Mrs. Elmer Haldeman, Eagleville, Pa.

Southern Pennsylvania

Buffalo Valley—During our pastor's vacation, Rev. S. B. Bidlack, a retired Methodist minister of Mifflinburg, Bro. George Reedy from the Shamokin church and Bro. John Boone of Sugar Valley were our speakers. The fall rally of the Union County Youth Council met in our church. Rev. Chauncey Vaner, Jr., state director of the United Christian Youth Movement of the Pennsylvania Council of Churches, was the speaker at the morning and afternoon services. Young Gul Kim, a Korean student from Bucknell University, told of his experiences under Communism. In the evening a group from our church presented the play, *The House Upon the Sand*. The canned goods from our harvest festival was presented to the Brethren Home at Cross Keys. A junior choir was started during our week of music with Bro. Charles Rowland and is now under the direction of Mrs. Kenneth Franklin. Our church nursery and additional cupboards in the church kitchen have been completed under the sponsorship of the ladies' aid. During the month of November our pastor gave special emphasis to stewardship. Our father and son banquet was sponsored by the men's work and served by the women's work group. Community union Thanksgiving services were held in the Mifflinburg Presbyterian church with our pastor as speaker. On Dec. 9, the Elizabethtown College choir, under the direction of Nevin Fisher, presented a concert in our church. Our pastor recently exchanged pulpits with Rev. Grantas Hoopert of the Mifflinburg Methodist church. Our church contributed to the Hungarian refugee relief. Our women's work collected clothing to be sent to New Windsor for relief. We have a 100% Messenger Club again. Our pastor has started a church membership class.—Mrs. Paul A. Lemmon, Lewisburg, Pa.

Chambersburg—The dedication of our new church sanctuary and improvements was a joyous day in the life of our church. Bro. Carl Myers of Roaring Spring, Pa., was our guest minister during our evangelistic emphasis. As a result of these meetings, seven were received into the church by baptism and five by letter. Our baptismal service included a candlelight service of consecration and commitment in which the entire congregation participated. About fifty of our lay workers conducted a stewardship emphasis during which almost every

home of our membership was visited and encouraged to use the weekly offering envelopes. At the same time, emphasis was placed on more consecrated living. As a direct result of this campaign, approximately 85% of our members are now using the regular method of giving. Our school of missions was held in January with the theme, *Home Missions: U.S.A.* The filmstrip entitled *Frontiers Near Home* was shown. Bro. Harold Kettering, pastor of the Longmeadow church, Md., presented the work of the Greene County mission in Virginia. Our women's work fellowship has set aside Wednesday of each week as a special sewing day. This group also sponsored a family night at which time a playlet on missions was presented. Mrs. Robert Buck, who spent some time at the Lybrook mission in New Mexico, showed slides of her work and told many interesting facts about the work there. Twenty of our people went to New Windsor for one day to help with the processing of relief supplies. The district youth banquet was held in our church. Our pastor, Bro. Joseph M. Long, represented our district at the district leader's conference in Elgin, Ill. A committee with representatives from the men's work, the women's work, and the youth fellowship has been formed to plan quarterly family night programs. Beginning Feb. 10, our Sunday morning worship services will be broadcast over the local radio station. Our guest minister for our evangelistic meeting, April 7-14, will be Bro. Earl Kurtz of Elgin, Ill.—Mrs. Frank Hull, Chambersburg, Pa.

First Virginia

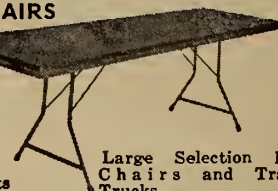
Hopewell—Our pastor, Bro. Clyde R. Shallenberger, resigned from our church and has accepted the pastorate of the North Baltimore church. He had been pastor of our church since 1953. A farewell social for Brother Shallenberger and his family was held in the fellowship hall on Feb. 8. Bro. Jesse Robertson of Richmond will serve as guest minister until a new pastor is secured for the church. Since our last report, one has been baptized. On Jan. 30, a youth banquet was given for all CBYF and IF. There was a child dedication service at our church on Feb. 3. On Feb. 4, our contributions of clothing for overseas relief was picked up by the Brethren Service truck.—Mrs. E. D. Green, Hopewell, Va.

Second Virginia

Beaver Creek—Dedication services were held for our new pulpit which was given to the church by the children of Brother and Sister Charlie P. Cline in memory of their parents. Brethren F. Y. Garber and E. M. Wampler had charge of installation services for our new deacons. Bro. E. S.

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AT ALL BOOKSTORES



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Coffman was morning speaker and Bro. Robert Shefy afternoon speaker at our home-coming. Installation services for our new pastor, Bro. Paul Crumley, were conducted by Bro. M. R. Wolfe. Our new chancel was a project of the CBYF and the bulletin board on the church lawn was a project of the men's work.—Mrs. Roy F. Simmons, Bridgewater, Va.



Gottlieb Biermann

Three Lions

The First Day

THE day of resurrection was not only the first day of the week but also the first day of a new era. It was the first day of triumph for the everlasting kingdom that Jesus Christ brought to the earth. It was the first day when death was recognized as having been overcome. It was the first day for men to walk in newness of life, stepping forth from their slavery to sin just as their Lord came forth from the tomb of death.

The day of resurrection becomes for Christians not only a first day on which hinges the history of the world, but also a first day that sets a pattern and discovers a power for every day's experience. Christians are urged to yield themselves to God "as men who have been brought from death to life." They are expected to set their minds "on things that are above." They are prompted to discover a new quality of life that transforms daily experiences and covers them with the light of an eternal glory.

But every morning is new. Not only Easter, not only Sunday, but every day can be a first day and a day of resurrection.

KENNETH MORSE Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
Harrisburg, Pa.
MRS. LELAND B. EMRICK
Nappanee, Ind.
LUCILE LONG STRAYER Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

APRIL 20, 1957

Volume 106

Number 16

In This Number . . .

Editorial—

The First Day	1
What Kind of Victory?	5
The Resurrection Has a "Therefore"	5

The General Forum—

The Message of Easter. Carl W. Ziegler	3
The Easter Spirit (verse). Velta Myrle Allen	4
The Easter Song of Triumph. John Sutherland Bonnell	6
On Loving Those Who Love Us. J. Carter Swaim	9
Immortal (verse). Ernestine Hoff Emrick	9
The Stone That Made History. Stanley Sutphin	10
Thinking About Jesus' Blood (verse). Ruth Warstler Griggs	11
Resurrection (verse). Ernestine Hoff Emrick	12
Jesus or Barabbas. Jobie Riley	13
The Family Counselor	14
The First Hyacinth (verse). May Allread Baker	15
An Easter Meditation. Edward E. Lyon	15
Conference Business	27
Reviews of Recent Books	27

Toward His Kingdom—

The Local Church Plans Its Social Welfare Program. W. Harold Row	20
Easter in Nigeria. Violet Pfaltzgraff	22
Easter at Waka. Glenn and Jean Shank	22
Easter in Ecuador. Josephine Flory	23
The Pastor's Role in Social Welfare. Bernard N. King	24
Your I-W's in Nigeria. Ronald R. Moyer	25
With a Grateful Heart	26
Exchangees of 1956-57	26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Not the Jewish Passover

Bro. Kenneth R. Walker of Denver, Colo., seems to think that the meal eaten by Christ was the Jewish Passover instead of the Christian passover on the night of his betrayal. I have a book, copyrighted in 1902, by the Brethren Publishing House, written by D. B. Gibson. Elder Gibson gives twenty reasons why it was not the Jewish Passover eaten with his disciples on Thursday evening before his crucifixion on Friday. I think the book is out of print now. The title of the book is The Lord's Supper. It may be in some of our libraries. It has about seventy-five pages. It should be read more by our people.—Amos O. Brubaker, McPherson, Kansas.

Obligated to Protest

I am informing the Bureau of Internal Revenue that since the major item on the Federal budget is military expenditure I, therefore, cannot conscientiously pay all of my income tax. Because of religious conviction I could not myself bear arms, nor could I assist in the manufacture of armaments. Neither can I pay a substitute to bear arms for me or invest time or money in any company or corporation which manufactures or supplies armaments. Therefore, I do not feel able to supply voluntarily any part of the money to be used to support a military establishment or to create super-bombers, guided missiles, and nuclear weapons, all of which things clearly contradict God's will for mankind and cannot help but bring terrible judgments upon their creators.

With five dependents I have not until this year been affluent enough to be liable for this tax. Now, although the amount of money is small, I feel that I can voluntarily pay half, which will more than include that spent for all of the necessary and valuable functions of the federal government. For I have no desire to deny either the government's existence or its value, except in that its military function has become so pathologically exaggerated.

Also as a member of the Church of the Brethren I feel obliged to make this protest. For it is shameful and demoralizing that the whole weight of the important witness against war and warmaking is being laid on teen-age shoulders while their elders too easily content with

a false security conveniently look the other way and refuse to assume their moral and spiritual obligation to their community, their church, and God.

It may be objected that by saying, "Render to Caesar the things that are Caesar's," Jesus thereby obliged his followers to pay every tax for any purpose. The truth is that this saying places the problem squarely upon one's discrimination of what belongs to Caesar that does not belong to God, and contrariwise. The image and legend which made that particular coin legal tender were certainly Caesar's and not God's. Any ultimate claims upon the actual metal would, of course, pose more difficult questions. My situation is not like that, however. What Caesar demands of me is a check, a mere piece of common paper which is not given currency value by Caesar's image and legend but rather by my own private signature which is a particular and intimate image of my own personal mind and body.

The claim whereby Caesar would use my personal image and signature in order to create weapons of total destruction is not supported by the gospel or by any divine right but rather by the very force and violence which I as a pacifist and a Christian must and do refuse to acknowledge as binding or just in the sight of God.—Fred W. Smith, W. Alexandria, Ohio.

The Great Cause

I read Bro. Ziegler's article in the Messenger about the work and responsibility of GBB members and the coming board meeting. I think the church should pray very definitely for the Holy Spirit to guide them in all their problems. I can't give much or do much for the Lord's cause any more, but I can pray, and do pray for your work and the great cause that our wonderful Savior died for. I am sending \$10 for the cause. I wish it could be 100 times that much.—Reader.

• • •

Central Airlines, which serves a number of cities in Colorado, Texas, Oklahoma, Arkansas, Kansas, and Missouri, is the third company to offer reduced rates for clergymen. The other two are Bonanza Air Lines of Las Vegas, Nevada, and Cordova Air Lines of Anchorage, Alaska.

The Message of Easter

THERE was only one sad Easter morning in the history of the world, and only part of that was sad. As far as the disciples knew, their Lord was still in the tomb. The two Marys, with hearts filled with love and admiration for the Savior, did not expect to find the tomb empty when they came with the ointments and spices, in order that they might properly prepare the body for its last resting place. They were much concerned as to who was to roll away the stone from the tomb.

They went from Jerusalem to Golgotha over the same road that Jesus had trod just a few days before. What a surprise for the women! Still they were filled with fear. But the angel turned their fear into joy and rejoicing with the words, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as

Carl W. Zeigler

he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matt. 28: 5-7).

How eagerly they looked into the tomb! Yes, it was empty. There was the linen, but the body was gone. "Behold he goeth before you into Galilee; there shall ye see him," the angel added. What a message to cheer the hearts of those devout women! How eagerly did they run to tell the disciples, "He is risen! He is risen!"

That is the Easter message. The tomb is empty. "Come, see the place where he lay."

Easter is a day like no other day. Its message is like no other message. Its truth is the most radiant truth that ever came

Pastor of the Lebanon church, Pennsylvania

into the world. Never did human life, in any generation, need more to be energized by the Easter triumph, sanctified through the Easter hope and glorified with the Easter Joy.

The resurrection is the greatest story ever told to man. What a message like that would mean today with all of our newspaper, radio, and television facilities!

The angel said, "fear not," when Christ was born in Bethlehem. Now comes the "fear not" at the empty tomb. This is added proof that this Jesus was the real Savior. The resurrection of Jesus Christ sets the seal of divine approval upon the teaching of Jesus and in particular declares him to be the Son of God.

Christ's resurrection gives us a certified Christianity, an accredited salvation. It is the pivotal fact of Christianity. The founders of other religions, such



Happy throngs gather at Easter sunrise services like the one pictured here at the Hollywood Bowl in California

Religious News Service

APRIL 20, 1957 3

as Confucius, Zoroaster, Buddha, and Mohammed, have died. But where is the evidence that they ever rose from the dead? It is the resurrection of Jesus Christ which is the absolutely unique fact of Christianity; it is the demonstration to the believer of its absolute certainty.

Christ is risen. He will not rise; he is risen. Christ stays risen. We are not orphans; we do not look back to a Christ who is dead, nor forward to a Christ who is to appear; we live with a present Christ. We do not turn our faces to the past and worship at his grave, but, above and within, we worship the Christ who lives. Mary said in the garden to the gardener, "They have taken away my Lord, and I know not where they have laid him" (John 20:13). We know!

The resurrection of Jesus Christ is much more than a historical fact, because the realization of it must take place in every human soul, in order to bear fruit. Unless Christ is risen in my life, the historical fact means nothing to me. An unbeliever cannot understand. Paul says, "If ye then be risen with Christ, seek those things which are above" (Col. 3:1). An unbeliever can benefit by the good works of the Christian community risen in Christ, but he cannot experience "the things that are above."

Jesus said, "I am come that ye might have life, and that ye might have it more abundantly" (John 10:10). The resurrection is the proof of the abundant life; it shows that it is genuine.

One of the affirmations of Easter is indicated in the Master's own words, "Because I live, ye shall live also" (John 14:19). What we call civilization could not have been very old when men began to ask themselves if death could be the ultimate goal of life. It was Job who summed

THE EASTER SPIRIT

VELTA MYRLE ALLEN

I am the spirit of Easter.

I am the resurrection—of rebirth into everlasting life and endless eternity.

I am the hope in every breast that lives and becomes power when all else seems in vain.

I am the voice within that whispers, "I am the way, the truth, the life."

I am the spirit of Easter. When the spring season blossoms in green leaves and flowering buds, and the earth is fresh with new life after a dormant time, so it is with the resurrection of the spirit. A little rest, and then the harvest, without beginning and without end.

I am the Presence in, around, and about you through the valleys or on the hilltops, for I am with you always.

I am the freshened earth after showers;

I am the rainbow after the cloud burst;

I am the calm after a storm at sea;

I am the peace felt in the speechless moments of love, for

I am the spirit of Easter, the beginning and resurrection of all beautiful hopes, dreams and intangible realities. I am the substance of things hoped for.

I am forever and forever, for

I am hope, the spirit of Easter!

up the yearnings of the human soul in his question "If a man die, shall he live again?" (Job 14:14).

From antiquity men have tried to find an answer to that question. Scientists and philosophers have tried to peer into the future, but they were only thwarted in their attempts. That question has now been answered for all time. The answer came from the Master of life who said, "Because I live, ye also shall live" (John 14:19).

The Easter gospel interprets and makes crystal clear the significance of his words, whose rising from the dead is immortalized on this day, "Let not your hearts be troubled, ye believe in God, believe also in me" (John 14:1). We all crave life; we love to live. Life is sweet and interesting.

Ours is the gift of eternal life. A vital faith in the living God makes that immortality our own.

Easter is going to be a day of great rejoicing, of gladness and happiness, of lavish display of flowers, and waves of beautiful harmonies and hymns; we would not have it otherwise. It will be easy to pray on this day,

easy to sing. But to what purpose, if we limit our demonstrations to this holy day? Does it not have more than a passing interest for us? Does it mean more than a spring holiday or a variation from the usual Lord's days? Does it mean a real celebration of our passing from death into life, or is it a thrill of pageantry? God grant that it may mark the epoch of a new life.

This is the test of your immortality: "If ye then be risen with Christ, seek those things which are above."

• • •

When we look at the corruption in public life—both state and national—when we look at the racial and national prejudice still rampant in the world, when we consider the unpleasant fact that one out of every twelve people in the U.S. is either neurotic or emotionally confused, it doesn't make us feel very effective as Christians, does it? If we were more vital, if we were more dedicated, if we were real channels of God's holy power and energy, these conditions would not continue to exist and communism would have no appeal.

From *The Secret of Effective Prayer* by Helen Smith Shoemaker (Fleming H. Revel Company)

EDITORIAL

What Kind of Victory?

AT THE heart of the Christian message there is a note of triumph, an announcement of victory. Essentially this is the meaning of Easter, this conviction that because Jesus Christ could not be bound by death, the power of death had been overcome at last. All the forces of evil could not prevail against his spirit; the cross became a symbol of salvation rather than a mark of defeat; and the assurance that Jesus was alive transformed his weak-kneed followers into men who could face overwhelming odds with calmness because they believed the battle was already won and the outcome was certain.

The resurrection bears witness to a victory. If we understand the nature of that victory we ought also to face overwhelming odds with calmness and confidence. But we need to be certain that we know what kind of victory we celebrate. It was not the victory that many of Jesus' friends were seeking. The Roman empire did not topple. There was no sudden visitation of judgment on the evil institutions that rejected Jesus. There was no dramatic liberation of captive peoples, no easing of burdens on the poor, no triumph for democracy, no guarantees against persecution or terror, no ending of suffering, no evidence of peace.

Instead there was an empty tomb and a vision of a risen Lord, a commission to go into all the world, and a promise of pentecostal power. Outwardly there was little change in the circumstances that affected men's lives. If any change was apparent in their fortunes, it was for the worse. Their story would not be believed. They would be hounded and driven from place to place. They would inevitably find themselves in conflict with a pagan world.

But circumstances could now be viewed in a different light. The victory was an inner victory. It took hold of men who had been living defeated lives and gave them a new dynamic, a new spirit, so that in the midst of the worst possible circumstances they could attain a serenity and a joy they had never known before. In such a manner, though the world could not understand it, Jesus Christ had overcome the world.

After 1,900 years there are many more voices ready to shout, "Christ is risen," and to pay tribute to his triumph over death and the grave. But apparently we are still in danger of misunderstanding the nature of his victory. We are often silent when we should speak, weak when we should be strong, timid when we should be

'Tis the spring of souls today:
Christ hath burst his prison.
From the frost and gloom of death
Light and life have risen.
All the winter of our sins,
Long and dark, is flying
From his light, to whom we give
Thanks and praise undying.

John of Damascus.

daring. We seek a victory over circumstances and we strive for a security that is material in its nature. We desire to triumph over the forces of communism, but we care little about gaining a victory over the sins that can be spotted nearer home, even in our own hearts.

Thanks be to God, who gives us the victory—not a victory of superior might, not a victory of superior diplomacy, not a victory of superior production—but a victory of life over death, of faith over fear, of love over hatred, a victory that Jesus Christ alone can assure us, because he has already made it his.—K.M.

The Resurrection Has a "Therefore"

AMONG the last words that Jesus spoke were those that constitute his great commission. This familiar challenge begins with an assertion of victory—"all authority in heaven and on earth has been given to me"—but it concludes with a consequence, "Therefore, go and make disciples of all nations." We cannot accept his victory unless we also accept his "therefore."

When Paul had completed his masterful statement on the resurrection (1 Cor. 15) he could not be satisfied merely to sound a note of triumph. He, too, felt impelled to point out that victory must bear fruit. His "therefore" (verse 58) was an appeal to be "steadfast, immovable, always abounding in the work of the Lord." We cannot accept the resurrection unless we also accept its "therefore."

Certainly it is fitting to celebrate the Easter season with trumpet blasts of praise to the Almighty Father and hallelujah choruses for the King of kings. But when the organ peals fade away, when the pageantry of Easter yields to the routine of a normal day, we can prove how sincerely we believe in our songs by the way we put into practice the "therefores" that accompany the resurrection. How many are ready to go . . . teach . . . baptize . . . and witness? How many will be steadfast, abounding in the work of the Lord?—K.M.



The Easter Song of Triumph

Religious News Service

Many Christians fear death and meet bereavement as though Jesus had never lived, died, and risen again, rather than in the triumphant faith of Easter

John Sutherland Bonnell

ON THE last day of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshiper, Burne-Jones, the renowned artist, became increasingly restive and impatient. He was waiting for a note of triumph to be sounded. Afterwards he said that he kept longing for someone to appear in the chancel

and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet, challenging, arresting, defiant, triumphant was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible syn-

onym to avoid mentioning the word *death*. They meet bereavement not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though he had never died and risen again. Why have we crowded our cemeteries with broken columns, quenched torches, shattered vases, sealed urns, and weeping willows? These things are not the symbols of a living, victorious faith. They represent a pagan acceptance of the finality of death.

In the latter half of the 19th

Minister of the Fifth Avenue Presbyterian church in New York City

century, when archeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters N.F. F. N.S. N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full.

This is how the Latin inscription read: "*Non fui, fui, non sum, non curo.*" When translated, it reads: "I was not; I was; I am not; I do not care." Think of one generation after another burying its dead—husbands and wives, mothers and fathers, brothers and sisters, and little children—in this mood of utter disillusionment and cynicism: "I was not; I was; I am not; I do not care." This is a creed, of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy: "The day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or ad-

dressed his disciples privately, he spoke as familiarly of the life of the world to come as he might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said: "Let not your heart be troubled, neither let it be afraid." While he was going to be parted from them for a while, death, he said, was just like passing from one home to another. "I will make ready for you," he continued, "And when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

Paul was not present when Jesus uttered these words, but he accepted them gratefully. When the shadows began to gather around his own life, he wrote to his friends in the Corinthian church: "If this earthly tent of mine is taken down, I shall receive a home from God, made by no human hands, eternal in the heavens."

James Barrie, the brilliant and tender Scottish author, tells us

that he seldom ever took up his mother's Bible but that it opened of its own accord at the 14th chapter of John. That has been true of many another saint. That chapter has inspired and comforted souls in every generation of Christian history, and brought light to those who were nearing the valley of the shadow of death.

The shock of the arrest, trial, and crucifixion of Jesus was all the greater for his disciples because they had not understood the full import of these words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and brutal death, that the forces of evil could win what seemed to be a final victory over him.

Oftentimes I have tried to picture in imagination the mood of the disciples on the first Easter morning. The key to understanding it one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone around the world. In the painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden.



Fear and dread mingled with hope are reflected on the faces of these two disciples running to the tomb after the women had told them that it was empty

Painting by Burnand

Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind, and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channeled with lines of grief like bleak hillsides which have been torn with heavy rains. There is hope in his face, but it is hope dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shame of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas. This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a recreated world.

Once again we are indebted to Luke for what is the most graphic story of our Lord's appearance to his followers after the resurrection. The Greek physician alone records the walk to Emmaus. It presents every element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing dejectedly upon the highway that winds westward from Jerusalem. They say, "We had hoped that it was he that should redeem Israel." A stranger has joined them and their hearts burn within them as he opens to them the Scriptures and shows how the Old Testament



Carl Bloch

Camera Clix

The contacts of the disciples with the risen Lord changed them from disheartened men to men who preached the gospel of the resurrection all across the ancient world, transforming the lives of men and women

prophets and seers predicted the coming of a Redeemer.

Their souls must have thrilled as he repeated the words of the prophet Isaiah: "He is despised and rejected of men, a man of sorrows, and acquainted with grief. . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Suddenly with divine illumination the stark tragedy of Calvary took on a new meaning. At last they understood what John the Baptist meant when, pointing to the Master by the Jordan, he said: "Behold the Lamb of God, which taketh away the sins of the world!" Having reached their destination, they implored the Stranger to tarry with them, for the lengthening shadows beckoned the close of another day.

As they sat at table for an evening meal, the Guest, this strange and wondrous Guest, forsook his role and became host to these men. He took bread and blessed it and brake it.

What happened at this moment? Was it a characteristic gesture or movement of his head, a familiar word or look? Or did they for the first time catch a glimpse of those nail-pierced hands that broke the bread? In any case, suddenly they knew him. "It is the Master!" one of them cried. And instantly he vanished from their sight.

The impact of these contacts with the risen Christ were sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they all preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ. That gospel demonstrated that love can conquer hate and that life is ever lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave. It made these followers of Christ unconquerable.

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written: "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions. They were daubed with pitch and placed on poles as living torches to light up the further cruelties in Nero's garden."

But listen to how one of the great Christian leaders of that early period answered their torturers: "Go on, good governors, and destroy us. The more you mow us down, the more we increase, for the blood of the martyrs is the seed from which new Christians spring. The teeth of these beasts will but grind us into white flour for the pure bread of Christ." They were the despair of the Roman authorities, for these Christians had lost all fear of death. Fear of death is the mother of all fear. When it is destroyed, every form of fear is vanquished.

As late as the third century of the Christian era, the emperor Diocletian subjected the church to ten years of the worst persecution it had yet suffered. At the end of that decade he had medals struck and given to all his lieutenants and officers. It bore this inscription: "The Christians are no more." But what has history to say on that subject? What is the testimony of the long centuries? It is this: Diocletian is no more. He has returned to dust and to oblivion. But the Christ whose name he blasphemed and whose followers he persecuted rises higher and ever higher in the love and de-

votion of men. And today it is freely recognized that he is the world's only hope.

Would to God that in our own time, men and women who have named the name of Christ could show something of this ancient spirit of heroism and self-sacrifice instead of the anemic, bloodless, unheroic witness we too often give for Christ. The gospel of the resurrection—what a message is this for our feverish, fear-ridden, and death-embracing generation. Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark shadows of the tomb on Easter morning stepped forth One whose omnipotent shoulders lift every barred gate and who has shattered all the bonds of death. He is the Lord of life, the Conqueror of death, alive forevermore!

The Mountain Revisited On Loving Those Who Love Us

J. Carter Swaim

WHEN Jesus' sayings about enemies prove difficult, we insist that they must apply only to personal relationships, and we say, "Jesus never deals with the responsibilities of free citizens in a democratic state." The truth is that he lived all his life in an occupied country. Those whom he addressed really did have enemies whom they could see

every day. It was Roman soldiers who had the right to press into service any one of Jesus' friends, and compel him to carry the pack for a mile.

The way to deal with such enemies, Jesus said, is this: "If anyone forces you to go one mile, go with him two miles" (Matt. 5:41 R.S.V.). To people who had foreign soldiers quartered in their own homes and fattening off their own land, Jesus said: "If you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others?" (Matt. 5:46f). Those who bear the name of Christ must have a better religion than that of the Pharisees.

Even though our enemies are much further away than were those of the people to whom Jesus spoke, we still find it hard to love those who do not love us. When Marshal Tito paid a state visit to Britain, the Archbishop of York urged Britishers to extend him a cordial welcome. This, said the Archbishop, would not imply approval of Tito's "religious, social or economic views and policies" but would show "sympathy for his defiance of the aggressive totalitarianism of Russia." Roman Catholics attacked the Anglican prelate, asserting that it was "grotesque" for Christians to

Continued on page 26

IMMORTAL

ERNESTINE HOFF EMRICK

**Spring's come again! How blindly wrong were we
To think bare boughs, cold sod, and leaden skies
Were all earth held of life, and would remain.**

**Now swells once more the surging certainty:
They were not dead, for true good never dies
But only rests a while, to rise again.**



Plockhorst

H. Armstrong Roberts

A new day dawned for the followers of Jesus when the women found the stone rolled away from the tomb and the grave empty

Stanley Sutphin

The Stone That Made History

ONLY a few stones have made history. Durable stones have always been very highly esteemed, especially by the ancients. Men have used stones to build aqueducts, bridges, pyramids, and great buildings, but we remember few specific stones. Herodotus, in his writings, describes a big stone that was transported to Sais by one Amasis. This stone is estimated to have weighed close to ten million pounds, and it had a room dug out within it

that was 24 by 15 by six and one-half feet. This was evidently quite a stone, but one cannot really say that it has made history.

Likewise, the pedestal of the statue of Peter the Great in Leningrad is supposed to be quite a stone. A great deal of trouble was encountered in moving this stone, even though it weighed only one third the amount of the stone described by Herodotus. Still one cannot say that this pedestal stone made history, either.

In fact, there is only one sig-

nificant stone which I can call to mind, other than the stone about which I am writing, and that is the Rosetta stone. The Rosetta stone really made history. It was discovered in Egypt in 1799 by one of the officers in Napoleon's army. This stone has been extremely significant to scholars. Its great significance lies in the fact that it has provided the linguistic key which has unlocked the door to ancient Egypt. This stone contains a message written in three lan-

languages—Greek, Everyday Egyptian, and formal hieroglyphics. The discovery of the Rosetta stone made it possible for scholars to decipher the messages found on the monuments of ancient Egypt. This stone has made history.

However, the stone about which I am writing is even more important than the Rosetta stone, but could not begin to compare in size with the two stones first mentioned. This stone had no hieroglyphics written on it, no ancient language, or cultural keys. In fact, there was nothing at all unusual about this stone. It took several men to move it, but it had no rooms inside it. It had no cultural significance at all. We do not know what kind of stone it was—whether it was of a volcanic nature or slate or marble or granite or basalt or limestone or sandstone or true slate. However, we do know that this stone was the most significant stone in history.

While the Rosetta stone opened the door to an ancient

culture, rich in history and science, this stone opened the door to eternity. It opened the door for the resurrection of our Lord. This stone was the key, not merely to an ancient culture, but to life itself. This stone revealed that Christ was really God Incarnate.

Come with me for a few moments back to that historic resurrection day. It is not quite daylight, although it could break now any minute. We see three tired, forlorn-looking figures shuffling along a path in the pre-dawn gloom. They are going toward the tomb in which Christ was laid. As we look closer, we discover that these three individuals are women. They are carrying something in their arms as they trudge along in silence. One has a vial filled with sweet-smelling oil. The other two are carrying little bags of spices. Who are these women? What do they plan to do? What thoughts are churning in their minds?

They are Mary Magdalene, Salome, and Mary, the mother of

James, faithful followers of a man they called Jesus. What do they plan to do? They are on their way to anoint the body of Jesus, the man they loved, because he had so loved them. In cruder terms, they are on their way to embalm the body of Christ.

We can almost hear the thoughts of Mary Magdalene as she stumbles along that path. She is tired. For two nights now she has not slept a wink. Her grief is too great to share with others. The only man who had ever shown any reverence for her is dead. The only man who had ever looked upon her with eyes filled with deep sympathy and understanding has been dragged by the cruel, lustful mob—so willing to condemn sinners like herself—to a ghastly death upon a cross.

"Yes, I had heard their pious talk, even before Jesus had come, but I had also entertained many of them in my brothel. Those self-righteous ones who could not see humanity for looking at the law. Then Jesus had come. How different he was—so kind, so gentle, so compassionate, so Godlike. He forgave me. He completely cleansed my heart and mind by his unceasing love.

"I will never forget how vividly he talked about the 'kingdom of heaven.' It was as if he had actually been there himself, as if he had really experienced heaven in his very life. And when he talked of the love of God, how God loved man and was ever forgiving him, how God knew one's needs even before they were spoken, how he himself would prepare a place for those who loved him and would follow him, all fears were dispelled. Now they have killed him. They have crucified the only righteous man who ever lived."

THINKING ABOUT JESUS' BLOOD

RUTH WARSTLER GRIGGS

To the Hebrew mind the spirit of animal or man was in the blood.
To the Hebrews, whose history is red with the blood of sacrifice,
The offering of the innocent spirit of the animal
Brought cleansing of their souls before God.
There is redemption in the concept of the innocent suffering for the guilty.

Jesus gave his whole life to showing a way of redemptive living.
Jesus poured out the last measure of his spirit in his death.
Redemptive dying . . .
Redemptive because good suffered for evil.

Washed in his blood?
Yes, yes, God!
I would be washed in his blood . . .
Immersed in his spirit,
Bathed in his likeness
Swallowed up in his concerns,
And perhaps, if worthy, a bearer of his cross . . .
His cross . . .

To bring God's message of saving life, healing, wholeness
To spots where evil reigns.

Wash me in thy blood!
Immerse me in thy spirit!
Use me in thy cross bearing!

We can well imagine that Mary Magdalene's thoughts are so taken up with her love for the Lord, that she is not fully aware of anything else. While Salome loved the Lord, too, she is more aware of the hour at hand. As she walks along toward the tomb, she is wondering whether this delayed embalming will do any good. "He should have been embalmed when he was taken from the cross. A body will not hold up long in this hot climate; there will probably be considerable decay. If only they had not killed him on the day upon which the Sabbath began. However, what difference does it make now? His beautiful talk of the 'kingdom of God' is nothing but a memory. I thought it was too good to be true. I had best try to cheer up the others, but I wonder who will roll back that stone so that we can get to him."

Mary, the mother of James, is lost in her thoughts also. She is wondering what happened to Peter and John, Simon, Andrew, and the other faithful disciples. For some reason, it seems to her that perhaps those who loved Jesus should be doing something besides merely mourning his death. For some reason, it seems to her that they ought to be out telling others of the great truths he had taught them. She will never forget this man Jesus. "Even from his torturous position on that cross, he had said, 'Father, forgive them, for they know not what they do.' If ever a man talked like God and acted like God, Jesus had. However, I guess it's all over now, because he wasn't God."

As this little group of faithful followers come into the clearing near the tomb, they are suddenly struck with astonishment. The stone! The stone has been rolled back! These words marked the dawning of a new day for the

RESURRECTION

ERNESTINE HOFF EMRICK

*The wind has blown the last of March away,
And April whispers to the sleeping seed,
"Rise from the sod, for new life blooms in May!"*

*As sure as spring awakens to the sun,
The spirit, from its earthly dwelling freed,
Wakes to its God—and heaven is begun!*

frightened and scattered followers of Jesus.

Frederick Meek tells of a little English hamlet removed from the main highway, in which there is a tiny cemetery. Near by is a crudely painted sign which reads, "No Road Beyond the Cemetery." That is what the stone before Jesus' tomb was saying to the world. "Nothing beyond this. This is the end. Take good heed all of you who pass by, and all of you who out of curiosity come to look. This is what comes to a man who believes as he did, who lives as he did, who trusts as he did."

There was the forbidding stone, crudely round, like a universal period set at the end of his life, saying stolidly, "A full stop. This is the end!" But it was not the end! It was only the beginning for the faithful followers of Jesus. It was the dawning of a new day. It was the trigger that set off a gigantic revival which has swept the world. It was as if God himself had taken that stone and thrown it into a clear, calm lake. For as the news of the resurrected Lord has reached mankind, it has continued to roll out further and further, with each succeeding ripple, with every succeeding generation unto every race of people and into every language.

The stone made history because it marked the dawning of a new era in the Christian faith. That stone symbolized God's stamp of eternity upon the work

of Christ. That stone turned the blackest night into the brightest day for the followers of Jesus. That stone symbolized the difference between that which is temporal and that which is eternal. That stone symbolized the difference between a dead Christ and a living Christ.

There are many folks who call themselves "Christians" today for whom this stone has not made history. Why? Because these people still worship a dead Christ. To them Christ was a great man, to whom we give merely verbal acknowledgement. The truths which he taught and the great principles for which he died have never made an impression upon their lives. They ignore them completely in their everyday living.

To these people, religion is a cloak which they put on at their own convenience. It is not a way of life, an experience with God and God's people, as it should be. These folks have never let Christ live in their hearts and minds. They have never experienced a vital religion—a religion that really works. Their Christ is still entombed. They have never let his power become their power. They have never recognized the stone that made history!

We must let the living Christ roll away whatever stones would entomb our Savior, so that we may each one walk with the risen Lord, and become a new creature with him.

Those who had shouted Hosannas at the first of the week chose Barabbas rather than Jesus when Pilate offered to release one

Jobie Riley



JESUS OR BARABBAS

MANY years ago the Pass-over crowds gathered in Jerusalem were asked to decide whom the authorities should release to them. Although Rome ruled her subject nations and provinces with an iron fist, the emperor was wise enough in the ways of politics to fear, or at least to respect, the trouble which might be caused by a people excited by religious zeal.

During their holiday and feast-day seasons, the Jews were such a people. For major occasions, such as the Feast of the Passover, thousands of Jewish people from all around the Mediterranean area flocked to Jerusalem to the Temple. It was the custom of Rome to assign an extra legion of soldiers, probably five or six thousand men, to patrol the city at such times, as added protection.

In addition to the extra military safeguards, Rome attempted to humor the populace by allowing a prisoner, chosen by them, to be released. Thus,

when Pilate, appointed by Rome as procurator of Judea, offered Jesus for release, he was trying to use the Roman Law to dodge a difficult situation. And he almost succeeded.

However, there was another prisoner of some distinction, a man named Barabbas. He was in prison because of insurrection and murder (Luke 23:18-19). When given their choice, the people chose him instead of Jesus.

In certain ways, Jesus and Barabbas had a lot in common. This man, Barabbas, also had visions of setting up a kingdom different from the one then in existence. Mighty Rome was the ruler of most of the civilized world of that day, and even though it had been nearly 100 years since Palestine had been occupied by the emperor's legions, the hearts of many Jews still burned for freedom. The most eager had formed a band called the Zealots, because of their zeal for freedom from Rome and for exacting fulfillment of the Law of Moses.

Barabbas was undoubtedly a Zealot. He took part in an uprising, an attempt to overthrow the government of Rome. During this insurrection he had committed murder, had probably killed a Roman soldier. For this crime he was being held for trial by Rome.

Why would the Jewish people choose this man instead of Jesus when they were allowed to choose which would be released and which would stand trial for his life? The answer may be found in examining two portions of Old Testament scripture, then comparing them with the life of Jesus.

These two selections, which are merely samples and could be multiplied, are Psalms 2 and Isaiah 53. Here are two entirely different concepts of what sort of a man the Jewish Messiah, the Savior of his people, would be like. They follow (in part):

I will tell of the decree of the Lord:

He said to me, "You are my son,
today I have begotten you.
Ask of me, and I will make the
nations your heritage,
and the ends of the earth your
possession.
You shall break them with a rod
of iron,
and dash them in pieces like a
potter's vessel.

Psalms 2.

He was despised and rejected by
men;
a man of sorrows, and ac-
quainted with grief;
and as one from whom men hide
their faces
he was despised, and we es-
teemed him not.
He was oppressed, and he was
afflicted,
yet he opened not his mouth;
like a lamb that is led to the
slaughter,
and like a sheep that before its
shearers is dumb,
so he opened not his mouth.
By oppression and judgment he
was taken away.

Isaiah 53.

The first is that of an earthly
king, a conqueror, a mighty mili-
tary man, a man at whose feet
men would throw themselves,
trembling, a man to whose court
nations would fearfully send
envoys.

The second is that of a quiet
man, a man being abused and
mistreated, and not even for his
own wrongs! He is a man who
refuses to raise his voice in his
own defense, let alone a sword.
If he would not defend himself,
how could anyone expect him
to defend his nation against an-
other power or to liberate that
nation once it had been crushed
under the heel of an invader?

To ask the question is to an-
swer it. Certainly this man
would make a poor leader. It
would surely be better to have
a real man around, a man like
the one described in Psalms 2,
a man to make people sit up and
take notice.

When Jesus entered the city
less than a week prior to the
time he appeared before Pilate,
many people thought he was the

type of king described in the
above psalm. They cried, "Hos-
anna!" which originally meant
"Save us!" and now had become
as common to them as "Amen"
is to us. They thought that at
last the Messiah was here. Now
he would set up his earthly para-
dise with Palestine at its center.
Had he not just arrived from the
Mount of Olives, from whence
everyone knew the Messiah
would come? This man must be
he!

But on the day he appeared
before Pilate, the people had lost
faith in him. The opportunity to
assert himself as the new king
had come and gone. When one
of his close friends had drawn a
sword to defend his leader, this
strange man had ordered him
to put it away. What kind of a
man was he, any way?

Today we are still trying to
answer the question, still trying
to decide what kind of a man he
was. And many times we come

up with wrong answers.

When we are asked to decide
between Jesus and Barabbas, we
usually choose Barabbas. In
general, this manifests itself in
our nation's huge military bud-
get and in the over-all war at-
mosphere which pervades every
area of our culture from radio
and television to cereal gim-
micks for the kiddies.

In particular, our choice of
Barabbas recently showed itself
in our reaction to the Hungarian
revolt against Russia. We said,
paraphrasing Luke 23: "Release
unto us the Hungarian freedom
fighter—a man who had been
jailed for an insurrection started
in the city of Budapest, and for
murder."

We encouraged the freedom
fighter to continue his rebellion
against the nation which con-
trolled his country. We backed
his struggle, though we knew
that in trying to achieve inde-
pendence for his earthly nation,

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life
Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our problem is that of my husband
working all the time. He has a grow-
ing business and I feel he should have
more help. He says he doesn't have
time to train a helper. He averages
one night a week at home and then
he does book work and I have to try
to keep the children from bothering
him.

Since our marriage five years ago
we have lived in the same house.
There are many repair jobs that
need to be done. All of these jobs
my husband wants to do himself but
of course there is never time.

Wife of Businessman

Dear Friend,

You have well established the
point that your husband does not
have time to do all of these odd jobs
at home. The thing that is not clear
is whether his growing business de-
pends on his large investment of
time at this point, or whether he
finds it more pleasant to be away
from the house.

In your letter you mention a num-
ber of projects that you get started.
Some of these are as old as four
years. You have learned that your
husband will not get these complet-
ed. However, your follow-up on
these projects has not been to es-
tablish a new course of action, but
rather to "feel sorry for yourself."

What could you do? You could
hire someone to put up that fence.
You might try your own hand at
laying asphalt tile. If you become
more positive in your action on
your projects, you may stir up some
resistance in your husband, but it is
likely your communication with one
another will be better.

You may even discover that there
are ways that you could help your
husband in his business.

Marriage is not a guessing game.
Feelings are often chased out in the
open by positive action. In marriage
a cold war is sometimes more dan-
gerous than a hot one.

Paul S. Hersch

he was violating the rules Jesus set forth for the heavenly kingdom.

What would Jesus have prescribed for the situation in which the Hungarians have found themselves? It is difficult to speculate. However, we have his historical example to aid us. As mentioned earlier in this article, the country in which Jesus lived was in a situation practically identical with that of modern Hungary. Palestine was under the control of Rome, a strong military-minded empire. Herod and Pilate were puppet rulers, similar to the puppet rulers Russia sets up in the countries she controls.

With the popularity Jesus enjoyed among the masses he could have gained quite a following in an insurrection. There were the Zealots who were always ready. At least one of his own disciples was prepared to whip out his sword at the first sign of trouble. But, "... Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword'" (Matt. 26:52).

No, Jesus did not lift the sword against the Roman Empire, and it is hard to visualize him throwing a grenade at a Russian tank in an uprising against communist rule. Whatever Jesus would do in the modern situation, it would comply with his principles of love. He would continue to preach and to teach the doctrine of loving one's enemies as brothers and sons of God, even though disapproving of their acts.

The First Hyacinth

MAY ALLREAD BAKER

It rears its little tower of fragrant bells

Up from the thaw-wet, winter-weary earth.

While only the pale sun of April tells

The lovely miracle of its rebirth.

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An Easter Meditation

Edward E. Lyon

Conscious life (the knowledge of good and evil)
begins in the garden of Eden with Adam and Eve.

Eternal life (everlasting fellowship with God)
begins in the Garden of Gethsemane with Christ.

All of history swings between these two.

In Eden, one man brought sin into the world.
In Gethsemane, God wrought salvation in the world.

Paul put it this way:
Through Adam we die; through Christ we live.

If we follow the broad way—the crowd—to Eden
preferring along with Adam and Eve
to choose the easy way
partaking of the fruits of pleasure
We find only sin, guilt, and death.

To be sure, the fruits of pleasure
(like the fruit—the best in Eden)
look good, taste good, are good.
There was no poison in the fruit in Eden
neither was it rotten
nor did it contain a magic potion
but it caused a spiritual death for God had said "No."

If we follow the Christ to Gethsemane
Preferring to choose the hard way—the narrow way—
Partaking of the crown of thorns
and of the cross of suffering,
We will find forgiveness, peace and life.

It is easy enough to follow the star to Bethlehem—
We admire babies—there is innocence
and hope and faith.
But how can we so foolishly, so carelessly, so consciously
skip from the cradle of Bethlehem to the empty tomb in Jerusalem?

Can we share in the victory without sharing in the defeat?
Can we seek eternal life without living the life here?
Can we rejoice over Jesus' conquering death
without suffering in his cross?

Between the cradle and the tomb
was a life well lived, a cross, and darkness.
The empty tomb means little—Christ has overcome the tomb.

We dare not be tourists on Easter
just to see a sight—a spectacle;
rather we must become pilgrims
to receive insights, and a miracle.

We cannot come as pilgrims to celebrate Easter
without first making our own pilgrimage through Gethsemane.
Let us not tamper with the desires of the flesh,
nor be tempted by the fruits of pleasure,
but rather tempered by prayer in the Garden.

Then we will seek the Master as did Mary,
rather than hide from God as did Adam.

Eden or Gethsemane?
The broad way or the narrow way?
My will or God's will?
Which will it be this Easter?

APRIL 20, 1957

15

KINGDOM GLEANINGS

Donna Jean Kaser from the Black Swamp church, Northwestern Ohio, has recently begun service in the offices of the General Brotherhood Board at Elgin, Ill. Donna is a former BVS'er.

Medford D. Neher of Michigan City, Ind., will conduct morning devotions over WIMS, Michigan City, Ind., April 23 and 24, at 8:45. These bimonthly broadcasts are sponsored by the Ministerial Association of Michigan City.

Miss Faye Fields of Wichita, Kansas, was the winner of the Western Region peace speech contest. She represented Southwestern Kansas. Faye will compete with the other four regional winners in the national contest at Annual Conference at Richmond.

A hundred copies of the Brethren Hymnal, 1901 edition, are wanted by an Old Order German Baptist congregation. If any church has usable copies it is willing to sell, please contact Paul W. Kinsel, 208 E. Main St., Trotwood, Ohio, stating the number of copies and the price.

First church, Akron, Ohio, has sold its property at 807 Coburn Street and will be moving to a new location. A special all-day service is planned for Sunday, April 28, the last day of services in the present church building. William M. Beahm, dean of Bethany Biblical Seminary, will speak at the 10:30 a.m. (EDT) service.

Kenneth W. Hollinger, pastor of the Olivet church in Northeastern Ohio, will be the guest minister on the Church by the Side of the Road program on Mother's Day, May 12. It can be heard on radio station WLW and on TV stations WLW-T, Cincinnati; WLW-D, Dayton; and WLW-C, Columbus. The time is 8:30-9:00 a.m. EST.

All Brethren living or traveling in Europe are invited to attend the annual conference of Brethren workers in Europe to be held at Reith, Austria, May 12-19. Reith is in the Tyrol area of Austria near Innsbruck, and the conference will be held at Gasthof and Pension Kirchenwirt. For additional information write to Harlan Mummert, Director Brethren Service in Austria, Derfflingerstrasse 3, Linz/Donau, Austria.

For those of you who want to see some of Virginia's historic and scenic attractions while in Richmond for Annual Conference, write to the Virginia Department of Conservation and Development, State Office Building, Richmond, Va., for publications on these attractions to help you plan tours. Especially noteworthy this year is the Jamestown festival celebrating the 350th anniversary of the first permanent settlement in the United States.

Anniversary

Memorial church, Martinsburg, Middle Pennsylvania, will observe the fifth anniversary of the new building on Sunday, April 28. A. C. Baugher, moderator of Annual Conference, will speak at the morning and evening services. The women's work will serve a family dinner.

Anyone in the Waynesboro and Gettysburg, Pa., and Hagerstown and Frederick, Md., area looking for a ride to the Richmond Conference on Tuesday, June 18, please contact Philip Kulp, Box 144, Thurmont, Md., phone 5732.

Audio-Visual Workshop

The fourteenth annual international conference in audio-visuals for Christian education will be held at Green Lake, Wis., Sept. 4-10. The conference is sponsored by the National Council of Churches and gives the best experiences in audio-visuals for Christian education that are available. Plan to attend. Local workers are urged to go. Write to the Visual Education Service, 22 S. State St., Elgin, Ill., for further information.

Correction in Statistics

We are happy that a revision of Annual Report figures enables us to announce that the record of continuous growth in Sunday-school enrollment and average attendance which began in 1946 was maintained in 1956 and not interrupted as announced in our Feb. 2 issue.

The corrected figures now show: total enrollment, 156,371; average attendance, 104,907.

The gain over previously announced figures showing losses came about from a correction in only two reports. One church had not reported its Sunday-school enrollment but only its average attendance. The synthetic figure on enrollment supplied by our statistician was forty lower than the real enrollment. In the other case, in some way unknown both to the church and the Elgin offices, the correct figures in the report of a large church had been greatly reduced in every category of its Sunday-school record. The executive secretary of the Christian Education Commission had some personal knowledge of this school and his investigation brought a confirmation of the original figures.

This incident goes to show the importance of filing complete and accurate reports. Incidentally there were twenty-eight less churches filing reports in 1956 than in 1955. If those churches would have reported, our record would be even better. Accurate records are not hard to keep if you have the system for doing it and work at it every week.

La Verne College

President and Mrs. Fasnacht returned to the campus on Feb. 21 from an eighteen-week absence during which time they were on a tour around the world. Their 36,000 mile tour took them into eighteen foreign countries. Most of their time was spent in India and in Europe, where in addition to addressing mission and Brethren Service groups, President Fasnacht visited a large number of colleges and universities.

The 1957 New Era banquet drew the largest crowd in the thirty-year history of the affair. A total of 1,250 people were served in the facilities of the college church's new fellowship hall and adjoining social rooms. Because of the very large number, a crowd of 1,155 was moved into the church sanctuary for the program following dinner. President Fasnacht reported impressions of his world tour, under the title, At Home and Abroad: Roads to Everywhere.

Contributions totaling \$155,000 during the past twelve months prior to the banquet were reported by Frank D. Howell, president of the board of trustees.

Brotherhood Theme: Seek First His Kingdom

At the annual trustees' meeting on March 9, Frank D. Howell of Long Beach was re-elected president of the board; Milton J. Brock of Los Angeles, vice-president; and J. C. Brandt of La Verne, secretary-treasurer. In addition to Howell and Brock, Joseph A. Allard and Ernest W. Carl of Pomona, and F. A. Yearout of Fresno are members of the executive committee.

The chapel choir will tour Northern California during the Easter holidays including in their stops: April 14, McFarland; April 15, Durham; April 16, Sacramento; April 17, Modesto; April 18, Fresno; April 19, Lindsay.

Student exchange relationships with Goettingen University in Germany are being continued during the 1957-58 college year. Joellen Leonard, a sophomore from La Verne, has been chosen by La Verne College to spend a year at Goettingen while the university there is sending a student for a year at La Verne. Women's work organization of the District of Southern California and Arizona, in co-operation with Brethren Service, will finance the German student's year here.

Baccalaureate and commencement speakers have been announced for the year end. Dr. J. C. Brandt, associate dean and registrar, who will retire in June after thirty-five years with the college, will deliver the baccalaureate address. The commencement speaker will be Dr. Claude Arnett, head of the Division of Social Sciences of Kansas State Teachers College at Emporia. Dr. Arnett was a member of La Verne's faculty from 1921 to 1929.

Summer session dates for 1957 are as follows: Main session, June 24—Aug. 2; postsession, Aug. 5-23. One of the features of the session will be a seminar in social problems to be directed by President Bittinger of McPherson College, in co-operation with the Brethren Service Commission.

Second semester enrollment of full-time students is 294. In addition, there are 148 part-time students taking less than 12 hours in afternoon or evening classes, many of whom, however, are working toward degrees or credentials. Including summer session, more than 750 different students will attend La Verne College during the 1957-58 academic year.

The Church Calendar

April 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus' Victory and Commission. Matt. 27:55-28:20. Memory Selection: All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age. Matt. 28:18-20 (R.S.V.)

Easter

April 27-28 Southeastern Region youth round table, Bridgewater College, Bridgewater, Va.

April 28 National Christian College Day

April 28—May 11 Church Work Training Laboratory, Green Lake, Wis.

April 29—May 3 National Council regional training camp, Leesburg, Va.

May 3-5 Southeastern Region camping conference, Camp Galilee

May 5-12 Family Week

May 10-11 National Recreation Committee, Elgin, Ill.

May 12 Mother's Day

May 19 Brotherhood Program Interpretation Day

May 19 Annual Conference Offering

May 26 Rural Life Sunday

Love Feasts

Florida		April 21, 7 pm, Robinson
April 28, 7 pm, Sebring		April 28, 7 pm, Buffalo Valley
May 5, 7:30 pm, Okeechobee		April 28, 7 pm (DST), Mt. Olivet
Illinois		April 28, Cherry Lane
April 22, 8 pm, Walnut Grove		April 28, 7 pm, Conemaugh
April 28, 6:30 pm, Chicago, Douglas Park		April 28, 7 pm, County Line
Indiana		April 28, 7 pm, Curryville
April 20, 7:30 pm, West Eel River		April 28, 6:30 pm, Ephrata
April 21, Markle		April 28, 7 pm (DST), Koontz
April 21, 7:30 pm (CDT), North Winona		April 28, 7 pm, Leamersville
April 21, 7:30 pm, Pleasant Dale		April 28, 7 pm, Mount Joy
April 21, 7:30 pm, White Branch		April 28, 6:30 pm, Quakertown
April 22, 7:30 pm, Blue River		April 28, 2:30 and 6 pm, Spring Creek
April 25, 7 pm, Pipe Creek		April 28, 7 pm, Summit Mills
April 27, 7:30 pm, Nettle Creek		April 28, 7:30 pm, Upper Claar
April 27, 7 pm, New Hope		April 28, 7:30 pm, Upper Marsh Creek
April 27, 7:30 pm, Wabash Country		April 28, 6 pm, York, Second
April 28, 7:30 pm, Pleasant Hill		May 4-5, 1:30 pm, Annville
May 10, Middlebury		May 4-5, 1:30 pm, West Conestoga
May 10, Pleasant Valley		May 5, 7 pm, Bethel House
May 11, Beech Grove		May 5, 6:30 pm, Burnham
May 11, 7:30 pm, Windfall		May 5, 7 pm, Coventry
Iowa		May 5, 6:30 pm, East Fairview
May 5, 7:30 pm, Kingsley		May 5, 6:30 pm, East Petersburg
Kentucky		May 5, 7 pm, Germantown
April 20, Flat Creek		May 5, 7 pm, Greencastle
Maryland		May 5, 7:30 pm, Green Tree
April 21, 10:30 am and 6:30 pm, Longmeadow		May 5, 6:30 pm, Huntsdale
April 28, 6:30 pm, Piney Creek		May 5, Maitland
April 28, 7 pm, Sharpsburg		May 5, 1:30 pm, Martinsburg
May 4, 7 pm, (DST), Stone Bridge		May 5, 6:30 pm, New Enterprise
May 4, 4 pm and 7 pm, Welty		May 5, 7 pm, Roaring Spring
May 5, 7 pm, Sams Creek		May 5, Rummel
May 11, 6:30 (DST), Browns-ville		May 5, 6:30 pm, Scalp Level
May 12, 7 pm, Bear Creek		May 5, Shrewsbury
Missouri		May 5, 7:15 pm, Smithfield
April 20, 8 pm, Shoal Creek		May 5, 7 pm, Woodbury
North Carolina		May 6, 7 pm, Norristown
April 20, 7 pm, New Haven		May 11 and 12, 2 and 6:30 pm, Midway
Ohio		May 12, 7 pm, Dunning Creek, New Paris
April 21, 7:30 pm, Olivet		May 12, 6 pm, Lititz
April 21, 7:30 pm, Richland		May 12, 6:30 pm, Maple Spring
April 28, 7 pm, Brookville		May 12, 7 pm, Snake Spring Valley
April 28, New Philadelphia		May 15-16, 1:30 and 6:30 pm, White Oak, Graybill
April 28, 7:30 pm, Sugar Creek		Tennessee
May 5, 7 pm, Springfield		April 27, Liberty
Pennsylvania		Virginia
April 20, 2 and 6:30 pm, Hat-field		April 19-20, 7:30 pm, Green Hill
April 21, 6:30 pm, Everett		April 20, 7 pm, Mt. Vernon
April 21, 7 pm, Fairview		April 20, 6:30 pm, Poages Mill
April 21, 6 pm, Lebanon		April 21, 7 pm, Round Hill
April 21, 7:30 pm, Lower Claar		April 21, 7 pm, Flat Rock, Cedar Grove
April 21, 7 pm, Mingo		April 21, Mt. Pleasant
April 21, 6:30 pm, Mt. Pleasant		April 28, 7:30 pm, Lebanon
April 21, 7 pm, Myerstown		
April 21, 10:30 am, 2:30 and 6:30 pm, Richland		

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Carl E. Yoder of Mt. Pleasant, Pa., in the Mt. Pleasant church, Pa., April 21-28.

Bro. Galen B. Crist of Bassett, Va., in the Mt. Carmel church, N. C., May 6-12.

Bro. Herbert Alford of Frostburg, Md., in the Bear Creek church, Md., May 6-12.

Bro. Wilmer A. Petry of Akron, Ohio, in the Codorus church, Pa., May 12-19.

Bro. Russell G. West of Wiley, Colo., in the Pampa church, Texas, May 13-19.

Bro. Charles Oberlin of Peru, Ind., in the Mt. Pleasant church, Ind., May 5-12.

Bro. E. Myrl Weyant of Sebring, Fla., in the Sebring church, Fla., May 1-12.

News and Comment From Around the World

Call on President to Help Quell Anti-Negro Activities in South

Six prominent Protestant and Roman Catholic clergymen have asked President Eisenhower to exert "stronger leadership" in quelling anti-Negro activities in the South. Signers of the statement were Eugene Carson Blake, president of the National Council of Churches; Bishop Angus Dun of Washington, D.C.; Dr. Reinhold Niebuhr; the Rev. John LaFarge; Dr. Liston Pope; and Dr. James H. Robinson.

The statement said, "We feel that the proper authorities, both state and federal should look much more closely into this disturbing situation. The emergence of violence and hate is a problem that concerns the entire nation." The statement expressed admiration for the "courage and truly Christian spirit of clergy and laity, white and Negro alike, who are working for peace and better understanding in the troubled areas of the South."

Mission Work Resumed in Jordan

British educational missionaries are returning to Jordan but have not yet gone back into Egypt, according to a statement issued by the Church Missionary Society. At the time the fighting started in Egypt, church leaders there were asked whether they felt that the continued presence of English missionaries was an embarrassment or a danger.

The church asked the missionaries to stay as long as possible, and they remained until ordered to leave by the Egyptian government. Missionaries also left Jordan because some national church leaders felt the British missionaries would endanger both themselves and their Arab fellow Christians by remaining.

Bridgewater College Host to Rural Life Institute

Bridgewater College co-operated with the Rural Life Association in planning a rural life institute early in February. The theme of the institute was Perpetuating Our Rural Heritage.

Among the speakers were Dr. E. L. Kirkpatrick, executive secretary of the Rural Life Association, Donald R. Fessler, extension sociologist at V.P.I., Dr. Paul Bowman, and Theodore S. Gold, assistant to the Under-



Meeting of Historic Peace Church Representatives in Europe

THE CONTINUATION COMMITTEE of the historic peace churches in Europe and the International Fellowship of Reconciliation met at the World Council of Churches in Geneva on Feb. 18-20. The meeting, convoked by M. R. Zigler, chairman of the committee and representative of the Church of the Brethren, included among others Eric Tucker of the Society of Friends, Albert Meyer of the Mennonites, and Ernest Best of the International Fellowship of Reconciliation.

Items of business included the formation of teams working with relief needs in a united testimony for peace; the responsibility of the historic peace churches to conscientious objectors everywhere, with particular attention to the situation in Germany; and the preparation of the

paper God Establishes Both Peace and Justice as a reply to the draft issued by Bishop Dun and Reinhold Niebuhr in their response to an earlier committee statement entitled Peace Is the Will of God.

Guest speakers at the meeting were members of the World Council of Churches with Dr. Visser't Hooft, General Secretary, leading a discussion of The World Council and Peacemaking. Other addresses were: The World Council and Fraternal Workers Program, Dr. Schomer of the Department of Inter-Church Aid and Service to Refugees; Areas of Rapid Social Change, Dr. Kitagawa of the Department on Church and Society; The Lordship of Christ, Dr. Nelson, executive secretary of the Department of Faith and Order; and East-West Encounter, Dr. West of Bossey Institute.

secretary of Agriculture. The institute reached more than 150 key local rural leaders from a half dozen Virginia-West Virginia counties.

Polish Lutherans Ask Government to Restore Church Property

The churches of the Evangelical Lutheran Church in Poland have requested the government in Warsaw to restore the churches, vicarages, and other church property which it had confiscated from the Protestant churches in East Prussia and also to help them rebuild the church buildings which were damaged or destroyed.

Before the second world war there were 600,000 Lutherans in Poland. Today there are only about 180,000

Polish Lutherans and about 40,000 of German origin. The Lutheran Church has 106 pastors, but this number is very inadequate and each pastor has to look after several congregations. Throughout the whole of Poland there are about 400 buildings belonging to the Protestant church.

National Council Official Denies Agency Bars Groups From Air

A National Council of Churches official has denied that the agency was trying to bar from the airwaves the more conservative branches of Protestantism. Dr. S. Franklin Mack told the annual meeting of the council's Broadcasting and Film Commission that "we have no intention or desire to control all religious

broadcasting. Neither do we desire to get anybody off the air."

He said the council did not hold that it was "morally wrong or unethical" to buy time for religious broadcasts but rather that the council simply advised against it. Dr. Mack said, "While the purchase and sale of time for religious broadcasting is not wrong, it tends to become competitive and divisive. The ability to pay should not be allowed by networks or stations to outweigh such considerations as representativeness, potential audience, and real value to the community."

The Broadcasting and Film Commission reported that nearly 200 television programs were produced by it last year. These programs were aired over 465 of the country's 475 TV stations. The commission also reported that more than 500 radio stations carried 271 different religious programs under its auspices last year. Religious motion pictures for showing in local churches increased by 13 during the year. More than 3,000,000 copies of broadcast talks and sermons were mailed to listeners in pamphlet form.

Graham Hails Yale Mission

Evangelist Billy Graham has reported that his four-day student mission at Yale University was "one of the most spiritually rewarding periods I have ever spent." He said he detected on the part of the students a sincere seeking after God.

The evangelist addressed a total of 10,400 students at four meetings. In addition, he visited four fraternity houses and spoke to 150 students at each. About 300 students made commitments to Christ. The Yale Daily News, student newspaper, criticized Mr. Graham for "an immature theology" and an oversimplified approach.

Japanese Protestant Delegation to Visit Communist China

Eleven Japanese Protestant leaders are scheduled to leave Tokyo in April for a month's goodwill tour of Communist China. They will make the visit at the invitation of Dr. Y. T. Wu, chairman of the Church of Christ in China. Considerable difference of opinion is said to exist among Japanese Protestant officials regarding the propriety of the China tour. But the moderator of the United Church of Christ in Japan says that he favors the project "so long as it promotes Christian friendship and fellowship between Christians."

Presbyterian Council Asks Communication Between Churches, Public Schools

The General Council of the Presbyterian Church in the U.S.A. has called for strong support of the public schools by the churches in the encouragement of communication between the two. Church members were urged to participate in public school boards and in development of the public school system, also to set in motion "approaches which will lead young people to think of the teaching profession as a Christian vocation."

Protestant Churches Send \$31,000,000 in Overseas Relief

Protestant churches in the United States sent 192,073,657 pounds of food, clothing, medicines, and other relief supplies abroad through Church World Service in 1956 for free distribution to hungry, homeless, and destitute persons. The value of the overseas relief ship-

ments was \$31,188,000. This contribution more than doubled the amount of the 1955 shipments of similar materials. The highlight of the material relief program during 1956 was the immediate and extremely effective ministry of the churches in Austria in connection with the tragic Hungarian refugee situation.

News Briefs

Leaders in the United Lutheran Church in America have launched a series of six area meetings dealing with the problem of dwindling urban church membership. The churches set up a department of urban church planning within its Board of American Missions. Proposals have been made to train urban group workers for needy churches and to set up seminary programs in urban work.

American rock 'n roll dances have been barred in several Indonesian cities because of opposition by cultural and religious groups which consider them "degrading and immoral."

A unanimously favorable response to the first full Protestant service to be televised in France has come in the form of letters from the viewing public. The service was conducted by Pastor Marc Boegner in the small church of Levallois-Perret. Until now Protestant TV programs in France have taken the form of documentary reports.

The Evangelical Lutheran Church has applied for immediate membership in the World Council of Churches following action by its church council during its annual meeting in Minneapolis, Minn. The council acted on a directive from the church's general convention last June at which time delegates voted to seek "immediate" membership in the world church group.

The theological academy in Warsaw, Poland, at which the Protestant pastors are trained, has received twenty-six applications for the new academic year. Last year the academy was attended by forty-five students. The languages taught include German and Russian in addition to Latin, Greek, and Hebrew.

Because Many Protestant churches in Czechoslovakia regard themselves as the spiritual heirs of the Moravian Brethren, they are making special plans to commemorate the 500th anniversary of the church this year. The famous reform movement began in Kunvald, Czechoslovakia.



Religious News Service

The huge cross pictured above is found on a farm near Breese, Ill. It was first erected 104 years ago by a farmer in thanksgiving to God because he and his family were spared from the black plague then sweeping Illinois and Missouri. This cross is the third erected on the spot. The German reads, "By the cross, salvation"

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The Local Church Plans Its Social Welfare Program

W. Harold Row

Secretary, Brethren Service Commission

Editor's Note: The Church of the Brethren is joining the American Protestant churches in a yearly co-operative social education emphasis. The emphasis for the current year is on Christian social welfare in the local church. Together the churches have prepared a study guide for local churches and a sound filmstrip to aid in this emphasis. The Brethren Service Commission has prepared a social welfare packet, including the study guide, to assist local Brethren churches. The following article by W. Harold Row serves as a kick-off for the year's emphasis. Part II of the article will appear in next week's issue. Reprints of this article are available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin Ill.

Part I

A PLANNED program of social welfare may be new for most local churches, but many welfare practices are as old as the Christian church itself. Even back of these lie the extensive welfare procedures of the Hebrew religious community. Jesus confirmed most of these and vitalized them with his "neighbor—regarding love" motif.

The early church was a service-minded church, with its practice of almsgiving, care of widows and orphans, relief offerings for distressed brethren, faith healing, hospitality for strangers, and constant consideration of the poor, the lonely, the sick, the maimed, and the persecuted. Through the centuries since, the church has evidenced great concern, even though sporadic and partial in coverage, for those in its midst and beyond who stood in need of succor.

The social awakening of the church in America, dating from the last decade of the nineteenth century, parallels the period of growing industrialization, the decline of rural culture dominance, and the wane of

Seven corporal works of mercy

Design from Churches and Social Welfare. Copyright 1956 by the National Council of Churches. Used with permission.



the revivalist movement, reaching its first ecumenical formulation in the Social Creed of the Churches, adopted by the Federal Council of Churches in 1908. This period of the church's life was filled with rediscovering the social teachings of Jesus, in feverish activity in starting new church-related welfare institutions, and in heroic though awkward attempts to confront the world with the church's rediscovered social ethic.

The Church of the Brethren was slower than some to espouse this new social gospel, but its inherent concern for the poor and unfortunate was given expanding expression through famine relief, reconstruction services to war-ravaged lands, founding of orphanages, homes for the aged, and hospitals. These developments, together with the emerging alternatives to military service, converged and climaxed in 1941 in the establishment of the Brethren Service Commission. The last fifteen years has seen the dramatic expansion of the twin concerns of peace and relief, of welfare serv-

ices at home and abroad, and the increasing emphasis upon a basic program of social education and action.

A half century of American church effort in social welfare culminated in the first National Conference on the Churches and Social Welfare, convened by the National Council of the Churches of Christ, in Cleveland, Ohio, Nov. 1-4, 1955. One thousand five hundred delegates, (including twenty-nine Brethren) from thirty-one denominations and unofficial delegates from many more, met together for five days in Cleveland to consider the findings of twenty specialized study commissions on major aspects of welfare, to share together experiences and concerns, to challenge the churches to new efforts in social welfare, and to dedicate themselves anew to the service of those "for whom Christ died."

A series of basic books, study guides, leaflets, and visual aids have resulted from this great conference to aid the churches in the development of more adequate social wel-

fare programs. Local churches should avail themselves of this unique opportunity to improve their own programs of social welfare.

Five Guiding Principles

Five principles should guide the church in formulating its program of social welfare:

Every human need has spiritual significance and every human need must be met on its own level. No human need lies outside the compassion of Christ who "went about doing good"—visiting the sick, healing the maimed, encouraging the poor, comforting the fearful and making free the prisoners. Therefore, the church must carry an active, continuing concern for all who suffer, physically and mentally. Human misery knows no limits, geographical or otherwise. So the church's social ministry must be as broad as human need and as appropriate as the Pauline injunction: "If thine enemy hunger, feed him; if he thirst, give him drink."

The church must carry always a basic concern for social welfare. Since human needs are basically spiritual, and since the church is the primary agency for spiritual values in the community, it follows that the church, more than any other institution, must keep alive in the hearts of men their individual and collective responsibilities to be their "brothers' keeper" and to live always as Good Samaritans along the Jericho roads of human misery.

More than this, the church must continue daily to exercise its ancient functions of prophetic renunciation of social wrong, its pastoral care of the poor and distressed, and its priestly mediation of God's active love for his children, saved and unsaved, everywhere. The church must be the conscience of the community in social matters, oftentimes even the conscience of the established secular social agencies themselves. The church alone today is able to be the effective voice of both the prophet's, "Thus saith the Lord!" and Christ's, "Come unto me, all who labor and are heavy laden, and I will give you rest."

The church itself should not attempt to provide for all the welfare needs of those to whom it ministers. Historically, the church gave birth to most of our present-day social welfare services. The first organized hospitals were church sponsored. The same is true of nurses' training,

mental hospitals, orphanages, and homes for the aged and infirm. Poor relief funds were first collected by the churches. The church also pressed for prison reform, child labor laws, temperance legislation, etc. Thus the church is called the mother of modern social welfare.

However, as communities became better organized and more sensitive to the social needs of their constituents, the welfare services gradually were taken over by voluntary or public agencies. This was as it should be. The church responded to human needs when the community was not organized to do so, and gladly transferred responsibilities to community agencies as they were willing and able to assume them.

In some instances, the church has maintained a few welfare services in order (1) to keep alive in its members a vital social concern and to encourage all evidences of love and mercy in the world, (2) to provide secular agencies a witness to Christ's continuing compassion for all who suffer and (3) to meet special needs not being met by secular agencies, e.g., facilities for mentally retarded or emotionally disturbed children. But, as always, the church must stay prophetically alert to God's concern for human need, sometimes bringing God's judgment to bear on particular social evils or institutional practices and at other times pioneering in new and needed social services when other agencies are unprepared to do so.

The church must relate its own program of social welfare to the total resources of the community. The church is only one of many social institutions in the community designed to meet human need. Most of these agencies are equipped to provide specialized help in given areas of need. These agencies possess greater resources and far better professional help than the churches can provide in most welfare situations. The church can thus utilize the combined facilities of the community for the social needs of its people or others for whom it is concerned, either by calling on these agencies for help, or, more often, by referring those in need to the appropriate social agencies. Many communities provide a convenient directory of available social welfare services.

The church should not attempt to duplicate existing welfare services when such are available and adequate. Instead, it should actively

support these community agencies by referrals, financial help, and volunteer services on boards and committees. This will enable the church to use its own resources and energies for needed services not otherwise provided, and to pioneer in new areas of human need.

The church also has an obligation to see that its own welfare policies and practices conform to the highest norms of Christian social service. This relates especially to such practices as Christmas baskets or special offerings to supposedly needy families, without any reference as to what the real needs are, or how or by whom they best could be met.

The church must match, at least, its social welfare concern with an active interest in social action. The church's social ministry has two important and clearly defined aspects. One is termed *social welfare* (or *social service*) and the other is called *social action*. Social service is our effort to share the love and goods of God with those of his children who have become victims of social and economic injustice, resulting from personal mistakes or inadequacies, wrongdoing of others, or natural calamities. Examples of social service are material aid to the poor, medical care of the sick, homes for the aged and orphaned, etc.

Social action is the organized attempt, often through political structures, to remove the causes of social and economic injustice. It is "the application of the Christian ethic to the structure and organization of our social life." Examples of social action are the efforts of people to obtain better housing legislation, minimum wage laws, fair employment practices, public health measures, international agreements to keep the peace, etc.

Social service is ameliorative; social action is preventive. Social service aims at relieving the immediate suffering of individuals and groups. Social action aims at removing or preventing the causes of such suffering. Both are included in social responsibility of the Christian church. Therefore, the church must plan a vigorous program of Christian social action even while it maintains a strong emphasis upon relieving the immediate sufferings of the poor, the distressed and the disinherited "for whom Christ died."

Continued next week

Churches Abroad Observe Easter

Easter in Nigeria

Violet Pfaltzgraff

WHEN we were new missionaries, I was a little puzzled, for it seemed to me that the Nigerians had their Christmas and Easter mixed. It was on Christmas day that everyone wore his best clothes. It was then that one saw crowds of people coming to church. On the other hand, one hardly knew when Easter day had come except in the immediate church group.

On Christmas day one sees thousands of people coming to church. One has to go early in order to find even standing room in the sanctuary. A long pageant, enacting the events surrounding the birth of Jesus including the flight into Egypt, is usually given in the church. For days one can hear drumming in the village and one can see groups of two, four, or even twenty people hurrying to the place where the folks are dancing. The dancing and feasting begin on Christmas Eve and continue three or four days. I have been told that at some places the dancing continues for one week.

On the other hand, Easter morning usually begins with early morning services in the church followed by baptism in the river. Each church has its own routine so that this varies from place to place. In some churches short plays are given enacting the story of Easter. Within the church there are prayer and meditation on Good Friday, and, in some places, the communion services are observed. But the life of the village as a whole seems to be untouched by the Easter activities. Its routine goes on the same on this special day as on any other lazy, hot, dry season Sunday.

Why the difference? Why all the drama on Christmas day when it is Easter that holds the heart of the Christian message? Why the Christmas pageant and not an Easter one when it is Easter that holds the exciting, dramatic story of Christian hope?

I asked some of the Nigerian brethren about it.

I was told that there was such a large ceremony on Christmas because it meant more than the birth of Christ. It is a time when much of

the Nigerian harvest is finished so that there is rejoicing even among the non-Christians. Then, too, the Muslims celebrate Christmas. It is the time of dancing, giving and receiving gifts, eating and drinking. I am told that everybody keeps Christmas. It is the time for showing off one's clothing, a sign of wealth. It is the time of play, vacation, and travel to greet distant relatives.

Then I asked, why celebrate Easter?

Easter is the time, I was told, when we celebrate the death and resurrection of our Lord. It means nothing to the non-Christian. To the Muslim it is an interesting story about a prophet. To the animists it is a Christian myth.

Perhaps it is better so. The meaning of Easter, which arrives in the midst of the dry season is not lost in a lot of noisy play and dancing. Easter is special for the Christian group—the ones who find new hope in a risen Lord. It is only they who can rejoice in the companionship of an ever-present, always interested, sympathetic living Lord.

Easter at Waka

Glenn and Jean Shank

ONE of the thrills of living in a country other than one's own is sharing in the celebration of Christian festivals, as observed by the Christians of that country. Although the celebrations differ in the various countries they still have some similarities, for we all worship the same Christ. Easter is no exception.

It is a joy to observe Easter at Waka with the Nigerian Christians, most of whom are students. Since Waka is chiefly an educational center with the main emphasis on teacher training, our observance of the season of Lent and Easter is a bit different from that in a village church, and more similar to that at home. The real meaning and significance of Easter never changes. Here at Waka much time and stress is given in an attempt to bring our students to a better understanding and evaluation of this season.

Regular periods of devotions are held by the various schools at Waka throughout the term and during Lent these devotional periods are used by those in charge to instruct, exhort, and prepare our hearts for Easter.

The regular Sunday worship serv-



In Nigeria as in America many Christians worship the risen Lord in a sunrise service

ices are also planned around the general theme of the season. These services are extremely important and valuable because not only do they bring our students together, but also staff help and families, laborers, and families and people from neighboring villages. A sincere effort is made by those responsible to make our regular Sunday worship services, especially during Lent, a service worthy of God's presence and a service where Christ is proclaimed as Savior and Lord.

Special services are held on Good Friday, emphasizing the death of Christ, preparing us further for Easter day. Students and staff participate in this service which always proves to be a highlight of the Easter season.

Easter itself is celebrated by beginning with a sunrise service on a nearby hillside, one which gives a splendid view of Waka station. The usual custom is for the group to meet at the foot of the hill and at a given signal proceed to the meeting place while singing an appropriate hymn. This service consists of group singing, prayers, scriptures, special music, and several short messages, all well-planned and conducted. The students in teacher training conduct a greater part of this service—a service which certainly begins the day in a fitting way. As we leave the service we are aware that we have already had glimpses of the Risen Christ.

At the conclusion of this service all the missionaries gather at one home for the annual Easter breakfast. As one sits down at the table it is difficult to realize he is in Nigeria instead of the States. Appropriate Easter songs are sung when the meal is finished.

Regular morning and evening worship services are held at the usual hours. These are the most important of our special services, and much planning and preparation has been done prior to them. The theme of Easter prevails as we worship together. An overflowing house usually shares in the services, many coming from outvillages. Some of these may hear of Christ for the first time.

Most of our Nigerian brethren here at Waka are young Christians, both physically and spiritually. But as one witnesses the sincerity of their efforts and the humbleness of their worship, one recognizes the abiding power of the Risen Christ. Whether



In Ecuador Easter sunrise service is followed by a fellowship breakfast for the church

it be in Nigeria, the States, or elsewhere, Easter tells the same story—Christ is risen and is alive forevermore. This is the story that is touching and changing the hearts of our Nigerian neighbors. Our hope and prayer continue to be that the Risen Christ of Easter will become a living Savior to more and more Nigerians.

Easter in Ecuador

Josephine Flory

FROM the placing of ashes on the foreheads of the devout on Ash Wednesday at the beginning of Lent until the Easter morning masses in the churches throughout the land, Ecuador pays homage to our crucified Lord.

During Holy Week many spend several days in convents in order to worship and pray and prepare better for communion on Holy Thursday.

During this time, too, families gather to spend the holidays together and special foods are prepared for this season. The best known of these special foods is *fanesco*, a soup made of all kinds of grains and with milk and butter instead of meat.

One sees many processions in the streets on Thursday and Friday preceding Easter. Images of the saints, the Virgin Mary, and Christ are carried through the streets before the kneeling citizens. Here also it is customary to observe a three-hour service during the noon hours when Christ was hanging on the cross. As in Catholic churches throughout the world, the images are veiled and

many people enter the churches for prayer.

Mass is celebrated on Easter morning with most of the emphasis placed on the death of our Lord. Everywhere in South America Christ is depicted as weak, effeminate, dead. How we love to tell of the living, risen, victorious Christ!

In our own little church we celebrate the love feast on Holy Thursday. On Friday at noon a three-hour service is held. Early Easter morning we gather outdoors for a sunrise service followed by a fellowship breakfast. In our community, famous for the drunkenness and debauchery which characterize the Indian celebration of Easter, what a miracle it is to see Christian Indians meeting together for worship and Christian companionship in commemoration of the resurrection.

As one of our believers says, "How we celebrate Easter is not so important. We must preach the message of the Risen Lord every Sunday, for that is the heart of our belief." To bring the good news of a living Christ is the hope and aim of every missionary in South America.

From Nigeria Irven Stern reports that the Lassa church had its first experience in budget building. The congregation set up a budget totaling more than \$1,100 in U. S. currency. In addition to their own outreach program the Lassa Christians plan to share in the Brotherhood Fund.



"The question of bread for myself is a material question; but the question of bread for my neighbors, for anybody, is a spiritual and a religious question" (Berdyayev)

MINISTRY

The Pastor's Role in Social Welfare

Bernard N. King

SINCE attending the National Conference on the Churches and Social Welfare in Cleveland some months ago, I am more strongly convinced that the pastor is a key person in implementing the church's social welfare program. This undoubtedly explains why such a large number who were present at this first conference of its kind in history were pastors.

Parish ministers, as I see it, should work generally in four areas of social welfare—preaching and teaching, visiting and counseling, general church administration, and through community social agencies.

Preaching and Teaching

Because there can be no adequate program of social welfare without a sound philosophy to undergird it, the pastor must be the key person in the work of preaching and teaching.

While it is true that man does not live by bread alone to keep soul and body together in this world, he does live by bread. One critic of the conference wrote: "The emphasis was frankly materialistic." This reminds me of a saying of Nicolas Berdyayev's, "The question of bread for myself is a material question; but

the question of bread for my neighbors, for everybody, is a spiritual and a religious question."

Jesus Christ ministered to the whole man. Before preaching his bread of life sermon (John 6), he fed the thousands. A large part of his ministry was his concern for the physical needs of people, healing the sick, and curing the insane. Too long the churches have departmentalized life, the spiritual as over against the material. To minister adequately to people we must take into account the individual's material needs, his environment, his social drives, his inner tensions, and his need for a sound philosophy of life.

It is the business of the preacher to give the Biblical basis and the Christian philosophy that is foundational to a program of material aid, volunteer service, homes for the aged, a ministry to orphan children, and the total service program. Our denominational program will not thrive without this.

Ponder such sample scriptures as the following for their implications to social well-being: Jesus' text in his home synagogue, Luke 4:16-19; a picture of the Last Judgment, Matt. 25:31-46; the Good Samaritan, Luke 10:29-37; faith with works,

Jas. 2:14-26; and the "love the brethren" passage, 1 John 3:11-18.

Are we pastors guilty of saying that service is our business as we lift up such appropriate scriptures, then make glaring generalizations and fail to be specific on the implications of God's Word for our day? I am convinced that if Jesus had not been specific and called for immediate and definite action in his day, that he would not have clashed with the Scribes and Pharisees, and the world would soon have forgotten him. But Jesus said to the lawyer, "Go and do likewise" (Luke 10:37).

May we have the compassion, wisdom, and the courage to make concrete applications of the gospel now to meet basic human needs. Apart from this our ministry is a mere profession and an unsatisfying routine.

Visitation and Counseling

Visiting the needy and counseling is a second role of the pastor in social welfare. One of the acid tests of effective preaching and teaching is indicated in the way that persons seek a follow up, a person-to-person conference. Something is wrong with a pastor's ministry, or the congregation may be indifferent and untrained, when there is no personal ministry. The conference with Nicodemus by night (John 3) gave Jesus a chance to explain and be more personal in light of that Pharisee's needs. Pastors and parishioners need this, too.

Furthermore, pastors must continue to ring bells and wear out shoe leather to minister to needy souls in homes and in institutions. There is a service that needs to be given to people who are sorely tempted, who have shamefully sinned, who are lonely and discouraged. How to be an effective visitor and counselor is one of the perennial quests of a growing pastor. Parish calling tends to make a pastor's sermons more life-centered and it gives a minister an outreach that is not possible by formal preaching alone.

Administration

The pastor's part in church administration seeks to provide lay visitation, to supplement pastoral visitation in parish work. That part of James' definition of pure religion, "to visit orphans and widows in their affliction" (Jas. 1:27), was not written for pastors only, but to Christians in general. Unless specific plans are made to encourage lay visiting, the

need will not be met and the church will suffer.

In planning an adequate church program the pastor will keep also in mind the wholesome contribution of recreational activities, boys' and girls' clubs, summer camps, handicrafts, and other such activities. Teaching, preaching, praying, and churchgoing are not enough. To curb juvenile delinquency and to solve the problems of crime, alcoholism, divorce, and narcotic addiction, the church needs to have a seven-day-a-week program.

Often pastors are also called to serve on committees and boards of institutions that deal with human need. If he serves on a Brethren home board, for example, he ought to know that guests need more than simply a place to eat, sleep and rock away the time. There, as in their former communities, they need provisions for the abundant life. This comes from a sense of being useful, the assurance of being wanted, with a wholesome social life, and with opportunities to be creative. On this philosophy, wholly apart from institutional life, the Golden Age Clubs are thriving in some communities.

Community Welfare Agencies

A final word needs to be said regarding the pastor's part in local community welfare agencies. As a Christian citizen, as well as a religious leader, he can aid or he can arrest their humanitarian work. By word and deed he can encourage his church to support the annual community chest campaign, the Red Cross drive, the "Y" canvass and such special drives for hospitals, colleges, and disaster relief as come up from time to time. As long as these agencies alleviate human suffering and meet human need they deserve our support. The gospel is to be lived first in Jerusalem.

At one time I was a member of a local mental health chapter in which we studied the facts and causes of this form of human misery. The Washington office of the National Council of Churches released a bulletin on Nov. 15, 1955, stating that 750,000 mentally ill and retarded patients are now being hospitalized on any given day, and that forty-seven per cent of the hospital beds in the nation are occupied by mental patients. While much is being done to get at the roots of this sickness and new techniques of cure are being administered, it is basically the Christian way of life that is needed.

ALTERNATIVE SERVICE

Your I-W's in Nigeria

Ronald R. Moyer

ONE rainy and chilly day another I-W and I approached the village of Garkida, where we were to discover in more detail the nature of our alternative service work. Instead of the small village at the edge of a jungle which we had pictured in our imagination we found a nicely laid out village spread over about 300 acres of slightly hilly but tillable land. Spotting the area were one-story houses, palm trees, and many unfamiliar trees and shrubs.

After a four-hundred mile trip from the nearest city, over a quite poor one-lane bush road we finally pulled up in front of our house. Our living quarters were quite different from the little round hut with a grass roof which we had expected. We were surprised to learn that we would occupy half of a double one-story house of five rooms, including bathroom, kitchen, and living room. We entered the house by the light of a kerosene lantern and began to get situated in our new residence.

Soon after our arrival we found that our schedule would be very full. In order to accomplish all the things we anticipated doing we had to budget our time carefully. My work assignment is assisting in the headquarters office, helping the field secretary, the assistant secretary, and the treasurer when she is located at this station.

Some I-W's in Nigeria serve in the educational program, teaching school, counseling, and doing evangelistic work after becoming familiar with the vernacular. Others work in the garage at Garkida. Upon their arrival they found work waiting in piles and heaps for mechanics to come.

Two I-W workers are kept quite busy with maintenance work. Generators for electricity, water systems, and the like must be serviced and the large number of vehicles owned by the mission and individual missionaries must be kept in repair. Still others find their work as builders and masons, supervising the work of Nigerian helpers and teaching them better ways of building.

Although our schedule is heavy we do not work twenty-four hours a day here. We usually try to find time for recreation of some type.

Some prefer to go out into the bush and hunt for wild pig, antelopes, gazelle, wild geese, or other animals. A new cement court used for tennis, badminton, shuffleboard, volleyball or roller skating attracts others. Horseback riding occupies the spare time of some. Swimming, a favorite sport of many of us, is impossible in this part of the country because of disease-ridden waters.

After a day's work we I-W fellows frequently gather for various games. Often the evening is then climaxed with a short discussion of problems or subjects of mutual interest followed by prayer together.

We find many opportunities for witness here in Nigeria. It is a thrilling and inspiring experience to visit with the villagers in their homes. A thorough knowledge of their language, while invaluable, is not absolutely essential. After spending a year here one usually gains enough knowledge of the vernacular to enable him to converse with the Nigerians. We always receive a warm welcome into the homes of the nationals who look upon our visits as special occasions.

Lately we have been trying to integrate our scheme of work and recreation with that of the Nigerians. In a few instances we have succeeded. For example, this week the missionary and I-W men plan to play a group of young Nigerian fellows in volleyball. We feel that in this way we will not only receive valuable recreation but also strengthen our ties with our Nigerian brothers.

An event which I am eagerly anticipating is a trip by horseback to some of the outvillage stations where Christian work is being done and also to some of the nearby pagan villages. We expect to be gone a week or more. We shall try to help the leaders in these places by living, praying, and talking with them. We need your prayers as we try to work more intimately with these people.

Time passes rapidly here and just about three fourths of my time in Nigeria has expired. Upon evaluating the past year's work we find it difficult to express just how greatly privileged we feel to be able to work here and attempt to help our friends. Even though it is sometimes difficult

STUDENT EXCHANGE

Exchangees of 1956-57

THE high school student exchange program under the sponsorship of the Brethren Service Commission of the General Brotherhood Board began in Germany eight years ago. There were ninety students that first year. The total number during the course of the program until now numbers about 800. The students in the United States during the year of 1956-57 under our program are pictured on this page.

Brethren churches and Brethren families have found great satisfaction in taking exchange students from abroad to spend a year with them. The high schools of America benefit greatly from the international atmosphere brought to their student body by an exchange student. It seems good that a local church can take a leading part in such a significant world program approved by educational and governmental leaders.

The Brethren Service Commission plans to continue the exchange, with Brethren families and Brethren congregations being asked to sponsor students again in 1957-58. During the next school year one hundred students will be received from Europe and South America, and twenty-five American students will go overseas in direct exchange. Arrangements must be completed before May 1, 1957. The students coming to the United States will arrive in July.

All during these years of the student exchange program, other Protestant denominations have co-operated by arranging to have some of the Brethren-sponsored exchange students in the homes of their families. In order that the program might more effectively include these groups and also include the participation of other denominations, a joint organization known as International Christian Youth Exchange, with central office at New Windsor, Md., has been developed and will be participating in the 1957-58 exchange program.



L. to r., top to bottom

Helga Hammerschmidt, Margarethe Woelfel, Peter Gerlicher, Baerbel Meiss, Joerg Jordan, Rolf Furtwaengler, Gerda Hokamp, Ilse Moosdorf, Elizabeth Bleckmann, Hans Sonntag, Irmintraut Pohl, Martha Sisto, Karl-Dieter Buenting, Ingrid Nelle, Bernard Gliss, Marlies Fenge, Heinz Sodeikat, Annlies Thies, Silvia Bohnenkamp, Angelika Winniewski, Hans Payer, Walter Henning, Astrid Hoenig, Johanna Heinau, Irene Moses, Wolf-Dieter Otti, Juergen Bloech, Helga Reimann

to see direct results of our efforts we find the work to be a blessing in the long run. We enjoy the fellowship of one another and with our Christian friends of the village, and we are extremely happy that we have had the opportunity to come to Nigeria as God's servants.

REFUGEE RESETTLEMENT

With a Grateful Heart

The following letter was prepared by Protestant Hungarian refugees aboard the Marine Carp, one of the five transports for which Church World Service provided chaplains. Brethren Service is one of the co-operating agencies in this project.

We, the Hungarian Protestant

passengers aboard the Marine Carp, with a grateful heart, say "Thank you" for the love and care shown us during our trip to America.

We thank you, also, that almost from the first moment of our flight, the church was with us to the end. We have received a helping hand when we crossed the Austrian border; and from then on, during our stay in Austria, Western Germany, and on our voyage on the Marine Carp it stood at our side.

This willingness to help was manifest in its magnificence on every level of our needs. We mean by this the unlimited care for our spiritual as well as material necessities; and your support in making our immigration into America possible.

We pledge, therefore, that in our new homeland we shall put our lives

into the service of Christ, the church and our fellow men.

In the service of Christ,

The reverse side of the letter was signed by all of the Protestant refugees.

On Loving

Continued from page 9

countenance a visit of Tito.

There are many who are not willing even that prayer should be offered for enemies. In 1917 a Cincinnati clergyman in his pastoral prayer offered a petition for "the moral improvement of Kaiser Wilhelm." By some this was interpreted as a prayer for German victory in World War I, which then was raging. After church the minister, who a few years before had served as president of the Ohio constitutional

convention, was kidnapped and horsewhipped. How does our religion exceed that of the Pharisees? Do we love only those who love us? If not, what is our attitude toward those who do?

Conference Business

Queries

Office of Lay Minister

We, the Richland Church of the Brethren, request the Annual Conference through the district conference of Northeastern Ohio to set up a committee to study an office of lay ministry in our church and define the qualifications, election, and duties of same.

J. Herman Reinke, moderator.

Mrs. Lenore Reiner, clerk.

Answer of district conference: Passed to Annual Conference.

Harlan C. Grubb, moderator.

Edgar G. Diehm, clerk.

Peace Education

In view of the increased potential in our world, both for peace and for complete destruction through atomic war, we, the District Board of Christian Education, through Joint Boards of Northern Indiana, petition district meeting of 1956 to request Annual Conference of 1957: (1) to call upon every local church to conduct annually a series of lessons in peace education, comparable to the efforts toward education in stewardship, missions, and other emphases; (2) to request the General Brotherhood Board to provide suitable materials for these annual efforts.

Mrs. E. Wayne Gerdes, secretary.

C. C. Cripe, clerk of conference.

For a Better National Anthem

We, the Center Church of the Brethren, meeting in regular council, July 17, 1956, petition the Annual Conference, through district conference of Northeastern Ohio, to endorse the current movement to change the national anthem from The Star Spangled Banner to America the Beautiful (O Beautiful for Spacious Skies) and to enlist the support of our entire Brotherhood in co-operation with other Christians in the implementation of this proposal.

Jacob T. Dick, moderator.

Lloyd L. Horner, clerk.

Answer of district conference: Passed to Annual Conference.

Harlan C. Grubb, moderator.

Change in National Anthem

We, the Bethel Church of the Brethren of Naperville, Ill., meeting

in regular council, July 18, 1956, petition Annual Conference through the District of Northern Illinois and Wisconsin to add our support to others who are moving to change our national anthem to America the Beautiful.

Byron Royer, moderator.

Esther Erb, clerk.

Answer of District Meeting: We favor changing our national anthem and ask Annual Conference to study the relative merits of various possibilities and the best way to bring about such a change.

W. Glenn McFadden, moderator.

Elizabeth Weigle, secretary.

Anniversaries

Mr. and Mrs. William Barnes celebrated their sixty-first wedding anniversary on Oct. 23, 1956.—Rebecca Ann Petry, Westminster, Md.

Mr. and Mrs. James Brothers celebrated their fifty-sixth wedding anniversary on Nov. 13, 1956.—Rebecca Ann Petry, Westminster, Md.

Mr. and Mrs. Charles Brumbaugh of Goshen, Ind., celebrated their sixtieth wedding anniversary with open house in the West Goshen church cabin on Sunday, Feb. 17, 1957.—Mrs. Elizabeth Miller, Goshen, Ind.

Brother and Sister David Englar celebrated their sixtieth wedding anniversary

on Dec. 16, 1956.—Rebecca Ann Petry, Westminster, Md.

Mr. and Mrs. Alonzo Gorsuch celebrated their sixtieth wedding anniversary at a dinner with their children in their home on Sunday, Feb. 17, 1957.—Mrs. Elizabeth Miller, Goshen, Ind.

Obituaries

Aldstadt, Mary R., daughter of William V. and Margaret Moore Aldstadt, was born March 20, 1880, near Everett, Pa., and died Feb. 22, 1957, at the Home for the Aged at Scalp Level, Pa. She spent the major portion of her life in and around Pleasantville, Pa. Funeral services were conducted in the Blackburn funeral home in Pleasantville, by the undersigned. Interment was in the Pleasantville cemetery.—G. L. Baker, Alum Bank, Pa.

Banks, Rebecca, daughter of Andrew and Rebecca Swartz Shue, was born in Cherry Grove, Pa., Sept. 22, 1874, and died Dec. 27, 1956. She was a faithful member of the Sugar Run church. She was twice married, first to William F. Myers, who died in 1906, and later to Samuel Banks, who died in 1918. Surviving are five children, twenty-one grandchildren, nineteen great-grandchildren, and three sisters. Funeral services were held at the Clark funeral home with her pastor, Fern D. Dunmire, officiating. Interment was in the Presbyterian cemetery, Shirlaysburg, Pa.—Helen Garver, Mount Union, Pa.

Burrier, Emerson, D., son of Allen Z. and Mary C. Burrier, died at his home near the Locust Grove church, Md., Jan. 7, 1957, at the age of eighty-three years. On Dec. 19, 1900, he was united in marriage to Edith Gertrude Garver. He was a member of the Locust Grove church and served as trustee for a number of years.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

This Is God's Day. Reuben K. Youngdahl. Augustana, 1956. 366 pages. \$2.75.

This is a book of daily devotional meditations. Dr. Youngdahl is a well known Lutheran pastor who is reaching thousands of people weekly in his church and over radio and television. The meditations help one to understand the truth that every day is God's day. This would be an appropriate gift for a friend, and a worth-while book to assist in private or family worship.—Stewart B. Kauffman.

Horseman of Long Gone River. Lloyd and Juanita Jones. Westminster, 1956. 190 pages. \$2.75.

To any youth who likes the out-of-doors, horses, and the West, this book has special appeal. Ken Addison, a young man, returns to the old family ranch in Colorado and, through his skill with horses, tracking down of some modern day cattle rustlers, and beginning the use of diversified farming and ranching methods, puts the "Walking A" ranch on its feet again. The authors live in Denver, Colo., and their

thorough knowledge of Forest Service policies, ranching, and the West makes this book come alive and is authentic.—Paul M. Weaver.

Education for Marriage. James A. Peterson. Charles Scribner's Sons, 1956. 429 pages. \$5.50.

Brethren who believe that the Christian home is the basic foundation and unit of the kingdom will find in this book a comprehensive study which will bring a steadying sense of direction to their efforts in helping people to grow in the direction of maturity and realization of a greater togetherness in the marriage relationship.

Pastors, marriage counselors, and all persons interested in helping to build better homes, happier marriages, and more satisfying relationships among those with whom we live and work will want to make a thorough study of this book and then keep it for handy and frequent reference.—S. W. Longenecker, Myerstown, Pa.

Surviving are his wife, five sons, three daughters, fourteen grandchildren, and four great-grandchildren. Services were conducted at his home by Frank E. Williar and J. Ira Metzker. Entombment was in the Frederick memorial park mausoleum.—Mrs. Harry A. Klein, Frederick, Md.

Derr, Hannah, daughter of Israel and Mary Dreibelis Steese, was born April 28, 1871, in Pennsylvania, and died Feb. 11, 1957. When she was a child, she moved to the Lena, Ill., vicinity. On Jan. 1, 1895, she was married to Joseph Derr, who preceded her in death on Jan. 25, 1900. She was an active member of the church. Surviving are one daughter, one grandchild, and two great-grandchildren. Funeral services were conducted in the Lena church by her pastor, Bro. Lorrel Eikenberry of the Lanark church, assisted by Bro. David Ockerman of the Lena church. Burial was in the Louisa cemetery.—Mrs. Etta Horner Bowers, Lanark, Ill.

Heiser, Ulysses Grant, was born Oct. 9, 1868, and died Feb. 22, 1957. He was a member of the Shamokin church for some years. He is survived by one son, one stepdaughter, two grandchildren, and two great-grandchildren. Funeral services were held in the Farrow funeral home in Shamokin by his pastor, the undersigned. Burial was in the Shamokin cemetery.—Harper M. Snively, Shamokin, Pa.

Keeney, James C., died Jan. 18, 1957, at the Brethren Home, Cross Keys, Pa., at the age of eighty-four years. He was a resident of Adams County for twenty-two years and was a member of the Upper Conewago church. Funeral services were held at the Emig funeral home, East Berlin, Pa., by Brethren Bruce Anderson and Donald Miller. Burial was in the Mummert meetinghouse cemetery, near East Berlin, Pa.—Frances E. Shaffer, East Berlin, Pa.

Kelly, George Lloyd, son of George and Katherine Shea Kelly, was born in St. Joseph, Mo., May 13, 1890, and died Feb. 20, 1957, in Denver, Colo. In 1891 he moved with his family to Goodland, Kansas, where he made his home until 1942, when he moved to Colorado Springs, Colo. On May 3, 1943, he was married to Bertha M. Weaver. Besides his wife, he is survived by one sister and two brothers. Services were held in Colorado Springs by the undersigned. Interment was in the Evergreen cemetery.—Van B. Wright, Colorado Springs, Colo.

Lambert, Emra Beery, son of Ira and Sudie Lambert, was born Nov. 21, 1909, and died Dec. 12, 1956. He had been a member of the North Fork church for many years. Surviving are his mother, one sister, and eight brothers. The funeral was held in the North Fork church at Cherry Grove, W. Va., with Brethren J. W. Pugh and Ernest Coffman officiating. Burial was in the Lambert family cemetery.—Mrs. Syvil Lambert, Mt. Crawford, Va.

Pence, Joseph, son of David and Elizabeth Pence, was born Oct. 2, 1867, and died Feb. 21, 1957. In 1887 he graduated from Bridgewater College. In 1896 he was married. In the same year he was called to the ministry; in 1906 he was called to the eldership. He served as leading elder and associate elder of the Mill Creek congregation. He was a Sunday-school teacher for about sixty years.—I. S. Long, Harrisonburg, Va.

Puffenbarger, Hazel Virginia, wife of J. Tyree Puffenbarger, was born July 17, 1922, and died Oct. 13, 1956. She was a member of the Mt. Pleasant church. Surviving are her husband, one daughter, one son, her mother, two sisters, and eight brothers. The funeral was held in the Greenmount church by Brethren I. C. Senger and I. James Eshleman. Burial was in the Oak Lawn cemetery, Bridgewater, Va.—Mrs. Syvil Lambert, Mt. Crawford, Va.

Rinehart, Carroll S., son of Edward J. and Minnie Stitely Rinehart, died Jan.

15, 1957, in Baltimore, Md., at the age of fifty-one years. He was a member of the Meadow Branch church, of which he was treasurer. He was a member of the Carroll County Farm Bureau and Medford Grange, a charter member of the Westminster Chapter of the Fellowship of Reconciliation, an active member of the Carroll County Historical Society and director of the Carroll County Tuberculosis Association. Besides his wife, Ruth Roop Rinehart, he is survived by one brother and one sister. Funeral services were held in the Meadow Branch church by his pastor, Bro. A. Joseph Carico. Interment was in the church cemetery.—Ruth Rinehart, Westminster, Md.

Shiflett, Lillian Clark, was born in 1918, and died Jan. 29, 1957. Survivors are her husband, Joe E. Shiflett, one son, one daughter, three sisters, and three brothers. Funeral services were held in the Barren Ridge church by her pastor, Bro. H. Austin Cooper. Interment was in the church cemetery.—Flossie V. Gibson, Staunton, Va.

Wise, Nora Celesta, daughter of Mr. and Mrs. Louis Mishler, was born June 30, 1891, and died Feb. 12, 1957. On Nov. 30, 1911, she was married to Mervin Wise. She was a member of the Union Center church. Surviving are her husband, one son, three grandchildren, and one sister. Funeral services were held in the Union Center church by Herbert Fisher and William Ramer. Burial was in the church cemetery.—Mrs. Vern Cripe, Nappanee, Ind.

Wright, Nelia Alice, daughter of Samuel and Mary Smith Senger, was born April 15, 1872, and died at the age of eighty-five years. On Oct. 16, 1898, she was married to Jacob S. Wright, who preceded her in death on Feb. 13, 1917. She was a long-time member of the Beaver Creek church, Va. Surviving are one daughter, two sons, one sister, and one brother. Services were conducted by the undersigned, assisted by Brethren S. D. Glick and F. Wise Driver. Interment was in the Beaver Creek cemetery.—Paul Crumley, Dayton, Va.

Yingst, Emma R., widow of Alfred Yingst, of Hershey, Pa., was born May 5, 1864, and died Nov. 24, 1956. She was a member of the Hanoverdale church. Surviving are one son, one daughter, and several grandchildren. Services were held at the Hoover funeral home with Bro. Norman Patrick officiating. Interment was in the Hanoverdale cemetery.—Mrs. J. Leonard Dietz, Hummelstown, Pa.

Church News

Idaho and Western Montana

Nampa—We are working on securing a 100% Messenger Club this year. Brother and Sister Harper Will of South Bend, Ind., were with us in February for our evangelistic meetings. We also held a school of missions. An offering was received each evening for the new mission church, Mt. View Community, near Boise. At Christmas, the young people went caroling to the shut-ins and elderly people. Oranges and apples were distributed to each. Our refugee families are fast becoming adjusted to their new homes. The father and son banquet was held Feb. 26, with Bro. Stanley Sutphin, pastor of the Fruitland church, as speaker.—Ottie DeCoursey, Nampa, Idaho.

Oregon

Nicholas Garden—At the annual all-church business meeting, Mr. George Romine was elected moderator for our church. Our average Sunday-school attendance is now about 150. On rally day, installation services were also held for the moderator, teachers, and church officers. A stewardship emphasis week was observed with our goal being to underwrite completely our budget and building program for the coming year. A class, exploring church membership,

was held on four consecutive Sunday evenings by our pastor, David L. Holl. A number of our young people participated in the district youth rally at Klamath Falls. Mrs. Ed Hewitt of our congregation was general chairman of the city-wide observance of World Community Day. Several from our church attended district meeting at Grants Pass. Bro. George Mason, who recently returned from the mission field in India, spoke to our congregation and joined us in a fellowship dinner following the morning services. During the Christmas season, there were worship services, programs, caroling and parties for all age groups. Junior church is held each Sunday morning at our church. The children sit with their parents in the regular worship service until just before the sermon when the pastor invites all the children to come forward to hear a story. After relating a short story, the pastor dismisses the children to another part of the building where a worship service, scaled to children's interest and understanding, is held for them.—Beryl McDaniel, Springfield, Oregon.

Middle Iowa

Fernald—Our church was host to the sectional women's work rally. Sister Anna Warstler was guest speaker. Several of our members attended regional conference at McPherson. The union Thanksgiving service with the St. Paul Lutheran church was held at our church. Two members were recently received by letter. Several Brethren students from Iowa State College in Ames are attending services with us. Our school of missions was held on the Sunday evenings in January. The textbook, *The Church in Southeast Asia*, was used by the adults and youth, and the juniors and primary groups had lessons on the Philippine Islands. Bro. Herbert Michael and his family, missionaries on furlough from Africa, were with us one Sunday evening. On the last evening, a Philippine supper was served. The offering was for missions. On Feb. 15-16, the district junior-high rally was held at our church with Paul Weaver, Paul Miller and Albert Rogers serving as leaders. Plans are being made for building an addition to our present church building. It is hoped that the first section can be built this fall.—Marie L. Dadisman, Nevada, Iowa.

Northern Iowa, Minnesota and South Dakota

Waterloo—Our church held a welcoming dinner one Sunday for the Indonesian refugee family which we are sponsoring. The Charles Baumgarten family arrived in Waterloo on Feb. 18. Our congregation sponsored this family through the Brethren Service Commission with the co-operation of the Church World Service.—Mrs. Floyd Bronsema, Waterloo, Iowa.

Southern Missouri and Arkansas

Carthage—Dorothy Blackford of the Christian church spoke to us of her experience in a work camp near Castañer, Puerto Rico. The filmstrip, *Bill's Decision*, was used at one of our morning worship services. We have a new Christian flag in our sanctuary. Material for relief which is collected by our members is picked up regularly by the Brethren Service truck. Our Lord's Acre day was in December. In the children's department, we have rearranged Sunday-school classrooms and have new bulletin boards, blackboards, curtains, etc. The children provided a program for the morning worship. The children's workers in the region have adopted as their goal, Every teacher in every church enrolled in the Fellowship of Growth. The women are making plans to remodel our church kitchen. The women also sent a telegram to President Eisenhower, protesting the serving of alcoholic beverages at the inauguration. Our pastor, Bro. W. Ethmer Erisman, in co-operation with the Carthage Ministerial Alliance, spoke over the local radio station in September and again in Decem-

ber. Our pastor and several of our young people attended the district youth rally at Springfield. Our young people are taking turns as Sunday-school song leader. In January we held a semiannual birthday dinner. Our church and the Shoal Creek church held a fellowship dinner at Shoal Creek in September and another dinner at Carthage in December. One of our young people, Donald Weaver, is in alternative service at Falfurrias, Texas. Bro. John Keeling of the Kansas City church met with our trustees and made plans for an addition to be built on the front of our church. The addition includes inside steps to the basement and a pastor's study. Recently the ladies' quartet from McPherson College presented a program. F. E. Clegg of the Narcotics Education, Inc., showed a temperance film and talked at one of our morning worship services.—Mrs. Elden T. Whiteneck, Miller, Mo.

Oklahoma

Bartlesville—Bro. X. L. Coppock of McPherson, Kansas, held a revival meeting in our church. At our council meeting, election of church and Sunday-school officers was held. Bro. Archie Patrick of Oklahoma City gave our message one Sunday evening. He was also with us on Monday and Tuesday evenings to give counsel and guidance for the every-member canvass. Home-coming day was observed. Communion services were held at the close of the day. Our Christmas program was on Dec. 19. Our church has been painted inside and outside. The parsonage has also been painted. We are looking forward to having district meeting in our church. On Youth Sunday, the young people took part in the worship service. On Race Relations Sunday, we exchanged pulpits with the Christian Methodist church.—Mrs. T. J. Larmore, Bartlesville, Okla.

Northern Illinois and Wisconsin

Sterling—Our new basement project for Sunday-school facilities is now finished and is being used for our Sunday-school rooms. On the morning of Dec. 16, the children of our church presented a Christmas program. In the evening, the young people gave the play, Inn at Bethlehem. A number of our people recently motored to Dixon to hear Bro. Paul Miller speak concerning his trip to Russia with a shipment of heifers. Recently Miss Laura Conrad, a world traveler, told of her experiences as a missionary in Southeast Asia. The last week in January, our refugee family of eight, the Nerstheimers, arrived from Austria. Following the morning service on Feb. 2, we had a fellowship meal in the church basement for our refugee family. Our church men are spending an evening each week, visiting the homes of the aged and shut-ins. Our women's work donated thirty dollars for Hungarian relief. Our church attendance is growing under the direction of our pastor, Bro. Theodore Whitaker.—Mrs. Katherine Miller, Sterling, Ill.

Yellow Creek—Three persons have been baptized into our fellowship. We have family night get-togethers in our church basement once each month. Occasionally our family meetings are held on Sunday following the church services. On Feb. 25, we had a fellowship dinner. At this time Mr. and Mrs. Martin Johansen of Freeport showed slides which they had taken while visiting his people in Denmark. At another evening program, Wilbur Lengel showed pictures of his work in an international work camp in Europe. Our women's project has been comforter making. The district women's work organization accepted the call to provide bedding for the refugees coming from behind the "iron curtain." Our women have also contributed fruit jars, sewing machines, seeds, a washing machine, medical kits, and money for relief work and for various mission points. The youth of our church sent two heifers for relief. Several tons of material has been brought to our church by other denominations to be shipped to the relief center

at Nappanee, Ind.—Mrs. Guy Keltner, Pearl City, Ill.

Southern Illinois

Canton—Our children's department presented a Christmas program followed by a social hour. A baby dedication was held one Sunday. Two deacons and their wives, Brother and Sister Harold Rose and Brother and Sister Paul Westerfield, have been installed into office. The men's group has redecorated the social room and put new tile on the floor. The women have sent used clothing and grease and have made comforters for relief. The mothers' club sponsored a family night potluck supper, followed by the film, Sunrise Over Nigeria. On Sunday, Feb. 10, we had an all-church potluck dinner at the noon hour, followed by our semi-annual council meeting. During the morning worship on Feb. 17, the choir presented an all musical program. We also have an active junior choir. We are planning Holy Week services with Bro. Berwyn Oltman as speaker. We are conducting a class in church membership preceding Easter.—Mrs. Anna Mae Dare, Canton, Ill.

Northern Indiana

Baugo—Our evangelistic meeting was held by Bro. Charles Stouder. Six persons were baptized. The ladies' aid society canned fruit and vegetables for the Mexico Brethren Home. For the month of January, our evening services were in the form of a school of missions. We used the film, Frontiers Near Home. On the evening of Feb. 17, a deputation team from Manchester College gave a program on the theme, The Whole Man For Christ. Bro. Dale Hess of Goshen, Ind., held discussions on stewardship for Sunday evening services. The young people are planning a week-end retreat at Camp Mack in the near future.—Mrs. Russell Nusbaum, Wakarusa, Ind.

Michigan

Midland—Our church participated in a city-wide World Community Day program and in a union Thanksgiving Day service. Twenty Bibles were presented to members of our junior department during a special Sunday-school service. Dr. Joseph Schechter talked and showed slides of his mission work in India. The women collected relief goods for Brethren Service. For several months, some of the Sunday-school classes have been meeting in midweek study groups. They bring together their ideas at the Sunday morning class session. A play, Seeing the Star, was presented by the young people on Dec. 16. On Dec. 30, Audley Bailey, a Negro tenor of Jamaica who is a student at Manchester College, presented a concert. Our families have participated in the New Year's Eve watch service of fellowship and worship, Sunday night suppers and discussions, and a family fun night honoring newcomers in the church. Our new parsonage was dedicated on Jan. 6, with Bro. Charles E. Zunkel as guest speaker. The day's program included a basket dinner and an open house in the afternoon. On Jan. 20, we dedicated an organ which had been given to our church. A public address system has been installed in the basement. A special council was held in February, regarding plans for the new church. The Sunday evening services for January placed emphasis on missionary work. In February family life was stressed. On Feb. 15-16, we were host to the district youth cabinet with Frank Barkdoll as speaker. During the past year, our church ranked ninth in per capita giving in the region.—Mrs. R. L. Polzin, Saginaw, Mich.

Southern Ohio

Pleasant Valley—On Jan. 19, we held a called council meeting at which time our pastor, Bro. John Hurst, was ordained as an elder. Brethren Moyne Landis and Earl Hostetter were in charge of this service. For our mission program, Roscoe

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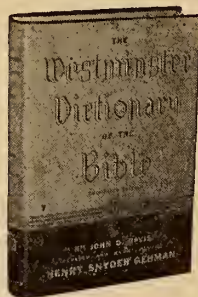
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Farm Work

No. 283. Wanted: A young experienced married man for dairy farm on a sharing 50-50 basis. Contact: Lawrence Stankey, R. 5, Wabash, Ind., or phone La Fontaine, Exchange Yukon 1-7760.

Miscellaneous

No. 281. Wanted: A married couple to serve as superintendent and matron of Brethren Home in Mt. Morris, Ill. Contact R. O. Blough, Secretary, Polo, Ill.

No. 282. Wanted: For community development projects in Near and Far East under government contract, young Christian man and woman with competence in agriculture, dairying, poultry, nursing, public health, home economics, or building and carpentry. Preference given to those who are single college graduates, or over 22 years of age, with farm background, tact and liking for people. All living expenses, transportation, and modest compensation. CO's accepted if otherwise qualified. Brethren Service is a participating member. Write International Voluntary Services, 1930 Columbia Road, N.W., Washington 9, D.C.

No. 285. Needed: A full-time maintenance man. Must have experience in painting, wall washing, electrical repair, etc. Also: a medical technician. Should be ASCP or have hospital laboratory experience. Contact: Miss Olga Bendsen, personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

No. 286. Brethren woman wishes to rent or buy low-cost home with acreage in mild or moderate climate, preferably with woods and stream. Would like to be near school and Church of the Brethren. Must be where she can obtain teaching position, or can make a living on the place with the help of two young sons. Contact Mrs. May Beahm Rittenhouse, Rock City, Ill.

No. 287. Personnel needed at Bethany Hospital—experienced office worker needed. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 288. Opportunity for service and leadership prevails at the Bar 41 ranch in Washington. Location is in the beautiful mountains of Washington. Children living on ranch are from the city and some are from broken homes. Contact: Dick and Helen Longanecker, R. 3, Wapato, Wash.

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Social Work

No. 284. Wanted: A lady between 25 and 60 for cook, and general worker between 25 and 50 to work in a children's home in the East. Room, board, and salary. One half day off each week and a week end once a month. Contact: Mrs. Oscar Anderson, 630 Hanover St., Carlisle, Pa.

Teaching Position

No. 289. Man 62 years, minister in Church of the Brethren, wants a teaching job for 1957-1958 in the elementary grades. Has had 36 years experience. Fourteen as principal in small rural consolidated. Must be outside the state of Indiana. Prefer southern Michigan or western Ohio, but might accept elsewhere. References by local county superintendent. Write Virgil Mock, New Paris, Ind.

Rhoades showed slides and told of the work at the Lybrook Indian mission. Five new members have been added to our church. On the first Sunday evening of each month we are combining with three other churches of the community in union services. In January we presented a program of slides and music for the Greenville Brethren Home. Valentine surprises of cookies and candy were sent to the home by the women's work. Nine from our church have attended the school of Christian living at the Potsdam church. —Wretha Price, Union City, Ind.

Union City—Four members have been received by baptism and two by letter. Our average attendance is increasing. Mr. and Mrs. Millard Eikenberry and Mr. and Mrs. Edgar Flory have been installed as deacons and deaconesses in our church. The women of the church have organized into groups including circle 1 for mothers of pre-teen children, circle 2 for mothers of teenagers, and circle 3, which lends a helping hand where needed and does relief sewing. A united meeting is held quarterly for all the groups. Approximately sixty grade school and kindergarten children meet after school at the church on different evenings for fellowship, recreation, and singing. A cherub choir and junior choir have been organized. The senior choir will present a cantata at the Easter morning service. We are co-operating in a united evangelistic crusade. We are working for this by forming prayer and friendship circles, a go-to-church movement and church attendance crusade, personal and

visitation evangelism, and, as a climax, Holy Week preaching services each evening by Rev. David Le Shana of the evangelistic party. Our autumn evangelistic services will be in charge of Bro. John Good.—Mrs. Blanche Brumbaugh, Union City, Ind.

Eastern Pennsylvania

Lake Ridge—The Rolland C. Flory family were with us and showed slides of their work in Ecuador. At the Thanksgiving service, the dollar project money was turned in by the children. Our pastor attended a three-day conference of pastors at Harrisburg, Pa. Our annual Christmas party was held in December. Following the supper, filmstrips were shown. The CBYF held its New Year's Eve night watch services on Dec. 31. In the month of January, a school of missions was held on the theme of southeast Asia. Bro. George Mason, missionary on furlough from India, showed slides concerning the work there. On Jan. 27, we had with us Professor J. H. Lucely from Cornell, who spoke and showed slides concerning the Philippines. In February, Bro. Ed Crill, national youth director, was with us. The church membership class began in February and continued through the month.—Martha Weibly, King Ferry, New York.

Middle Pennsylvania

Dunnings Creek, Point—Last spring we elected Raymond Gordon as pastor, retaining E. M. Detwiler of New Enterprise

as moderator. Bro. D. Luke Bowser conducted our revival meetings. Three persons were baptized. Love feast and communion services were held at the close of the meeting. This was the first love feast that was held in our church for some fifty years. Bro. Alan Whitacre was with us to interpret Brethren curriculum. The women's work group canned for the Morrison Cove Home and gave this canned goods along with our harvest home gift. On Feb. 10, Clarence Rosenberger was with us in the interest of Juniata College. His message in the morning was on race relations and in the evening he showed pictures of the college.—Ada Miller, Bedford, Pa.

Western Pennsylvania

Cumberland—Since our last report, Bro. Wayne Eberly has become our new pastor, with his wife as minister of music. At our annual home-coming and anniversary service Bro. John Eberly, director of the Brethren Service center at New Windsor, Md., was guest speaker. Our evangelistic meetings were held by Bro. Bernard King of Ashland, Ohio. We opened the Christmas season with the showing of two movies, Silent Night and The Littlest Angel. The children's department gave a Christmas program on Sunday evening, Dec. 23. Our annual council meeting was held on Jan. 16. Church officers were elected for the coming year. Our new elder is Bro. Fred Bowman of Keyser, W. Va. Jim Roby was elected deacon for the probationary period. The council voted to license Jack Stapleton to the ministry. It was also voted to change the church year from Jan. 1 to Oct. 1. Plans are being made to burn the mortgage on the church debt in October 1957.—Mrs. Richard Alexander, Cumberland, Md.

Greensburg—Our harvest home meeting gifts of food were given to the Home for the Aged at Scalp Level. A school of stewardship was conducted during the Sunday-school hour for a five-week period. The men's work sponsored a stewardship service and showed the film, Dedicated Men. The children's department presented its annual Christmas program the evening of Dec. 23. The missionary society again sponsored the Christmas Eve candlelight service. Our church held a school of missions, using the foreign mission theme of Southeastern Asia. The young people had charge of the evening service on Youth Week Sunday. The pastor has preached a series of morning sermons on the Lord's Prayer. A concert was presented recently by the Juniata College choir. In addition to the senior and carol choirs, the church has organized a junior high choir. Our church takes its turn with the churches of the city in broadcasting Sunday morning worship services. Our love feast and communion services will be held on April 18-19.—Mrs. Galen Bittner, Greensburg, Pa.

Mount Joy—Soon after the beginning of our present church year, we were led in a spiritual revival by Bro. Mark Wolfe of Crab Orchard, W. Va. At the close of the meetings, four were baptized. Since then five more have been added to the church by baptism. Three other persons await the rite of baptism. Our CBYF has grown in a marked way and is becoming one of the strong organizations of our church. Sunday-school and church attendance has shown an increase in our new church year. Our sister's aid society continue weekly meetings, doing much quilting and collecting clothing for relief. Our church will again participate in the pulpit exchange during Holy Week. This program is sponsored by the district ministerial board. Interest continues in our midweek prayer service.—Mrs. John M. Geary, Mt. Pleasant, Pa.

Florida and Georgia

Miami—Nine members have been received by letter. We had a Thanksgiving service. Mrs. Rotruck held a teachers' training class every night for one week.

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Ninety Brethren Hymnals were donated to the church by members and friends. A dedication service for the hymnals was held on Jan. 6. Health kits were sent to the Lybrook Indian mission by the children's department. Thirteen of our people attended district meeting at Camp Ithiel. Four young people attended the jamboree at Sebring in December. Bro. Ralph Longanecker is our new choir director and he also is pulpit speaker in the absence of our pastor, Bro. Rotruck. The Christmas program by the children was a pageant in the form of living pictures taken from the Bible. We also had a white gift service and received the children's Christmas stockings at that time. We have had four films at our Sunday evening services in the past three months. Two fellowship dinners have been held, one followed by an old-fashioned hymn sing.—Mrs. George Arnold, Miami, Fla.

Tennessee

Kingsport—Our church has purchased a parsonage, into which the pastor and his family moved in November. At Christmas, our choir joined with the Johnson City church choir and presented a musical in each of the churches. Our pastor, Rhett R. Petcher, who is also fieldman for the district, is helping set up relief work in the flood areas of Virginia and Kentucky. Our local church has co-operated in sending material aid from the city to the stricken areas. We are planning for a series of stewardship studies and an every member canvass during March and April. On March 26, we were host to a district workshop which was conducted by James Renz. Two BVS workers, Carol Stephens and Nancy Schall, are serving in the Pleasant Mount church in the Bays Mountain area. We co-operated in the Kingsport preaching mission during the week of Feb. 10-17. Bro. Bob Richards was one of the speakers.—Mrs. Rhett R. Petcher, Kingsport, Tenn.

Second Virginia

Montezuma—We were glad to welcome our new pastor, Bro. Paul D. Crumley, and his family. Our revival was held by Bro. DeWitt Miller of Hagerstown, Md. We participated in the every-member visitation during the month of December. At the conclusion an evaluation meeting was held at Montezuma. On World Community Day we participated in a joint meeting with other churches of this area, and the dedication service of used and new clothing for relief was a fitting climax. Council meeting for the Beaver Creek congregation was held at Montezuma in December. On Dec. 23, the young people

presented a Christmas pageant, Christmas Under the Stars, with the children's department presenting the first portion of the program. The aid society presented all the aged and shut-ins with fruit trays at Christmas. The aid society made 108 sun bonnets for Greece, sent used clothing, grease, and friendship packets to New Windsor. In February the women sent seed packets for relief. Our school of missions, held during the month of February, was directed by Bro. William Willoughby of Bridgewater College.—Mrs. Arlie S. Glick, Dayton, Va.

Pleasant Hill—We are having midweek study and prayer services at the church each Wednesday evening. Brother and Sister Shively were with us with Brother Shively in charge of the morning worship. The afternoon session included a book display, filmstrip, and group discussion. In the evening the Shivelys showed slides which they had taken while they were visiting the Holy Lands. Five of our women went to the Brethren Service center at New Windsor, Md., to help with the clothing project.—Mrs. Leon Rankin, Crimora, Va.

Staunton—Since our last newsletter, we have had Brother and Sister Levi Shively in our church as leaders in our leadership school. The three choirs gave a Christmas program on Sunday evening, Dec. 16. At our last council

meeting, preliminary plans were adopted for our new church. Our refugee family, Mr. and Mrs. Gerbrand Van Dijk and their four children have arrived from Holland. The evening service for the month of January has been on missions. The Homebuilders' class bought two new tables for classrooms.—Mrs. Cline Rodefer, Staunton, Va.

Southern Virginia

Beaver Creek—Our revival was conducted by Bro. Merlin Garber of Roanoke. We had a successful Bible school. One was baptized. Brethren Jesse Reed and Ellis Thomas served as delegates to our district meeting. Our communion service was conducted by Bro. W. C. Switzer. Bro. Earl Russell was with us for a meeting. Bro. Ray Showalter was with us in the interest of Bridgewater College. The young people of our church were hosts to a round-table meeting in January. A fellowship dinner was held earlier.—Effie M. Thomas, Floyd, Va.

Shelton—At our council meeting, our pastor, Bro. Bristoe Osborne, was elected elder. Our revival meetings were conducted by Bro. Hoke Griffith. As a result of these meetings, five persons were baptized and one was rededicated. Bro. Ray Showalter from Bridgewater College visited our church in the interest of the college. The young people's class gave the Christmas play, No Room in the Inn, with the children giving poems and singing. Our refugee family arrived on Dec. 28. The men of the church gave a surprise supper for the ladies' aid.—Mrs. Porter Hiatt, Mount Airy, N. C.

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Textbook and Test Tube

IN MANY areas of study a lecture room would be incomplete without an adjoining laboratory. The student needs to be familiar with the exposition in his textbook, but merely learning principles or formulas would be meaningless without an opportunity to experiment, to make applications, to see for himself what happens when the principles are followed and the formulas are tested.

In some college classes that deal with human problems, with abstract ideas or the faiths by which men live, the textbook has overshadowed the test tube. But it is gratifying to see more opportunities provided for laboratory work in these areas. The student dare not be isolated from community or world problems even though he seems to live a cloistered life. Neither should he be isolated from the ongoing program and regular worship of the church. The Christian college especially has a responsibility to provide laboratory experiences in Christian living. Its community must be closely identified with the church so that no textbook learning, even if the textbook is the Bible, is ever substituted for the application and testing of that learning in daily life.—K.M.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around Press

APRIL 27, 1957

Volume 106

Number 17

In This Number . . .**Editorial—**

Textbook and Test Tube	1
Financial Support for Colleges	5
Prayer	5
Face to Face	5

The General Forum—

The Church-related College. Wilson Compton	3
Slavery Is Still an Issue. Glenn D. Everett	6
The Family Counselor	9
Why We Believe in Immortality. Kirby Page	9
The Every Member Canvass	10
Where Beauty Reigns (verse). Lauree Hersch	12
No Time for Prayer? Nettie Weybright Brethren and the Richmond Conference. Paul H. Bowman	13
"Not to Abolish but to Fulfill." J. Carter Swaim	15
Reviews of Recent Books	15

Toward His Kingdom—

The Local Church Plans Its Social Welfare Program. W. Harold Row ..	18
Building the Church. John B. Grimley Charles and Marguerite Kraft.	20
Mrs. Howard R. Kraft	21
The Undershepherd System. Stewart B. Kauffman	22
A Christian Citizen	23
Race Relations Institute. Joan Macy ..	24

News and Comment

Japan Christian Council Asks Cancellation of H-Bomb Tests

The National Christian Council of Japan adopted a resolution at its annual meeting urging the British government to call off hydrogen bomb tests scheduled for March near Christmas Island in the South Pacific. The council also urged the abolition of nuclear weapons and asked that adequate provision be made for farmers dispossessed from their lands in Okinawa to make room for new military installations in the U.S.-administered island.

Record Number of Catholics Now in Congress, Survey Shows

With eighty-four representatives and eleven senators, Roman Catholic membership in Congress is larger than at any time in the history of the United States. Although the majority of the nation's lawmakers are Protestants, Catholics have the second largest denominational grouping. Methodists have the largest with eighteen senators and eighty-seven representatives. Presbyterians are the third largest group with thirteen senators and fifty-five congressmen. Baptists follow closely with sixty-seven of which thirteen are in the Senate and fifty-four in the House.

For the first time, a Hindu is serving in Congress. He is Representative D. S. Saund of California. Congress also numbers twelve members of the Jewish faith and seven Mormons.

National Council General Board Considers Threats to Liberty

Threats to civil and religious liberty took a major share of the attention of the General Board of the National Council during a recent meeting. The meeting was held at Williamsburg, Va., the first to be held south of the Mason Dixon Line. In a report submitted by the council's Department of Religious Liberty, the policy makers were told that wide and growing insistence upon payments to parents from tax funds for their children's tuition in private schools constituted a serious threat to the public school system.

The report also listed the conflict between censorship and freedom of communication and of choice, discriminatory practices against minority racial groups, and denials of freedom of speech to some persons in parts of the United States.

In three resolutions the board

commended state and local church councils for recent efforts to ease racial tensions, authorized National Council representatives to testify at Congressional hearings in support of the principle of extending minimum wage legislation to include migrant farm workers, and reaffirmed the council's position advocating technical assistance and trade policies to "strengthen the economies of underdeveloped areas and our own."

Minor C. Miller, executive secretary of the Virginia Council of Churches, recounted for board members the early history of the Old Dominion and the role of Protestantism in its settling and founding.

Leading Seoul Christian Schools to Merge

Two leading Christian schools in Korea—Chosun Christian University and Severance Union Medical College—will be merged into one institution known as Yonsei University. With an enrollment of some 4,000 students, Yonsei begins its existence with two vigorous building programs under way outside of Seoul. In both of these, generous assistance has come from such nonchurch sources as the U.S. Army, American-Korean Foundation, and the United Nations Korean Rehabilitation Administration.

The new institution will be operated by a co-operating board representing mission boards of the Presbyterian Church in the U.S.A., the Methodist Church, the United Church of Canada and the Southern Presbyterian Church.

Reports Sectarianism Widespread in Germany

Sectarianism is more widespread in Germany today than at any other time since the Reformation, according to an official of the Evangelical Church.

Dr. Kurt Hutten said that there are now about sixty-five different sects in the country. In addition, many small groups have formed around individual preachers.

Of the sixty-five sects, thirty-five are of German origin while thirty were imported from abroad, including eighteen from the United States. Dr. Hutten estimated the number of sect members at about 700,000.

The New Apostolic Church claims 370,000 adherents, the Jehovah's Witnesses about 55,000, the Adventists 44,000, the Pentecostals 40,000, and the Mormons 30,000.



The Church-related College

HOW important to our future as a nation are our Christian colleges? How do they rate educationally and what do they do which cannot be done by other institutions of higher learning?

I have been asked these and like questions a hundred times. The inquiry itself implies not hostility, but uncertainty or sometimes merely curiosity. We live under a constitutional government which on political principle separates the church from the state and the state from the church. No informed person wants to tamper with that principle. We live in a society which

Wilson Compton

more and more has become dependent on higher education. The most spectacular, and probably the most important, event in American higher education in this century has been the phenomenal rise of the state universities. In recent years they have come largely to dominate higher education in many areas, especially the West, Midwest, and South.

The liberal arts colleges and the universities independent of the state today enroll forty-three

per cent of our full-time college students. Of these, one half are in church-related institutions. Also most of the so-called independent colleges and the private universities which do not regard themselves as "church-related" have their historic origins in the initiative of some religious movement.

I am a graduate of a Christian college. The motto on its seal reveals its purpose—"Pro Christo et Literis"—For Christ and Learning. Also I have been, for many years, president of one of the state universities. I never

President of the Council for Financial Aid to Education and former president of the State College of Washington

APRIL 27, 1957

3

accepted, nor do I now accept, the premise that the state universities are "godless" institutions. I have seen thousands of their students follow the example of their presidents and leading faculty members and go to church, not now and then, but regularly. I have seen as much practice of Christian living on the campus of many a state university as on the campus of many a church-related college.

It is fortunate for this country that this is so. This republic was established and this nation built on foundations of Christian morality. Today in an age of danger in a turbulent and bewildered world we derive great strength from these spiritual backgrounds. But a structure is no stronger, safer, or more secure, than its foundations.

The Christian colleges and the universities built around them are not merely places to which thousands of young men and women may go for a few years of instruction and study. They are a part of the promise of American life. As educational institutions and as "seats of learning" they are the chief stewards of the nation's religious culture. This stewardship the colleges, of course, share with the churches. But the churches need the colleges even more than the colleges need the churches. The nation needs both. As individuals and as a people, we cherish our freedom. But there can be no freedom without law, nor law without morality, nor morality without religion, nor any of these without understanding, nor understanding without education. "The safety of the nation is in the education of her youth."

There is no basic conflict between the Christian colleges and the higher educational institutions of the state. In fact, the administrators of the great state

Why Should I Be Interested in a Church College?

Milburn Akers

My first answer is that its outlook on learning must have broader acceptance. The typical church-related college operates on the assumption that knowledge ultimately converges on a universe that is spiritually meaningful.

Secondly, the church college needs our help because it propagates a sense of responsibility for the use of what men know. Arnold Toynbee has pointed out that American leadership in the world is thought of today only as that of scientific inventiveness. . . . But the first 250 years of American history was led by the church colleges, for there were no others. Shall we allow the voice of the church college to fade? The church dare not be noted merely for its noble contributions to the beginnings of American culture. It must continue to stabilize, refine and direct that culture.

Third, the church college needs our help because of its concern for the individual student.

Fourth, the church college needs our help because it provides intelligent leadership for the church. Practically all of the colleges during the first century and a half of American history were founded to train an intelligent ministry for the churches. Sixty-five to seventy per cent of our ministers today came out of our church-related colleges. Fully as necessary is the training of intelligent laymen for leadership in the church.

universities generally are among the most convinced friends of these colleges.

History confirms the political premise that a mixture of statecraft and religion is evil, but, even more important, the premise that statecraft in a society without the leaven of religion eventually loses its moral objectives and becomes an instrument not of freedom but of oppression. If we doubt that, we need only to look around us.

Nor is there conflict between the Christian colleges and the great private nondenominational and nonchurch-related colleges and universities. Many of these are taking strong leadership in the encouragement of religious interest and in the study of religion. Notable among these are America's oldest institutions of higher learning.

The great strength of our system of higher education is in its diversity, in the composite of institutions directed and financed by the state and institutions directed and financed independent of the state; institutions related

to, dominated by, or even owned by the church, and institutions wholly separate from the church. The Christian colleges are of greater value in American life because there are so many other institutions which themselves have no concern in Christian higher education even though they share the same interest in the vitality in this nation of the precepts of Christian morality on which it is founded.

Among the colleges and universities generally is an important common tie, namely their interest in liberal education—liberal in the original sense of the word, education "worthy of or befitting a free man." To the liberal arts colleges generally the recent pronouncement of Harvard College should be a great encouragement. Here is our oldest college, with many roots in colonial American religious culture. It is also, in a valid sense, the principal "inventor" of the American university as it has developed within a short century and as we know it today.

Continued on page 8

EDITORIAL

Prayer

O Master of all, we would be thy servants.
O Lord of life, we would be thy subjects.
Teacher of eternal truth, we would be thy disciples.
Savior of the world, we would be thy witnesses.

Grant us the courage to seek first thy victories.
Grant us the strength to strive for thy purposes.
Grant us the wisdom to accept thy mysteries.
Grant us the patience to share in thy waiting.
Grant us the grace to welcome thy mercy.
Grant us the willingness to do thy bidding
That thy will may be done,
That thy kingdom may come on earth as it is in heaven.
For thine is the kingdom, the power and the glory forever and ever. Amen.—K.M.

Financial Support for Colleges

THIS month has seen the launching of a two-million-dollar advertising campaign to secure financial aid for higher education. One of the nation's leading advertising agencies has prepared displays for newspapers and magazines and materials for use on radio and television. The Advertising Council will finance the program as a means of letting the American public know why colleges and universities are in desperate need of financial assistance.

There are now some three million students enrolled in institutions of higher learning. Educational leaders expect enrollment to double within the next ten years. Already many institutions are overcrowded and there is a shortage of qualified faculty members. Although private gifts and business contributions have increased in recent years, these resources are far from adequate to meet present and future college needs.

Practically all of our nation's church-related colleges are among those that face problems of meeting the cost of education. An advertising campaign may help to convince not only the general public but also our church constituencies of the need to get behind some major campaigns for the support of their colleges. We can expect that our own Brotherhood leaders will soon be confronting us with the urgency of including greater financial support for our colleges in our Brotherhood Fund.

Christian College Day, observed at this season in many of our churches, should encourage churches to solicit more backing for our colleges.

But we hope that it also serves as a time for the colleges to study their own role in relation to the churches to which they turn for support.

The church looks to its colleges to help in providing the trained leadership it needs. The church expects its colleges to create the kind of community in which every young person, whether he thinks of his calling in relation to the church or not, is challenged to prepare for vocations of service and is confronted with the claims of the Christian gospel.

Perhaps the best contribution the college can make to its related churches is to encourage the search for truth under the guidance and in the companionship of Christian teachers. Sometimes the church discourages this "fellowship of seeking" lest it challenge already established programs. Sometimes the college fails to direct the questing and questioning spirit of its students into paths that will lead to positive answers based on faith as well as facts.

By all means let us encourage more widespread support of Christian colleges. They can use all the help we can give. But we need also to send them our best students; we need to work more closely with faculties and administrators; and we need to be constantly relating the church's witness to the experiences and discoveries of our young people in college.—K.M.

Face to Face

THE Gospel Messenger welcomes letters from its readers and is interested in providing a column where many of their communications can appear. Even when a letter challenges a position we have taken or expresses a viewpoint at variance with our own, we have regarded it as having a contribution to make.

But we cannot so regard anonymous letters. Unless the writer is willing to identify himself we cannot be certain that he writes in good faith and that he deserves to be heard. A letter may contain observations and information of great value. But unless it is signed, it simply cannot be taken seriously. Recently we have received several letters we would have been happy to use, if the writer had been willing to declare himself.

We do withhold the names of some contributors when they request us to do so for what seem to be valid reasons. But even this we do reluctantly because we believe the most Christian relationships should be face to face.—K.M.

*The Emancipation Proclamation
ended slavery in America
as a formal institution but
nearly a century later*

Slavery Is Still an Issue

THE late Booker T. Washington observed that "the institution of slavery, once grafted upon the body politic, is very difficult to remove."

No observation was ever more truly spoken. The Civil War ended slavery in America, as a formal institution. It is strange and ironic that today, a century after the furious debates in Congress that led up to that conflict, the American political scene is still troubled by the issue of slavery.

Today we do not call it slavery, but "civil rights." But it is the living, visible aftermath of slavery. It is the extension into our own day of the old debate over slaveholding.

The Civil War ended slavery but did little to raise the economic and social level of the slaves. For a few brief years the Negroes enjoyed political rights but they were ill-prepared to exercise them and when Federal troops left the South, the 15th Amendment guaranteeing Negro

Glenn D. Everett

voting rights became the deadest letter of the American Constitution so far as the South was concerned.

Negroes, segregated in ill-equipped schools where attendance laws were never enforced, remained at an educational level only a little above illiteracy. Economically, they were prevented from owning land or engaging in trade and remained in the servant class. Even those fortunate ex-slaves who moved to the North found high barriers of segregation and discrimination erected against them. Like the South, the North was prepared to accept the Negro as a member of the servant class but not as an equal.

Thus, the institution of slavery lived on beyond the Emancipation Proclamation, lived on into our own day in that there were—and are—two classes of citizens in the United States, free, white citizens and Negro citizens who are descendants of the former slaves and subject to

many kinds of discrimination.

Actually, if we were a Christian nation, living according to the precepts of the Golden Rule, the common Fatherhood of God, and the brotherhood of man, which we all earnestly profess, there would be no debate in Washington over civil rights. We would accord to Negro citizens free and equal status in our society without regard to race, color, or previous condition of servitude.

We do not accord them equal opportunity. That is why Federal legislation is proposed to try to enforce their right to vote, to go to good schools, to be free from arbitrary economic discrimination. This legislation is opposed on the basis of "states' rights." It is not any noble concept of free government, however, that is at stake. It is just that white Americans want to go on discriminating against Negro Americans and do not want any government agency interfering with their established social practice, no matter how much this practice may be at



Religious News Service

Members of the "Walk and Pray Association" living in a Chicago housing project meet in the home of a Negro member to offer prayers of thanksgiving that after nearly four years Negro families living in the area can walk the streets of the community without fear

variance with the Christian democratic concepts on which our government is based.

As Dr. Washington observed, it is hard to get rid of slavery. It is hard to raise the slaves to the level of free and equal citizens and even harder to get the former slaveholding class to cooperate in doing so.

Slavery was always an anomaly in the American Republic. We who built a nation dedicated to the proposition that men are free just as vigorously denied it when the color of a man's skin was black. Finally we got rid of slavery, but we still want to hold on to its advantages. Slaves were brought to America for one purpose, to get cheap Negro labor. After slavery was ended, the South—and the North, too—wanted to hold on to cheap Negro labor.

The only justification slaveholders could offer for their conduct was that Negroes were an inferior people who never could be anything better, even if they were given their freedom. The concept that Negroes really

were inferior became thoroughly ingrained in the mind of the South and permeated the North, too. When Negroes began to prove this concept wrong and began to develop educated, cultured, able leaders, the South was in a panic. For once you admit that the Negro really is equal to a white man, you can no longer have any moral defense for denying his inherent rights.

So the South enacted Jim Crow laws. Inferiority was stamped upon the face of a people. They were made to sit in the back seats of the bus and to keep to separate and inferior quarters so that they could see that they really were inferior and everybody else could see it, too. In the North, the segregation was almost as rigid although never recognized by law.

Now Jim Crow is going. The Supreme Court refuses to uphold discriminatory laws. The South is in a panic again, still just as unwilling to give up slavery in mind and heart, as it was in 1860. The North is filled

with hypocrisy, pointing a finger of scorn at the South, but just as unwilling itself to admit Negroes to full, equal rights.

The political scene in Washington is dominated by the battle over civil rights. We divide Congressmen into Southerners and Northerners on every issue, speculate over the horse trades of the ever-present coalition, and count up the pieces of legislation lost because of the division, ranging from school construction to the admission of Hawaii to statehood.

Just as the politician in 1857 could not escape involvement in slavery, so the politician in 1957 cannot escape involvement in civil rights. It is well for us to recognize that the old ghost of slavery will never be laid to rest until every white American finally comes to the conclusion in his own heart that slavery was forever morally and ethically wrong and that its modern counterpart, the attempt to maintain a slave class in society



Religious News Service

David H. McAlpin is now serving as associate pastor of an all-Negro church in Princeton, New Jersey. At the right is the pastor of the church with whom he will share the pulpit

by means of segregation and discrimination that keep Negroes "in their place" is forever morally and ethically wrong.

Only the Christian church can lead America out of this dreadful morass in which it cannot rid itself of slavery's concepts and cannot bring itself to bury slavery's bones. Only the Christian church can lead a nation that has sinned against an entire race of people to repent of that sin and seek the path of righteousness. In the end it is our churches, not our Congress, that can bring about civil rights for all persons.

Do not minimize the task. We have a long way to go in America before we have removed the last of slavery. Maybe it will not happen until we have elected our first Negro president. Heresy to suggest such a radical thing? Well, when it is not heresy and is not radical any more, we will be getting near our goal. When a man's race really does

not matter as far as determining his status in our society, then we shall have arrived within sight of the goal. That is a long way yet.

The Church-related College

Continued from page 4

Harvard University is bursting with prestige around the world—most of it deserved. Yet in recent months we hear the voice of its president saying to the country that Harvard University with all its professional and graduate schools will never be any better than Harvard College, that little college devoted to liberal education, founded in 1636, which up to the time of the Revolution could print its entire curriculum of studies on two small pages. And to improve Harvard College, a college of liberal arts, he asked its friends to provide \$75,000,000—perhaps more. Could there be in this age of rampant technology a more dramatic evidence of the worth in American life of the worthy liberal arts college?

This country has the means of providing for all the needs of Harvard College and of the other 800 liberal arts colleges. Harvard no doubt will look primarily—but not solely—to her alumni. The 650 church-related colleges will look primarily, but not solely, to their alumni and their churches.

During the past three years the voluntary financial support of higher education generally has increased much but not enough to enable the colleges to meet their opportunities and their responsibilities. Between 1951-52 and 1954-55 such support increased by one half to a total of \$500 million. During that period support from business corporations more than doubled to eighty millions. A recent report shows for forty-nine colleges and universities combined, including all types and sizes and including twelve with Protestant church

connections or backgrounds, an increase of forty-five per cent in gift income between 1954-55 and 1955-56. These are all encouraging developments. But in general the churches themselves are not doing their share to support their colleges.

There are important exceptions. I have in mind one small denomination which has one related college, a good one. One-half of the total educational income of that college comes regularly from its related churches through a unique form of self-imposed "taxation." This college is enabled to provide educational opportunity at low cost to its students because of the deliberate continuing and living philanthropy of the members of this church. They provide almost the entire gift support of the college, amounting to nearly \$500 per year per student.

There are 422 Protestant church-related four-year colleges and 222 Catholic, and many other two-year colleges. Important among the Protestant denominations with many related colleges are the Methodist, Lutheran, and Presbyterian churches. A comprehensive nation-wide survey, published over a year ago by the Council for Financial Aid to Education showed the annual financial support of the church colleges by the church bodies to be about like this:

Amount per Student Enrolled		% of Voluntary Support Provided by the Churches
Lutheran ..	\$143	62%
Methodist ..	69	34%
Presbyterian	64	25%

As a Presbyterian, I take no satisfaction in this meager record. The Presbyterians can do much better than this. So can the others. Many of the denominations have important forward-looking plans to increase the amount of church support of their colleges. But this support must be made a major

objective and not merely a minor philanthropy of the churches.

The churches have a great opportunity to fortify a vital part of American life, and a great responsibility. This responsibility should not be left solely to the ministers of the churches or to their trustees, or solely to the denominational officers. The responsibility should be broadly shared, if not assumed, by the laymen, who after all compose the churches. For this reason I hope that the newly established National Committee of Church Men for Church Colleges may be able to encourage active interest among the tens of millions of church laymen who, to use a current paraphrase, "can if they will."

The pending nation-wide public-service advertising campaign in behalf of American higher education should provide an advantageous opportunity to mobilize greater public interest in the significance, the opportunities, and the needs of the Christian colleges. The Advertising Council, which will conduct the campaign, has committed itself for at least a two-year period. The Council for Financial Aid to Education, which is sponsoring the campaign, is hopeful that the colleges and universities themselves will take advantage of this opportunity to make appropriate appeal for the interest and support of their logical constituencies.

Such a concerted effort can be made to put American higher education, and with it the Christian colleges, on a new and a higher level of public understanding, interest, and support. This I believe is important because the greatest opportunities and the greatest responsibilities of the Christian colleges lie right ahead of us, almost before our eyes. What happens to American education will eventually happen to America!

Reprinted from the February 1957 issue of the National Council Outlook, published by the National Council of Churches

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Ours is a home in which the family business takes my husband away from home most of the time many weeks during the year. I do not really believe it is so much the relationship of the father to the children as it is my relationship to my husband that I am concerned about.

There really isn't much for a wife to do in such a case but to sit at home and read. Then when my husband comes home he is ready to sit down and enjoy the home and I'm ready to get away since I've been there all the time.

How do we develop our home in a Christian way in such a case?

Lonely Wife.

Dear Friend,

To answer your question about how you in your situation might develop a Christian home, I might say quite simply, by habit of thoughtfulness for one another.

Certainly your top concern would be that you may offer to your traveling husband a stimulating companionship in the time you have together. Your statement about not having

much to do but to remain at home and read calls to mind Louise Mayo, mother of the famed doctors. It is said that she studied all the medical books and journals that came to her doctor husband and it was not unusual for the doctor to ask his wife, intelligent wife for the latest developments in medicine. He, too, was on the road and didn't have time to keep up to date in his reading. It really is good to be an alive, alert, and growing person to come home to.

Your comment, "I'm ready to get away," raises several questions—to what? for what? or from what? All of us need to feel that we are a part of something beyond the four walls of our homes. We are a part of a larger community and world family as well. Your need for relaxation, stimulation, inspiration, and the feeling of being needed can be met by participating in some away-from-home activities while your husband is gone. This will make it easier to budget the time you do have together in terms of his needs as well as of your own.

Leah M. Zuck

Why We Believe in Immortality

Kirby Page

OUR faith in immortality is undergirded by the character of God. He cannot be less loving than the pursuing affection of Jesus. His concern cannot be milder than the self-emptying passion of our Lord. His yearning for man's redemption cannot be less embracing than the inclusiveness of Christ's forgiving prayer on the cross. And a Creator who has sufficient power to sustain the spheres and to fashion atomic universes and who insures the conservation of matter and energy cannot be stricken with impotence at the grave of a beloved child born in his image. It is not his loving will that a single one of his little ones should perish.

The entire superstructure of true Christianity rests upon the granite foundation of the sheer

goodness and utter integrity of the Eternal as revealed in our Lord Jesus, and no idea is more strongly supported by God's character than faith in endless fellowship in the ages to come.

Nothing can separate us from the love of God, absolutely nothing—not even death. "No, in all these things we win an overwhelming victory through him who has proved his love for us." "Thanks be to God who leads us, wherever we are, on his own triumphant way and makes our knowledge of him to spread throughout the world like a lovely perfume!"

Since we are destined for everlasting life, let us pray for that sensitiveness and responsiveness of spirit which enables God to teach us how to live, to grant unto us guidance and to provide us with ample power.

APRIL 27, 1957

9



The every-member canvass director and his committee meet with the pastor to plan the canvass for First church at Phoenix, Arizona

The Every Member Canvass



Careful attention is given to preparation of the canvassers' turnover chart to be used by visitors as they call in homes to tell of exciting work and plans of the Prince of Peace congregation, Dayton, Ohio



Over 1,250 hours are given to mailings, preparation of materials, telephoning, planning, training sessions for visitors, loyalty dinner arrangements and visiting in every home of the Dayton Prince of Peace fellowship

At the loyalty dinner members and friends of the church in Nampa, Idaho, hear of opportunities to witness for Christ in the home community, in the district, and throughout the Brotherhood



Men of the Bethany church in Detroit make their financial commitments as a part of the commissioning service on the Sunday of the every-member canvass



Every-member Canvass Facts

- 236 churches conducted a canvass in 1956.
- They were rural and city, large and small, young and old, from East to West, North to South.
- Attributed to canvass effort were the following results:
 - attendance increases up to 30%.
 - giving increases up to 300%.
 - increase in number of tithers,
 - increases in membership,
 - membership better informed regarding church's program,
 - increase in use of weekly envelopes,
 - new workers enlisted for church program,
 - increase in fellowship.

A visitor from the Champaign church in Illinois receives a friendly greeting as he calls, with canvasser chart in hand, to tell of the work of his church



A family of the Champaign parish see and hear the story of the church's program. In the privacy of the home each decides the amount of money to commit each week toward the work of the church for the ensuing year



The financial secretary at Champaign tallies the commitments of the canvass as the canvass director and finance committee member await the total

WHERE BEAUTY REIGNS

LAUREE HERSCH

Where beauty reigns, the earth and all the world exalted sing a ceaselessly increasing symphony of balanced love, expressed.

I tread the sod much like a stranger who with awe-filled eyes and soul can find no peace or calm 'til love's confessed.

Sure, I'm in love with God, and all creation yet shall sing the glory of a Being who could love enough to give himself away.

I'll vow my life in service, and exultantly proclaim the source of all this beauty which encompasses the earth: God's very life, made day!

No Time for Prayer?

Nettie Weybright

EVERYONE is in a hurry. All seem to want to stop. No one can. And so we keep on rushing. But all this is nothing new. A half-century ago I was teaching a Sunday-school class of young parents. Some of them were older than I. Aiming to impress the idea of more time for prayer, I asked, "Do we all take time to praise God and pray for guidance for the day before we get up in the morning?" A busy young mother answered quickly, "Oh, no. As soon as we get awake we must get up to get the cows milked, chickens fed, and chores done."

Now, thousands have no chores to do, no livestock to care for. Do they have more time to pray? Verily, no! Parents have their families to care for, children to get ready for a school bus. Those who work go at various hours of day or night. Many families cannot even eat at the same time. So there is no time to pray in the morning.

Evening comes. Often the parents or children must go somewhere—4-H clubs, FFA and FHA work, band or chorus practice, practice for a church program, Sunday-school class parties or meetings. You name the rest; there are plenty more. Do not forget a multitude of civic clubs and organizations, ball games and athletic contests, PTA, or Farm Bureau. With so many interests and so many places to go, do our youth have time for unhurried prayer? Hardly!

Then what is the score for us that are older? Have we lost the habit of daily private prayer and meditation through the hurrying years of the past? Faithful intercessory prayer ought to be one of our main avenues of Christian service. Are we true to our purpose? "Pray without ceasing." "In everything give thanks." Is sleeplessness sometimes our lot? Bro. A. C. Wieand use to say, "If you can't sleep, just spend your time praising God and praying. Everyone needs your prayers. When morning comes, you will feel rested and happy, and ready for the day's work." How would that compare with our complaining because we could not sleep?

God grant us poise, pure thoughts, high aims, sincere purpose, and time and the will to pray. Jesus taught much about prayer and he set us a wonderful example of prayer.

Brethren and the Richmond Conference

Paul H. Bowman



The civic auditorium of Richmond, Virginia, known as the Mosque, in which will be held the Conference

THE 171st Annual Conference of the Church of the Brethren will convene in Richmond, Virginia, June 18-23, 1957. This will be the second Conference of the Brethren in Virginia's capital city.

Richmond is a city of the South and is considered typically Southern. It is steeped in the traditions of the South and exercises a high degree of pride in its Southern culture. Gentleness, courtesy, and politeness are the marks of a gentleman when Richmond is at its best. Likewise grace, charm, and poise are the qualities of a truly Southern woman. Richmond society traditionally strives for dignity, tone, and quality. It extends common courtesies to all and assumes a like response from people of culture and refinement.

Richmond is an interesting city. It is attractively built around a great bend in the James River. The original site of the city embraced seven great hills. It has attractive residential streets and beautiful public buildings. It has many historic shrines and famous statues honoring heroes and leaders of both state and nation. It is a city of parks and playgrounds, of great highways and railroads, of large

industries and excellent institutions.

The city is rich in historic tradition. It was laid out in 1737 and incorporated in 1742. It was made the capital of the state in 1779 and served as capital of the Confederate States of America from 1861 to 1865. The capitol building itself is of special interest. It was built in 1782-1795 after a model prepared for Maison Carrée, at Nîmes, France, and secured by Thomas Jefferson while he served as American minister to that country.

Points of special interest are the Edgar Allen Poe shrine; St. John's Episcopal church, the scene of Patrick Henry's "give-me-liberty-or-give-me-death" address; the executive mansion of the Confederacy, which was the residence of Jefferson Davis; the University of Richmond; the Medical College of Virginia, and the Oakwood and National cemeteries, where rest the bodies of 18,000 Confederate and 6,600 Union soldiers who gave their lives during the Civil War in the defense and siege of Richmond.

There are many points of historic interest in ready reach of Richmond. Among these are

Williamsburg and Jamestown, where from April to September in daily pageant and drama is depicted early colonial history; Charlottesville, the seat of the University of Virginia and of Monticello, the home of Thomas Jefferson; Washington, D.C., with its wealth of interest; the Shenandoah National Park with its three-hundred-mile Skyline Drive; the Natural Bridge of Virginia; the many caverns and beautiful farms of the Shenandoah Valley; and Lexington, Virginia, the scene of the peacetime ministry and the burial place of Stonewall Jackson and Robert E. Lee.

Richmond has a population of about 250,000 including a colored population of about 80,000. Some Brethren have expressed anxiety over racial tensions in Richmond. The wide publicity which the antisegregation movement in Virginia has received is calculated to create erroneous impressions. In the first place, tension in Virginia has been mainly among the politicians. Thousands of our citizens of both races deplore the lack of constructive statesmanship among our state of-

Member of the General Brotherhood Board

APRIL 27, 1957

13

ficials and the bungling and unpatriotic manner in which the problem has been handled. Nearly 100,000 citizens voted against the program of our governor in a referendum with integration as the main issue. They represent about thirty per cent of the normal ballot in this state. The political ring usually dominates Virginia but does not always speak for even a majority of the citizens.

In the second place, differentiation must be made between the city of Richmond and the political machine of the state. There has been no serious racial trouble in Richmond at any time. The city has had no lynchings, no race riots, and little racial bitterness. The leadership among both whites and colored has been cordial and co-operative. Segregation prevails still, as in 1952, on city buses, in theaters, in schools, in churches, and in residential areas. The evils which inhere in segregation are present in Richmond as in any other city. But there is less and less discrimination against the Negro people, and the better thinking citizens of both races realize that integration in some form must eventually take place. They are concerned, however, that it be not by revolution, but by the constructive, orderly, and peaceful processes of education which are always slow, slower than many of us would like. But the mistakes of centuries are not corrected in a day or over a week end or by a Brethren Conference in our midst.

Richmond and the South need less agitation on race issues and more constructive, clear-visioned planning with peaceful integration as the ultimate and inevitable objective. Agitation in the South creates rather than allays tension; it provokes a retaliatory self-righteousness; it



Richmond Chamber of Commerce

Virginia state capitol building at Richmond

convinces nobody of wrong and puts everybody in a bad frame of mind.

The Brethren can help the cause by coming to Richmond, not as irritants, but as leaven of calmness and friendship, with cordiality toward both races, and with a prophetic message of that New Testament order where there is "neither Jew nor Gentile, neither bond nor free," neither white nor black man.

Richmond is not a Brethren center and our church here is young and small. It has, as yet, made no great impact on the community and the Brethren are largely strangers to the city of Richmond. The city is not well equipped to handle conventions such as ours. The Mosque will not seat the congregation at peak attendance. Lodging facilities, parking areas, and restaurants will be inadequate. City officials are aware of this but are doing all within their power to meet our needs.

The Brethren will understand this and will be patient and co-operative. They will respect traffic regulations faithfully. They will expect reasonable tipping in hotels and restaurants. They will be prepared for delay and some disappointment perhaps as the city tries to absorb 10,000 visitors in the course of two or three days.

It is more important that we make a favorable impression on Richmond than that Richmond should favorably impress us. We can advance Brethren interests in this important city of the South by the practice of the graces of courtesy, politeness, and co-operation during our Conference.

A celebration of special interest will be observed at Jamestown this summer. The nation and the commonwealth of Virginia will join in observing the 350th anniversary of the first successful settlement by English-speaking people in the New World. This festival will begin April 1 and last through November 30. Common Glory, which has been presented at Williamsburg for about ten consecutive years, will be repeated for the last time this summer in connection with the Jamestown festival. A new pageant is in preparation for daily presentation in the amphitheatre at Jamestown. These two performances, one in the afternoon and one in the evening, are superbly done by professional players and are highly educational and wonderfully inspirational.

• • •
A record number of 4,198 professions of faith last year was reported by the Presbyterian Church of New Zealand. It was the fifth straight year in which professions increased.

"Not to Abolish but to Fulfill"

J. Carter Swaim

AROUND the middle of the second century, a ship-owner of Pontus, Marcion by name, came to Rome for the express purpose of trying to get the church to cut itself off from the Old Testament. Since that time, others have thought that the church could dispense with the larger half of the Hebrew-Christian book. Some indeed have ventured to suggest that the Sermon on the Mount was really all that was needed. The Sermon, of course, cannot be thought of apart from him who spoke it—and he died on a cross. New Testament writers see this as but one of innumerable links with the Old Covenant.

The relationship between the two is properly set forth in the Sermon. "Think not that I have come to abolish the law and the prophets," said Jesus, "I have come not to abolish them but to fulfill them" (Matt. 5:17). The King James Version here reads: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The Greek here means literally to "loosen thoroughly." As applied to authoritative regulations, "abolish" is a better term than "destroy." Revolutionists destroy buildings but they abolish laws.

Jesus did not come to play either role. He came rather to fulfill—and to fulfill both the law and the prophets. These two terms summed up the larger part of the Hebrew scriptures. There was still a third part, the writings, of which the Psalms were a significant portion. In Luke 24:44 we hear Jesus referring to all three sections: "Everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Laymen at Work. George Stoll. Abingdon, 1956. 93 pages. \$1.75.

Here is the actual story of how concerned church laymen in the city of Louisville, Ky., have united their efforts in bringing Christian concerns to bear on the jails, institutions, hospitals, and homes, and the people who are associated with or have an interest in these institutions. Obeying Christ's injunction they went to those who were sick, destitute, or in prison. Written by George Stoll, chairman of the Laymen's Committee on Institutions of the Louisville Council of Churches, he gives a good account of the organizing and functioning of his force of 200 laymen. For folks who believe that religion is more than warming a bench on Sunday this book will be stimulating and suggestive for an area of service to which Christ gave clear direction, but which is greatly neglected by many Christians. This is good reading for pastors and laymen.—*Rufus B. King.*

The Church Under the Cross. J. B. Phillips. Macmillan, 1956. 111 pages. \$2.50.

J. B. Phillips, in the latest book from his pen, gives to us the heart-throbs from the young churches around the world, as they face the peculiar problems of this twentieth century in the propagation of the Christian gospel. He quotes generously from the written reports of those who are on the frontiers and

points up fearlessly the successes and failures of Christ's church in its mission. Nine brief chapters tell a glorious story.—*Charles E. Zunkel.*

Portrait of Jesus. Marian King. Lippincott, 1956. 60 pages. \$2.75.

This book contains black and white reproductions of twenty-seven paintings and engravings from the National Gallery of Art in Washington, D.C. Each picture illustrates, in proper sequence, an event in the life of Christ and taken together they do present an artist's portrait of the Master. On the page facing each picture is a passage of Scripture giving an account of the event depicted and also the editor's interpretation of the picture. The pictures are all old masterpieces, and artists such as Rembrandt, El Greco, Dürer, Memling, and Tintoretto are represented. Art lovers will enjoy this book and it will make a lovely gift. While intended also for children, I would not recommend it as a basis for the religious instruction of children. The works date from the early 14th to the early 18th century, with the bulk of them being products of the 15th and 16th centuries, which means that there is little or no accuracy in the scenery and surroundings. This is classical art. Brethren will wish that another picture had been selected to depict the baptism of Jesus.—*C. Ernest Davis.*

Timber From Terry Forks. Clara Baldwin. Abingdon, 1956. 159 pages. \$2.00.

This book gives an authentic story of lumbering and a good lesson in "stewardship of the soil." Scotty Elwood is a typical boy who wants to stay at his father's lumber camp at Terry Forks woods. He and his friend Max run headlong into a mystery which includes two strangers, a rival mill, unfriendly neighbors, and an attempt to set fire to the mill. The boys turn detectives and in the process help uncover the law breakers, get a better understanding of neighborliness, and also an excellent lesson in tree farming and other forestry practices.

For one who likes the woods and/or wants a better understanding of forestry and lumbering, this makes very good reading. The accurate black-and-white illustrations add to the story.—*Paul M. Weaver.*

On the question of Jesus' relation to the law, Paul has three striking comments: "Love," he says (Rom. 13:10), "is the fulfilling of the law." Again, "Christ is the end of the law, that everyone who has faith may be justified" (Rom. 10:4). Finally, he comes clear circle and says: "Bear one another's burdens, and so fulfill the law of Christ." Although Jesus began his ministry by quoting Isaiah, the church has paid less attention to how he fulfilled the prophets. The New Testament has its roots in the Old and Jesus fulfilled both the law and the prophets.

KINGDOM GLEANINGS

Dr. Fred Wampler, who served as a missionary in China from 1913 to 1926, died at Bridgewater, Va., on April 6.

Calvary congregation in the Southern California and Arizona District is now relocated at 4707 Shenandoah Ave., Los Angeles 56, Calif.

Carson Valley church in Middle Pennsylvania will have its spring revival April 29—May 5. Seven local ministers and pastors, one each night, will be in charge. The meeting will close with a baptismal service on the afternoon of May 5.

The elders and ministers of Western Pennsylvania will hold their inspirational meeting on April 29, beginning at 10:00 a.m. Calvert N. Ellis, president of Juniata College, and Harold Z. Bomberger, Eastern Region executive secretary, will be the speakers. The sessions will be in the Windber church.

Twenty churches were represented by one hundred workers in the second series of area stewardship workshops in the Southern Virginia district. This series, led by Merlin E. Garber and John E. Sayre of Roanoke, followed area workshops under the direction of Donald L. Stern, the Brotherhood's assistant director of stewardship education.

A small group of Church of the Brethren members in the area of Daytona Beach, Fla., is interested in starting a fellowship. They would like to have the names and addresses of members or friends in the area who would like to join with them. Anyone having such information please write to Eugene H. Kahle, Jr., % William Drive, Holly Hill, Fla., or call CL 3-8436.

Building and Equipping for Christian Education is the latest publication in that field by the Bureau of Church Building and the Department of Administration and Leadership of the National Council of Churches. The book is the outgrowth of a conference on Christian education and church building which met in Chicago in the fall of 1954. This conference was attended by leading church architects and denominational authorities in church school work. No congregation contemplating a new building can afford not to have its building committee study this volume. Our Loan Library has three copies. They sell at \$3.50 each. Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Change of Address

Arthur Durr has changed his street address in Pomona, Calif., to 350 Regene Street.

Dedication

Natrona Heights church, Western Pennsylvania, dedication services for the new building, Sunday, May 5. Pastor A. L. Rummel will bring the morning message; Clyde L. Carter, pastor of the Walnut Grove church, Johnstown, Pa., will preach the dedicatory sermon at the afternoon session, beginning at three o'clock; W. K. Kulp, moderator of the congregation, will speak in the evening at 7:30.

Brethren Travel to Europe, Summer 1958

On behalf of the 250th Anniversary Committee, Brethren Service has completed the following arrangements for travel to Europe (additional arrangements are being considered):

Brethren Tour directed by L. W. Shultz, leaving by air from New York on June 25 and returning Aug. 20. Fifty-six full days in Europe including the special celebration at Schwarzenau.

Brethren Work Camp Tour planned as orientation for those participating in work camps, leaving by air from New York June 16 and returning Aug. 23.

Brethren Historical Tour directed by Don Durnbaugh, leaving by air from New York on July 1 and returning Aug. 20. Tour for four weeks especially planned for those desiring rather intensive study program.

Chartered planes for those desiring to make individual travel plans: Eastbound from New York to Amsterdam: June 16, June 25, July 1. Westbound from London to New York: Aug. 20, Aug. 23, Aug. 25. Round-trip fare approximately \$350 per adult.

Ship space will be provided through the Council on Student Travel on "student" ships operating between Canadian and English ports: Eastbound: June 10, June 23, July 3, July 10. Westbound: Aug. 15, Aug. 27, Sept. 5, Sept. 15. Round-trip fare ranging from \$355 to \$430 for cabins for four or more.

For detailed information, specific requests for reservations or suggestions on arrangements to suit your needs, write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

McPherson College

Representatives of the National Fund Raising Company have been on the campus since early March for the purpose of directing a special campaign to speed up the accomplishment of the ten-year McPherson College development program. Special emphasis in the campaign will be given to the securing of funds for a new administration building, chapel-auditorium, and for the general operating budget. May 19 has been established as McPherson College Sunday in the churches of the Western Region. A goal of \$615,300 has been established for the Western Region churches' share in the \$750,000 over-all campaign goal. Titus Schrock, a layman in the Newton Church of the Brethren, Kansas, has been appointed regional campaign chairman.

The McPherson College Players Club will present the play, *Life With Mother*, at the McPherson Convention Hall, May 3. Barbara King, a junior from Pampa Texas, and Duane Fike, a junior from Ramona, Kansas, will have the leading roles. Twenty-three other students have been selected for roles and staging responsibilities.

Robert Richards has been secured as guest speaker for the 1958 Western Region youth conference and for the spiritual emphasis week on the campus which follows.

Prof. J. L. Bowman, professor of mathematics and physics, has announced his retirement at the end of the present school year. Robert Wise, director of physical education for boys and assistant coach, has resigned, effective at the close of the current school term, to enter graduate school.

D. W. Bittinger, college president, has announced the appointment of new faculty members for the next school year. Wayne Geisert '44, professor of economics and business administration, Manchester College, has been

Brotherhood Theme: Seek First His Kingdom

appointed dean; George Arnold, Madison, Wis., has been appointed assistant professor of mathematics; George Keim '54, Nampa, Idaho, has been appointed director of physical education for boys and assistant coach; Harley Stump, Empire, Calif., will become assistant professor of English; Elmer Ruhser, Barnum, Minn., has been appointed chief engineer and associate superintendent of grounds.

May 25 will be the annual alumni day, with the classes of 1907 and 1932 honored as the 50th and 25th anniversary classes. The class of 1922 will celebrate its 35th anniversary. The annual alumni banquet will be held at 6:30 p.m. in the McPherson Convention Hall.

The sixty-ninth baccalaureate and commencement will be May 26. D. W. Bittering will preach the baccalaureate sermon. Dr. Harry Corbin, president of Wichita University, has been selected as the commencement speaker. Eighty-one seniors will be granted their bachelor degrees.

Alvin C. Voran '28, director of the Centenary College Choir, Shreveport, La., will receive an honorary doctor of music degree. Dr. and Mrs. Curtis Bowman of Chicago, Ill, Mr. and Mrs. Royer Dotzour of Boulder, Colo., and Mrs. D. G. Wine of Enders, Nebr., will receive citations of merit.

Prof. Guy Hayes and three debate students, Norris Harms, Joan Walter, and Larry Hayes, attended the National Pi Kappa Delta debate tournament at Billings, S. Dak., during the Easter vacation.

The a cappella choir, under the direction of Prof. Donald Frederick, presented concerts in Church of the Brethren congregations in Iowa, Missouri, and Kansas during the choir's annual tour, April 12-21.

Approximately 675 people were guests of the college for the twenty-seventh annual Booster Banquet, April 6. Following the buffet-style dinner, an expression of thanks by the college to the city of McPherson, the college chapel choir and college-civic orchestra presented a varied program. The banquet was a climax of a co-operative effort of the McPherson Chamber of Commerce and the college to receive funds for the college. A total of \$5,156.50 was received as a result of the special campaign held the week prior to the banquet, and a total of \$13,675 was given by McPherson businesses and individuals during the year since the 1956 banquet.

The Church Calendar

April 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Book of Beginnings. Gen. 1-2. Memory Selection: The Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. Gen. 2:7 (R.S.V.)

National Christian College Day

April 28—May 11 Church Work Training Laboratory, Green Lake, Wis.

April 29—May 3 National Council regional training camp, Leesburg, Va.

May 3-5 Southeastern Region camping conference, Camp Galilee

May 5-12 Family Week

May 10-11 National Recreation Committee, Elgin, Ill.

May 12 Mother's Day

May 19 Brotherhood Program Interpretation Day

May 19 Annual Conference Offering

May 26 Rural Life Sunday

Love Feasts

Florida

April 28, 7 pm, Sebring

May 5, 7:30 pm, Okeechobee

Illinois

April 28, 6:30 pm, Chicago, Douglas Park

Indiana

April 27, 7:30 pm, Nettle Creek

April 27, 7 pm, New Hope

April 27, 7:30 pm, Wabash Country

April 28, 7:30 pm, Pleasant Hill

May 10, Middlebury

May 10, Pleasant Valley

May 11, Beech Grove

May 11, 7:30 pm, Windfall

May 19, 7 pm, Rossville

Iowa

May 5, 7:30 pm, Kingsley

Maryland

April 28, 6:30 pm, Piney Creek

April 28, 7 pm, Sharpsburg

May 4, 7 pm (DST), Stone Bridge

May 4, 4 pm and 7 pm, Welty

May 5, 7 pm, Monocacy

May 5, 7 pm, Sams Creek

May 11, 6:30 pm (DST), Brownsville

May 12, 7 pm, Bear Creek

May 12, 7 pm (DST), Manor

May 18, 6:30 pm, Long Green Valley

May 19, 7 pm, Easton

Missouri

May 30, 7:30 pm, Peace Valley

New York

May 19, 4:30 pm, Brooklyn, First

Ohio

April 28, 7 pm, Brookville

April 28, Dayton, Ft. McKinley

April 28, New Philadelphia

April 28, 7:30 pm, Sugar Creek

May 5, 7 pm, Springfield

Pennsylvania

April 28, 7 pm, Buffalo Valley

April 28, 7 pm (DST), Mt. Olivet

April 28, Cherry Lane

April 28, 7 pm, Conemaugh

April 28, 7 pm, County Line

April 28, 7 pm, Curryville

April 28, 6:30 pm, Ephrata

April 28, 7 pm (DST), Koontz

April 28, 7 pm, Leamersville

April 28, Lewistown

April 28, 7 pm, Mount Joy

April 28, 7 pm, Pleasant View

April 28, 6:30 pm, Quakertown

April 28, 6:30 pm, Shamokin

April 28, 2:30 and 6 pm, Spring Creek

April 28, 7 pm, Summit Mills

April 28, 7:30 pm, Upper Claar

With Our Evangelists

Bro. Eugene Martin in the Indian Creek church, Pa., May 6-12.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Pleasant Ridge church, Pa., May 12-26.

Bro. Donald Miller of East Berlin, Pa., in the Welsh Run church, Pa., May 5.

Bro. Russell G. West of Wiley, Colo., in the Lewiston church, Minn., May 21—June 2.

Gains for the Kingdom

Three baptized in the Western Port church, Md. Fifteen baptized and two received by letter in the Winter Park church, Fla. Two baptized and five received by letter in the Summit church, Va.

Two baptized and one received by letter in the East Fairview church, Pa. Two received by letter in the Mt. Pleasant church, Pa. Twenty baptized and two received by letter in the Conemaugh church, Pa. Fourteen baptized in the Meyersdale church, Pa.

Two baptized and eight received by letter in the New Carlisle church, Ohio. Five baptized in the Covington church, Ohio.

Five baptized in the Nacona church, Texas. Two received by letter in the Rosepine Union church, La.

Two baptized in the Myrtle Point church, Oregon.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Are there needs in recreation and community centers that the church might meet?

THE LOCAL CHURCH PLANS ITS SOCIAL WELFARE PROGRAM

W. Harold Row
Part II

(Part I of this article appeared in last week's issue.)

THE social concern of the local church should cover the whole range of human need. More specifically the church's program should include an examination of needs and consequent attention to unmet needs in the following areas: child welfare, including foster care; family welfare services; homes and services for the aged; health services, including medical care, hospitalization, etc.; mental health services; improved housing, especially in slum areas; work with physically handicapped; fair employment practices; services for transients, migrants, and new Americans; refugee resettlement; overseas relief and rehabilitation projects; emergency services following man-made or natural disasters; rehabilitation of alcoholics,

drug addicts, etc.; juvenile delinquency; prison visitation; recreation and community center services.

Most of these areas of need are matched by well-developed programs of research, financial assistance and professional counsel, and are included in the programs of church-related or state-supported social service agencies. Local churches will not need to formulate programs in many of these areas because the need for such services does not exist in their communities, or, more probably, the existing needs are adequately cared for by other community agencies. However, the church should have a continuing concern in all of these areas and should take steps to see that all needs are being met in the community.

How to Proceed

If a local church has not had a well-formulated program of social welfare, the following suggestions may prove helpful in this direction:

1. Surveying community needs.

The church must come to know well its community if it would serve well its people's needs. A committee of the church might make a comprehensive survey of the community, including its educational, economic, cultural, medical, protective, and welfare institutions. This committee should study where and how people live, where they work, play, and worship. Community agencies can furnish data on areas of high incidence of disease, substandard housing, inadequate or questionable recreational facilities, crime, school truancy, or juvenile delinquency.

Such a survey, showing both the positive and negative aspects, should reveal both the needs and resources of the community. (See *"The Church and Community"* study guide available from General Brotherhood Board, \$1.00) In program planning there is no substitute for beginning with the facts.

2. *Learning to know the existing welfare agencies.* Every community has many more available social services than most people know about. So once a church surveys community needs, the next step is to match community needs with the established agencies designed to serve these particular needs. After making a list of all available community resources, it is important that representatives of the local church go to visit these agencies to learn to know their personnel and their programs. Whenever the community is without a needed social service, the local church might take the lead in encouraging the establishment of such a service, in co-operation with other interested groups, including the relevant state and federal agencies.

3. *Assigning welfare responsibilities in the local church.* Armed with facts on needs and a listing of community resources to meet those needs, the church should now fix responsibilities for the necessary follow through on particular needs as they arise, and to help the local church constantly to meet its social responsibilities. Some churches will appoint a welfare committee. Others may use the deacon body for this work. Other churches may divide

the various welfare activities among existing committees.

The particular structure used may not be too important as long as the responsibilities are placed somewhere and are fulfilled. The Brethren Service Committee, or its chairman, would seem to be a logical choice for major responsibility. The pastor will certainly need to take over-all concern for the welfare program of the church.

4. *Participating in community welfare programs.* Members of the local church, including the pastor as well as laity and youth, should take an active part in community welfare programs, serving on committees, giving financial support, etc. In order to involve the entire congregation in the welfare structure of the community, the church might include token support for welfare agencies in its budget, provide opportunities for welfare agencies to appear on its programs, and arrange "go and see" trips to agency programs.

5. *Study of social issues in the light of the Christian ethic.* Action without study is dangerous. Therefore, the local church should take time to examine the social teachings of the Bible, the church's struggle through history with the burning social issues of the day, the experience of the churches in social welfare, and the current social problems of the local and world-wide community. The church should not avoid—indeed it should welcome—the opportunity to discuss controversial issues, remembering, of course, that it is a Christian church and not a secular social institution. The church might plan a series of Sunday evening meetings on the Church and Social Welfare, and also emphasize this topic in age groups and other local meetings. Several good study outlines are available (see below).

6. *Participation in Brotherhood programs of social welfare.* In all of this, the local church will want to keep fully informed and actively engaged in the many Brethren Service programs in the fields of material aid, refugee resettlement, student exchange, volunteer service, community rehabilitation, work camps, and the relevant phases of its social education and action programs. It should be actively identified with our Brethren welfare institutions, such as homes for the aged, Bethany

Hospital, and our Brethren Service centers at New Windsor, Nappanee, and Modesto. Some individuals may want to become members of the newly formed Association of Brethren Welfare Workers, established to provide fellowship and sharing for all Brethren interested in social welfare. (Contact through the Brethren Service Commission, General Brotherhood Board, Elgin, Ill.)

Some Helpful Materials

In addition to the printed and visual-aid materials available through Brethren Service News, the Gospel Messenger, the Church of the Brethren Catalogue, Selected Films for Local Church Use, and from local, state and federal social service agencies, the following selected materials may prove most useful in planning the local church's social welfare program:

1. *Social Welfare Packet.* This is a basic study packet recently prepared by the Brethren Service Commission containing pamphlets, study guides, resource material, and audio-visual suggestions. It includes the best material available for use in the local church on social welfare in general, on the aging, on mental health, on housing, on juvenile delinquency, and on disaster service.

The material in this packet is adapted for single program sessions (in Sunday evening forums, women's and men's meetings, youth meetings), or for four program sessions (in Sunday evening schools), or for twelve program sessions (as quarter elective units in the church school).

The price of the packet is \$2.00. It

is expected that the price will remain the same even though more up-to-date pieces will replace older ones from time to time. Order the Social Welfare Packet from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

2. *"What Happened to Hannah?"* An excellent 20-minute filmstrip on social welfare in the local church. Available from Visual Education Service, 22 S. State St., Elgin, Ill. Cost \$10; rental \$2.00.

3. *Christian Social Welfare* (magazine). National Council of Churches, 297 Fourth Ave., New York 10, N. Y. \$5.00 per year.

4. *Social Action* (magazine). Congregational Council for Social Action, 289 Fourth Ave., New York 10, N. Y. \$2.00 per year.

5. *Social Progress* (magazine). Board of Christian Education of the Presbyterian Church, U.S.A., 830 Witherspoon Building, Philadelphia 7, Pa. \$1.00 per year.

6. *"... And He Stretched Forth His Hand . . ."* Effectively portrays role of local church in social welfare; 48-page script, 75c; royalty, \$25.

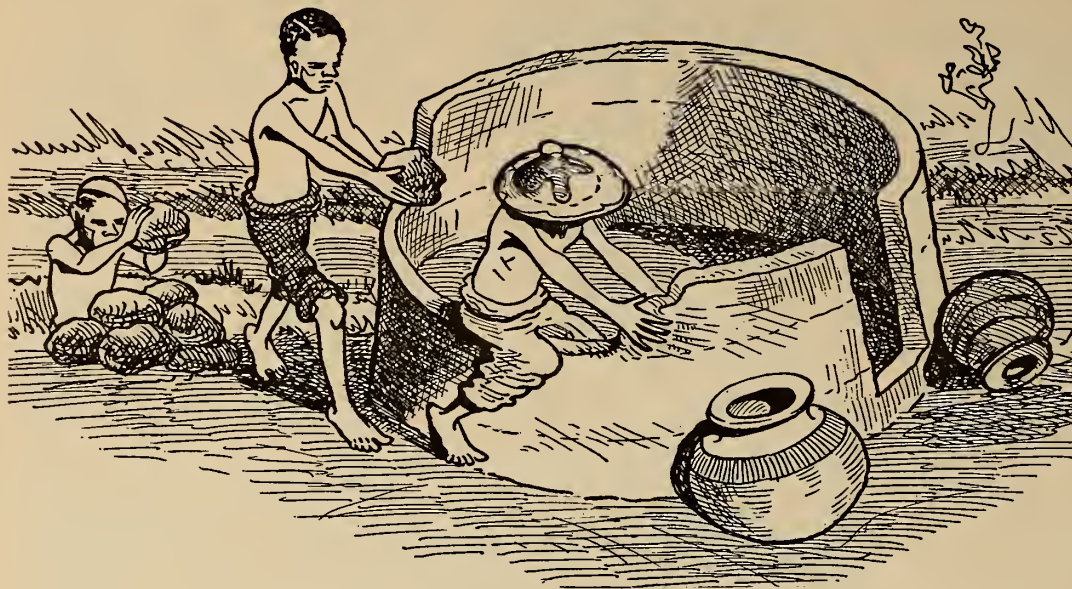
7. *Showing the Way.* Dramatic production with visual aids; shows extent and nature of churches' work in American social welfare. 9 characters, 29-page script, 75c; 16-frame filmstrip, \$2; no royalty.

Order 6 and 7 from Department of Social Welfare, NCC, 297 Fourth Ave., New York 10, N. Y.

Reprints of this article are available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. Single copy free; quantity rates on request.



The older persons in the community and church are often forgotten when programs are being planned



The Nigerians build their houses in stages from earth like that upon which they stand, one layer each day, until they reach the desired height

NIGERIA, WEST AFRICA

Building the Church

AS AMBASSADORS of Christ missionaries in Nigeria are seeking to build the house of God in a non-Christian land.

During our dry season in Nigeria we can see building all around us. There is much we can learn from the parable of the building of an African round house.

It is built from the selfsame earth upon which it stands. Recently I walked by a new building site where men were mixing the mud with their feet. "How is it?" I asked. "Will it be good building mud?"

"Oh, yes," they replied, "You see we are mixing in the hole where this year's trash and sweepings from the school boarding compound has been dumped."

From the dirtiest earth comes the hardest mortar and I knew that the bricks with which they were building would wash away before this mortar.

We build the church here with the only material available, African people made new in Christ. From the mud of paganism we can remold and build the walls of a new and beautiful church. Much of the architecture of the early church evolved from the ruins of pagan temples. Much of the art of the early church was based on the art form of Roman mythology. Many of the pagan practices here in our own area may be mixed with

John B. Grimley

and transformed by the new spirit and vital life of Christ Jesus in the building of a church "not made with hands."

African houses are built in stages. No African house can be built in a day. One course of mud is laid down and left to dry until the following day when it will support the next course. And so, round on round, each day another layer—the house is carried to the desired height.

The mission here in Nigeria has not been built in a day either. There was a long stage of *preparation*—the first layer of the house. Perhaps we could say this extended from the founding of the mission in 1922 to approximately 1944.

Then began the second stage—an *awakening*. This period, from 1944 to 1956, has seen an amazing increase in church membership—from 544 to nearly 3,000. During this period the first deacons were chosen from among the African Brethren, the first Nigerians were called to the ministry to become pastors of churches, and our church group became a part of the greater Church of Christ in the Sudan.

We are now entering a new and thrilling stage which I would call the period of maturing *churchmanship*. This is a period of great opportunity and great hazards. We dare not hesitate in our building even in the face of great obstacles before the

church. Just as truly as one layer must set before the other is placed upon it, so also we must move ahead with firm steps before the coming rains wash down the walls, and our effort is in vain. Our prayer is that the Master Builder lead us in this new period of maturing churchmanship.

Things may come to mar our new and unset walls. Scars can be seen on many African houses—the char from a fire which burned off the roof, the marks in the wall where one door has been mudded up and another cut in, patches and repairs, the washing of the rains.

So too, there were mars on the early church building—the betrayal and suicide of Judas, defection and punishment of Ananias and Sapphira, public murder of Stephen, riot at Ephesus, discord at Corinth, immorality. But the church stood firm. These mars did not weaken the central structure.

There is another lesson we can learn from a Nigerian house. The primitive forms of a circular wall and a conical roof may symbolize for us perfection and the search for God. It is true that in the African compound these symbols are hidden amid the clutter of breakdown fences, trash, ash heaps and goat houses. In the realm of the spirit, they are hidden behind countless charms and fetishes. But down under the trash we dare to believe that the gem of the human soul awaits the cleansing power of the blood of the Perfect One.

It is not always the fearsome horde of fetishes of the African which

smothers out the search for righteousness and fellowship with the Father. As Americans we must take great care that our Western patterns, our personal tangents, and our own character weaknesses do not mask the true building of God. We must keep Christ central in every task. Our variety of tasks and interests must not detract from the central theme, but rather enhance and beautify the solid structure of the church.

If Christ is central we must have a deep personal experience of Christ, a calling beyond personal whim, a spiritual inner life challenged but unruffled by conditions of this life. Paul's list of his difficulties in 2 Cor. 11 and 12 should make us ashamed of our chaffing under much easier conditions in the twentieth century.

A worthy building is not completed in a hurry. By God's blessing the Church of Christ in Nigeria is actually built and now existing. Yet, at the same time, it is after thirty-four years still in process of building. Just as worship continued in the Rheims Cathedral in the 200 years of building (it is still unfinished) so the church in Nigeria still has work continuing on many an uncompleted foyer, tower or pinnacle. There is need for beautification and strengthening. But the church of Christ is here!

On the mud walls of a Nigerian house one can see the finger marks of those who have done the building. May all who share in this great work be challenged to leave worthy marks in the building of his church in Nigeria. For with the Lord building the house, we as "fellow workmen for God," do not labor in vain. The glory of the Lord will fill the house we build.

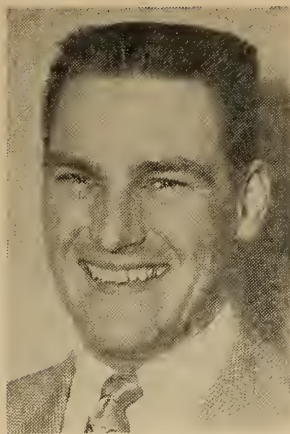
Meet Your Missionaries

Charles and Marguerite Kraft

Mrs. Howard R. Kraft

CHARLES HOWARD (Chuck) KRAFT, born in Waterbury, Conn., July 15, 1932, to Howard and Marian Kraft, was the eldest of three sons and one daughter.

Chuck attended Wolcott elementary schools and Crosby High School in Waterbury. He graduated from Wheaton College, Ill., with an A.B. degree in anthropology, in 1953. During his college years he served variously as lifeguard, day-camp supervisor, baked goods salesman,



Charles Kraft

and construction worker.

Charles committed his life definitely to God in a summer camp at the age of twelve. Through home, church (the Waterville Union church in Waterbury), and camp influences he came to a settled and deepening conviction that God wanted him to do missionary work. In 1953 he joined the Brethren Church and was ordained into the Christian ministry in September 1955 at the First Brethren church of Nappanee, Ind.

Marguerite Elaine Gearhart Kraft was born in Philadelphia, Pa., but lived most of her early life in Nappanee, Ind. She is the daughter of Rev. and Mrs. J. Milton Bowman, now of Falls City Brethren church, Nebr., who served the Nappanee church for eleven years. Following graduation from Nappanee elementary and high schools, "Meg" attended Wheaton College, graduating with a B. S. degree in physical education in 1953.

During high school and college years, Meg served as counselor at Brethren camps and conferences, and also as unit leader and counselor at Camp Westminster (Presbyterian) in upper Michigan for three summers.

Attracted to each other at Wheaton College, Chuck and Meg were married June 14, 1953, in Nappanee. That summer they served as handicraft directors at Camp Sandy Hill, Md. Chuck then enrolled in Ashland Seminary, Ashland, Ohio, while Marguerite taught physical education and English at Union High School near Ashland. Marguerite devoted the following year to study leading to an elementary school teaching certificate.

The Krafts spent the summer of 1954 at Wycliffe Bible Translators' Summer Institute of Linguistics (University of Oklahoma). In Sep-

tember 1955 they enrolled in the Kennedy School of Missions of the Hartford Seminary Foundation in Connecticut.

Twins were born to the couple June 8, 1955. Cheryl Elaine and Charles Eldon accompanied their parents when they sailed for Nigeria, West Africa, in March 1957.

The Krafts feel that no lasting missionary work can be done without the translation of the Bible into the language of the people. They hope, therefore, to devote themselves to reducing some of the unwritten languages of Nigeria to writing, producing grammars, dictionaries, and primers of these languages, and translating the Bible and other useful literature into them. With the rising



Marguerite Kraft

tide of nationalism in Africa, and with 1,000 to 1,500 languages in the world yet to have any part of God's Word translated into them, the need for the dedicated talents of this young couple is great.

The Krafts are supported by the Brethren Church and will serve in our Nigerian mission under the cooperative agreement with our sister denomination.

Out of the Mailbag

Our village work continues to be very challenging. In one afternoon clinic we had ninety patients. We all agreed that this was a few too many but it does show the need. The joy of visiting with the people in the villages, seeing their pride in their village, and hearing them tell of members of their family or relatives who have been in our hospital is always thrilling.—*Louise Sayre, Bulsar, India.*

EVANGELISM

The Undershepherd System

THE undershepherd system is a plan of lay visitation designed to increase, assimilate, and conserve church membership. It is not a new program. It has been in practice through the years wherever Christian men and women have had sufficient compassion for the unsaved and concern for fellow Christians to visit them in the name of the Lord and of his church.

Since the 1956 Annual Conference it has come to special note among the Brethren because the study of the office of deacons and wives which Conference adopted stated that one of the functions of the deacon board should be: "Service in an undershepherd program by which each deacon accepts continuing responsibility for the spiritual care and nurture of a group of families in the church."

This is a very important program that many congregations have had through the years, and while it can be organized so that many lay people can participate, the suggestion of Conference that the deacons should serve in this program is a good one.

What Is the Undershepherd System?

The undershepherd system is a well-organized program of lay visitation within the congregation. It is more than a visitation of folk who are prospective church members, although that is a part of it; but it is an organized plan to help the laymen and the pastor to serve the Good Shepherd as "undershepherds."

The name is Biblical because Christ is the Good Shepherd. In the closing portion of John 21 we feel that the commission of the risen and living Lord to Peter was also intended for his later followers when he said, "Feed my sheep."

How the Plan Is Organized

The congregation is divided into small geographical areas according to the density of membership. These geographical areas may be called sections, zones, districts, or groups since the size of the section needs to be determined by the number of families within it. Some sections are small, consisting of only a part of a street, while others may be rather

Stewart B. Kauffman

large, including several streets. The undershepherds are selected by the pastor and the committee in charge of evangelism. If the program is administered by the deacon board the officers of the board would assist the pastor in making the selection.

Many undershepherds are husband and wife teams, although this does not need to be the case. Men or women may be teamed together. It is important to have enough teams so that the visitation does not become too burdensome and so that complete coverage of the congregation can be assured. Experience has proved that it is best to limit the number of families in a given area to five or six. When it is above that number, the effectiveness of the undershepherd program is decreased.

Since important responsibility is given to the undershepherds, it is quite important that they should be trained. They must learn how to visit new families who move into their area, and how to speak to them in a natural and winsome way about the church. They must also learn how to introduce new folk to the church, how to help assimilate them into the fellowship, as well as the

fine art of visiting them when they are sick or in need of special help. It is natural for the pastor to be the teacher of the undershepherds.

The Steps in the Undershepherd Plan*

Step 1. Locate on a map every family affiliated in any way with the church. Divide the entire parish into districts, each of which has no more than six families affiliated with the church. As stated above, the districts will be of unequal geometric sizes and shapes.

Step 2. Enlist a sufficient number of able, consecrated, loyal leaders to serve as the undershepherds, two for each district. Use husband and wife teams, or two men or two women. These people should be enlisted through personal interviews, not by telephone or letter.

Step 3. The pastor should assemble all of the leaders in a training session. He should describe the undershepherd plan, outline the duties of the undershepherds, and clarify the plan and purpose of the program, closing with a consecration service. It is very important to hold regular meetings with the group for further instruction, sharing of experiences, mutual encouragement, reporting of results, solving of problems, fellowship, and more prayer.

* Adapted from The Undershepherd Plan, by the Commission on Evangelism, Evangelical and Reformed Church.



As participants in the undershepherd system, Christ's followers today carry out the commission given to Peter in the closing portion of John 21, "Feed my sheep"

Step 4. The undershepherds make a friendly call on each of the six families within their district. Their initial purpose is friendship cultivation. They express their hopes for 100% participation in the total church program—worship, service, soul winning, stewardship of time, talent, and treasure. Involved here is the reclamation of those who have lost interest and who may soon become the victims of the inactive list.

Step 5. The undershepherds check the attendance of their six families at worship. In the event of absence, they tactfully call on absentees, assuring them that they were missed. If there is illness, it is reported immediately to the pastor. The undershepherd is not a truant officer or an FBI agent, but a friendly visitor, unobtrusive in all his relationships to his six families. Obviously, the undershepherds greet those who are present at worship and introduce them to others. They continue to practice the friendliness of Jesus.

Step 6. The undershepherds arrange a meeting of their district group in their own or some other home. At this meeting the potential and possibilities of these six families in each district are explored.

From this meeting may develop a real concern for the unchurched within the districts. The entire group is enlisted to do fellowship cultivation among the residents of their district. They discover their neighbors who belong to no church in the vicinity. They become van-spotters, welcoming new members to the community and inviting them to a church.

In these group meetings mutual help may be given in the disciplines of the Christian life and in the establishing of a family altar in each home. If possible, the district meetings should be so scheduled that the pastor may attend occasionally at least.

Step 7. When the group discovers an unchurched person or family, or when they call on a new arrival in the district, they present their hosts a church bulletin and/or other suitable, attractive literature. They invite them or offer to take them to the worship services and to the appropriate church organizational meetings. The undershepherd reports the members' names to the pastor, who calls on them; and then, in turn, sends a team of well-trained lay visitors to call on them. At every opportunity a cordial welcome is

extended, and the visitors are careful to express the genuine interest of the church in their family.

Step 8. The undershepherds become the nucleus of a corps of "greeters," extending a warm welcome to all worshipers, with special attention given to strangers. The undershepherds introduce their own prospects to other undershepherds, and they, in turn, to others. The welcome must be sincere and warm, radiating the friendliness of fellowship.

Step 9. When a prospect accepts Christ and unites with the church, or transfers his church membership, the undershepherds, or someone designated by them and/or the pastor, become the sponsors of the new member. In an unobtrusive manner, the sponsor sees to it: (1) that the new member is properly introduced and accepted by the congregation, (2) that his abilities are utilized, and (3) that he is in turn assimilated as a member of the district in which he resides. It is very important that the new member should have been properly prepared for church membership in the pastor's class and that he understands his rights and responsibilities as a member of the Christian church.

Step 10. As additional members of the church become part of the district group it becomes necessary to subdivide the district. This necessitates additional undershepherds. If because of removal from the community or illness or other reasons, the undershepherd must relinquish his task, a replacement must be trained and waiting to step into the vacancy.

Resource Materials

Leaflets

The Undershepherd Plan. 5c

The Undershepherd System, Wiest. 5c

How to Be a Fellowship Friend. 3c

Turn-Over Charts

They Went Forth Two by Two. \$12

Strengthen Thy Brethren. \$6

Sound Filmstrips

Bringing Christ to the Home. Rental, \$2.50

Sharing The Fellowship. Rental, \$2.50

They Went Forth Two by Two. Rental, 75c

Workers Together With God. Rental, \$10

Seeing Myself As . . .

A Christian Citizen

As a Christian citizen, I keep telling myself . . .

I ought to have a deeper sense of my responsibility. A Christian should be a model citizen; I ought to be an example.

I ought to be ashamed to say politics bore me.

I ought to vote—even when it is hot or raining.

I ought to inform myself about candidates and issues.

I must refuse to believe a rumor until I have traced it down and know it to be a fact.

I ought not to vote my prejudices or my personal preferences.

I cannot support any candidate who uses prejudices in his campaign.

I owe it to myself, my country, and the candidates to encourage and support good men.

I keep telling myself . . .

This country does not belong to me and my kind alone.

The woman in my kitchen, the man on my farm, the boy in my furnace room are Americans, too—my government should represent them.

I ought to recognize the rights of others and speak up when I see them denied. My silence means consent. I must speak out on controversial issues where a moral question is involved.

I can disagree in love.

I ought to be willing to concede to others what I demand for myself.

I am not the only one who has "rights"; other men are also "free" and "equal."

Red men, black men, white men, yellow men have died to make this country great.

I ought not let disparaging remarks about other nationalities, races, minority groups go unchallenged.

This is not a white man's world or a wealthy man's world; it is God's world.

Too much pride in my own nation and its achievements can be harmful.

I keep telling myself . . .

My home, for me, is the most important sector on the national front.

As the homes are so goes the nation; my home is part of this nation. To rear my children to become good

citizens is the highest contribution I can make to my country.

I ought to see that my town is a good town.

I must refuse to spread rumors, fears, suspicion, distrust.

I ought to really believe that this government is "under God" and act that way.

I ought—for my country's sake: Give God pre-eminence in all things, pray, support my church, support all that is wholesome and fine in my town.

I keep telling myself . . .

I ought to take a larger active part in the affairs of government in my community, state, and nation.

I ought to serve on that committee.

I ought to make at least one contribution to the civic work of my community.

I ought to encourage my sons, my husband to run for public office.

I ought to be willing to run for

public office myself if I am qualified for it and if there is need for a candidate of character.

I must pray for those in public office and for myself to make the right decisions.

I ought to work and pray continually to relate people to Christ so that they will operate on Christian principles; only good people can bring about good government.

I keep telling myself . . .

I ought to acknowledge the contributions other people and other nations have made to the world's progress.

We cannot live alone.

My country cannot afford to live in indifferent luxury when the world around is starving.

We should be good neighbors—share our prosperity. Other peoples also have a right to abundant life.

I have a responsibility as long as any person is in need, in my local

or world community, and I have an abundance, whether he be day laborer, migrant, unemployed, American, Asian, African, Indian, Oriental.

I keep telling myself . . .

If my country is to be loved, it must begin with me—I must be loving.

I must be generous.

I ought to seek to emulate Christ's vision of all men as brothers; all nations his kingdom.

I cannot "leave this to George." I cannot expect someone else to do what I am unwilling to do.

Really I keep telling myself . . .

I ought to do something about it NOW as a Christian citizen and this is where I will begin.

This is a reprint of a leaflet prepared by the Board of Women's Work of the Presbyterian Church in the United States. Copies of the leaflet are available at 3c each from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Race Relations Institute

Joan Macy

HAVE you ever stopped to think of the rapid changes in many of the areas across the Brotherhood, especially with regard to the city church community? Little was I aware of the great number of opportunities which we as Christians have on every side of us, until I participated in the eighth annual Interdenominational Institute on Racial and Cultural Relations sponsored by the National Council of Churches. At that time my eyes were opened to the unbelievable conditions which exist in housing, schools, industry, and, yes, even in our churches, with respect to minority groups in our country.

The purpose of the institute was to seek ways in which to serve the practical needs of the Protestant churches as they move toward the realization of nonsegregated communities. Through the use of worship, lectures, case studies, panel discussions, visual aids, recreation, field trips, study groups, and dynamic leadership, the institute served as a laboratory in practical Christian brotherhood. Major attention was given to methods and techniques

A local church confronting an interracial fellowship opportunity could begin its development with a mixed choir



that can be used to improve race relations in the local community and to develop inclusive churches and church-related institutions.

Let's take a look at some of the findings which came about by the various work groups at the institute. The group studying the development of racially inclusive churches and fellowships urged that the churches serve the parish area in which they are located; that every local church confronting an interracial fellowship opportunity get at the task of developing it; that churches not in an

area of racial transition commit themselves to an inclusive policy when the opportunity occurs, develop a concern to help sister churches in areas of change, and employ ministers or workers on the basis of qualifications without regard to race; that church leaders and members help establish interracial fellowship groups in or for the community at large; and that churches achieve co-operative work with other churches and agencies working toward the improvement of race relations in their community.

This same work group suggested that churches in changing communities develop children's or youth activities in churches on the order of the local YMCA; enlist church members to stay in a community even if some changes do occur; and have church school leaders conduct vacation church school on an integrated basis.

Those churches not in changing or mixed communities should give financial aid to churches in changing communities who need help; have schools of missions in the church to study local mission opportunities and responsibilities; invite choirs from churches of other races or mixed choirs; and have members participate in community center work on an interracial basis.

As pointed out by the group devoting their study to industry and race, there are many areas in which all of us can encourage fair employment for all people, irrespective of their race, color, or creed.

Are you aware that one of the most acute blights upon our democratic way of living can be found in continuing the evil of segregated housing? Segregated patterns of living are enforced upon minority groups through unwritten laws and lack of housing. The work group studying the churches and housing listed the following objections which are often used as the wall of separation to maintain all-white neighborhoods: real estate values depreciate when Negroes move into a community; Negro property owners fail to keep up their property; real estate hysteria forces whites to move—"sell out now or intermarry later"; the Negro is a poor mortgage risk; and white home owners will forfeit their social status. Since all of these unfounded fears are used to keep minority groups from moving into white neighborhoods, the church has an excellent opportunity to help eradicate these fears and to help develop community of brotherhood and love. Correction of social injustice should be one of the supreme concerns and missions of our churches.

The work group which studied Indian American life discovered a great need existing among the Indian people. The churches are to be commended for establishing scholarship programs for Indian students and are urged to extend this practice among our churches and church groups. There is an increasing demand for leadership development among the Indians. Churches and

church groups are called upon again to aid in this vital program. Christian leadership will best serve the Indians' needs because of the deep concern for the whole person. Here again is a great area of need which all of us can support not only with our offerings, but with our time and prayers.

Perhaps many of us are like the elder who said, "I know what the Lord wants, but I just can't stand it." Should we not seek daily to make his will the vital core of our lives, and then live according to his plan?

Why not begin planning now to have at least one representative from your church participate in the institute this coming summer at the McCormick Theological Seminary in Chicago, Aug. 5-10. A great challenge awaits each who attends.

Additional information concerning the 1957 Interdenominational Institute on Racial and Cultural Relations may be obtained by writing to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Anniversaries

Brother and Sister W. R. Bish celebrated their sixty-second wedding anniversary on March 8, 1957, at a dinner in Rocky Ford, Colo. Attending the dinner were their five children and their families, the adult Bible Sunday-school class, and a number of other friends. The Bishes have served in the office of deacon of the Rocky Ford church for many years.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Mr. and Mrs. Joseph Bucklew observed their sixty-first wedding anniversary on Nov. 7. They have three children, seven grandchildren, and fourteen great-grandchildren.—Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. John Crothers observed their golden wedding anniversary on March 9, 1957, at their home in North Liberty, Ind. They have two children and five grandchildren.—Mrs. Agnes M. Gorby, North Liberty, Ind.

Mr. and Mrs. J. H. Eanes celebrated their golden wedding anniversary on Dec. 30, 1956, with open house. They have five children, thirty-two grandchildren, and seven great-grandchildren.—Mrs. Alfred Nolen, Bassett, Va.

Mr. and Mrs. H. R. Heestand celebrated their golden wedding anniversary on Dec. 16, 1956, with open house. They are both members of the Church of the Brethren in Alliance, Ohio. They have two sons, two daughters, and eight grandchildren.—Mrs. Jennie M. Messer, Alliance, Ohio.

Brother and Sister Charles Knoepfle celebrated their fifty-fifth wedding anniversary on March 5, 1957. They have four children and one grandchild.—Mrs. James R. Repogle, Cincinnati, Ohio.

Mr. and Mrs. Clarence Longenecker observed their fifty-fifth wedding anniversary on Feb. 15, 1957. They are members of the Brookville church, Ohio, and have served in the office of deacon. They have six children, seventeen grandchildren, and ten great-grandchildren.—Mrs. Russell Miller, Brookville, Ohio.

Mr. and Mrs. Robert Looney observed their golden wedding anniversary on Dec.

30, 1956, in the fellowship hall of the church. They have three daughters and a number of grandchildren.—Mrs. Ada Giese, Olympia, Wash.

Mr. and Mrs. Samuel Northall celebrated their sixty-seventh wedding anniversary on Dec. 25, 1956. They have three children, nine grandchildren, and fifteen great-grandchildren.—Mrs. Guy Andrews, Rockford, Ill.

Mr. and Mrs. Oliver Nusbaum celebrated their golden wedding anniversary on Feb. 3, 1957, with open house at their home in Goshen, Ind. They have four children.—Mrs. Elizabeth Miller, Goshen, Ind.

Mr. and Mrs. Henry Rau celebrated their sixty-fifth wedding anniversary with open house on Feb. 10, 1957. They were married on Feb. 11, 1892, in Carey, Ohio. They are the parents of eight children.—Mrs. Mary Beall, Beaverton, Mich.

Obituaries

Baum, Clara, daughter of Bucher H. and Mary M. Gingrich, was born in South Annville Township, Pa., Aug. 26, 1892, and died at Hershey, Pa., on Feb. 8, 1957. She was married to Raymond Baum on Nov. 30, 1922. She is survived by her husband, two sons, three grandchildren, seven sisters, and one brother. Funeral services were conducted in the Spring Creek church by F. S. Carper, Hiram Gingrich, and the undersigned, with interment in the South Annville cemetery.—J. Herbert Miller, Hershey, Pa.

Beamer, Robert Lee, died Feb. 8, 1957, at the age of eighty years. He is survived by his wife, four daughters, three sons, twenty grandchildren, and fifteen great-grandchildren. Funeral services were held with Brethren J. M. Prigel and Verlin Tombaugh officiating. Burial was in the Long Green Valley church cemetery.—Mrs. H. D. Reed, Hydes, Md.

Craun, Mattie V., daughter of G. Ed and Mary Ann Thomas Miller, was born near Bridgewater, Va., on July 24, 1889, and died on Feb. 23, 1957. On April 12, 1912, she was married to Benjamin H. Craun, who preceded her in death. Survivors are two daughters, two sons, one brother, and four sisters. The funeral service was conducted by Brethren I. James Eshleman and John T. Glick. Burial was in Oak Lawn cemetery.—Mattie V. Glick, Bridgewater, Va.

Dayhoff, John Henry, son of William and Emily Dayhoff, was born Sept. 7, 1874, and died in Hagerstown, Md., on Nov. 16, 1955. On Oct. 14, 1913, he was married to Mary Elizabeth Deener. He was a member of the Brownsville church. Survivors include one son and two daughters by a previous marriage, ten grandchildren, and ten great-grandchildren. Funeral services were conducted at the Brownsville church by Bro. Newton Poling. Interment was at Knoxville, Md.—Norma Jean Shelby, Keedysville, Md.

Dayhoff, Mary Elizabeth, daughter of Joseph and Susan Deener, was born Sept. 27, 1870, and died Oct. 22, 1956, at Boonsboro, Md. She was married to John Dayhoff on Oct. 14, 1913. Surviving are one stepson, and two stepdaughters, two grandchildren, and six great-grandchildren. A son by a former marriage preceded her in death. Funeral services were conducted by Bro. Newton Poling at the Brownsville church. Interment was in the church cemetery.—Norma Jean Shelby, Keedysville, Md.

Ebert, Jesse Walter, son of John and Lydia Lyon Ebert, was born Sept. 25, 1871, and died on March 2, 1957. He was married to Bessie McNamar Ebert on Feb. 23, 1907. He is survived by his wife, a son, a daughter, a stepson, four grandchildren, one great-grandchild, and two brothers. Funeral services were held on March 4 at the Keyser church with the undersigned officiating. Burial was at the Meadow

Point cemetery in Keyser.—Fred M. Bowman, Keyser, W. Va.

Guyer, Herman H., son of Daniel S. and Elizabeth Hetrick Guyer, was born Oct. 22, 1881, and died Dec. 5, 1956. He was a member of the Koontz church for many years. He was married to Jessie Pepple, who preceded him in death. Funeral services were held in the Koontz church by Elders D. I. Pepple and M. C. Detwiler. Burial was in the adjoining cemetery.—Velma R. Steele, New Enterprise, Pa.

Hecker, Elsie Taylor, was born Nov. 5, 1893, and died Feb. 15, 1957. She was a charter member of the Rockford church. Surviving are her husband, mother, and three sisters. Services were in the Rockford church with Brethren Grant McGuire and Carl Smucker officiating. Burial was in the Willow burial park.—Mrs. Guy Andrews, Rockford, Ill.

Hykes, Clinton F., son of Henry and Ophelia Greenawalt Hykes, died March 5, 1957, in Waynesboro, Pa., at the age of seventy-six years. He was a member of the church for many years, serving in the office of deacon. Surviving are his wife, one daughter, four grandchildren, three great-grandchildren, one sister, and one brother. The funeral was held in the Broadfording church by Brethren John E. Rowland and Samuel Lindsay. Burial was in the cemetery adjoining the church.—Mrs. Ray E. Fisher, Greencastle, Pa.

Johnson, D. J., died March 7, 1957, at his home in Champaign, Ill., at the age of sixty years. He was a member of the Champaign church, serving as deacon since last October. Surviving are his wife, Emma, and four sisters. Funeral services were conducted by his pastor, the undersigned, in the Champaign church.—Garnett E. Phibbs, Champaign, Ill.

Kimmel, William Paul, son of Mr. and Mrs. J. Paul Kimmel, was born on March 5, 1919, in Armstrong County, Pa., and died on Feb. 12, 1957. He was a graduate of Juniata College. Survivors are his wife, Delora Smith Kimmel, two sons, two daughters, his parents, one sister, and five brothers. Funeral services were held at Clarks funeral home with Bro. R. Paul Beatty of Elderton in charge. Burial was in the Elderton cemetery.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Lashmit, Henry Edward, was born in Forsyth County, N. C., Aug. 10, 1879, and died Dec. 11, 1956. He was married to Ella May Robertson on July 26, 1900. He was a member of the Fraternity church. He is survived by one son, seven daughters, twenty-five grandchildren, and twenty-five great-grandchildren. Services were conducted at the Fraternity church with Brethren S. H. Flora, E. T. Simms, and the undersigned officiating.—Paul R. White, Winston-Salem, N. C.

Lintz, Mary, daughter of Jacob and Augusta Class, was born Dec. 4, 1881, and died Oct. 13, 1956. She was married to Isaiah J. Lintz, who preceded her in death. She is survived by three children. Funeral services were held at her home in Cockeysville, Md., by Brethren Carl Wilkin and J. M. Prigel. Interment was in the cemetery of the Reformed church at Jacksonville.—Mrs. H. D. Reed, Hydes, Md.

Lipp, Mary Keim, was born Jan. 4, 1864, and died Jan. 13, 1957. She was a member of the Wenatchee Valley church. She was married to Jacob Lipp, who preceded her in death in 1939. Funeral services were conducted by Elder Jay Eller assisted by Bro. Wayne Crist. Interment was in the Evergreen Memorial cemetery.—Mrs. Avery Dunning, Wenatchee, Wash.

Martin, George E., died March 8, 1957, at the age of seventy-six years. He was a long-time member of the Champaign church. Surviving are his wife, Carrie Compton Martin, two sons, and one daughter. Funeral services were held in the Champaign church by the pastor, the undersigned.—Garnett E. Phibbs, Champaign, Ill.

Miller, Lloyd H., son of Simon and Lydia Miller, was born Feb. 16, 1886, in Eagle

Township, Iowa, and died Feb. 28, 1957. On Nov. 24, 1909, he was married to Clara Mae Blough, who preceded him in death in 1941. He was active in the South Waterloo church. On Dec. 21, 1951, he was married to Lydia Wirt. Besides his wife, he is survived by four daughters, one son, seven grandchildren, and three brothers. Funeral services were conducted in the South Waterloo church by his pastor, the undersigned. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Richards, Frank B., was born in Tippecanoe County, Ind., August 22, 1879, and died Jan. 31, 1957, in Stanley, Wis. He was a charter member of the Stanley church. Surviving are three sons and three daughters. Funeral services were held in the Stanley church by Bro. Ralph Michael, assisted by the undersigned. Interment was in the Worden cemetery.—Ernest Detrick, Stanley, Wis.

Robinette, Bessie, widow of Harry Robinette, was born July 2, 1873 and died at the age of eighty-three years. She is survived by five children, eighteen grandchildren, and twenty-two great-grandchildren. Funeral services were conducted in the Louis Stein funeral home in Cumberland, Md., by Rev. Edward Hanshaw of the Methodist church, assisted by the undersigned.—John H. Buftenmyer, Flintstone, Md.

Sheets, Ulysses S. Grant, son of David and Martha Osborne Sheets, was born in Ashe County, N. C., May 19, 1867, and died March 2, 1957. Surviving are one daughter, three sons, and nine grandchildren. Funeral services were conducted in the Peak Creek church by Bro. K. B. Farrington and Elder Fred Dancy. Burial was in the Sheets cemetery.—Greer R. Sheets, Laurel Springs, N. C.

Speicher, Zoa, daughter of Frank and Jeannette Peters Miller, was born near New Paris, Ind., Oct. 2, 1891, and died in Milford, Ind., Feb. 22, 1957. She was a member of the Bethel church in Milford for many years. She was married to Wallace Speicher on Dec. 4, 1915, and to this union was born one son. She is survived by her husband, son, one grandchild, two brothers, and two sisters. The funeral services were held in the Mishler funeral home with the undersigned officiating. Interment was made in the Milford cemetery.—W. Harlan Smith, Milford, Ind.

Treadway, Margaret Henrietta Doprich, was born June 12, 1869, and died Jan. 15, 1957. She was married to Charles Treadway on Feb. 28, 1900, and to this union were born two daughters. She was a member of the Long Green Valley church. Funeral services were held at the Brooks funeral home in Towson, with Brethren J. M. Prigel and Robert Prigel officiating.—Mrs. H. D. Reed, Hydes, Md.

Wolf, Etta, daughter of Jacob and Carrie Puterbaugh Trostle, was born at Hope, Kansas, Sept. 24, 1895, and died March 4, 1957. In 1919 she was married to C. Roy Wolf, who preceded her in death in 1937. She was a member of the Lanark church. Surviving are a daughter, a son, three grandchildren, and one sister. Funeral services were conducted in the Lanark church by Bro. Lorrel Eikenberry. Burial was in the Lanark cemetery.—Mrs. Etta Horner Bowers, Lanark, Ill.

Younkins, Morse Alvey, son of Oliver and Elizabeth Kaetzel Younkings, was born Sept. 25, 1877, at Yarrowsburg, Md., and died Feb. 24, 1957, at Brownsville, Md. On Jan. 16, 1901, he was united in marriage to Annie M. Fouch. Survivors include four sons, one daughter, fifteen grandchildren, and one great-grandchild. Funeral services were conducted at the Brownsville church by Bro. Newton Poling, assisted by Bro. Robert Strickler. Burial was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Zeigler, Annie E., daughter of Henry and Margaret Kuhn Stouffer, died Feb. 23, 1957, in Hagerstown, Md., at the age of ninety-two years. She had been a member of the Greencastle church for many years. The funeral was held in the Minnich funeral home in Greencastle by her pastor, Bro. S. D. Lindsay, and Bro. John

E. Rowland. Burial was in the Welty church cemetery.—Mrs. Ray E. Fisher, Greencastle, Pa.

Zimmerman, Eliza, was born in Spring Hill, Va., in 1868, and died Dec. 8, 1956, in Black Rock, N. Y. She was united in marriage to Charles W. Zimmerman on Jan. 26, 1899. Surviving are her husband, two daughters, five sons, sixteen grandchildren, and nine great-grandchildren. Services were held at the church in King Ferry. Bro. LeRoy Dick, assisted by Bro. R. Earl Zimmerman, officiated. Burial was in West Genoa cemetery in King Ferry.—Martha Weibly, King Ferry, N. Y.

Zook, Charles Arthur, son of Joseph and Anna Zook, was born Nov. 17, 1886, in Sidney, Neb., and died Feb. 8, 1957. In 1911 he was married to Aura Llewellyn, and to this union were born three sons. Survivors are his wife, three sons, nine grandchildren, two great-grandchildren, and two sisters. Funeral services were conducted in the Thomas funeral chapel by the undersigned, assisted by Ray Harris, John Boe, and Harold Donis. Interment was in the Sunset Memorial Gardens.—D. A. Miller, Minot, N. Dak.

Church News

Northern California

Empire—Bro. Lorell Weiss has accepted a call to become our pastor in September. Our present pastor, Bro. Harley Stump, will leave in August to join the McPherson College faculty. During January and February a school of missions was held with three groups studying Missions: U.S.A. and Southwest Asia. During this study, Luis Marola, a native of the Philippines, gave a vivid word picture of life in the Philippines. One evening Mr. and Mrs. Moore showed three dimensional pictures of our mission in Ecuador. At the conclusion of the study the annual missionary dinner was held with Rev. Barthol Pearce speaking on Southeast Asia. Over seventy-five pupils from the nearby elementary school are now enrolled in released-time education held each Monday in our church. Dr. Raymond Cramer of Fresno holds regular family counseling sessions every two weeks in our church. The Grott family, sponsored by our church, arrived recently from Holland. Recreational facilities were completed on the church grounds last year by the men's group. A group of young people have assumed a budget of their own making this year. An every-member canvass resulted in increased tithing and commitments. The district meeting will be held in our church in October 1957. On March 7, the Fidelis group observed the World Day of Prayer with a program at its regular meeting. A number of our children are raising goats for the Heifer Project.—Mrs. Viola Keim, Empire, Calif.

Reedley—Our men meet the first Monday of each month to do repairing and redecorating at the church. At the harvest meeting Bro. Jacob Hamm, director of music at the Immanuel Academy, brought messages in song at the morning worship service and during the afternoon program. Eleven of our men attended the men's retreat at the Raisin City church. Our quarterly missionary luncheon was held at the home of the director, Mrs. Harvey Hostetler. On Dec. 9, the Homebuilders' class held its annual family holiday dinner. Following the dinner, Dr. Raymond Cramer of Fresno was our guest speaker. He was also the pulpit guest for the morning worship service. The children presented their Christmas program during the Sunday-school hour on Dec. 23. For the evening service, the play, *The Star That Shined in Darkness*, was presented by the adult group. This was followed by our annual white gift service. Boxes of homemade cookies were gift-wrapped and given to the Salvation Army for distribution at Christmas time. On Sunday evenings during the month of January a school of missions was held for the various age groups. We

studied the churches of Southeast Asia. A Sunday-school attendance contest is going on in our junior department which will end on Easter. Our pastor, Bro. Harvey Hostetler, and his wife attended the regional conference at La Verne in March.—Mrs. Carl Rupert, Reedley, Calif.

Southern California and Arizona

Phoenix, First—We enjoyed the all-church Christmas caroling. Our district men's work Christmas party was held in our social hall. Our youth sponsored the New Year's watch party and service and were in charge of the worship service on Jan. 27. And to climax Youth Week, they had a sweetheart banquet at which the address was given by Rev. Eugene Galoy. Our youth had an opportunity to hear Paul Popenoe at the Y.W.C.A. on the afternoon of Jan. 24. On Jan. 25, the young people participated in a backward party which was sponsored by the Lynnhaven youth. From Jan. 6—Feb. 10, we held our school of missions. The primary class is studying about migrants during our regular Sunday evening service. Our commemorative mortgage-burning service was held on Jan. 13. Twenty-eight district deacons met at the home of Reuben Frey in Tucson for the first quarterly meeting on Jan. 17. On Feb. 10, we attended a tea sponsored by the women of the Wesley Methodist church. On Feb. 24, our pastor, Henry Ebsensen, exchanged pulpits with William Stevens, pastor of the Wesley Methodist church. Our library is completely finished, duly catalogued, and ready for service. During the month of February, assurances were signed to receive a Dutch refugee family. We joined in a city-wide every-member canvass and participated also in a church-sponsored evangelism school in preparation for the city-wide visitation evangelism crusade, March 24—28. Three of our members attended the regional conference at La Verne in March. Our church participated in World Day of Prayer services.—Mrs. Frank L. King, Phoenix, Ariz.

South Bay Community—Last fall we celebrated the first anniversary of our newly located community church, with a dinner followed by a fellowship program. Our average attendance has been 215 for Sunday-school and 160 in morning worship. This is the largest attendance in the history of our new church. Twelve new members were received into our church during the past quarter. Dedication services were held for seven children. On World Communion Sunday Bro. Stanley Keller was guest speaker. On mission Sunday the men assisted in the morning worship service. A teachers' training workshop was held in the fall under the direction of our district secretary. Our Sunday school held its annual Christmas program with white gift offerings and treats for the children. In February a La Verne Camp promotion dinner was given for camp representatives from the district. Our guest speakers have been Brethren Frank Howell, R. C. Smith, Willard W. Bartlett and I. V. Funderburg. Our pastor organized a community visitation campaign. We are expecting great results by Easter. Clothing and home-made soap have been sent to our relief center at Modesto. The women's latest projects are making comforters and collecting clothing, and grease to make soap. The men's fellowship group has built a shuffleboard court and patio which will include a barbecue pit on the order of a fireplace. The fireplace will be built from rocks sent to us by our churches in every state of the union and many foreign countries.—Rose Wolfe, Redondo Beach, Calif.

Washington

Seattle, Lakewood—This year we are having two worship services each Sunday. The first session gives an opportunity for our junior choir each Sunday. Seven persons have recently been received into the church. We were host to the district meeting. Our Christmas tableau was pre-

sented three nights outside in a rude manger scene. Our church has joined in the world-wide church attendance movement from January until Easter. We are now preparing to enter the evangelistic visitation program. Our women were host to the neighboring churches for the World Day of Prayer services. The pastor is teaching membership classes for those who are coming into the church.—Mrs. J. W. Ralston, Seattle, Wash.

Colorado

Denver, First—Our church has just completed another successful half year of activity. We observed our second love feast since our organization with our pastor, Bro. Paul J. Wright, officiating. The ladies' trio of McPherson College brought us a program. This was followed by Bro. Edward Duncan, our field representative, giving the morning sermon. At our council meeting Edgar Gump was elected Sunday-school superintendent. Mrs. Anna Gump is our minister of music. We enjoyed Thanksgiving Day with an appropriate message and a fellowship dinner at the church. The women gave \$100 as their Christmas gift to the church building fund. The Christmas program, The Song and the Star, was given by the choir and the church school children. The children's department made scrapbooks for Christmas gifts to the local school for exceptional children. Recently Bro. Andrew Holderreed gave interesting information about the mission work in India. Our Sunday-school officers meet for training and fellowship on the last Sunday evening of each month. Every Sunday in January, our eleven o'clock service was broadcast over a local radio station. On Feb. 17, we were honored with the presence of Charles Zunkel of Elgin, Don Rowe of McPherson, and Edward Duncan of Haxtun. Our guest speaker for spiritual emphasis week was Bro. Stewart Kauffman of Elgin. We have received nine members by letter. Our pastor has been appointed as the representative from our denomination to the Denver Council of Churches.—Mrs. Emma Beckner Hamm, Denver, Colo.

Middle Iowa

Brooklyn—The men in our church farmed one and one-half acres and used the proceeds to buy a projector and a recorder for the church. Herbert and Marianne Michael, missionaries to Africa, were at our church to show pictures and tell of their work. Several of our women attended the sectional women's rally in Cedar Rapids. The women's work group made and paid for two mattress covers for the camp. Recently the women sponsored a father and son banquet. The youth of our church attended a skating party with the district CBYF. They also went on a tour of the children's home at Toledo, Iowa. At a recent business meeting, Glenn Connell was elected church moderator.—Mrs. Mabel Rhinehart, Brooklyn, Iowa.

Des Moines Valley—We studied about the Philippine Islands in our school of missions in January. Our church entertained the ministers' retreat for the three districts of Iowa. Brother and Sister Stewart Kauffman of Elgin, Ill., were the guest leaders. We were also hosts to the district children's work cabinet meeting and the district youth cabinet meeting. Bro. Paul Miller of Adel, Iowa, showed his pictures of Russia and of his trip to Europe on a cattle boat during March. We have taken ten new members into the church. In February the children gave a tea for their parents. It was a sharing of what they had learned in Sunday school.—Mrs. Elsie Knight, Elkhart, Iowa.

Southwestern Kansas

Monitor—At our harvest and promotion day services, Mr. and Mrs. Max McAuley talked and showed pictures of their travel and work in Europe. The homebuilders committee planned a family group fellowship supper which was well attended

in all the host homes. At the annual birthday fellowship Mr. and Mrs. Wallace Howell reported in word and picture of their travels in Germany. A service in song was held on Christmas Sunday morning. In the evening, the children's department presented the worship service in poem and story. The Joy class, made up of young married couples, and their families presented the play, Christmas for Everyone, a story of Christmas in the 1800's. Churches of Southeast Asia was the subject of study in our school of missions which was held on Sunday evenings during February. The children studied the Philippines. Because of the interest in this study the pastor presented a series of sermons on the different religions of the world. One evening in February, Mr. and Mrs. Chester Murrey showed pictures of their trip through the southern states and Cuba. On the last Sunday evening of February a fellowship supper was enjoyed; this was followed by the film, Empty Shoes. Our worship services have been enriched by the use of an organ which has been purchased through a project sponsored by the Joy class.—Mrs. James M. Berkebile, McPherson, Kansas.

Southern Missouri and Arkansas

Greenwood—Our church was chosen as the one in this area for the ministry of Bro. James Renz in behalf of temperance and family life. He was accompanied by Brethren Ralph Skaggs, state fieldman, and Warren Shoemaker, district chairman of Christian education. W. H. Illig and Sadie Oxley were our delegates to district meeting. Our pastor, Bro. R. L. Gass, attended regional conference at McPherson. During his absence at various times, his son, Harold Gass, and Bro. John Thomas of Cabool, have brought the morning messages. Recent offerings have been given for European relief and the Brotherhood Fund. The plan is to have one all-church social each month. Last year the women's work group was in charge of them. This year the CBYF, with Ronnie Loper as president, is in charge. At the Christmas program, the young people presented the play, The Empty Room. The children also made their contribution to the program in various ways. In December at the joint fifth Sunday meeting of the Cabool, Mountain Grove, and our group, the junior highs of the Mountain Grove church gave a repeat performance of their Christmas play, Back to Bethlehem.—Mrs. Birdie Morris, Cabool, Mo.

Northern Illinois and Wisconsin

Rockford—Our church is showing progress under the leadership of Brother and Sister Grant McGuire. Services of installation were held for Sunday-school teachers and officers and also officers of the church. Several of our young people attended the youth rally at Lanark. A special teacher-training program was held with classes in music, art, and teaching methods. Our women are working on bedding and relief material. Our school of missions was held each Sunday night in February. Our theme was Southeast Asia and Missions: U.S.A. Bro. Charles Zunkel of Elgin gave a talk on missions in America. Hazel M. Moss showed pictures and talked on India. We used the film, In the Face of Jeopardy. Mr. and Mrs. K. G. Mills, missionaries to Ceylon, gave a talk on that country. A fellowship luncheon was served preceding each service. Our council was held March 12, with our elder, Dean Frantz in charge.—Mrs. Guy Andrews, Rockford, Ill.

Southern Illinois

Champaign—Since our last report, our church has adopted completely revised by-laws. More than thirty persons participated in our every-member canvass, using a pictorial turnover chart. We have sponsored one refugee and have

made plans to sponsor a German family. Our pastor, Garnett Phibbs, has been director of a series of four forums held in the district. Our expanding Scout program was recognized in our Scout Sunday worship, Feb. 10. Recent guest speakers in our church have been David Waas, Ralph Smeltzer, John Studebaker, Gideon Roger Brown, and Wilbur Metzger. We have revised our Sunday evening plans. The first Sunday of each month will be devoted to adult Bible study. The second and fourth Sunday evenings are reserved for Christian family night at home. And the third Sunday evening will be devoted to fellowship and visitation under the direction of the evangelism, deacon, and fellowship committees. This will include group meetings in the homes. The fifth Sunday of each quarter will be devoted to a singspiration under the direction of the music and worship committee. Our church board has been concerned about the general growth and vitality of our church and invited a special committee in who helped the church make a study of itself and offered suggestions. We are now planning to hold a special council meeting to discuss the report and to implement the suggestions. On Feb. 10, the young people of our church held a banquet for the youth of the district.—Mrs. Mary Slade, Champaign, Ill.

La Motte Prairie—We met in council on March 6 with our elder Farrell Culler, in charge. The time for our spring love feast was set for April 22. Reports were given by the men's and women's work. We have a 100% Messenger Club. A daily vacation Bible school committee was appointed to plan for a school during the summer. Our church responded to the call for funds for Manchester college. We expect Bro. Charles Oberlin to be with us sometime in August for a revival.—Flornce Seymour, Palestine, Ill.

La Place—Four of our members attended regional conference at North Manchester, Ind. A nursery has been opened in the church basement and has proved successful. We observed Laymen's Sunday with Eugene Brown from the Oakley church as our guest speaker. Our junior highs participated in the UNICEF project. The district women's work met in our church. Our average attendance and offering for the past year have increased. A series of family group meetings was started last fall. These are held one Sunday evening a month instead of the regular church service. A print of Sallman's painting, Head of Christ, was presented to the church by the Harmony Class in memory of Sister Lydia Turner. At a special evening service, we used a film from CROP. Our annual white gift offering was received at a morning service. The junior high class presented the Christmas story in pantomime, choral reading and song. A watch night service was sponsored by the youth group. During the month of January, we had our school of missions. During these sessions we had a film, The Indian American, special program of music, guest speakers, Miss Dortha Weaver, area director for the migrant ministry, and Rev. Clarence Molen, chaplain of the Lincoln state school, Ill. The annual mother and daughter banquet, sponsored by the homebuilders, was held on Feb. 13; Mrs. Darlene Bucher was guest speaker. In our pastor's absence during the month of February Bro. David Waas of Champaign, Ill., was with us at each morning service. The homebuilders have made eighteen comforters for relief.—Mrs. Gertrude F. Traxler, La Place, Ill.

Middle Indiana

Huntington—A one-week evangelistic meeting was held in our church by Bro. Homer Kiracofe of Plymouth, Ind. During the past year twelve members were received by baptism and nine by letter. On Dec. 23 a baby consecration service was held. The primary department of

our Sunday school gave the Christmas program. We are entering the second year of steady progress toward our educational addition by regular offerings to the building fund. One Sunday in February, Russell Sansbury of Manchester College gave an oration, To Thine Own Self Be True, dealing with the race question. On Feb. 12, at our annual birthday supper, Brother and Sister James Overholt provided a program in a series of readings. On March 12 the women's fellowship guild had a program for the entire family. On March 5 the men's fellowship sponsored an oyster and chili supper with the men of adjoining churches as guests. The men are planning to send a heifer for relief. Our church is planning an interesting pre-Easter service. Special services will be held on Monday and Tuesday nights; the film, We Beheld His Glory, will be shown on Wednesday; communion will be observed on Thursday night, and the cantata, Crown After Cross, will be presented on Easter night by the choir. Our church has been having an inspiring and interesting experience in welcoming two refugee families into our fellowship.—Mrs. Wendell Hite, Huntington, Ind.

Mexico—Robert Bischoff showed slides and told of the mission work in Nigeria. Recently a dedication service was held for babies. Our young people presented the Christmas play, White Christmas, accompanied by music from the choir. Three of our young people are attending Manchester College. We have a 100% Messenger club again this year. Bro. Earl Russell was with us recently, speaking at different sessions on stewardship. The stewardship committee planned and conducted an every-member canvass in our church. Bro. Sam Harley, our district executive secretary, gave a message one Sunday night. On Feb. 21 the men of the church entertained the church group at a loyalty supper. One of our refugee families has arrived and is working at the Brethren Home in Mexico. We are awaiting the arrival of our second family. The men and women of the church have been busy the past weeks completing the remodeling of the church. We now have adequate Sunday-school rooms for the growing attendance. Dedication services were held Sunday, March 3, with Bro. A. Blair Helman, president of Manchester College, giving the dedicatory sermon. The women's spring rally of the district was held at the Eel River church the last of March.—Nellie Musselman, Peru, Ind.

Pipe Creek—Our Christmas program was given by the children. The women's group is making kits for the children overseas. The men's group is renting ground again this year for farming; they also have a heifer project. Our World Day of Prayer service was held Friday evening, March 8. Easter services were held from April 18-20 by Bro. Willis Maugans.—Mrs. Gerald Miller, Bunker Hill, Ind.

Northern Indiana

Goshen City—Our church held its annual school of missions in January. The speakers were Mrs. J. G. Yoder, Warren Eikenberry, Mrs. Nettie Weybright, and R. H. Miller. The programs were most interesting and informative. Thirty-five new members were received during the calendar year.—Mrs. Donald Edwards, Goshen, Ind.

Southern Indiana

Rossville—The children gave their Christmas program at the beginning of Sunday school on Dec. 23. In the evening the young people gave the play, The Shining Window. At the close our white gift offering for world-wide missions was presented and dedicated. During the month of January, we held our school of missions, studying Missions: U.S.A. On the afternoon of Dec. 30, our pastor, Bro. A. Penher, conducted devotional services at the county home and the Stoker nursing home. Students from Manchester College conducted the morning worship

service on Jan. 13. After one of our mission study classes, Mrs. Marie Lupton, representative of the American Leprosy Mission Society, was our guest speaker. On Jan. 26, an area meeting was held in our church. Bro. Marlin Brightbill of North Manchester had charge of one section and led our thinking on church music. Bro. Ed Crill of Elgin spoke to the youth counselors and leaders. On Feb. 13, we had an informal meeting at the church for the purpose of considering the building needs of our church. A twelve-member committee, appointed to study the needs, gave their report at this time. On Feb. 17 the Fidelity Sunday-school class sponsored the evening service at which Bro. Charles Anderson brought the message. Some of our men attended the district father and son banquet at Anderson on March 2. Bro. Charles Oberlin of Peru, Ind., conducted our evangelistic meetings in April. On March 7 our church met in regular council; two deacons and their wives were chosen. They were Clinton and Donna Clark and Claude and Thelma Remaly. Our spring communion will be on Sunday, May 19. Brother Wenger was elected delegate to Annual Conference.—Mrs. Blanche Gochenour, Mulberry, Ind.

Michigan

Hope—One Sunday evening, we had the film, Christmas Around the World. The film, Christmas and the Family, was used during the opening of Sunday school. In the evening we gathered around the tree in the fellowship room to decorate it with homemade trimmings. The young people presented the play, More Precious Than Gold. One Sunday morning, our pastor, Bro. Rommie Moore, held a dedication service for six young children. In the evening the Sunday-school children gave recitations and songs after which the adult choir presented a Christmas concert. On the evening of Dec. 30 we had a locally prepared drama of a family seated around the table discussing what we as families and individuals can do to improve our church and Sunday school. Following this our pastor gave a talk. One Sunday evening since then, the Jon Tenhaf family from Indonesia met with us. One evening we had pictures and a talk concerning the Navaho Indians. On the evening of Feb. 17 several neighboring churches joined with us for the temperance film, Far From Alone. Bro. Robert Nelson and his family of Grand Rapids met with us one evening. He told the history of the church with pictures. For the last several months we have been having fellowship and worship on Sunday evenings in the fellowship room of the church. The Martin Kied family has just recently arrived from Germany. They were sponsored by the two adult Bible classes. On Feb. 13 we had a special fellowship meeting for mothers and daughters with Mrs. Wong of Grand Rapids as our speaker. She and her three young daughters arrived in America last May as refugees from Hong Kong, China. On March 9 a large number of persons from the district and our own community met at our church to hear Bro. Mark Schrock tell of his recent trip into Russia. The entire offering was used for relief work. On Sunday evening, March 10, Mr. Fred Christman of Lansing presented a rural life program at our church. He showed the film, Friends of the Village. He also had with him three Indian students who answered questions and told of the great need in India today.—Wilmina Wieland, Freeport, Mich.

Northeastern Ohio

Center—In January our church participated with the community in the universal Week of Prayer, using the theme, God's Word Through Prayer. Our pastor, Bro. Harlan C. Grubb, and his wife helped in the Christian service training school at the Hartville church. In February our church sent two of our CBYF members, Marion Domer and Janet Chipps, to the youth seminar in Washington, D. C., and New York. On Feb. 3 the

exchange pulpit speaker was Bro. Willis Stehman of New Philadelphia. The guest speaker at the morning service on Feb. 17 was Bro. G. K. Beach. In the evening Bro. Elmer Brumbaugh, youth counselor from Akron, was our speaker. On March 3 Sterling Tucker, a noted worker in the Urban League spoke on race relations. In addition to cash and packages of assorted seeds, several pound and ten-to-twelve-ounce packages of seed were sent by the project chairman for shipment overseas in the Seeds-of-Hope project.—Mrs. Edna Horner, East Canton, Ohio.

Eden—In December the children of the primary department gave a Christmas program. A number of children were dedicated. A candlelighting service, The Bethlehem Inn, was given. Also clothing and baskets of food were distributed following the service. Bro. Glenn Coats of Ashland, Ohio, was speaker for three Sundays during the absence of the pastor, Bro. C. C. Louder. Several attended the Christian service training school in the Hartville church during February and March. The junior high class had charge of the opening of the adult Sunday school one Sunday in March.—Mrs. Maud Dayton, Canton, Ohio.

Northwestern Ohio

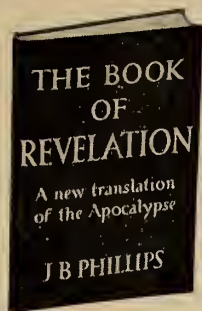
Black Swamp—Sometime ago a special council was called at which our congregation voted for a new church at a new location. The building committee was to find and purchase land. The committee brought a report to our recent council concerning a proposed site. After voting to purchase the land, Brother and Sister Walter Kurfis donated the site to our church. Richard Simmons, our student minister at Manchester College, was ordained to the ministry. Brother Carlisle will be our delegate to Annual Conference. Recently Bro. Earl Russell, director of stewardship education, spent the week end with us. Our women were hostesses to the Methodist and Lutheran women for the World Day of Prayer.—Mrs. David Kaser, Perrysburg, Ohio.

Lima—In December our choir gave the cantata, The Story of Christmas. Our CBYF gave a one-act play, The Teen-Club Christian. Our youth are bringing many into the fold. In December our children of the church gave a splendid program, at which our junior choir appeared. The ladies' aid is sending children's new clothing and medical kits overseas. A New Year's Eve watch party was held for all the family. Two of our youth attended the recreation laboratory at Manchester. The theme for our school of missions in January was home missions. Several from our church attended an adult leadership training school held at the Grace Methodist church. A consecration service was held for several new babies this past month. In February Prof. Paul Halladay met with the choir members, song leaders, pianists, organists, and music and worship committee of our church. Much work is being done to God's house, such as floor sanding and refinishing of the basement by our youth, nursery being decorated, and cards and envelope racks being put on pews.—Mrs. Clark Anspach, Lafayette, Ohio.

Southern Ohio

Bear Creek—Sam Erbaugh gave a report on the racial institute which he attended at the McCormick Theological Seminary in Chicago. We have two exchange students, two refugee families, and a single refugee man in our congregation. Several Sunday evenings were spent in home visitation instead of in the regular services. Ruth Funderburg, district children's director, met with our children's teachers. The Martin Luther film was used one Sunday evening. Raymond R. Peters spoke at the Thanksgiving service. The Christmas play, Ye Who Sit by the Fire, was directed by Mrs. G. W. Phillips. Our pastor, Bro. G. W. Phillips, attended the Ohio State Pastors' Convention. We observed mission study month in January.

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BRETHREN PUBLISHING HOUSE Elgin, Illinois

There was a special service for those persons received into our church membership since September 1950. One Sunday evening Ruth Weise of the Mental Health Association showed a film and spoke. The addition to our church is progressing. Mrs. Hugh Norris, Dayton, Ohio.

Eastern Pennsylvania

Akron—Elder Roy S. Forney of Martinsburg, Pa., conducted our revival meetings in January. He gave chalk talks for the children each evening. Sister Miriam Gingrich of New Holland was the speaker at our temperance meeting. She told of her experience on her field trip to skid row in Chicago. Elder Ezra Bucher conducted a Bible institute one Sunday morning and evening in March. Since our last report one letter was granted, four were received, and four persons were baptized.—Minerva Rudy, Akron, Pa.

Conestoga—Bro. Nevin Zuck conducted a two-week evangelistic meeting for us. Bro. Lester Schreiber officiated at our love feast. Other recent visiting ministers have been Brethren Robert A. Hess, Lloyd Stauffer, and Robert Byerly. Sister Jean Wine, returned missionary to Africa, also spoke. Sister Miriam Gingrich attended the school of temperance at Elgin and gave a report at a recent Sunday evening service. The community Thanksgiving service was held in our church with the offering going to our local welfare fund. The junior department prepared a Thanksgiving basket for the children of the Neffsville orphanage. The

women of the church participated in a community mission study class on the church in Southeast Asia. A junior choir has been organized and is directed by Mrs. Earl Wenger. The men's work group is sponsoring a blood donor list whereby the proper type of blood is made available in case of emergency or to replace the blood bank at the local hospitals. The CBYF rendered programs at the Allentown and Long Run churches and contributed money toward the purchase of a Sunday-school bus at Long Run. James Wolgemuth, one of our CBYF members, participated in a contest, Peace for the World, at Elizabethtown College. Four of our junior high members participated in a community oratorical contest on temperance, which was held in our church on Dec. 30. Rev. William C. Carroll of the Methodist church of Leola also spoke on temperance. A school of Christian living with classes for all ages was conducted on four consecutive Sunday evenings during March. Classes were held on peace, missions, temperance, and home and family living. On March 8 a community World Day of Prayer service was held in our church. E. Floyd McDowell addressed the joint fellowship meeting of the CBYF and the young adults. Seven have been baptized and one has been received by letter since the first of January. On March 21 a group from our church motored to New Windsor, Md., to help process relief clothing.—Mrs. John N. Kniss, Bird-in-Hand, Pa.

APRIL 27, 1957

SHOULD CHRISTIANS DRINK?

Everett Tilson

An objective, Christian approach to the problem of drinking. Explores scriptural treatment of drinking—surveys the churches' stand, past and present—shows that in the area of social ethics, alcohol may destroy important spiritual values. Offers a challenge to speak out with a stronger "NO" to the ever-present question "Should Christians drink?" \$2

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Lititz—A number of our members participated in the annual solicitation. This included the building fund drive, solicitation for Gospel Messenger subscriptions, and distribution of church envelopes. The women's work group spent several days sewing clothing for relief. Brethren Service abroad was discussed at a Sunday evening service by a student exchange and two young men who had just returned from I-W service abroad. Our church joined with the Lancaster and Bareville churches in a service of special recognition for the refugee families which the three churches have sponsored. The family consists of a mother, her three unmarried children and her two married children and their families. The youth fellowship presented the play, *The Friendly Kingdom*. Bro. Robert Byerly of Elizabethtown College was guest speaker at our Bible institute. A group from our church traveled by bus to the Allentown church to provide music for and share in their evangelistic services. A program of Christmas music was presented by the three church choirs. Bro. Wayne Glick has been teaching a leadership training class during the church school hour the first three months of this year. During the church school hour of the last quarter, the pastor conducted a church membership class for children ages ten to fourteen. Twelve workers from our church school are enrolled in a leadership training school sponsored each year by the united churches of Lancaster County. The January school of missions opened with a fellowship meal of typical Southeast Asian food and was climaxed by a message by Bro. Paul Hoover, missionary to India. Bro. Henry Bucher spoke at the annual father and son banquet. Twenty-nine members of our church went to New Windsor to help in the processing

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Farm Work

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Miscellaneous

No. 281. Wanted: A married couple to serve as superintendent and matron of Brethren Home in Mt. Morris, Ill. Contact R. O. Blough, Secretary, Polo, Ill.

No. 282. Wanted: For community development projects in Near and Far East under government contract, young Christian man and woman with competence in agriculture, dairying, poultry, nursing, public health, home economics, or building and carpentry. Preference given to those who are single college graduates, or over 22 years of age, with farm background, tact and liking for people. All living expenses, transportation, and modest compensation. CO's accepted if otherwise qualified. Brethren Service is a participating member. Write International Voluntary Services, 1930 Columbia Road, N.W., Washington 9, D.C.

No. 285. Needed: A full-time maintenance man. Must have experience in painting, wall washing, electrical repair, etc. Also: a medical technician. Should be ASCP or have hospital laboratory experience. Contact: Miss Olga Bendsen, personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

of clothing for relief. A review of the growth of music in our church was presented at an evening service, using lining of German hymns, congregational singing, and special numbers by the choir and other groups.—Mrs. Ernest D. Shenk, Lititz, Pa.

Western Pennsylvania

Berlin, Beachdale—Six were baptized. A harvest home service and reception were held for our new pastor and his family. Bro. Fred H. Seese has accepted Beachdale as a part-time charge. On Dec. 14 an organ and chimes were dedicated. The children and young people held the Christmas service on Dec. 23. The young people prepared and distributed several packages on Dec. 23. On Dec. 24 the young people went caroling to the members of the church. On Feb. 24 a representative of the Pennsylvania Temperance League was present at our church. Our quarterly council meeting was held on March 7. The ladies' aid group is now quilting for relief.—Miss Anna Belle Beachley, Berlin, Pa.

Johnstown, Walnut Grove—In December the children of the church presented the play, *The Christmas Story*, and five choral groups of the church, joined by the church orchestra, presented a concert of Christmas music. We joined in a week of union prayer services which were held in the Dale E.U.B. church with Dr. Clyde Meadows, of Chambersburg, Pa., as the speaker. Our school of missions was held in January. Bro. Dean Frantz

No. 286. Brethren woman wishes to rent or buy low-cost home with acreage in mild or moderate climate, preferably with woods and stream. Would like to be near school and Church of the Brethren. Must be where she can obtain teaching position, or can make a living on the place with the help of two young sons. Contact Mrs. May Beahm Rittenhouse, Rock City, Ill.

No. 287. Personnel needed at Bethany Hospital—experienced office worker needed. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 288. Opportunity for service and leadership prevails at the Bar 41 ranch in Washington. Location is in the beautiful mountains of Washington. Children living on ranch are from the city and some are from broken homes. Contact: Dick and Helen Longanecker, R. 3, Wapato, Wash.

No. 290. Wanted for pioneering opportunity: Experienced poultry raisers to help develop Castañer community into poultry center of Puerto Rico. Better financial return for eggs than in the States. Ideal climate, excellent for chickens and gardening. Must be interested in development of community. Church of the Brethren located in community. Write: Brethren Service Project, Castañer, Puerto Rico.

Social Work

No. 284. Wanted: A lady between 25 and 60 for cook, and general worker between 25 and 50 to work in a children's home in the East. Room, board, and salary. One half day off each week and a week end once a month. Contact: Mrs. Oscar Anderson, 630 Hanover St., Carlisle, Pa.

Teaching Position

No. 289. Man 62 years, minister in Church of the Brethren, wants a teaching job for 1957-1958 in the elementary grades. Has had 36 years experience. Fourteen as principal in small rural consolidated. Must be outside the state of Indiana. Prefer southern Michigan or western Ohio, but might accept elsewhere. References by local county superintendent. Write Virgil Mock, New Paris, Ind.

was our evangelist for the revival meetings held in February. Five accepted Christ during the meetings and have joined the membership class which the pastor is conducting each Sunday morning during the Sunday-school hour. Baptismal services are planned for April 14. Three of our members attended the youth seminar and one the adult seminar in Washington, D. C., and at the UN in New York. Reports given at our quarterly council meeting show a gain in both attendance and giving. The fourth phase of our remodeling program is now in progress and will provide additional classroom facilities. In March the district youth rally was held in our church. Our annual father and son banquet was held on March 15. Harold Z. Bomberger will be our anniversary day speaker on April 28. Our love feast will be held the Thursday evening before Easter. On April 28 the Gideon male chorus will present their annual concert.—Mrs. S. L. Lehman, Johnstown, Pa.

Eastern Maryland

Westminster—Our church decided to have the Wells organizations lead us in a fund-raising campaign for the expansion and building program of the church. Dr. Paul J. Weatherley of Philadelphia, Pa., spent a month with us. The week of actual canvass was under the direction of Dr. Weatherley. Many of our men served as canvassers for the campaign to raise \$100,000 over a 100-week period for the expansion fund and \$32,000 for the

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church operating budget for this period. Our membership is now 520.—Rebecca Ann Petry, Westminster, Md.

Middle Maryland

Martinsburg—Our white gift offering was presented during the morning worship on Dec. 23. The junior department of the Sunday school presented a Christmas program on the evening of Dec. 23. A party was held for the children at which time a gift was presented to each one. Bro. John T. Glick of Bridgewater, Va., held our evangelistic services in January. As a result of the meetings, seven were baptized and one was received by letter. Early in February, Brother and Sister L. S. Shively of Bridgewater, Va., conducted a leadership training class in our church. As a result, eighteen credit cards were issued and a new interest in the Christian education program is evident. Our pastor and his wife attended the spiritual life conference at Bridgewater. At the February church-wide fellowship night, the film, *God Is My Landlord*, was shown. We are using a series of filmstrips on leadership education on Sunday evening prior to the regular worship hour. The young adult class has redecorated and converted the kitchen into a classroom. A dedication service was recently held for the nursery. We contributed money for two tons of food in answer to the S.O.S. call for the need in Europe. Recent guest speakers in our church have been Brethren S. Fred Spitzer and Arthur Scrogum.—Mrs. Doris A. Byrd, Martinsburg, W. Va.

Tennessee

Pleasant Hill—At our regular council meeting we elected Bro. R. E. Clarke as elder of our church and also as pastor until we can secure one. We dedicated our church cemetery on the first Sunday in September. Brother Clarke delivered the sermon in the morning. In the afternoon we had a hymn singing. Our ladies' aid has made comforters, baby layettes, and soap for overseas relief. A special offering was received for the flood areas of our neighboring states. We have planned and started to work on an every-member canvass.—Mrs. Cebert Lunsford, Piney Flats, Tenn.

Eastern Virginia

Western Mt. Carmel—Since our last report one person has been added by letter and one by baptism. The district youth rally was held at the Evergreen church in December. The Evergreen young people gave the play, *The Lost Church*. The Mountain Grove church gave the pageant, *Why The Chimes Rang*, and the Shiloh church had a worship serv-

ice. At the Evergreen council meeting it was decided to have an every-member canvass in the near future. In the afternoon the O. R. Hersch family was with us and addressed various groups. In the absence of a resident pastor Bro. Paul Sanger is taking care of the worship services at Evergreen and Mountain Grove churches, and Bro. Albert Sauls and Harry Bibber are with the Shiloh church. Our spring communion will be observed at the Evergreen church on April 28.—Nellie Wampler, Geer, Va.

First Virginia

Roanoke, Central—Our pastor, Bro. Merlin E. Garber, has done extensive work in helping a group of Hungarian refugees settle in Roanoke. Our pastor conducts regular anointing for healing every Wednesday in the chapel of the church. Many people outside our denomination have availed themselves of the opportunity for physical and spiritual help. He also preached a series of informative sermons on the anointing. The women's group sponsored a monthly prayer group and participated in World Day of Prayer; they are also doing local social work and rolling bandages for our overseas hospitals. The women's organization is divided into five circles. The junior high group, under the direction of Mr. and Mrs. Randolph Graybill, has been active since its new organization in the fall. Our mission school was held each Sunday night in January with emphasis on home missions. Four persons have joined our church since our last report. Our senior choir, along with other choirs in the city, joined the Roanoke Symphony Orchestra in the presentation of Handel's *The Messiah*. The three choirs of our church joined to present a program of Christmas music. The junior choir has been active and has added much to the music program of the church. Mr. Otis Kitchen recently presented an organ concert at a Sunday night service. Our church participated in the One Great Hour of Sharing. Bro. Bob Richards conducted our pre-Easter services. The district youth banquet was held in our church with Bro. James Renz as guest speaker.—Mrs. Philip E. Trout, Roanoke, Va.

Second Virginia

Lebanon—On Jan. 27, our CBYF conducted the morning worship service. Merlin Wine led the devotional period and Donald Link brought a message on his two years' service in Germany. In the evening the film, *Reaching From Heaven*, sponsored by the CBYF, was used. The men's chorus from the Forrest Chapel church brought us an evening program on Feb. 3. On the evening of Feb. 10 we had a deputation team from Bridgewater College with us. Our building program is progressing according to schedule. The women's work recently contributed

Classified Advertising

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WANTED: A qualified youth leader, choir director, or combination of the two, who could teach in our school system and receive partial wages from the church. A husband and wife team would be ideal. Write: Gospel Messenger, Ad Box, 22 S. State St., Elgin, Ill.

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\$1,000 to the building fund. On Feb. 13 the women's work and men's work groups met in a joint session, following a separate business period, for the showing of two filmstrips on the work of the church in home and foreign mission fields. We had a special emphasis on visitation evangelism prior to Easter. On March 6 the women's work group spent the day at the church tying comforters for relief. Several of our members are attending the area leadership training classes at the Middle River church. We participated in a community World Day of Prayer meeting at the Salem Lutheran church. Special services were held Friday and Saturday nights of Holy Week. Love feast and communion will be observed April 28.—Mrs. Anna Beahm, Mt. Sidney, Va.

First West Virginia

Beaver Run—Delbert Kettering served as our summer pastor. Many of our members attended the regional conference at Keyser, W. Va. Much progress has been made in the development of the basement of our church. Bro. Galen Fike held our evangelistic services. As a result, six persons were baptized. The meeting closed with our love feast service. On Thanksgiving Day, Bro. India Hockman preached for us. Delegates to district meeting were Betty Biser and Roy Ludwick. We had our annual fellowship meal during the Christmas holidays. Our women's group made comforters for overseas in January and February.—A. S. A. Holsinger, Burlington, W. Va.

MAY 4, 1957



H. Armstrong Roberts

THE FAMILY IS A TEAM

DO-IT-YOURSELF has become a motto for the modern homeowner who wants to improve his property. Rightly interpreted, the motto could also point the direction for a wholesome way to improve family life as well as its chief location. There is no mail-order method for achieving a Christian home, no assembly-line process for turning out happy families on a mass-production scale. It still takes a "heap of living," well reinforced by a heap of loving, to transform a house into a home.

Perhaps one of the finest values of do-it-yourself homebuilding is the sense of belonging to a team. We have often heard that the family that prays together stays together. Why not add the requirement that the family must work together—not just to aid themselves but in a cause much larger than themselves—as a prescription for permanent family life?—K.M.

KENNETH MORSE - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MAY 4, 1957

Volume 106

Number 18

In This Number . . .

Editorial—

The Family Is a Team	1
Everything but Love	5
More or Less Foreign Aid?	5

The General Forum—

A Family Affair. Wayne Zunkel	3
A Little Piece of God (verse). Ernestine Hoff Emrick	4
God and Our Homes. John C. Middlekauff	6
Servants of the Church	10
A Good Word for In-laws. Naomi R. Will	13
The Family Counselor	15
Reviews of Recent Books	15
Conference Business	24

Toward His Kingdom—

The Season of Renewal. Dorris Blough	18
Life and Testimony of Andres Guaman. Matilde Benalcazar	19
Bedford Mission Begins Services	20
1957 Missionary Conferences	20
Chinese Sunday School Celebrates Anniversary	20
Leadership Training	21
How a District Book Trunk Was Ac- cepted. W. E. Hamilton	21
Christian Christmas Is Redemptive. Harry M. Gardner	21
Washington Seminar After Richmond .	22
Summer Race Relations Institutes	23
Dedication of Layman's Shop	24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Spend Constructively

According to the news chart on the front page of our Mt. Vernon News a few days ago the estimated minimum cost on killing one enemy soldier in World War III would be \$100,000. By simple arithmetic to kill 1,000 enemy soldiers it would cost \$100,000,000.

To help us realize how much this staggering amount would be, here is what it could do if used in a constructive instead of a destructive way: build 100 new schools @ \$300,000 each, \$30,000,000; hire 1,200 new teachers @ \$5,000 each per year, \$6,000,000; send 1,000 new missionaries abroad @ \$5,000 each per year, \$5,000,000; build 30 new hospitals for them @ \$500,000 each, \$15,000,000; staff these hospitals with 300 doctors @ \$10,000 a year, \$3,000,000; build 1,000 new homes here for needy people @ \$15,000 each, \$15,000,000; place a new \$3,000 car in each garage for above homes, \$3,000,000; build 50 new churches @ \$200,000 each here at home, \$10,000,000; put a pastor in each church on a \$6,000 salary, \$300,000; put in effect a \$10,000,000 foreign relief program for starving peoples, \$10,000,000; give 1,700 one-thousand-dollar scholarships for prospective ministers and missionaries, \$1,700,000; total, \$99,000,000. Do all this and you would still have \$1,000,000 left, all for what it would cost to kill 1,000 enemy soldiers.

Multiply this by the hundreds of thousands that would be killed in a future war and you have an idea of what could be done if America would so choose to spend constructively instead of destructively. One is led to wonder if there would be any need to prepare for war if such a constructive program were inaugurated for a few years.

Jesus Christ in the Sermon on the Mount said "Love your enemies." Paul to the Romans said, "If thine enemy hunger feed him," not with a bullet costing \$100,000 each, but overcoming evil with good.—Ira B. Workman, Danville, Ohio.

Many Faces to Stewardship

In the March 30 issue two good views are expressed concerning tithing—the first one in Readers Write, and the other on page 12, reprinted from a Methodist publication. Stewardship is an expression of love of God that has many faces—not conflicting, but supplementary.

In addition to the faces already pictured to us we might look at another one or two concerned with the "giving" phase of stewardship.

Paul advises us to be businesslike in our giving (1 Cor. 16:2). He does not say it should be a tithe or more or less, but regular, planned, and proportional. Since he was a Pharisee and tithing was one of their minimum requirements he may have taken it for granted that he included this idea in his statement.

We may carry the idea of being businesslike so far that we, like others of whom and to whom Jesus spoke, may receive his condemnation. Some of us have fixed all-inclusive church budgets and will not take special offerings for special needs. Our local, district, and Brotherhood programs are all included. Less than a year ago in an informal talk Bro. M. R. Zigler lamented the fact that so often when he describes special urgent needs he is calmly told in effect, "Yes, we're helping take care of that; we have in our budget money for the Brotherhood Fund." Could these be the people Jesus describes in Matt. 25:44-45?

In Matt. 23:23 Jesus is talking directly to some hypocrites—to us? These people tithe very conscientiously but have failed in things that are even more important—judgment, mercy and faith. First, they have not been completely honest in their dealings with their fellow men. Second, they have not responded in a Godlike manner to the needs of their fellow men. Third, their relationship to God has been purely on a business basis.

At another time Jesus called attention to a number of people giving to the church. The widow with her small gift was commended far above those who had given much more. They had very likely in a very businesslike way given their tithes, but they had made no sacrifice, had shown no evidence of genuine interest in or appreciation of God. They would have done the same for any landlord from whom they rented. The widow had to sacrifice to give even two mites—whether it was a tithe or more or less (Mark 12:41-44). Sacrificial giving is required for a close relationship to God. Nearly half a century ago an old elder put a whole sermon in a few words, "Give until it hurts and keep on giving until it quits hurting."—Fred Cripe, Wenatchee, Wash.

We build fences to shut out the turmoil and trash of city streets forgetting that we cannot escape our fellow men; what happens in the life of one affects us all



Wayne Zunkel

Luoma

A Family Affair!

I REMEMBER one night during my first year at Bethany Seminary when I was awakened by the screams of a woman in the street below. Like any curious person, I threw open my window to see what was happening. There under a street lamp four floors below a man was beating his wife—at least we took it to be his wife. Drunk perhaps, or maybe just a fellow with a quick temper, or maybe a mean wife! So he was beating her.

Such incidents get to be an accepted thing in Chicago. With so many people jammed into such a small living area—stacked on top of one another

several floors deep through endless miles of apartment houses—I suppose it is only natural that you see more of human tragedy there every day than you see in the average small town in several months. Suicides, attempted robberies, drunks sprawled on the sidewalk in the last stages before death claims them, the scream of the siren, street fights—these come to be a regular part of daily existence to the mass of people who inhabit the city.

This time it happened to be a man beating his wife.

It bothers you seeing pain and unhappiness. But what can you do? If you say anything you would probably only make him madder. So, like dozens of other

people who live on that street, you shut up. You close your window. You roll over and try to forget and go back to sleep.

It was an unhappy bit of drama which had been enacted on that little stage under the street light four floors below, a glimpse into the world in which two people live. And it made it hard to forget and go back to sleep. But, after all, it was none of my business really.

Looking out of my window across the city there were countless thousands of homes—many of them happy—but many of them not unlike this one. They cannot all be my problem! If you are to become emotionally

involved in each such experience it would nearly tear your heart out, there are so many. Really, I tried to tell myself, we must learn to remain as onlookers—detached and set apart—as if we were at a play or something.

The city has other problems too. Like any other place it has its children.—thousands of them. And like all youngsters they want to play. The catch is, there is no place to play.

How hard it is to grow a lawn in Chicago. The little rascals will move right in and take over any likely spot for ball games and things like that. Most of their parents are away at work. And in a few years they will go to work too—or roam the streets and get into trouble. But in the meantime they have to have something to do. Children cannot be shut up inside, especially not in four-and five-room city apartments. They need a place to play.

To a dirty-faced Chicago lad Bethany Seminary must have seemed like heaven on earth with its green grass and trees and swings. Playground equipment had been provided for the children of seminary students.

But city boys and girls cannot seem to learn that what is available is available for only a few. The concept of something like a playground being for only certain people seemed beyond their understanding. So in their simple, forthright way, they came in and made themselves at home.

This might not have been bad, except that in the process things got broken. Sometimes the destruction was deliberate; often it was just the normal result of children at play. The patter of little feet does discourage a lawn. And oversized youngsters on undersized equipment does not always prove the happiest combination. "Chicago hoodlums!" they were called. "Just

plain brats who really ought to know better."

We built a fence at Bethany. We closed in our trees and grass and swings. We built a fence and shut the naughty world out. The fence was there before I got there. But it was my fence too. I too was responsible for its presence. It was symbolic of fences we all build in the communities in which we live to shut others out.

We built a fence. We lived inside; the nasty, dirty world, the dirty-faced kids, the petty crooks, the turmoil and trash of city streets were shut out. In a city of sin, ours was an "island of sanity." Or so we said!

But you cannot see people and their problems day after day without thinking about them. All of us are bothered that way I guess. I had to wonder; How does God look at it all? That woman screaming as her husband beat her. Those kids itching to play with no place to play. Were they a concern of mine?

I know how I would have felt if it had been my sister being beaten by my brother and I had been looking on. I know how my parents would have felt. Yet in a very real sense that was my brother beating my sister. And there looking on was our heavenly Father, both loving and caring. While I stood by trying to forget.

I took a job working at Sears while at Seminary. I worked

with many different types of people. I found that, while most of the people I worked with used a different, much more expressive vocabulary than I and had different ideas about some things, nevertheless many of them were good people. Many were not unlike ourselves.

As time progressed I found that I was really living in two worlds. At seminary there was the feeling held by many that this outside world was wicked. But at Sears I found that they were not all wicked. Some of them had their streaks of meanness, but some were basically good people.

Some I liked better than others. But basically they were all like myself. They all, I discovered, had the same basic desires. They were, after all, children of God—made in his image—potential sons for whom Christ also died. And as I learned to know these people I was reminded many times of what Thomas Kelley had once said about what happens when God gets hold of a life.

First, we are drawn out of the world. We become different from those about us. Our thought patterns are changed. New dimensions are added to our thinking.

But a second thing happens too; after being drawn from the world we are thrown back into the world, into its soil and fitfulness, back to meet its problems and live in its squalor. Though God calls us out and imparts to us a new vision, yet he sends us back again to share that vision with others.

We cannot escape our fellow men. God's destiny for us is tied to God's destiny for them. Our lives are interdependent on theirs. What happens in the life of even one of God's children affects us all—because God is love—and where even one loses his way, God's heart is pained.

Continued on page 9

A Little Piece of God

ERNESTINE HOFF EMRICK

*I knelt by my repentant imp
To smooth his rumpled hair,
And found, instead of stubby
horns,
A halo hidden there.*

*Not in some Satan's morbid mind
Was this small mortal styled;
No act of evil sorcery
Could brew this cherub-child.*

*This seedling of divinity
Within a growing pod
Is heaven carved in miniature,
A little piece of God.*

EDITORIAL

Everything but Love

PARENTS are often tempted to give their children what they need least and to deprive them of what they need most. In a recently published book Diana Barrymore tells the sad story of a childhood in which neither her famous actor father or her writer mother paid much attention to her. They gave her wealth and social position; they surrounded her with the kind of glamor that most girls would prize; but they were divorced when she was a small child. The best her mother could offer was an introduction to society. The best her talented father could do was to start her on the way toward alcoholism at the tender age of thirteen. Diana begins the story of a pointless and desperate life by saying, "I had everything but love."

During National Family Week Christian parents could do well to ask themselves whether in their efforts to provide for their children they are giving them everything—material and cultural advantages, educational and economic opportunities—everything, that is, but love. Popular magazines, especially in their attractive advertisements, often picture family activities in ways that accentuate gadgets and overlook the spiritual essentials of Christian home life.

Christian parents need to take stock of their own home life. Do children receive the affection and the attention they need? Busy schedules turn some of the most conscientious parents into strangers to their children. Can the family freely worship together? Are there common tasks that bind members to one another? Is there evidence that love is real, that every individual realizes that he is wanted and valued?

If we give our children everything but love, we give them nothing. If we give them the love of God, we give them everything that matters.—K.M.

More or Less Foreign Aid?

THE time is here when Christians should urge government leaders to provide expanded programs of technical assistance and economic aid to underdeveloped countries.

The issue is now being discussed largely behind the scenes in Washington. There have been four major reviews of foreign aid and studied proposals have been set forth. But at the same time some leaders are urging in the name of economy that foreign aid be drastically cut or that it be used chiefly as a military and political weapon in the cold war.

The National Council of Churches is urging

church members to help shape public opinion on this issue and to make their views known to their representatives in government.

During the time that specific proposals are being considered the Christian citizen who evaluates them will want to keep in mind certain basic principles that are involved.

1. Criticism is usually directed at nonmilitary programs of aid and it is such programs that are in most danger of being curtailed. Yet the overwhelming part of all foreign aid in recent years has been for military purposes. Only one tenth of the 1957 Mutual Security Program went for economic development.

2. Programs of economic and technical assistance should be administered entirely apart from a military security program.

3. Economic aid should be extended on a longer-range basis than has been permitted in the past. A program that has continuity will be far more efficient in rendering help.

4. Any assistance program should encourage foreign countries to develop their own resources and to use their own leadership as far as possible.

5. While there may still be need for bilateral arrangements for assistance, we ought to participate increasingly in programs carried on by such international organizations as the United Nations.

6. There will be continued need for private programs of mutual aid, and there will be opportunities in many places for private investment. But these cannot take the place of a government program that can operate on a scale that will be of most help to underdeveloped countries.

7. Our assistance should be offered not merely in terms of "enlightened self-interest" but also as an expression of our sense of responsibility for people everywhere and as an expression of our own stewardship of God's resources.

The social education department of our Brethren Service Commission recommends three actions that can be taken by individuals and congregations:

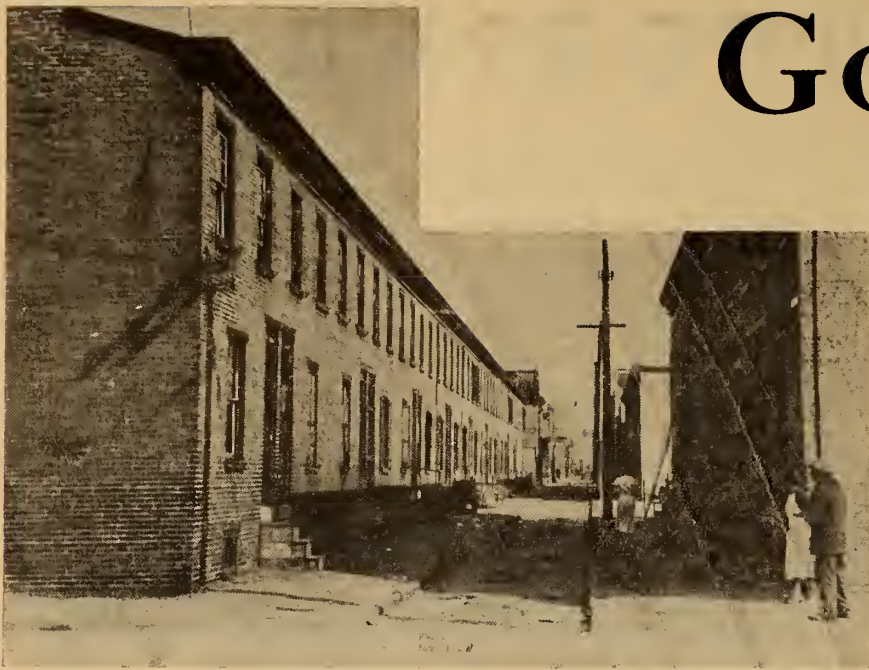
1. Make your concern known to representatives in Congress, to the President, and the Secretary of State.

2. Discuss the issue in local congregational meetings and send a report of any consensus of thought or action to governmental representatives.

3. Keep local newspapers informed of your decisions as a means of helping to influence public opinion on this issue.—K.M.

God and

John C. Middlekrauff



Religious News Service

Decrepit, dilapidated houses, slums and tenements tend to breed crime and delinquency; decent housing encourages the kind of homes that strengthen the nation

SEVERAL years ago, a London newspaper asked its readers for the best definition of home. Someone wrote: "Home is a place you stay when you are not invited any place else." There is a great deal of truth in this somewhat cynical definition of home. The truth of the matter is that we go home when no one else wants us, and when we do not have a home to go to, we are of all men most to be pitied. I think that the most pathetic creature we meet is the tramp, the man who has no home, no place to which he can turn and find friends, understanding, and welcome.

Madame Schumann - Heink, was a great singer of the past generation. When it comes to definitions of home, I much prefer the one she gave. "A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they go for comfort when

they are hurt or sick, where joy is shared and sorrow eased, where fathers and mothers are respected and loved, where the simplest food is good enough for kings, because it is earned; where money is not so important as loving-kindness, where even the teakettle sings from happiness. That is home—God bless it!"

But of all the tributes which men and women have paid their homes through the ages, the most genuine is paid by the fact that the deepest longing a man can have is for his home and that the most terrible sickness a person can have is homesickness.

Go into any army camp today and ask each soldier you meet, "Where would you like to be?" Almost without exception, he will answer, "Home." Ask the prisoners the same question, and they will give you the same answer. Go into our hospitals and ask the patients where they would like to be, and they will, with one voice, answer: "Home." One of our aged members is in a nursing home and every time I go to see her she says: "They couldn't treat me any better, but it is not like home. I want to go home."

There are a number of reasons why the church is interested in the home and family life of our nation. The church is interested in the family because God instituted it. He created man and woman for each other and has ordained that they should live together in families. "God gives the desolate a home to dwell in."

We recognize this in our marriage ceremony. Most people are married in the church or at least by a minister, priest, or rabbi. The opening words of the marriage ceremony recognize the hand of God in the family life of the world. "Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God, signifying unto us the mystical union that is between Christ and his church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men: . . ."

Pastor of the Stone church, Huntingdon, Pennsylvania

Our Homes

The strength of the church and of the nation is dependent upon the strength of the homes, for it is the home largely that transmits to future generations values, standards, and attitudes.

The church is interested in the home life of the land because it is acutely aware of the fact that the strength of the church depends very largely upon the strength of our homes. The home must work with the church in teaching the truths of our Christian faith and if the homes of our nation deteriorate, then the task of the church is made all the more difficult. To a very large extent, it is the home that transmits to future generations its values, its standards, its attitudes. The child's ideas of

how to live come from the church, the public school, and the home, but the most decisive influence in the lives of most children is the last of the three—the home.

Because the church is interested in the life of the nation, it has a continuing concern for the homes of the nation. For family life not only determines the kind of churches we will have but to a large extent, our homes determine the kind of nation in which we will live our lives.

Every thinking person recog-

nizes the crucial role played by the homes in keeping our world from falling apart. Those who have made careful studies of the great empires which in the past have prospered and then decayed are unanimous in pointing out that when the family life of a nation begins to disintegrate that it is not long until the whole fabric of society begins to rot and tear, and, before many years have passed, defeat, disaster, and oblivion are written across the pages of history as far as that nation is concerned.

Looking at the family life of America in the middle of the 20th Century, what are some of its needs?

A Decent House in Which to Live

While not its greatest need but certainly a desirable one is a decent house in which to live. When compared with the rest of the world, America's families are perhaps the best housed families in the world. But we still have millions of people living in decrepit, dilapidated houses, slums, and tenements that are a disgrace to a Christian society. America can never call itself a civilized nation as long as some of our people are forced to live under conditions that we would not tolerate for our prize cattle and hogs.

Now, I am not saying that ideal living conditions will automatically produce citizens for all of us have known families which live in large, luxurious houses complete with all conveniences and gadgets, located in the best sections of town, and these families have produced scoundrels and wastrels. But on the other hand, a large percentage of our criminals, our unstable people who cannot make marriage a success come from these substandard sections of our towns and cities.

Late in 1953 we were all



The need for an invigorating spiritual climate in the home is much more urgent than a modern house for the family to live in

A. Devaney

stunned by the news that twenty-three American soldiers who were prisoners of the Reds in Korea refused repatriation. In one of our Eastern cities, a newsman interviewed relatives and friends of one who refused to come home to find out whether anything in his home background had made the soldier discontented with life in the U.S. Here is what he found: "The soldier had been raised in a city slum. His father never worked steadily. His mother was a hard drinker and openly went about with other men. Their son grew up to be a sensitive, belligerent child who lived by his wits. He once missed school for twenty-one days because he had no shoes to wear. The soldier's younger brother has served reformatory sentences and is now in jail facing trial for armed robbery. His sister, sixteen, an inmate of an institution for homeless girls, is going blind from syphilis. His father died of cancer several years ago. His mother disappeared somewhere in the rabbit warren of flop-houses in their city's Skid Row." Do you wonder why he didn't want to come home?

Where does the church enter the picture? First of all, on the day of judgment, some very respectable church members are going to have to answer to a just God for having exploited slums and tenements at the expense of human misery. For it is an undeniable fact that some of the most profitable properties in America are to be found in the slums. A man gets hold of a dilapidated house or building, squeezes as many families into it as he can, charges exorbitant rents which people have to pay because they have to have a place to live, puts as little back into the property as he can—and each year gets 100%, 200%, 300% return on his investment.



Religious News Service

If we looked diligently enough, we probably could find rental properties like that in our own counties.

In the second place, as Christians, we can encourage our public officials to condemn these sub-standard dwellings and erect decent, low-rental homes to care for people. These housing projects can be made to pay for themselves but, more than that, they can encourage the kind of home life that makes a nation and its churches strong.

A Faith

The American family in the middle of the 20th Century has a second need; it needs to have a religious faith that will make each home a cell of Christian influence. The need for an invigorating spiritual climate in a home is infinitely more urgent than a modern, well-equipped house in which the family may live. Unless a family is a spiritual fellowship, it may easily become a matter of mere conven-

ience—a group of people living together by the accidents of marriage and birth. And when family life is nothing more than a convenience, it does not have the strength to stay together under the stresses and strains of life.

Or to say it another way, it takes more than sex appeal to make marriage successful and to create a Christian family. Hollywood, Broadway, radio, and TV have convinced a large number of Americans that physical attractiveness is the heart of marriage. Nothing could be further from the truth. In a modern novel, a young married couple agree to divorce each other, and the husband makes this startling statement: "I guess it had to be this way because after all we never had anything but love to hold us together." It is obvious that he was not talking about love as it is used in the Bible but physical attractiveness which popular maga-

zines have deceived us into calling love.

In the final analysis, the cause of our alarming number of broken homes is not that the husband and wife did not love each other once upon a time but that their marriage was never lifted up to the clear white light of God's purpose for them; they never made their home a cell for Jesus Christ and tried to create a spiritual climate in which little children could grow into Christ-likeness.

The church of Jesus Christ began in homes and for many years churches met in homes. Now we build large and beautiful buildings to accommodate the activities of the church. But unless our homes are little churches in which faith is lived and transmitted to our children, the time will come when our church buildings will be deserted and in ruins.

Parents Who Set a Good Example

The American family needs a third thing and, in many ways, this is the most urgent. It needs parents who set a good example for their children. You can win a TV set, a washer, a drier, or a new car on a give-away program but you cannot get character that way. We develop character as we imitate those whom we respect and admire. We can do our best to educate our children and make them the kind of boys and girls they ought to be, but unless they can see the truths we teach transformed into deeds, attitudes, and actions, they will not grow into the likeness of Christ.

A young boy found a book on the lives of the saints and, after reading it, decided to play being a saint. The one that interested him the most was Simeon Stylites, the 5th Century saint who spent most of his life on the top of a pillar seventy feet high and four feet square. Having no column, he tried the next best thing, his mother's kitchen stool.

Placing it in the middle of the kitchen, he perched on it and began to sit. Of course, this was not the most convenient place he could have chosen. And as his mother tried to get supper, she became annoyed. Finally, her exasperation reached the point where the boy was compelled to move his stool to another location. As he dragged the stool out of the kitchen, he was heard to mumble: "I find that it is impossible for me to be a saint in my own home!"

As most of us have discovered, it is terribly difficult to be a saint in our own homes. You might think that home would be the easiest place to practice sainthood. But the reverse is true. The members of our family see that our feet are made of clay and they see us when we are off guard, when we are not trying to impress others with our goodness.

One of the reasons others find it so hard to be a saint when around us is that so often we save the poorest we have for those we love the most. After her husband had died, his wife paid him the rarest of compliments when she said to one of his many friends who was lamenting his death, "He was best at home!"

All of us—especially those of us who are parents—might profit greatly if each day we would pray the prayer which the novelist Thackery once offered: "O Father, strengthen our hearts; strengthen and purify them, so that we may never have to blush before our children."

It is not the size of a house that makes a house a happy home, only hearts can make a house a home. All of us have known couples who lived in small apartments or houses and were happy because they had found meaning in life, fellowship which was enriching, and growth of character which brought blessedness to others.

A Family Affair

Continued from page 4

In truth, our world is a family! Jesus said it long ago. Only now are we beginning to discover what he meant. Because there can be no running away any more. There are no frontiers to run to. At last we must turn and learn to live together.

Love is no longer a dream—a way of life for brave souls who choose it. In this day of atomic warfare love has become the sternest necessity, the condition of our survival. In our day we will learn to live together or face dying together.

Those Hungarians at one another's throats, they are brothers. Those Arabs and Jews waiting for the cloak of night to spill each other's blood, those white and black men who bear resentments and harbor hatreds and prejudices, those dirty-faced kids down the street—into trouble and out again—that poorly dressed man, the run-down homes we would like to forget in the complacency and sunshine of our suburbs—these are our concern. We cannot sit by cold to the problems of the world. We cannot run away.

We must rise up with the concern of one whose brothers face such a life, for they are our brothers. And looking on is our God, the Father of them all.

The church cannot choose to serve only one class of people in one section of town with one color of skin if it is to remain the church of Jesus Christ. God's love is for all people. The future belongs to all of us or none of us. There is no other way. For the problems of our world are now, as they always were, a family affair!

• • •
"Father of the fatherless and protector of widows
is God in his holy habitation.
God gives the desolate a home to dwell in."

Servants of the Church

Three times each year—in November, March, and June—the General Brotherhood Board meets in sessions that last three or four days. At their recent meeting in Elgin the twenty-six members of the Board reviewed Brotherhood program and policies, considered personnel needs, approved budgets for all departments, and correlated the work of its five commissions. Some of the Board and commission activities are represented in these pictures and reports.



Members of the Board committee planning for a new headquarters' building meet with their architect to consider building plans. Left to right, Norman J. Baugher, general secretary; Montgomery Orr, representative of the architectural firm; Paul H. Bowman, chairman of building committee; Joseph Kettering; and Floyd Yearout.

The chairman of the Board's goals and program committee, George Detweiler, points out the main emphases in the Anniversary Call which the Board has approved. Present plans call for a "mission to the churches" as a means of enlisting support for these objectives and achieving the Brotherhood Fund goal of \$2,600,000 by 1958 as recommended by the Grand Rapids Conference.



A feature of the March meeting is a recognition service for employees who have completed five-year periods of service during the past year. Two were recognized for thirty-five years: Edith Barnes, editorial assistant, and Esther Runge, secretary in the foreign mission office. Others had completed twenty, fifteen, ten and five years of service.



The Brethren Service center at New Windsor, Maryland, in addition to providing for the processing of material aid, also serves as a training center for youthful volunteers. W. Harold Row, secretary of the service commission shows Desmond Bittinger (left), commission chairman, and Moyne Landis, commission member, how facilities can also be used to implement the action of the Board by which a program for adult volunteers will be launched.

A new magazine for church leaders is still in the planning stage and members of the Christian Education Commission must help in the initial steps of launching a new publication. Especially interested are James Elrod, commission member; A. Stauffer Curry, editor of church school publications; Russell Bollinger, chairman of the commission; and C. Ernest Davis, secretary of the commission.

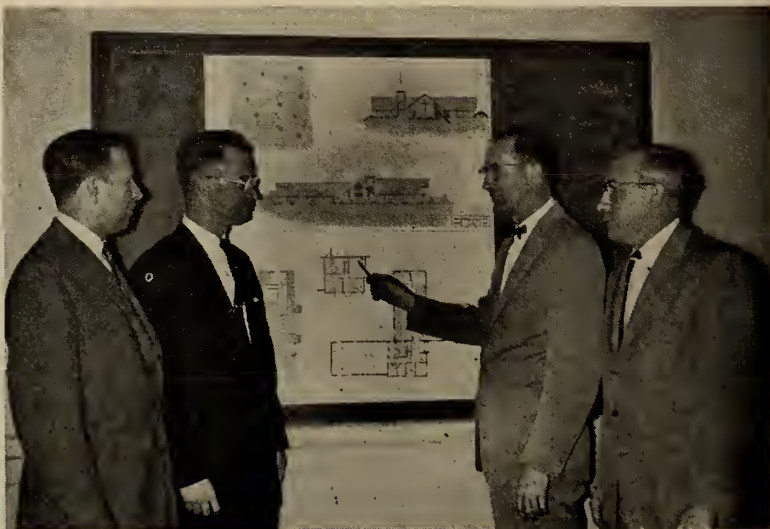


The Finance Commission gives careful attention to the proposed spending budget for each department of each commission represented in the Board. It works closely with the Board treasurer in caring for the invested funds of the Brotherhood. Left to right facing the camera are Paul H. Bowman and Joseph Kettering, commission members; Helen Smith, administrative assistant; Robert Greiner, treasurer of the Board; Floyd Yearout, chairman of the commission. With back to camera is Vernon Kinzie, commission member.



Seven candidates for foreign missionary service were approved by the Board after meeting with members of the Foreign Mission Commission. Shown here are, back row, left to right, Paul M. Robinson, chairman of the commission; Von Lee Hall; Donald L. Fike; and Leland Brubaker, secretary of the commission; and front row, Lora Mainard; Elsie Marie Hall; and Shirley Maxine Fike. Mrs. Mainard will spend three years as office secretary in Nigeria. The Halls are assigned to Nigeria, the Fikes to Ecuador.

New churches are a special concern of the Ministry and Home Mission Commission, which attempts to provide counsel in building problems and offers some financial support. At this session the commission made grants totaling \$46,500 to seven churches and loans totaling \$140,000 to twelve churches. Ninety-seven churches receive supplemental funds for pastoral support totaling \$96,000. The commission also helps underwrite the field program of eighteen districts to the extent of \$32,740. Shown here are S. Earl Mitchell, commission member; Harry K. Zeller, Jr., commission chairman; Arthur Dean, building counselor; and Charles Zunkel, commission secretary.





Grandparents enjoy reading to their grandchildren, telling them stories of their own childhood, taking the children on visits to zoos or museums, keeping them while the parents have a vacation

A Good Word for In-Laws

Naomi R. Will

THE wedding was beautiful —just as the young bride had wanted it to be. The radiant new husband and wife were hurrying down the aisle to the tension-relieving strains of the recessional. A warm, happy glow crept into the hearts of the parents. They had not lost a daughter; they had gained a son. Then came a disturbing thought, one of harmony with the happiness of the occasion and casting a foreboding shadow; they were parents-in-law, father-in-law and mother-in-law. Oh, no! not a mother-in-law with the unpopular reputation this title carried!

Here was a new type of family relationship that would require some intelligent planning and doing. All in-laws, they knew, got their share of criticism, but most of all the mother-in-law.

We are all familiar with the stereotyped mother-in-law. We have seen the cartoons in the magazines and heard the jokes and jibes over TV and radio. There is the one about the young man who was looking thoughtfully into the depths of the Grand Canyon and when asked what he thought of it, replied, "What an admirable place to drop my mother-in-law!" And the riddle: "Why is a mother-in-law like an accordion?" The answer: "Because you have to knock the wind out of both of them to shut them up."

We have heard the loud laughs that have accompanied these thrusts as they were given. But, fortunately, not everyone thinks they are funny. An increasingly large number of people feel it is time this traditional picture of

the mother-in-law as a meddling, critical, hard-to-get-along-with person, be renounced and relegated to the past. It is considered untrue and unfair, putting her in an unfortunate light before she has a chance to prove her worth. It fosters a prejudice which needs to be removed, just as we have removed and are trying to remove prejudices against other minority groups. There are enough possible tensions and strains in the relationship without giving young people a mind-set toward trouble in this direction. We can rejoice that at long last the

Wife of the pastor of First church, South Bend, Indiana

mother-in-law joke is not only not so funny, but is also being considered outmoded and in poor taste.

However, some of the criticisms are true for some mothers-in-law. We list a few as found in a study of in-law relationships by Dr. Evelyn Duvall in her book, *In-laws, Pro and Con*. "They talk too much; they are troublemakers; they are ego deflating; they come too often and stay too long; they give too much advice without being asked; they try to tell us how to train our children; they are domineering; they are overprotective and scheming." How much heartache and unhappiness are back of relationships that result in such harsh criticisms!

On the other hand, there are many who have a good word for the mother-in-law. How often we hear a young mother say, "I don't know what we would do without my mother-in-law. She is such a help with the children." And, "My mother-in-law was the most wonderful person. If I could be half as good as she was I would be happy. She was always so careful not to interfere or get in the way that she didn't visit us as often as we wanted her to."

From Dr. Duvall's book one mother writes, "Mothers-in-law can be very important people in the family group. Children need their grandparents and their lives can be richer for the knowing and loving them. The place of grandmother is an honored one. When more parents realize this, they will make allowances for the varied personalities of mother-in-law." The feeling on the part of the daughter-in-law for her mother-in-law is often very warm and understanding.

Studies, as well as our observation, show there are many mothers-in-law who are only too happy to help out their married

children's families when they are needed. They lend them money, baby-sit, help nurse in time of illness, cook, and mend. They broaden the lives of their grandchildren by taking them on excursions to the zoo, to museums, to their own homes, to programs, to Sunday-school and church. They often make it possible for the families of their children to take a vacation together by renting a cabin for them.

They read to their grandchildren, tell them stories of times when they were young and trav-

els they have taken. They give their grandchildren a vacation from their parents as well as the parents relief from their children. These things and many more, mothers-in-law do, but they feel better about doing them when their help is appreciated and not just taken for granted. They want to be loved not just for the services they render, but for themselves as persons.

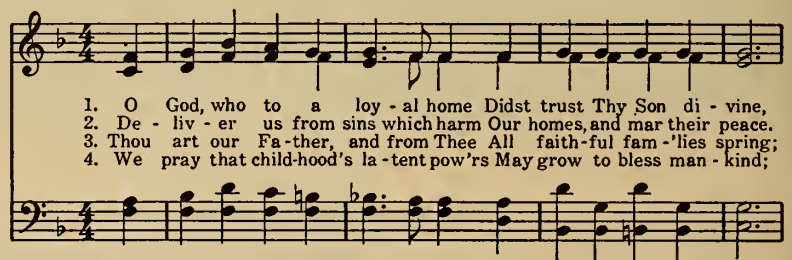
From the viewpoint of the son and daughter-in-law, they want to be able to live their own lives, to be permitted to make their

O God, Who to a Loyal Home

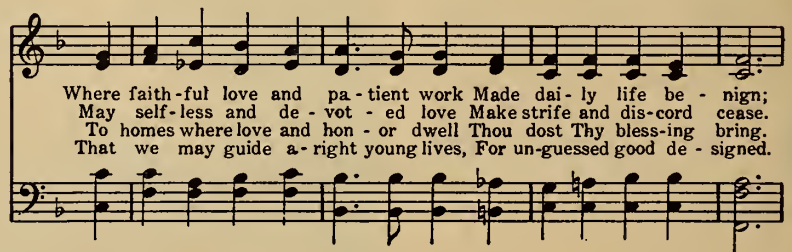
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Harry Emerson Fosdick, 1956

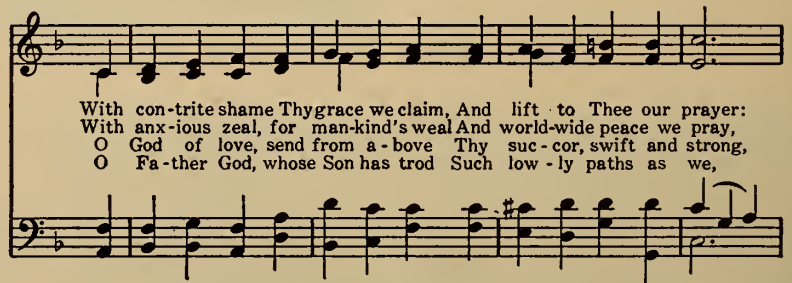
Henry Hiles, 1867



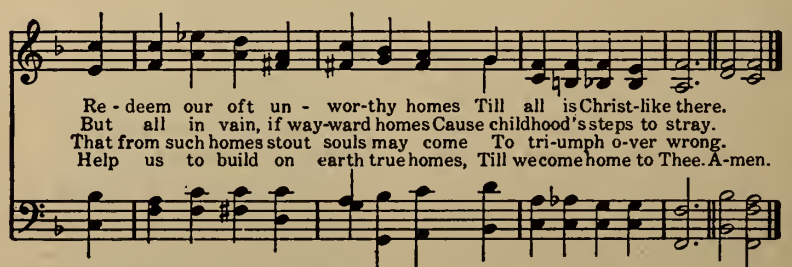
1. O God, who to a loy - al home Didst trust Thy Son di - vine,
2. De - liv - er us from sins which harm Our homes, and mar their peace.
3. Thou art our Fa - ther, and from Thee All faith - ful fam - 'lies spring;
4. We pray that child - hood's la - tent pow'rs May grow to bless man - kind;



Where faith - ful love and pa - tient work Made dai - ly life be - nign;
May self - less and de - vot - ed love Make strife and dis - cord cease.
To homes where love and hon - or dwell Thou dost Thy bless - ing bring.
That we may guide a - right young lives, For un - guessed good de - signed.



With con - trite shame Thy grace we claim, And lift to Thee our prayer:
With anx - ious zeal, for man - kind's weal And world - wide peace we pray,
O God of love, send from a - bove Thy suc - cor, swift and strong,
O Fa - ther God, whose Son has trod Such low - ly paths as we,



Re - deem our oft un - wor - thy homes Till all is Christ - like there.
But all in vain, if way - ward homes Cause childhood's steps to stray.
That from such homes stout souls may come To tri - umph o - ver wrong.
Help us to build on earth true homes, Till we come home to Thee. A - men.

own decisions. They do not want to be treated as children, but as responsible adults. They do not want to be given advice unless they seek it. They want to be understood and loved as they are.

I remember hearing Dr. Stanley Jones say, soon after his daughter was married, something like this: "Your mother and I do not want to interfere, but if you ever need us we will be right there."

Whether or not the relationship between daughter-in-law and mother-in-law and other in-laws will be happy and helpful, depends upon the attitudes of those involved. It is a situation in which there are two or three generations, with different backgrounds, under constantly changing circumstances. It calls for mutual respect and maturity, more of which we have a right to expect from the older persons since they have had a longer time in which to learn the lessons of life. It calls for loving understanding, unselfishness, and flexibility. It calls for all the Christian graces available.

If the in-laws can help the one

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Prairie Star.** Nina H. Morgan. Viking Press, 1955. 189 pages. \$2.75.

Johan, a Norwegian Boy, and his grandparents leave Norway, after his father's tragic death, and make their home in the Dakotas.

The many adventures, their adjustment to the new world, and the new way of living, the terrible blizzards, Indians, prairie fires, and the loving-kindness of their new neighbors make this book very worthwhile reading.—*Beatrice L. Royer, Elgin, Ill.*

Early Latin Theology. S. L. Greenslade. Westminster Press, 1956. 413 pages. \$5.00.

If you would like to know something of early Christian scholars and are not skilled in Latin and Greek, here is a volume giving you excellent and, in most cases, fresh Eng-

lish translations of selections from the four Latin theologians before the time of Augustine. The four scholars are Tertullian, Cyprian, Ambrose, and Jerome. The writings selected deal with various themes relating to the church. For example, among the selections included are the following: Tertullian, *The Prescriptions Against the Heretics*; Cyprian, *the Baptismal Controversy*; Ambrose, *The Altar of Victory*; and Jerome, *Letter 146: To Evangelus*, arguing that there is no difference between presbyters and bishop. The editor gives each scholar a general introduction and then gives a specific introduction to each writing which clarifies the situation in which it appeared.—*C. Ernest Davis.*

They Met at Calvary. W. E. Sangster. Abingdon Press, 1956. 111 pages. \$2.00.

This book is a well-written analysis of the various people who met at Calvary at the time of the crucifixion of Jesus. The author analyzes in a helpful manner the backgrounds and attitudes of the different persons who were drawn to Calvary on the "Good Friday" occasion. There were: the teachers, the priests, the traitor, the crowd, the judge, the thieves, the people; last of all, he presents a fact which speaks for all, "I was there too."

While many writers in the past have dealt with these same people about the cross of Jesus, this treatment commends itself especially because of the way the author relates the attitudes found at Calvary with people today. This is done quite effectively in the last chapter. He also deals with some other questions, How could Christ die for my sins if nineteen hundred years were to pass before I committed any? Why do I need a Savior? What must I do if the cross is to benefit me?

This is appropriate reading prior to Easter, and at any time.—*Stewart B. Kauffman.*

Fair Prize. Velma Griffin. Westminster Press, 1956. 185 pages. \$2.75.

Very interesting reading for boys and girls, ages 10-13. The Christian attitude of the main characters, the wholesome fun, and the active life of the farm children make this book very good reading.—*Beatrice L. Royer, Elgin, Ill.*

who has come into their family to feel she is wanted, that she belongs there; if the in-laws can make her feel she has their respect and understanding and love, the relationship can be one of mutual benefit and joy, one that can stand through rough as well as smooth times.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

How do you handle and help a tenderhearted child? Ours is a child who cries at the least little thing—just a little scratch, hurt feelings, if he doesn't get his way, or when afraid. I am beginning to wonder whether it is he or his parents who need the help most.

Dear Friend,

First of all, the same child will not likely cry under all the conditions you mention. A "tenderhearted" child may often be one who feels under too much pressure to be "good." Such a child may cry at a little scratch, when his feelings are hurt, or when afraid, but not as

likely when he doesn't get his way.

Basically, the child is trying too hard to please the big people and is afraid to be hostile. For example, when an aggressive younger child scratches "tenderhearted" sister who is one year older, older sister may weep copious tears rather than hitting back. Her tears are her only means of expressing her hostility because she dare not displease the big people.

One helps such a child by simply making less demand that she be a "big" girl, and permitting and giving opportunity to her to stand up for her own rights.

Paul S. Hersch.

MAY 4, 1957

15

KINGDOM GLEANINGS

The University of Chicago's Missions Research Center will arrange exchange visits between American and Asian religious leaders as a result of a \$140,000 Rockefeller Foundation grant for a program of "interreligious studies."

An International Jewish Bible Society will be established by the Israel Society for Bible Research, according to a recent announcement from Jerusalem. It is expected that a leading Hebrew University scholar will head the new world Bible organization.

Members of the First Baptist church in Dallas, Texas, subscribed more than a \$1,500,000 in tithes and offerings on a single Sunday. The church officers said that so far as they know no other church ever has underwritten so large an amount in one day.

A Christian Literature Fund for the Bantu of South Africa has been launched by the Dutch Reformed churches with a goal of 3,000,000 pounds. The money will be used to distribute Bibles, establish presses in Bantu areas, subsidize the publication of Christian literature, and buy mobile units to aid in the distribution.

S. E. Thompson of McPherson, Kansas, died on March 19 after a brief illness. Brother Thompson had served churches in Kansas, Nebraska, New Mexico, Texas, and Oklahoma for a period of over fifty years; he was also instrumental in starting a number of churches in the Southwest.

A Protestant Big Brother organization has been launched in Cleveland, Ohio. It is sponsored by the Cleveland Church Federation. It will co-operate with Juvenile Court, social welfare agencies, and individual churches in recruiting men who will play the part of "big brothers" to boys from fatherless homes.

A commission of five international jurists drafting the constitution of Malaya, which becomes an independent country next August, has recommended that the document should not declare Islam to be the state religion. However, a member of the commission, a Moslem, submitted a minority report urging that Islam be designated the state religion of Malaya.

The Philadelphia Yearly Meeting of Friends sent a message to President Eisenhower calling upon the administration to "eliminate the manufacture, testing, and use of nuclear weapons as an immediate step toward your announced goal of total universal disarmament." The meeting also urged that the United States abandon at once the tests and use of weapons of mass destruction even if other nations are reluctant to do so.

All churches but one were represented at the afternoon and evening sessions of the Wisconsin area churches of Northern Illinois and Wisconsin, held on April 7. The meeting was moderated by Howard Peden, pastor of the Menomonie church. Two young persons delivered peace orations prepared as entries in the Brotherhood-wide peace oratorical contest for youth. It is planned to stress evangelism at the next meeting.

"About nine tenths of the money received by the church comes in weekly offering envelopes," writes the chairman of the finance board of the Harrisonburg church, Northern Virginia.

Dwight B. Horner of 4640 Brandywine St., N.W., Washington, D.C., is currently recovering from the sixth operation for cancer in the last five years. He would appreciate the prayers of the Brotherhood for continued recovery and complete healing. Brother Horner was among the first Brethren Service workers in Europe; in recent years he has been in Austria with the Information Service of the U. S. Department of State.

Learn to Give—Give to Learn is the theme for Christian Education Week 1957. The handbook for utilizing the week will be mailed to pastors on April 26. Published by the Division of Christian Education, National Council of Churches, this booklet highlights four Church of the Brethren curriculum texts for use in all co-operating denominations. These are Stewardship for Primary Children, by Mary Grace Martin; Stewardship for Juniors, by Virginia S. Fisher; Worship Services for Children in Stewardship, by Mrs. R. Gordon Yoder; and Stewardship Education in Homes, by Virginia S. Fisher.

Exclusive rights to reproduce his sermon, Hail to Which King! was granted to the Department of Stewardship and Benevolence of the National Council of Churches by Earle W. Fike, Jr., pastor of the Meyersdale church, Pa. The sermon was one of the six winning sermons chosen from seventy-one submitted in the 1956 Brotherhood-wide stewardship sermon contest sponsored by the stewardship department of the General Brotherhood Board. In offering fifty dollars for major filmstrip reproduction rights, Dr. T. K. Thompson, executive director of the National Council stewardship department, wrote that Brother Fike's entry was the best sermonic treatment of stewardship that had ever come to his attention.

Anniversary

Bethany church in Northern Missouri will observe the sixtieth anniversary of the founding of the congregation, on Sunday, May 5. D. W. Bittering, president of McPherson College, will be the speaker at the morning and afternoon services.

Licensed to the Ministry

Glenn Goshorn, in the Ft. Myers church, Fla.

Ralph Longanecker, in the Miami church, Florida, Georgia, and Puerto Rico.

Gerald L. Moore, in the Lick Creek church, Northwestern Ohio.

Phillip Glessner, in the Brotherton church, Western Pennsylvania.

Last-Minute Reminder to Church Musicians

The registrations for the Bridgewater Music and Worship Institute should be sent to Miss Olivia Cool, Bridgewater College, Bridgewater, Va., before June 1. Two dollars which will apply toward the total expenses of \$10 should be included with the registration.

There will be three sections in this conference: Church Music and Worship, Fellowship Singing and Worship, and Children's Music and Worship.

Brotherhood Theme: Seek First His Kingdom

A conference for church workers in the districts of First West Virginia, Western Maryland, and Second West Virginia will be held at the Aurora high school, Aurora, W. Va., on May 11. Leaders for sectional conferences will be Rufus King, adult work; LeRoy Doty, draft counselors; David Wampler, music and worship; Mrs. Roy Ludwick, the church library and librarians; Guy Wampler, recruiting church workers. Mrs. Lorraine Fike is general director for the sectional conference for vacation church school teachers.

Brethren Travel Fellowship

The Brethren Travel Fellowship invites members of the church to join them in a travel fellowship. The "open door" policy of extending a welcoming hand, a smile, and the warmth of a home is not new to Brethren, but in this speed-conscious world invitations are often too general and indefinite to let people know how they would be welcomed. BTF becomes the silent host that extends that invitation to all of its members. It is the purpose of BTF to get hosts and guests together without having written invitations in advance. A membership card is the only necessary introduction or assurance needed that a pleasant friendship awaits.

Membership in BTF will extend through the 1958 calendar year. The fellowship desires camping and trailer space as well as guest homes. A \$2.00 contribution will assure you of a membership card in BTF, allowing you to register your home as a guest house, will give you travel privileges, and will provide you with a listing of travel members and guest homes. Evaluation of last year's experiences has caused us to simplify and streamline this year's procedure. Practically all members expressed a desire to continue and to see the plan grow to include a wider coverage of home and travel members. The success of BTF depends upon this wider coverage.

This adventure in Brethren Fellowship will help the church to continue a long standing tradition of Brethren that the "latchstring is always out." It is hoped that the plan may be under way for those going to the Richmond Annual Conference in June. Further information about BTF may be secured by writing to Deane Rumburg, R. 10, Box 34, Roanoke, Va. Your \$2.00 contribution with your application will open the way for immediate use this year.

The Church Calendar

May 5

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching*, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's Plan and Man's Response. Gen. 1:27-28; 3:9. Memory Selection: Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon. Isa. 55:7 (R.S.V.)

May 5-12 Family Week

May 9-11 National Recreation Committee, Elgin, Ill.

May 12 Mother's Day

May 19 Brotherhood Program Interpretation Day

May 19 Annual Conference Offering

May 26 Rural Life Sunday

Love Feasts

Florida
May 5, 6:30 pm, Miami
May 5, 7:30 pm, Okeechobee
May 19, 7:30 pm, Tampa
Indiana
May 10, Middlebury

May 10, Pleasant Valley
May 11, Beech Grove
May 11, 7:30 pm, Windfall
May 19, 7 pm, Rossville
Iowa
May 5, 7:30 pm, Kingsley

Maryland

May 4, 7 pm (DST), Stone Bridge
May 4, 4 and 7 pm, Welty
May 5, 7 pm, Monocacy
May 11, 2:30 and 7 pm, Broad-fording
May 11, 6:30 pm (DST), Brownsville
May 12, 7 pm, Bear Creek
May 12, 7 pm (DST), Manor
May 18, 6:30 pm, Long Green Valley
May 19, 7 pm (DST), Beaver Creek
May 19, 7 pm, Easton
May 19, 6:30 pm, University Park

Missouri

May 30, 7:30 pm, Peace Valley
New York
May 19, 4:30 pm, Brooklyn, First

Ohio

May 5, 7 pm, Paradise
May 5, 7 pm, Springfield

Pennsylvania

May 4-5, 1:30 pm, Annville
May 4-5, 2 and 6:30 pm, Cone-wago
May 4-5, 1:30 pm, West Cones-toga
May 5, 7 pm, Bethel
May 5, 6:30 pm, Burnham
May 5, 7 pm, Coventry
May 5, 6:30 pm, East Fairview
May 5, 6:30 pm, East Peters-burg
May 5, 7 pm, Germantown
May 5, 7 pm, Greencastle
May 5, 7:30 pm, Green Tree
May 5, 6:30 pm, Hunsdale
May 5, Maitland
May 5, 7 pm (DST), Manor
May 5, 1:30 pm, Martinsburg
May 5, 6:30 pm, New Enter-prise
May 5, 7 pm, Pittsburgh
May 5, 7 pm, Roaring Spring

May 5, Rummel

May 5, 6:30 pm, Scalp Level
May 5, Shrewsbury
May 5, 7:15 pm, Smithfield
May 5, 2 pm, Spring Grove
May 5, 6:30 pm, West Green-tree, Rheems
May 5, 7 pm, Woodbury
May 6, 7 pm, Norristown
May 11, 2:15 and 6:30 pm, Indian Creek
May 11, 1:30 pm, Little Swatara
May 11-12, 2 and 6:30 pm, Mid-way
May 12, 7 pm, Carson Valley
May 12, 7 pm, Dunning Creek, New Paris
May 12, 6 pm, Lititz
May 12, 6:30 pm, Maple Spring
May 12, 7 pm, Snake Spring Valley
May 15-16, 1:30 and 6:30 pm, White Oak, Graybill
May 18, 2 and 7 pm, Akron
May 18, 10 am and 1:15 and 6:30 pm, Big Swatara
May 18, 2 and 7 pm, Conestoga
May 18, 4 and 7 pm, Rouzer-ville
May 18-19, 10 am, Back Creek, Upton
May 18-19, 1:30 pm, Fredericks-burg, Meyer
May 18-19, 1:45 pm, Springville
May 18 and 19, 1:30 and 7 pm, Heidelberg
May 19, Ambler
May 19, 6 pm, Maiden Creek
May 19, 6 pm, New Fairview
May 19, 6:30 pm, York, Madi-son Avenue
May 26, 6:30 pm, Lower Cone-wago

Tennessee

May 11, 7:30 pm, Beaver Creek
Virginia
May 5, 6:30 pm, Newport News
May 19, 7 pm, Cooks Creek, Garbers

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. Russell Snyder of Altoona, Pa., in the Ardenheim church, Pa., May 12-19.

Gains for the Kingdom

Three baptized in the Oak Grove church, Va. Twelve baptized and four received by letter in the Maple Spring church, Eglon, W. Va. Three baptized in the Manor church, Md. Nine baptized and two received by letter in the Winter Park church, Fla. Eleven baptized and seven received by letter in the Nokesville church, Va. Two baptized in the Cedar Grove church, W. Va. Two baptized in the Garbers church, Cooks Creek congregation, Va. Five baptized and four received by letter in the Beaver Creek church, Md. Five baptized in the Beaver Creek church, Tenn. Nineteen baptized and five received by letter in the Cloverdale church, Va. Four baptized and three received by letter in the Sharpsburg church, Md. One baptized in the Johnson City church, Tenn.

One baptized and three received by letter in the Scalp Level church, Pa. Four baptized in the Greenville church, Pa. Two baptized and one received by letter in the East Fairview church, Pa. Four baptized in the Parker Ford church, Pa. Two baptized in the Spring Grove church, Pa. One baptized in the Hatfield church, Pa. Fifteen baptized and three received by letter in the Johnstown, Walnut Grove church, Pa.

Two baptized in the Reading church, Ohio. Six baptized and eight received by letter in the Naperville church, Ill. Eight baptized in the Sugar Creek church, Ohio. Four baptized in the Beaverton church, Mich. Eight baptized in the Alliance church, Ohio. Five baptized in the Greenville church, Ohio. Six baptized in the Northview church, Indianapolis, Ind. Six baptized in the Pyrmont church, Ind.

Four baptized in the First Central church, Kansas City, Kansas. Four received by letter in the Topeka church, Kansas. Twelve baptized in the Maple Grove church, Kansas.

Five baptized in the South Bay Community church, Calif. One received by letter and three by reaffirmation in the Tucson church, Ariz.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

NIGERIA, WEST AFRICA

The Season of Renewal

Dorris Blough

SOON after my arrival in Nigeria I proclaimed the wonderful climate of Northern Nigeria. I also reserved the right to change my mind. Well, I change my mind. The weather has been as most people imagine it to be in Africa, hot and humid, day after day and night after night.

We have two seasons—rainy and dry. In November we have our last rain and we see no more until March, except for a few sprinkles. The leaves fall off some of the trees and you can well imagine yourself in the midst of a North American autumn as the yellow leaves cover the ground. The grass withers quickly; the earth turns brown. The days and nights get cooler and cooler until December and January find us sleeping under several blankets and hovering around the cookstove.

Dust from the Sahara sifts down slowly. A day clear enough to see the mountains in the distance is rare until late in the dry season. Some days the harmatan (dust) is so thick that we cannot see the mountain just a short distance from our house. Those days are very cold and the fireplace is much appreciated.

The latter part of February grows warmer. March and April are usually hot with increasing humidity as the time for the rains approaches. Now and then we get a few sprinkles or even a little shower of rain—just a promise of things to come. We begin to long for the first big rain.

As soon as the rains really set in, we will have a rain almost every day. That does not mean that our days are cloudy and wet. There are very few days when the sun does not shine here. Ordinarily it shines in a clear blue sky until afternoon when the clouds pile up, deposit their moisture and depart, leaving a clear sky once again.

The most interesting part of the weather is the work done in the different seasons. The dry season is

the time for renovating one's surroundings; the rainy season for replenishing one's food supply.

There must be constant repair of the mud houses, roofs, and cornstalk fences. So in dry season when they are not hampered by rain, the Nigerians put on new roofs, build houses, and rebuild their fences. One of the nicest times in Nigeria is at the beginning of the rains in June. The compounds are very pretty as one sees them with their roofs and fences of shining new grass or cornstalks set on an emerald carpet.

There is an air of expectancy in May as we await the rains. Many times the clouds may pile up black and threatening in the east only to pass us by or bring only wind. But the day after the big rain, you can feel the difference in the atmosphere. People do not saunter along the road; they walk quickly with a purpose. They stop to greet each other but do not linger to chat. Everyone is eager to feel the soil under their hoes as they dig a hole, drop in a few seeds,

dig another hole, and so on.

Recently Dr. Blough told a mother that he could do nothing more for her child, that it would be better for her to go home and plant her farm, which would give life to her other children, than to stay in the hospital with the child who could not live long.

That is a terrible thing for a mother to be told and heartbreaking for the doctor who must tell her. The time of planting is a time for renewal of life, but there will be no renewal for the young girl who went home to die, for she was Moslem. We are thankful for the many who have found newness of life in Christ. But for some the seasons come and go, and yet no one has told them the news of eternal life. The workers are so few for the lives waiting to be cultivated for Christ in Northern Nigeria.

• • •

The six member bodies together of the Fellowship of Churches of Christ in the Sudan have sent a Nigerian Christian to Darfur, directly across Africa in the Egyptian Sudan. Their enthusiasm and prayerful interest in this missionary project is very heartening.



Robert McKay

The day after the first big rain of the season finds many Nigerians in their gardens

ECUADOR

Life and Testimony of Andres Guaman

Matilde Benalcazar

Translated by Josephine Flory

FROM infancy life was difficult for Andres Guaman. His mother, who was not legally married to Andres' father supported her baby son and his four-year-old sister by carrying water from a deep ravine and selling it for ten cents a jar to more well-to-do folks in the village of Calderon. Five or six times a day she trudged the four or five kilometers to the ravine and back.

When Andres was six years old his mother was married to Manuel Guaman. This step meant increased hardship for Andres and his sister. The stepfather was a drunkard with no concern for food or clothing for the two children. For four years they kept themselves alive by eating wild pigweed which they found in the vicinity.

One day when Andres was ten years old his mother gave him a pot of corn before she left to help her husband work. Andres parched the corn and he and his sister ate part of it. The remainder they saved for lunch and supper. While the children were playing outside a chicken ate the corn which they had left on the plate. When Andres discovered this he was so angry that he seized the chicken and threw it as far as he could. When he found that he had killed the chicken he decided that he dare not confront his mother with the dead fowl. That night when his sister had gone to sleep he slipped quietly out of the house and started toward Quito. Along with some other transients he reached Inaquito, a suburb of the city, and found a house with a porch where he could pass the night.

Early the next day Andres was approached by a man whose sympathy and curiosity had been aroused at seeing such a poor child, clothed only in a long shirt and an old sack which served as an overcoat. At some places the holes of the shirt and the holes of the sack coincided leaving his bare body exposed and Andres trembled from the cold. When this stranger, who was a mason, had heard the sad and bitter story of the boy he decided to help him. He was given food, work, and a coat, a thing which he had never before in all his life possessed.

This was the beginning of a new life for Andres. He was an honest and capable worker and earned a good salary. During the years that

followed he worked in three different homes and was well liked by each family. Soon after he reached adolescence, however, he began drinking. Memories of the cruelty of his childhood increased his thirst for alcohol.

After living with many women Andres finally married. He began working with his father-in-law, raising and selling avocados. His earnings were good but his drinking and licentious living continued and there was never enough money to supply food for his family. His wife and five children suffered continual abuse.

When the Brethren mission school was started in the community Andres enrolled his oldest son. Andres had become acquainted with Protestants before his marriage when he lived with a Protestant family but he had never desired to live a Christian life.

His association with the Brethren mission was motivated by a desire to become a friend of the missionaries simply because they seemed like nice pleasant people and because he felt that having foreigners for his friends added to his prestige. All else was of passing interest to him.

Gradually, however, through his relationship with the Protestants, who seemed to him to be refined and sincerely happy people, Andres began thinking of becoming a Protestant Christian. One day he accepted the invitation of the pastor to present himself as a sinner who wanted to follow Christ. Soon, however, he returned to drinking and the old habits.

A little later he decided that he would again attempt to walk in the Christian way but again he fell. Finally the missionary pastor visited him in his home and told him that as a servant of God he had to tell him that one cannot play games with God, that it is possible to fool men but never God, that God can and does punish people for deceiving him and that he could punish Andres, too. This caused Andres to think a great deal.

Within two weeks, the little ten-year-old daughter, Carmen, was hit and killed by a car. The whole family was very sad. Andres thought much about how he might see her again. He knew that only by receiving Christ into his heart and following

in his footsteps could he expect to see his daughter again.

At this particular time the Catholic nuns in the community took advantage of their sorrow and told the family that if they continued trying to be Protestants they would all die in the same way their daughter had died. At first this caused the poor wife to doubt the gospel. As their understanding of the gospel increased, however, their desire to serve the Lord grew.

Today Andres is no longer a slave to the old vices and habits. His moral life is admired by all who knew him before and who recognize the change which has come in his life. The Guaman family is prospering financially now and their Christian life is an example to all.

We sincerely thank God for the conversion of Andres and his family. Andres himself says, "I cannot thank God enough for having sent his missionary servant to me. Though I paid no attention to him so many times when he talked to me I now realize how much better my life is and I have the assurance of eternal salvation. I am sure that God loves me and for this reason established this mission to help me. I feel confident that as God showed patience in waiting for me, so will he also have patience toward my neighbors and some day they too will become true Christians and his church in Calderon will grow."

Out of the Mailbag

Our hospital is a busy place. We have a census of fifty to sixty in our forty-bed hospital. In February we had an influx of patients from the French Cameroons. One day a missionary from another mission there brought seventeen new patients. The next week fifty-five new patients came from the same town 150 miles away. Many of the patients have needed surgery. We did almost eighty major operations in February and March. We are now doing two to three major operations a day and are still several weeks behind with surgery.

I am enjoying a Bible class for nurses which I teach once a week. Their questions make me stop and think and give me insight into their thinking. Their only criticism is that the class does not meet two nights a week instead of one.—Paul Petcher, M.D., Lassa, Nigeria.

CHURCH EXTENSION

Bedford Mission Begins Services

A THRILLING and eventful service of worship was conducted in Bedford, Pa., on Sunday afternoon, March 17. Nearly one hundred members and friends of the Church of the Brethren in the Bedford area met that day in the worship service which opened the Bedford mission project of the Middle District of Pennsylvania.

"Why do we not have a Church of the Brethren in Bedford?" was a question frequently asked by interested persons during the past five or six years. Not until 1955 did a practical effort see the beginning of a satisfactory answer.

Survey Conducted

Early in 1955 the local Bedford Ministerium planned a religious census of the city. The Middle District, working through the Eastern regional office, contacted the Bedford Ministerium to offer assistance in making the survey, which was completed in the latter part of 1955. Following the survey, the district ministry and missions commission received the names of those persons who held membership in or had stated a preference for the Church of the Brethren.

Strategy Planned

During the early part of 1956 the district ministry and missions commission appointed a committee of three persons, Elmer E. Ebersole, Robert G. Mock, and C. H. Cameron, to work out a plan for locating and contacting the members of the Church of the Brethren residing in Bedford and vicinity.

Letters were sent to the pastors of all the congregations of the Church of the Brethren in the Middle District, and to many of the churches of other Pennsylvania districts, to ask for the names and addresses of their members known to be living in that area. A questionnaire was mailed to the members whose names were thus supplied to acquaint them with the interest of the district in working with them to establish facilities for serving their spiritual interests through the church of their choice. Personal calls were made by the committee on those who replied to the questionnaires.

A meeting was called of those interested in carrying the survey further. Of those attending that meeting several teams of two persons each assumed the responsibility of making personal calls on those members who had not responded to the questionnaires. The interest and enthusiasm revealed as a result of these personal contacts was so gratifying that the district board made a recommendation to the 1956 district conference that the matter of further study and action be placed in the hands of the ministry and missions commission to implement definite action for the establishing of a church in the area.

Two committees are now at work in developing the project. The committee representing the district is composed of Roy S. Forney, C. H. Cameron, G. Q. Showalter, Elmer E. Ebersole, and Robert G. Mock. The committee representing the Bedford group consists of Ray Replogle, Dr. Mary Mentzer, Clarence Knepper, Carleton Livengood, and Ben Baker. As interest grows more and more of the work will be referred to members of that area.

Services are being held presently at 144½ East Pitt Street at 2:30 each Sunday afternoon. Pastors of Brethren congregations in the area are taking turns bringing the messages and conducting services.

The Middle District of Pennsylvania is pleased with the response and interest evidenced by the members of the Bedford area and supports them to help make the dreams and earnest desires of those who have waited so long to have their hopes materialize. Charting the course toward a flourishing Church

of the Brethren in the Bedford area for worship and reaching the unchurched, the group carries out the command, "Go ye, therefore."

MISSIONARY EDUCATION

1957 Missionary Conferences

EACH year, through the combined efforts of many Protestant bodies, there are numerous missionary conferences held throughout the United States. Leaders in the Church of the Brethren have found these institutes valuable preparation for local and district representatives in missionary education. Plan now to spend one week of summer vacation at one nearest your home and enjoy the opportunity of study, worship and fellowship with people of other denominations with whom we share the common interest of missions.

Mission Study Themes for 1957-58

Home Theme: Christ, the Church and Race

Foreign Theme: Japan

Central Region

Geneva Summer School of Missions, Conference Point on Lake Geneva, Williams Bay, Wis., Aug. 4-10. For details write to Miss Margaret Webb, 483 S. State St., Elgin, Ill.

World Missions Institute (formerly held at Lake Forest), Northwestern University Campus, Evanston, Ill., Aug. 5-9. For detailed information write Rev. Frederick H. Haag, 3062 Palmer Square, Chicago, Ill.

Winona Summer School of Missions, Winona Lake, Ind., June 24-28. For information write to Mrs. Elsie Lipp, 438 Cleveland Ave., Batavia, Ill.

Chinese Sunday School Celebrates Anniversary

ON FEBRUARY 24 the Chicago Chinese Sunday school and church celebrated its forty-ninth anniversary at the First Church of the Brethren. Two of the charter members of the Sunday school, Bro. Boyd Bechtelheimer, of Flora, Ind., who helped solicit pupils for the first session of the Sunday school in February 1902, and Brother Moy Way of Chicago, one of the first pupils, were present. Rev. Abraham New, pastor of the Chinese Christian Union church, was the guest speaker.

The attendance was 165 of whom 135 were Chinese people. Fifteen were current teachers and workers. Fifty-five Chinese children were present. An hour of rich fellowship and refreshments in the social room were enjoyed by all following the service in the sanctuary. The anniversary offering of \$425.25 will be used in helping to carry on the Chinese work in Chicago.

Eastern Region

Institute of World Missions, Chautauqua, N. Y., Aug. 18-23. For detailed information write to Miss Mabel Head, Director, Chautauqua, N. Y.

Northfield Conference on the Christian World Mission, Northfield, Mass., July 1-8. For detailed information write to Dr. Wm. C. Walzer, 257 Fourth Ave., New York 10, N. Y.

Annual Conference on the Christian World Mission, Silver Bay, on Lake George, N. Y., July 10-17. For detailed information write to Dr. J. Allan Ranck, Silver Bay Conference, 257 Fourth Ave., 8th Floor, New York 10, N. Y.

Pacific Region

Annual Ecumenical Missions Conference, Asilomar, Calif., Aug. 2-7. For detailed information write to Miss Janet Verkuy, 83 McAllister St., San Francisco 2, Calif.

Western Region

Estes Park Summer Conference and School of Missions (formerly held at Boulder, Colo.), Estes Park, Colo., June 16-22. For detailed information write to Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.

Southwest Conference on the Christian World Mission, Mount Sequoyah, Fayetteville, Ark., June 30—July 5. For detailed information write to Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.

Leadership Training

Local church leaders and workers need to be alert to the many training opportunities that are open to them from time to time—some denominational and others interdenominational. Moyne Landis, executive secretary of the Southern Ohio district, shares the following story of its 1957 training school.

THE annual school of Christian living for the Southern Ohio district was held at the Potsdam church on the Monday evenings of February and on March 4. The school was planned under the guidance of the commission on Christian education with D. D. Funderburg, director of adult education, acting as dean of the school.

The following courses were offered: The Old Testament Story; Temperance Work in Our Day; Evangelism in the Local Church; Family Life at Its Best; and Chil-

How a District Book Trunk Was Accepted

W. E. Hamilton

THE first Sunday that we had the district (Western Maryland) children's work trunk of books, Mrs. Hamilton announced at the close of Sunday school that the trunk of books had come. She explained who the books were for, and three books were taken after the church service.

For the first days of that week we took the trunk with us in our car and called on the teachers and assistant teachers and other interested parties of the Bear Creek church. When they saw the books, they chose the ones they thought would be helpful to them. Besides the teachers, the superintendent, parents of small children, the pastor, and his wife read books.

dren's Work in the Church School.

It is the policy of the commission to build a faculty alternating between district talent one year and college faculty members another year. This was a year when we were ably served by the following district workers: Philip H. Lauver, James Simmons, Raymond R. Peters, and Mrs. Fred Hollingshead. James Renz, General Brotherhood director of temperance, was scheduled to work in our local churches these week ends and then remain to teach a class in the school each week.

Classes were in session for two fifty-minute periods with a twenty-minute worship period between classes. Commission members assumed responsibility for leading the worship periods.

These schools have been held for the past six years with a growing interest and attendance. The average attendance this year was 351 representing a seventeen per cent increase over the preceding year. There was wide representation of our churches in attendance assuring that the inspiration and knowledge received will filter back into the total district channel of Christian education. The success of this school is encouragement to the district commission on Christian education to launch plans immediately for another school in 1958.

Local churches will find the 1956 Leadership Education Handbook helpful in planning courses for their own leadership training classes.

The books most in demand were the ones that were helpful to the teacher and parents of small children.

We began this work in the Bear Creek congregation and carried it on into the Oak Grove church as fast as the books were available. In reading the books, the people derived help from them to the extent that they asked for another kit of books to be sent to them next year.

In our estimation the books selected were good and the idea of getting them into the churches is fine. To get them read means that someone needs to get the books to the parties that should read them. We found that three weeks was hardly long enough for the trunk to be in a church.

Christian Christmas Is Redemptive

Harry M. Gardner

OUR church (Troutville, Va.) desires to share this brief story that other churches may be inspired to similar action and occasions of great spiritual awakenings and blessings.

Concern

During the Christmas season our church, with many other churches over the nation, was inspired to make the Christmas and New Year season a season of Christian giving in the name of Christ.

How could we "bring gifts of gold, frankincense, and myrrh" in a more meaningful way? The answer came in the newspaper headlines, Hungarian Refugees Crossing Border by the Hundreds and Thousands. This need presented itself to us as a call of God, as the still small voice spoke to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Action

It was decided to receive a special Christmas mission offering, in addition to our annual budgeted mission giving.

The deacon board decided to set aside a special Sunday for every member to give sacrificially to the S.O.S. relief fund, as set forth by the General Brotherhood Board.

Continued on page 24

Washington Seminar After Richmond

THERE will be a special Washington seminar immediately following the 1957 Annual Conference at Richmond, Va. This seminar is being planned by the Brethren Service Commission for the benefit of those attendants at Annual Conference who want to "see Washington with a Christian citizenship purpose" after conference.

Annual Conference will adjourn at the conclusion of the Sunday afternoon session, June 23. Persons planning to attend the seminar may travel to Washington (about 100 miles) on Sunday evening.

The seminar will begin in Washington on Monday, June 24 at 8:30 a.m. and conclude at 9:30 p.m. For those who want to spend a second day in Washington, a series of special conferences with various government and nongovernment agencies will be provided on Tuesday, June 25.

Purpose

The seminar is an opportunity to improve one's Christian citizenship. By studying firsthand the process of government and current issues in Washington one can participate more intelligently and effectively as a Christian in his home community and in his occupation. The seminar aims to consider many of our present problems in the light of the Christian faith and to apply Christian principles in their solution.

Registration

Every person fourteen years or older who desires to attend the seminar must register. Use the registration blank below. The registration fee is \$3.75. It includes the cost of the dinner on Monday evening.

Advance Registration

In order to make advance dinner, speaker, and other arrangements it is necessary to have advance registrations. Persons desiring to attend the seminar are urged to register in advance.

An advance registration fee of \$3.75 must be mailed (postmarked) by June 10 to the Director of Social Education, Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. A late registration fee of \$1.00 will be added after this time. Refunds after June 10 will be made at the discretion of the planning committee. Registration fees are transferable.

Lodging

Each person going to the seminar assumes responsibility for his own lodging reservation. To be sure of hotel accommodations, reservations should be made by June 10. The cost of lodging at the Plaza Hotel near the Capitol and seminar meeting place is: 4 in room, \$2.00 per; 3 in room, \$2.50 per; 2 in room, \$3.00 per; 1 in room, \$4.50 per. See room reservation blank.

Program (Tentative)

Monday, June 24, Church of the Reformation, 212 East Capitol St., N.E., "on Capitol Hill"

Morning

- 8:30 Welcome, Worship, seminar briefing
- 9:45 Dividing into groups of ten to fifteen each, according to states with a leader for the day
- 10:00 Attend committee hearings
- 11:00 Visit own state senator

Afternoon

- 12:00 Attend opening of Congress
- 12:30 Lunch in nearby cafeteria
- 1:15 Guided tour of capitol
- 2:30 Meeting with officials of the State Department at State Department building
- 3:45 Visit embassies of other nations
- 4:45 Visit seminar literature exhibit, Calvary Baptist church

Evening

- 5:30 Dinner meeting, Calvary Baptist church
- "Democratic Program in Congress"
- "Republican Program in Congress"
- Symposium:
 - "A Christian Evaluation of Government"
 - "How Can Christians Effectively Influence Political Decisions"
 - "The Basis of Christian Political Action"
- 9:30 Adjournment discussion and evaluation of the day.

Tuesday, June 25 (Optional. For those interested in these topics and interested in profitably spending a second day in Washington.) Morning sessions at Church of the Reformation. Afternoon sessions at the appropriate agency office.

Morning

- 8:30 Temperance and moral welfare
- 9:15 Racial integration
- 10:30 Labor-management relations

Afternoon

- 1:30 Problems of Indian Americans (choose one)
 - Federal aid to education
 - The draft and C.O.'s
- 3:00 Agricultural policy (choose one)
 - Refugees and technical assistance
 - Federal housing program

No evening dinner meeting.

Registration—Washington Seminar June 1957

(Add \$1.00 for registrations postmarked after midnight, June 10)

Please enroll me for the Brethren Washington Seminar. I am enclosing \$3.75 registration fee which includes cost of one evening meal scheduled during the seminar.

Name

Address

Occupation

I desire to attend the following meetings on June 25.

MORNING

- 8:30 Temperance and moral welfare ☐
- 9:15 Racial integration ☐
- 10:30 Labor-management relations ☐

AFTERNOON (check one in each group)

- 1:30 Problems of Indian Americans ☐
 - Federal aid to education ☐
 - The draft and C.O.'s ☐
- 3:00 Agricultural policy ☐
 - Refugees & Technical Assistance ☐
 - Federal Housing Program ☐

Send to:

Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Hotel Room Reservation

(Mail before midnight, June 10)

Please reserve space for persons listed below on the nights checked. Enclosed you will find \$2.00 deposit for each person listed. This amount applies to the first night's lodging.

Sun., June 23 Mon., June 24 Tues., June 25

1. (Name) (Address) (Sex)
2. (Name) (Address) (Sex)
3. (Name) (Address) (Sex)
4. (Name) (Address) (Sex)

Send to:

Plaza Hotel, First and D Streets, N.E., Washington 2, D. C.

ATTENTION: Pastors, social education and action leaders, Brethren Service representatives, women's work peace and citizenship directors, youth citizenship chairmen, others!

Need Help on Racial Integration?
If so, plan now to attend one of the

Summer Race Relations Institutes

Three race relations institutes for local church leaders planned for the summer of 1957:

La Verne College, La Verne, Calif., July 15-26.

McCormick Theological Seminary, Chicago, Ill., Aug. 5-9.

Fisk University, Nashville, Tenn., July 1-13.

Are Negroes moving into the neighborhood of your church?

Is your congregation working at including Negroes in your fellowship and membership?

Are there groups in your church wanting to make it an inclusive racially integrated fellowship?

Do you need help in developing or maintaining racially integrated neighborhoods?

Is there a danger that your neighborhood will become a segregated one?

Do you need help in working toward the integration of public schools in your community?

Are you seeking helpful ways of discontinuing racial discrimination on buses and in employment in your community?

These are the kinds of questions with which the institutes will wrestle. More and more churches are facing race relations problems in their congregations and in their communities. These churches need to train leadership to deal with those growing problems in an effective Christian manner.

Such congregations—or women's work, men's work and CBYF groups—should send one or two delegates to the institute in their region. Or districts might send delegates.

Some financial assistance in case of need is available from the Brethren Service Commission on request.

La Verne Race Relations Institute

The leaders will be: Desmond W. Bittinger, president of McPherson College and chairman of the Brethren Service Commission; and J. Jack Melhorn, professor of sociology at La Verne College.



Fujihira from Monkmeier

A summer race relations institute can give you help in working toward integration in your community

Contact Herbert Hogan, Director of Summer Session, La Verne College, La Verne, Calif., for information on costs and living arrangements. Inexpensive housing will be available on campus. College academic credit of one or two units will be given for those eligible and deserving such credit.

Sponsored jointly by La Verne College and the Brethren Service Commission.

McCormick Race Relations Institute

The leaders will be: Chester L. Marcus, associate secretary for race relations, Commission on Christian Social Action of the Evangelical and Reformed Church, and other competent and experienced persons from various denominations and community organizations.

Contact J. Oscar Lee, Department of Racial and Cultural Relations, National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

Costs: Registration fee, \$5.00; room and board, \$20.00.

Sponsored by the social education and action departments of several denominations including the Church of the Brethren, in co-operation with the National Council of Churches.

Fisk Race Relations Institute

The leaders will be: Herman H. Long, director of the race relations department, American Missionary Association, Congregational Christian Churches, and other competent and experienced persons from various denominations and community organizations.

Contact Race Relations Department, American Missionary Association, Fisk University, Nashville, 8, Tenn. Institute members may earn three semester hours of academic credit toward undergraduate or graduate degrees.

Costs: \$80.00 for room, board and tuition.

Sponsored by Race Relations Department, American Missionary Association, Board of Home Missions, Congregational Christian Churches.

These are invitations to church leaders to discover workable ways of achieving an inclusive fellowship in church and community.

Only one force is strong enough to unite mankind in true brotherhood. That force is the love of God. We must take our faith into the darkness of our time so that men will dare to believe again, to square their shoulders, and to stand erect and together with the vision of a new world in their eyes. The realization of the dream of Christ awaits the faith, courage, and creative leadership of Christians of all races, nationalities, and denominational groups.

These institutes on race relations seek to discover Christian democratic means of removing the barriers that divide mankind, of eradicating discrimination, segregation, racial injustice, and violations of human rights.

Christian Christmas

Continued from page 21

The deacon board recommended that every church family bring good clothing and kitchenware (for local and overseas relief) to the church social hall, Sunday, Dec. 16, 4:00-6:00 p.m. This plan was adopted.

The deacon board recommended to church council, which favorably agreed, that the Troutville church sponsor a Hungarian refugee family.

Response

Christmas mission offering received, \$44.15.

Contributed to S.O.S. relief fund, \$224.60.

Clothing and kitchenware con-

tributed for local and overseas relief, 500-700 pounds.

Our church in co-operation with the Roanoke Ministers' Conference, sponsored a wonderful Hungarian family, Brother and Sister Laslo Nyitrai and their two lovely little daughters, Luiza and Susanna.

Our church members, friends, and local business places received great spiritual blessings as they rented and completely furnished the five-room home. As our family stepped into their new home on the evening of Jan. 4, they were met at the door with the aroma of a chicken dinner prepared by the women of our church. What a soul-stirring occasion with tears of joy moistening cheeks all around!

People: *We give thee thanks, O God.*

Minister: For the Christian fellowship, and for Christ its head,

People: *We give thee thanks, O God.*

* * *

Person Heading the Business:

As stewards, blessed of God our Father and privileged to serve mankind by providing tools for labor, we covenant before God and you who are our friends,

To make this a place where God's laws are revered and his direction sought; where God is the head, and we are his partners; where all dealings are made as though we were dealing with him.

To make this a place where others' concerns become our concerns; where the Golden Rule is our rule; where serving our Master is our purpose of service.

Of ourselves we cannot succeed but with thee all things are possible and we commit ourselves into thy hands.

Dedication of Layman's Shop

AN UNUSUAL ceremony of dedication has been reported by Pastor Daniel C. Haldeman of the Maple Spring church in Western Pennsylvania. The dedication was for a layman's new house of business—a new farm implement sales and repairs shop owned by Deacon Fred Ott. The occasion was the monthly men's work meeting of the Maple Spring church.

An added feature was the reception for John Reynaert, a refugee recently arrived from Holland, who will be staying with Deacon Ott.

The dedication took place on the assumption that all that we do has relevance to our Lord and Master. We are stewards at our business and at our play as well as at worship. The way we earn a living is God's concern.

This unique service of dedication is published for others to ponder and adapt for similar service.

This Place of Business Is Dedicated to God

Litany of Dedication

Minister: Let us give thanks to God: for the beauty of the earth and for his wonderful creation,

People: *We give thee thanks, O God.*

Minister: For the metals of the earth and for all who had a part in making them into steel and tin,

People: *We give thee thanks, O God.*

Minister: For all who had a part in bringing these materials together and constructing them into a substantial building,

People: *We give thee thanks, O God.*

Minister: For all who had a part in the inspiration and planning of this building,

People: *We give thee thanks, O God.*

Minister: For all who have had a part and who will have a vital interest in carrying on this business,

People: *We give thee thanks, O God.*

Minister: For factories where machines are made, for persons who service them, and for those who use them,

Conference Business

Unfinished Business

Brotherhood Program Planning

The General Brotherhood Board recommends to Annual Conference through Standing Committee the following answer to the query on Brotherhood Program Planning:

The General Brotherhood Board



We are stewards at our business and at our play as well as at worship. The way we earn a living is God's concern

believes that long-range program planning has merit. Evidences of the desire of the Brotherhood to move toward longer-term program planning are seen in the plans for the celebration of the 250th Anniversary and for the Anniversary Call, which have been under consideration for some time. While the Board recognizes the value of long-range planning, it is also cognizant of the need to maintain sufficient flexibility to meet the needs and opportunities in ever-changing circumstances.

We recommend that our Brotherhood themes be based on program emphases and that wherever feasible these themes be projected for two or more years.

Query

Department of Peace

Believing that the time has come for positive and constructive teaching of friendship and peace in our churches and nation:

The Modesto Church of the Brethren, through the district meeting of Northern California, asks Annual Meeting to request the General Brotherhood Board of our church to seek the co-operation of other peace-loving organizations in asking the President of the United States to take such steps as are necessary for the creation and establishment of a Department of Peace, whose Secretary shall have Cabinet rank with a fully staffed and equipped department to seek, teach, and promote world-wide peace and brotherhood among men without recourse to arms and physical combat.

Harold Duncanson, moderator.

Wayne Allen, church clerk.

Answer of 1956 District of Northern California conference: Query passed to Annual Conference.

Claude Dadisman, moderator.

Mrs. J. C. McCray, writing clerk.

Brotherhood Fund Goal

The General Brotherhood Board recommends to Annual Conference through Standing Committee the adoption of a Brotherhood Fund goal of \$1,750,000 for the fiscal year beginning October 1, 1957. In its regular report the General Brotherhood Board will set forth the needs and opportunities which impelled it to recommend this increased support of our Brotherhood program.

1958 Annual Conference Dates

The General Brotherhood Board recommends to Annual Conference through Standing Committee that the dates of the 1958 Annual Conference be one week later than usual,

opening on the 17th and closing on the 22nd of June.

Loan Funds for College Freshmen

The General Brotherhood Board reports progress on the study of the query on Loan Funds for College Freshmen and asks for another year to complete its assignment.

REPORTS

Plans for the Two Hundred Fiftieth Anniversary

I. General Objectives and Goals

A. In order that the church and her leaders in all areas of our church life may have a sense of direction during the anniversary year, we recommend the following statement of anniversary objectives:

1. To reappraise Brethren history with a view of conserving for our time the values of our living past.

2. To explore anew the New Testament message and the mind of Christ in our quest for the further revelation of God's will for ourselves and for our times.

3. To strengthen the spiritual foundations of the Brethren way of life and to demonstrate its relevance to our modern world which we believe to be in desperate need of spiritual renewal.

4. To face the future under the Lordship of Jesus Christ with the adventurous spirit of the early Christians to the end that the sons of men may be continually redeemed from sin and the kingdom of God may be an expanding reality among men.

5. To confront and challenge our Brethren people with our priceless religious heritage in such manner as to quicken our sensitivity to the will of God and to encourage complete and continuous dedication among our people to the course of peace, justice, truth, and right.

B. We believe that achievement aims may appropriately be established for local churches, districts, regions, and for the Brotherhood at large in the areas of evangelism, education, stewardship, church extension, and outreach, and in other areas of service. We recommend that this concern be a responsibility of our services agencies at all levels of our church life.

II. Theme and Its Interpretation

A. Anniversary theme: Brethren Under the Lordship of Christ.

B. Texts:

"Whoever confesses that Jesus is the Son of God, God abides in him and he in God" (1 John 4:15);

"You call me Teacher and Lord; and you are right for so I am . . .

I have given you an example that you should do as I have done" (John 13:13, 15).

C. Interpretation

The Church of the Brethren founded at Schwarzenau, Germany, in 1708 sought to unite in faith and practice the streams of spiritual idealism of that day. The founders believed that men were justified by faith but insisted that faith was not genuine unless expressed in the good life.

The genius of the Brethren consists in relating religion to life, belief to action, theology to ethics, resulting in a demonstrative Christianity. The church, therefore, extends a ministry to the world which offers redemption to sinners, relief to the needy, assurance to the hungry of heart, joy and harmony to the home and family, love and brotherhood to the church, and peace, justice, and neighborliness to the world.

The Brethren witness begins with an humble confession of sin. It continues with an unceasing prayer for purity of heart, for clearness of spiritual vision, and for grace to bend the human will to the will of God. It seeks to touch all of life, and to build under the Lordship of Christ a redeemed world of personal excellence and of social righteousness.

In this two-hundred-fiftieth anniversary year we, under the guidance of the Holy Spirit, commit our lives and our total resources to a fuller realization of our opportunities and a more faithful discharge of our responsibilities. "It is therefore good to look wholly and alone to the express words of the Lord Jesus and to his own perfect example, and to follow him in obedience with faith and simplicity, and to bring every thought into subjection to him."—Alexander Mack

III. Schedule of the Celebration

A. Fourth Quarter of 1957

Beginning with October 1, 1957, and continuing through November and December, we call the church to Bible study, prayer, and penitence. Pastors and leaders of local churches are urged to implement this movement among their people with study groups, prayer circles, special sermons, and such other services as may seem appropriate and helpful.

B. The Anniversary Year, January to December 1958

1. *January 1, Wednesday:* Inaugural love feast and communion in the Germantown church, Philadelphia.

2. *January 5, Sunday:* Special services in congregations throughout the Brotherhood. We suggest special sermons, love feasts, and baptisms as appropriate to the occasion.

3. *First Quarter, January to March:* Celebration observed at the level of home and family with encouragement, inspiration, and guidance from pastor and pulpit. Emphases will be on the history of the church, the character and personality of her early leaders, and the mission of the church in the world. Materials: Devotional booklet for the family, articles in church publications.

4. *Second Quarter, April to June:* Celebration carried on at the level of the local church. Emphasis on the genius of the church, her teaching, doctrine, and the Brethren heritage and its meaning for us today.

The Anniversary Conference—Des Moines, Iowa, June 17 to 22

Materials: Special church school lessons for youth and adults; special Sunday church bulletins; undated units on Brethren history for juniors and junior highs; articles in church publications; The Story of Our Church, by J. E. Miller; The Church of the Brethren, by D. W. Bittinger.

5. *Third Quarter, July to September:* The celebration carried on at the district and regional levels with emphasis on the message of the church and its relevance to human life and world problems in our times, and on the future outreach of the church in all areas of life and service.

The World Convocation of Brethren, Kassel and Schwarzenau, Germany, August 3-9, with special Schwarzenau celebration on Wednesday, August 6.

Materials: Annual Conference reports, 1958; special articles and reports in church publications; Anniversary Volume I on Brethren European origins.

6. *Fourth Quarter, October to December:* Undergirded by the inspiration and buttressed by the spirit of consecration which we pray may engulf the church as a result of the regional, national, and world fellowship of Brethren of the preceding months, the Anniversary celebration shall on October 1, 1958, merge into the Anniversary Call. Beginning with the spiritual uplift of world communion Sunday every segment of the life and ministry of the church shall in this quarter be confronted with the challenge of the Call. The church shall move into an abiding

and continuing advance as we head into an adventurous future under the Lordship of Christ our Savior.

IV. Program Items for the 1958 Conferences

The committee assumes that the details of the programs for the Des Moines, Iowa, Annual Conference and the Schwarzenau Convocation will be completed by the regular program committees and that the conferences will be under their direction as usual. We suggest that much time be devoted to prayer and worship during these conferences.

The following topics have been approved for major addresses and speakers have, for the most part, been appointed: Brethren Under the Lordship of Christ; The Mind of Christ Revealed; The Mind of Christ in Judgment; The Mind of Christ Symbolized; The Brethren and the Adventurous Future; The Brethren and the Book of Books; The Brethren and Biblical Ethics; The Brethren and Their Interpretation of History; The Genius of the Brethren; The Brethren and the State; The Brethren and Modern Culture; The Brethren and the Ecumenical Movement; The Brethren and Destiny.

V. Special and Miscellaneous Matters

1. Travel arrangements are being handled by the Brethren Service Commission. Announcements and materials will be in the hands of pastors and will appear in the Gospel Messenger from time to time.

2. An anniversary hymn, God of All Nations, has been produced under the direction of the Committee on Music and Worship. Edward K. Ziegler is the author.

3. A historical pageant is being prepared and will be presented to the 1958 Annual Conference.

4. A chancel play is being written for production at the 1958 Annual Conference and will be available for production in local churches.

5. An anniversary filmstrip is being produced and will be available to churches early in 1958.

6. Anniversary Volume I, devoted to the European origins of the Brethren, will be available early in 1958. Anniversary Volume II, devoted to anniversary materials, papers, and addresses, is under consideration and will probably be available early in 1959.

7. An appropriate anniversary medallion is being considered as an attractive and impressive memorial of the anniversary. It is expected to be available by June 1958.

8. Representatives from certain religious groups in the United States

and Europe are being invited to attend the anniversary conferences and to present greetings in behalf of their bodies. Invitations will also be extended to certain officials of state and national governments.

9. A message of greeting and representations is being considered for presentation to our own government, to the governments of Europe, and to governments where the Brethren have mission and service interests.

VI. Promotion and Interpretation

1. A leaders' guide for the anniversary is ready for distribution to pastors and other church leaders.

2. We consider pastors, local officials and leaders as key persons in the celebration. We urge the careful study of the plans and program and prayerful and earnest planning in order to bring the full impact of this eventful year upon the ministry of the church to our generation.

3. We call upon officers and leaders in regions and districts, in our colleges and seminary, in our camps and conferences, in our institutions for the aged, and in our churches abroad to plan for the implementation of the anniversary program in their particular areas of service.

Finally, we invite the entire Brotherhood of Brethren to penitence and prayer, to praise and worship, to commitment and rededication in this solemn period of our history and in a day when the world is in desperate need of the spirit of Christ.

Study on Ministerial Recruitment

At the request of the 1956 Annual Conference the General Brotherhood Board has reviewed the studies it made in recent years regarding ministerial affairs. There have been a number of studies which have significant bearing on the whole matter of recruitment, conservation, and ministerial placement.

I. Summary of Recent Studies

The Board conducted an extensive study from 1948 to 1950 on ministerial recruitment. The results of their study led the Board to see that if the church would implement present recruitment procedure, it would be effective and adequate. Consequently, certain steps were taken to strengthen existing denominational procedure. A permanent staff Committee on Recruitment was appointed; some new literature was prepared; a unified approach to the college campuses in the interest of church vocations was tried; training conferences for pastors and local church ministerial boards were conducted in most of the districts; appropriate audio-visual aids were

promoted; attention was given to recruitment and ministerial matters in our church publications.

In 1950 the Board reviewed the policy statement on Advancement and Standards in the Ministry. A revision of this policy statement was accepted by the 1951 Annual Conference (1951 Annual Meeting Minutes, pp. 73-74) and is now the policy which the Brotherhood follows in calling candidates to the ministry and for the procedure of advancement in the ministry. The main thrust of the revision was to emphasize the ways in which a person can be called to the ministry and to spell out the duties of the local church and the district ministerial boards relative to counseling the candidate prior to licensing and prior to advancement in the ministry.

The Board also presented to the 1951 Annual Conference a revision of the 1936 Statement on Ministerial Placement and Policy. The revision was adopted by the 1951 Annual Conference (1951 Annual Meeting Minutes, pp. 74-78). The main purpose of this revision was to bring the ministerial placement and policy into accord with more recent developments in placement procedures and to include such changes as were introduced by the adoption of the report of the commission of fifteen at the Wenatchee Annual Conference of 1946 and the Orlando Annual Conference of 1947.

Another study on ministerial recruitment was completed by the General Brotherhood Board in 1954. This report, emphasizing our need for an accelerated program of recruitment, pointed out that because of the increasing need for ministers, we need to recruit forty to fifty new ministers annually. This report also pointed out the agencies that are effective in recruitment, such as the home, the pastor, the church colleges, the camping program, the seminary, the Brethren Volunteer Service program.

The most recent action of the General Brotherhood Board relative to ministerial affairs came in March 1956 when the Board again made a thorough review of the entire procedure of ministerial placement and policy. An extensive study was made of the program as it involves the local church, district, region, and Brotherhood. The study indicated genuine approval of the present policy of placement and counseling and recommended strongly the implementation of our agreed-upon policy.

II. Program in Recent Years

Some major work has been under

way that has a direct bearing on church-pastor relationships, ministerial recruitment, and conservation of ministers.

A. Pastors' Salaries. It is the feeling of the Board that pastors' salaries are an important consideration relative to recruitment and conservation. Fortunately, more local churches are genuinely interested in supplying their pastors with a salary that compares favorably with other people of similar training and responsibility. While it is true that the ideal has not been reached, salaries have improved greatly in recent years. Much of this can be attributed to emphasis that has been given to this throughout the Brotherhood.

The average pastoral salary in the Church of the Brethren, including 15 per cent allowance for parsonage, in 1957 is \$4,048. The average by regions is: Southeastern, \$3,640; Eastern, \$4,238; Central, \$4,186; Western, \$3,797; Pacific Coast, \$4,381. More local churches are realizing the importance of supplying a travel allowance for church work and most of our churches are in the Pension Plan and have group insurance and hospitalization.

B. In-Service Training for Local Church Ministerial Boards. In recent years most of the districts of the Brotherhood have been conducting in-service training conferences for pastors and local church ministerial boards. These training opportunities have been designed to help local church ministerial boards to have a better understanding of their work as it relates to the pastor and the recruitment of ministers. It is evident that there have been good results in that pastors' salaries have been increasing, church-pastor relationships have been improving, and pastoral tenure has lengthened.

C. Recruitment Teams. Since 1951 recruitment teams composed of Brotherhood staff personnel and Bethany Seminary faculty members have made a unified approach on the college campuses in the interest of recruiting for church vocations. All of the colleges have had one or two visits by the recruitment team since 1951.

D. Work Among Youth. Emphasis has been given to recruitment in youth work. Recognizing the opportunities that exist in working with young people of junior high and high school age as well as college youth, church vocations are being made attractive through our youth publications such as *Horizons*, the Youth Kit and church school material,

through summer camps, and through the Brethren Volunteer Service program.

E. Financial Assistance. Some of the districts of the Brotherhood and all of the colleges and the seminary have some scholarship money available to assist ministerial students. The General Brotherhood Board makes available service loans to seminary students, which may be canceled by serving within the church for five years following graduation from seminary. The General Brotherhood Board also administers and financially undergirds the summer pastoral program, which experience is required as part of the seminary student's training.

III. Conservation of Ministers

There is a developing program in the area of ministerial conservation. In all of our regions and in most of our districts there are executive secretaries who devote a major part of their time in counseling with pastors and local churches in relation to pastoral placement and church-pastor relationships.

In a further effort to conserve ministers, the Ministry and Home Mission Commission is now in touch with all licensed ministers as a part of an effort to give guidance to young men preparing for pastoral ministry. In addition to this, the commission is now establishing contact with all ministerial students on non-Brethren campuses.

Through a survey an endeavor was made to discover how many ministers left the pastorate during the past five years. Questionnaires were sent to regional and district executive secretaries. While the results are not entirely accurate because of the lack of specific data, the figures do indicate certain trends. Replies were received from twenty-five district executive secretaries representing forty-three districts, and five regional executive secretaries. This survey indicated that during the past five years 112 ministers left the pastoral ministry.

Of the 112 who left the pastoral ministry 40 went into secular work. Of the other 72 pastors, 16 retired, 5 died, and the others remained active in the ministry serving in other important capacities such as district and regional executive secretaries, Brotherhood staff, college faculty, or interdenominational work.

IV. The Present Pastoral Need and Supply

The need for pastors is increasing. While in 1952 there were 1,030 con-

gregations, in 1957 there are 1,056 congregations. In 1952 there were 818 ministers serving as full-time or part-time pastors; in 1957 there are 872 pastors. During the present pastoral year (1956-57) there are approximately forty churches without pastors. In most cases it has been possible to arrange for some kind of interim pastoral care.

In recent years we have not been receiving enough seminary graduates to supply the growing need for pastors. In 1955 there were twenty-six; in 1956, twenty-seven; in 1957, twenty-seven; in 1958, there will be approximately twenty-one; in 1959, approximately thirty-five. In 1956 eighty-two ministers were licensed. In view of the growing need it seems imperative that the church should call and license 100 ministers annually.

V. Observations and Suggestions

When we consider the increasing number of churches that we have and the expanding program of the church at home and abroad, it is apparent that the church needs to develop a vigorous program of recruitment for the Christian ministry and for church vocations in general. As a result of this review of recent action relative to recruitment and ministerial affairs, and the present program, the General Brotherhood Board presents the following:

1. Believing that our present machinery for recruitment is adequate, let us do all that we can to make it most effective. We would encourage local churches, districts, and colleges to counsel our young people relative to vocational choice and especially to extend the call of Christ and the church to qualified young people to accept the call to the Christian ministry.

2. Recognizing that through the years there have been certain people and agencies especially influential in helping young men to accept the call to the ministry, we suggest that they recognize the outstanding opportunity they have to give direction to young people in choosing their life's vocation. In an extensive study made by Ralph A. Felton in 1949, he discovered that ministers were influenced to enter the ministry by their pastor (34%); by their parents (28.6%); by church Sunday-school teachers and leaders (14.7%); by college teachers and friends (10.1%).

3. That the district commissions on ministry continue to work vigorously at the important task of improving church-pastor relationships



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and of carefully counseling candidates for the ministry prior to licensing and prior to ordination in keeping with the 1951 Annual Meeting Minutes.

4. Recognizing that the above survey relative to the number of ministers who left the pastorate in the past five years does not adequately answer many basic questions and that further work needs to be done to make recruitment more effective, the Board is considering the need for a study conference on recruitment that will grapple with some of the deeper aspects of recruitment for church vocations.

Church News

Northern California

Lindsay Community—In connection with the Sunday evening adult study on evangelism, we used the film, *This Is My Son*. The men's work group attended the circuit dinner at the Ralston church. Bro. Forrest Eisenbise was the guest speaker. On the program on child welfare talks were given by the mothers.

Bro. Herbert Ruthrauff, a representative of La Verne College, met with us. At the close of the year, the youth had a watch night party. Several of our members heard Bro. C. E. Davis and Mary Spessard of Elgin, Ill., at the McFarland church. A group from our church went to the Porterville state hospital for a Christmas party, taking wrapped gifts for an adult ward and ice cream and cookies for a children's ward. Each brought a pound or more of clothing and a self-denial offering for refugees to our Christmas party. Ten new members were received during the Christmas holiday. On Jan. 27, all our departments had a school of missions. It closed with all the groups giving reports of the study. This was followed with refreshments of food common to the different missions. On Feb. 3, a dinner was served, followed by a discussion for guidance in our program of visitation. This was in preparation for the week of revival meetings. Our theme was *Each One Reach One*. Bro. I. V. Funderburgh and his wife of La Verne, Calif., were with us for these meetings in February. Frederick Cassee, a young man, has arrived from Holland and is making his home with the E. M. Shryers. We are sponsoring a young couple from Holland also.—Mrs. H. M. Stutzman, Lindsay, Calif.

Southern California and Arizona

Panorama City—During the summer months, we reorganized the church, using the commission plan. Our new pastor,

Bro. D. Conrad Burton, arrived the first of September to begin his pastoral duties. We had a week-end workshop led by district and regional resource leaders with a job analysis and goals for each commission set up. Plans are under way for expanding Sunday-school and recreation facilities. We have received into our church sixteen by letter and nine by baptism. Our church has sponsored four Dutch refugee families, who have arrived since January. An Easter cantata was given under the direction of Mrs. Conrad Burton. We also had a Good Friday candlelight communion service.—Marie Dobbs, Pacoima, Calif.

Colorado

First Grand Valley—The month of January was the time of our school of missions, with classes for all age groups. We used the foreign theme, Southeast Asia. The last session of the school consisted of a rice and curry supper, served by the women's work, reports, and a filmstrip, *If You Lived in Malaya*. Andrew Holderreed, missionary to India, visited our church on Jan. 18. The visit was timely and a help in our school of missions. Bro. Edward Duncan, district field secretary, came to get acquainted with our churches in the valley. Brother Duncan gave the morning message in our church and then met with our official board after a lunch at the church on Sunday, Jan. 20. We were given an outline of the district, the regional, and general program of the church.—Mrs. Paul Mitchel, Grand Junction, Colo.

Northern Iowa, Minnesota and South Dakota

Curlew—We have had a series of mission studies; on the first night we had an Indian supper. Virgil Marshall of Panther Creek was our guest leader on Feb. 24. Several of our group attended a training institute for youth in January. We are holding monthly Christian workers' meetings and using filmstrips from the series, *Children and the Church*. The ladies' aid has packed clothing for relief and rolled bandages. They held special World Day of Prayer services in one of the homes and used a filmstrip entitled *While Earth Rolls Onward Into Light*. One of our youth who attended the political seminar for youth reported to the congregation on March 3. Two of our young people attended the regional youth rally at McPherson, Kansas. We now have three youth attending McPherson College.—Mrs. Hans Appel, Curlew, Iowa.

Southern Iowa

Fairview—In the fall we had a county-wide national Christian teaching mission. Bro. Albert Rogers was our guest leader. Bro. Richard Burger has filled the pulpit two times in the absence of our pastor. Our school of missions was held in January. We studied the Navaho lands. Our pastor and his wife, and four young people attended the youth conference at McPherson College. The World Day of Prayer was observed on March 8. Since our last report we have added eleven new members. Our pastor is conducting a membership meeting for our new members one night a week. We continue to have our midweek prayer meeting.—Mrs. Blanche Deahl, Udell, Iowa.

Middle Missouri

Osceola—On Sunday afternoon, Feb. 24, a dedication service was held for our new Christian education building. The building is to be used as a fellowship hall, classroom, and recreation room for the youth; it also has a baptistry in it. Seeing the need for a place where the youth of the community could gather, the church started this project in April 1956. While the main part of the work has been done by the men's work organization of the church, there have been

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material contributions from several sources in the community. Bro. James M. Mohler delivered the dedication sermon. Several visitors came from the Warrensburg and Leeton congregations, including their pastor, Bro. Kent Naylor, and our fieldman, Bro. Ralph Skaggs.—Mrs. Nettie Earnheart, Osceola, Mo.

Northern Missouri

Wakenda—Bro. Frank Nies of Rocky Ford, Colo., held a week of evangelistic meetings in our church. Our pastor and his wife and Miller VanPelt attended the regional conference at McPherson, Kansas. Brother and Sister Correll and Elaine Van Pelt attended a cabinet youth meeting in Plattsburg. Brother and Sister Correll also were present for the youth rally in Kansas City. Our Christmas program was held on Sunday morning, Dec. 23. A called council was held on Feb. 27. Bro. Miller VanPelt was elected to serve as our member on the district board following district meeting. Bro. Wayne Minnick was elected as Brethren Service director. The ladies' aid meets each Wednesday to quilt. The World Day of Prayer was observed by our group on March 6. On March 7-10, Brother and Sister Correll and Judy Still attended the youth meeting at McPherson.—Mrs. Joe Minnick, Hardin, Mo.

Southern Illinois

Girard—On family night we had a pot-luck supper, followed by a social hour and program. The men's work applied the proceeds from its Lord's Acre to

the church debt. The choir sponsored the picking up of corn on this land with the proceeds to be used for the organ fund. A junior choir with Eileen Stutsman as director made its first appearance at Christmas time. The young people presented a Christmas play and tableaux. The women's work group made comforters and collected clothing and grease for relief. On Feb. 14, the women had a Valentine party for the guests at the Home. A special offering was taken for Hungarian relief. A number of persons are participating in the reading of religious books which is being sponsored by the board of Christian education. Delegates to district meeting are Sisters Gail Myers and Nellie Knox. Bro. Ralph Anderson, pastor of the Virden church, was speaker at the father and son banquet which was held on March 1. We are co-operating with other churches in the city in union services on the first Sunday night of each month.—Miss Eva Brubaker, Waggoner, Ill.

Michigan

Beaverton—Bro. Jack Kline of Lansing, Mich., conducted our evangelistic meetings. Four persons were baptized. On Sunday morning, Dec. 30, Audley Bailey, a Negro tenor soloist student at Manchester College, presented a concert. A morning Christmas program was presented by the children's department. In the evening, a Christmas play was given by

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Elgin, Illinois

the adults. The women have repaired and shipped relief clothing. On Feb. 3 both the Sunday school and the church services were conducted by the young people with Becky Schnepf bringing the sermon. On Feb. 2, a district evangelism workshop was held at our church. Our building program is progressing. The play, *House on a Rock*, was presented by the adults at the church. On Feb. 17, a mother and daughter banquet was held at the church with Mrs. Russell Hartzler, district women's work president, as guest speaker. Council meeting was held on March 7. The father and son banquet was held at our church on March 24.—Mrs. Mary Beall, Beaverton, Mich.

Flint—The Flint church met in regular council in March with our elder, Hugh Warstler, in charge. The reports of the various committees were given. The date for our spring communion was set for April 14. Delegates were chosen for Annual Conference and district meeting. We also decided to do some remodeling in the basement, adding some classrooms and cupboards for Sunday-school supplies.—Orpha Cripe, Flint, Mich.

Northeastern Ohio

Reading—Our Good Friday service was held in the Presbyterian church in Homeworth, Ohio. April 7 was the date for our cantata. Our love feast was on April 18. Bro. Russell Green West is to conduct our one-week evangelistic service on

Aug. 19-25.—Mrs. Edward E. Braid, Homeworth, Ohio.

Northwestern Ohio

Sugar Creek—Since our last report eight persons have been baptized. Bro. Lloyd Evans of Midland, Mich., was our evangelist. Several from our church attended district meeting at the Lima church. We also participated in the skill-shops which were held at the Pleasant View church. On Jan. 16 we had a birthday fellowship supper with a program following the evening meal. Each month was represented with a contribution to the program. At a called council in January it was decided to revise our building plan. We plan to start remodeling in the spring. Our pastor attended the pastors' convention in Columbus in January. The World Day of Prayer services were held here with neighboring churches participating. Six from our church attended the daily vacation Bible school institute at Manchester in March. The women's work has been sewing layettes, knotting comforters, packing boxes of clothing and soap for relief.—Roxie Brubaker, Lima, Ohio.

Southern Ohio

Cincinnati—The front of our church was decorated with poinsettia plants during the Christmas holidays. A candlelight service was held with a white gift offering. The district CBYF held a special rally in our church on Jan. 20 with sessions in the afternoon and evening. During the absence of our pastor, Bro. Glen Blough was in charge of the services. Special evangelistic meetings were held by Bro. I. D. Leatherman, April 9-21.—Mrs. James R. Replogle, Cincinnati, Ohio.

North Atlantic

County Line—We met for our spring council on March 8 with our pastor presiding. Dates for our love feast and spring meetings were set. A special program was set up for the four weeks prior to Easter to teach our church doctrines and beliefs to new members and those who are planning to join our church. Our Easter programs were held on April 21. Our church participated in the Easter cantata sponsored by the churches of the valley on Palm Sunday evening. Our church attendance is growing and creating good interest. The ladies' aid is busy working in different fields of service. We sent seeds and medical kits for relief.—Olive M. Nedrow, Jones Mills, Pa.

Middle Pennsylvania

Burnham—Our pastor, Bro. J. Donald Plank, has tendered his resignation effective in June. Meeting in council session on March 9, the congregation voted to incorporate the church as another forward step in its program to erect a new church building. It was also decided to make some rather extensive renovations to the parsonage. Mr. and Mrs. George D. Archey, Mrs. Catherine Faux, Mrs. Harriet Lewis, and Mrs. Madeline Moist were enrolled in the leadership training classes held on six consecutive Monday evenings at the Spring Run church. Our pastor, Bro. Plank, conducted revival meetings in our church nightly, beginning April 14 and concluding on Easter. The women's work is continuing for another year the talent project which was so successful last year. The Gospel Messenger is being sent into every home of the church membership. Subscription money has been taken from the church treasury but those who wish may reimburse the church for their copies. An every-member canvass was conducted at our church.—Walter R. Searer, Lewis-ton, Pa.

Koontz—Our young people's class spent a day sorting clothes for relief at New Windsor. One person has been baptized. The annual harvest meeting was led by

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Miscellaneous

No. 286. Brethren woman wishes to rent or buy low-cost home with acreage in mild or moderate climate, preferably with woods and stream. Would like to be near school and Church of the Brethren. Must be where she can obtain teaching position, or can make a living on the place with the help of two young sons. Contact Mrs. May Beahm Rittenhouse, Rock City, Ill.

No. 287. Personnel needed at Bethany Hospital—experienced office worker needed. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 288. Opportunity for service and leadership prevails at the Bar 41 ranch in Washington. Location is in the beautiful mountains of Washington. Children living on ranch are from the city and some are from broken homes. Contact: Dick and Helen Longanecker, R. 3, Wapato, Wash.

No. 290. Wanted for pioneering opportunity: Experienced poultry raisers to help develop Castañer community into poultry center of Puerto Rico. Better financial return for eggs than in the States. Ideal climate, excellent for chickens and gardening. Must be interested in development of community. Church of the Brethren located in community. Write: Brethren Service Project, Castañer, Puerto Rico.

No. 291. Wanted: A man and wife or a woman to supervise the kitchen and do the cooking in the Brethren's Home, Greenville, Ohio, which is located on the edge of a very attractive city of about 10,000 people. The kitchen is recently remodeled, providing numerous conveniences. The grounds and buildings are kept in a very attractive manner. Wages are good; living quarters are exceptionally nice. Contact: Ira Mikesell, Superintendent of the Brethren's Home, Greenville, Ohio.

Brethren Emmert Frederick and Russell Snyder. Sisters Laura Baker and Pearl Fluke were our delegates to district meeting. Bro. Wayne H. Dick officiated at our love feast. A dedication service was held one Sunday morning for the new silverware which was donated to the church by Mr. and Mrs. Jason Hoover. We observed Thanksgiving with a program in the evening. A deputation team from Juniata College was in charge of the service on Sunday morning, Dec. 2. Robert Detwiler is serving his alternative service at Bethany Hospital in Chicago. The children of the church had charge of our Christmas program on Sunday evening. On Sunday, Feb. 24, a group from Elizabethtown College conducted our church services. The Loyal Bible Workers' class has placed a new bulletin board in the church vestibule. At our quarterly council meeting we appointed a committee to discuss plans to build an extension to our church.—Velma R. Steele, New Enterprise, Pa.

Maitland—The young people bought a new spinet piano for the church. This group presents a program the last Sunday

evening of each month. The women's organization is active in district and relief work, sending clothing and soap to New Windsor at regular intervals. At our last quarterly council, Bro. C. H. Gehman, pastor of the Lewistown church, was elected moderator. While our pastor, Bro. H. Q. Rhodes, and his wife were visiting in Florida, Brethren Donald Plank and Henry H. Moyer were in charge of our services. A mother and daughter banquet and a father and son banquet were held during the year. Our growing Sunday school has caused us to make some forward steps in enlarging our church in order to take care of the overcrowded classes, especially in our children's department. Bro. J. Richard Gottshall held our evangelistic meeting. During the year, twenty-seven persons have been baptized. Our spring communion service is scheduled for May 5.—Mrs. Goldie Goss, Lewistown, Pa.

Spring Mount—In the absence of our pastor, Sister Bertha Brumbaugh of Williamsburg recently filled our pulpit. The worship program was in charge of the women of the congregation. A number of our members attended our district rally at Carson Valley in the fall. Our women's work group contributed three layettes at this meeting to be sent overseas. Bro. Clarence Rosenberger of Juniata College, Huntingdon, Pa., was guest speaker at our church recently. He spoke in behalf of the college and the work it is doing for our young people. A number of ladies from our women's work group motored to the home for the aged at Morrison Cove in February and held a birthday party for our birthday guest.—Ethel C. Rodkey, Warriors Mark, Pa.

Southern Pennsylvania

Greencastle—On Jan. 20, Elizabethtown College day, Bro. K. Ezra Bucher spoke on the needs and the program of the college. We have purchased a new organ, which was dedicated on Feb. 3. Mr. C. Richard Main of Hagerstown, Md., gave an organ recital in the afternoon. Members of the local Negro church were invited guests on Race Relations Day, with several of the group assisting in the morning worship. Youth Week was observed with a special service by the CBYF. Bro. John L. Fisher, a ministerial student, was the speaker. Mr. and Mrs. Kenneth W. Hill and Mr. and Mrs. Galen C. Fox were elected to the office of deacon at the January council. A property adjoining the church has been purchased for a parsonage, for the enlarging of the parking lot, and for future expansion of the church plant. Mr. Richard C. Pontz and associates of Lancaster, Pa., conducted a financial appeal for funds for the educational building and church improvements. Bro. J. A. Robinson of Ephrata, Pa., held a preaching mission in our church, Feb. 24—March 3. Ten persons were received into the church by baptism and two by letter. Our church is co-operating with churches of our town in Lenten vespers. Our pastor, Bro. S. D. Lindsay, is preaching a series of sermons on the meaning of Lent. We invite visitors to worship with us when in this vicinity.—Mrs. Ray E. Fisher, Greencastle, Pa.

Western Pennsylvania

Johnstown, Roxbury—Our over-all budget adopted this church year was double the budget of last year. We have assumed the support of Brother and Sister William Hayes of the Lybrook Indian mission, in addition to our support of Sister Dulcie Cover and Bro. Herbert Michael in Africa. The men's fellowship installed new carpets, did some painting and improved the lights in our sanctuary, as well as the other improvements in the church. We had messages during our revival services by Bro. E. Paul Weaver of Mexico, Ind. Eleven members were added to our fellowship, nine by baptism and two by letter. Delegates to district meeting were sisters Viola Zimmerman, Lois Kautz, and Grace Clapper. Our pastor,



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D. Alfred Replogle, attended the Pennsylvania state pastors' convention in Harrisburg, Pa. Union Thanksgiving services were held in our church at which Rev. Harry Paul of the E.U.B. church was speaker. During the Christmas season, three families of our city were adopted as our Christmas families. A large tree was decorated with socks, mittens, and underclothing for Hungarian refugees and others of distressed areas. Our special efforts to keep Christ at the center of our Christmas was a live nativity scene in the front yard of the church. A social hour with a program of

pictures and discussion was held with Brother and Sister William Hayes, who are currently serving our mission at Lybrook, New Mexico, as guests. On Jan. 26-27, Bro. R. W. Schlosser of Elizabethtown College held our annual Bible institute.—Viola Rummel, Johnstown, Pa.

Eastern Maryland

Bush Creek—The women's work group made up twenty-four relief packets and took them to New Windsor. A group from

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to our district youth cabinet as newsletter editor. Youth highlights have been Christmas caroling, the presenting of a Christmas play, and remembering two elderly women who are shut-ins. Five of our youth attended the regional round table at Bridgewater College. The women's work group bought and sewed two dozen cut garments for overseas relief. Pots and pans, along with toys for the children, were a project enjoyed by the youth, the women, and the entire church in December. We are building a basement to our church. A donation of \$240 was presented to the basement fund by the women's work group. Directors of peace, temperance, homebuilders, missions, aid, and Bible each had two special programs during the year.—Hazel Shingleton, Hanging Rock, W. Va.

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our church went to New Windsor to work for one day. We recently held an evangelistic campaign. Our district recently purchased a new campsite at Woodbine, Md. We decided at our fall council meeting to call a full-time pastor. Bro. Byron Flory has accepted our call. A number of our young people attended the district CBYF banquet at the Frederick church in January. Our building fund for additional rooms and remodeling is growing and we hope to be able to start work soon.—Mrs. Preston Poole, New Market, Md.

Edgewood—We held pre-Easter services from Sunday, April 14, through Wednesday, April 17, with communion on Holy Thursday. Our pastor has been conducting membership classes each week. Plans are now being made for visitation day at the Fahrney Keedy Memorial Home. Comforters and quilts along with used clothing were sent to the relief center in New Windsor. The ladies' aid completed fourteen quilts, bought a new electric stove for the kitchen at the church, and also purchased a portable sewing machine for the parsonage to be used at the church when needed. Plans are now being made for the dedication of the new addition to our church.—Mrs. Ray Ecker, New Windsor, Md.

Middle Maryland

Longmeadow—Our Sunday evening services during January were devoted to mission study on India conducted by the young people. Our pastor showed colored slides of his former work in Greene County, Va. A group spent a day in February at the New Windsor relief center processing clothing. The women have been busy this winter knotting comforters for relief. A team of students from Bridgewater College conducted the morning service on Feb. 24. We have been viewing a series of films on stewardship. We have also been discussing plans with Arthur Dean, church building counselor, to expand our educational facilities. In council meeting in March we discussed plans for a financial campaign to precede our expansion work. Bro. Arthur Scrogum, district executive secretary, preached a series of sermons.—Mrs. Mark Keener, Hagerstown, Md.

First Virginia

Oak Grove—During the month of January, we had a study on home missions. The last three weeks of January, Bro. Herbert Fisher was with us directing the building fund campaign. The women's work gave a program one Sunday evening. The ladies' aid is quilting one day each week for relief. One Sunday night, the men's work had a panel dis-

cussion on temperance. At our last council meeting, we elected six new deacons. Since our last report, three persons have been baptized. On Feb. 3, the CBYF gave a program. Our elder, Bro. Edward Ziegler, preached three sermons and directed a visitation program. He also helped us to set up the undershepherd plan. We are sponsoring a refugee family.—W. K. Coffman, Roanoke, Va.

Northern Virginia

Mt. Pleasant—Bro. Rogers Fike is now serving as our pastor. On Nov. 2 our church officially became an individual congregation. Installation services were conducted for Brother and Sister Fike, with Bro. Stanley Wampler delivering the sermon. One week of revival services were held by Bro. David Rogers of Oakton, Va. Eleven have been baptized. Since the first of October there has been a twenty per cent increase in our attendance. We have organized a junior boys' club and girl's club. The CBYF sponsored a clothing drive for Hungarian relief. Our spring revival will be held by our pastor the week of April 14, closing with our love feast on the evening of April 21.—Mrs. Syvil Lambert, Mt. Crawford, Va.

Second Virginia

Barren Ridge—Since our last report, Mrs. Ruth Weybright Stauffer, music teacher at Bridgewater College, was with us to play our new organ. In the absence of our Pastor, Bro. H. Austin Cooper, our morning services were conducted by Brethren Paul Coffman, Boyd Cupp, and Guy Stump. The area council of United Church Women met in our church. The women's work group gave Christmas packages to the Western state hospital. The women made comforters and are now sewing cut garments for relief from New Windsor. On the morning of Feb. 17, the W.C.T.U. women had charge of the worship in honor of Frances Willard, founder of the W.C.T.U. The women sent Seeds of Hope for relief. Every fifth Sunday our pastor, Bro. H. Austin Cooper, teaches a group on the meaning of our church. The fifth Sunday evening of each month, the women's work and men's work have charge of the service. The CBYF gave the play, A Promise Fulfilled, which was written by our pastor. On Dec. 23, the children gave a Christmas program. We had a school of missions during the month of January. The CBYF fellowship committee had charge of the devotions, closing with a fellowship supper and a film, They Too Need Christ.—Flossie V. Gibson, Staunton, Va.

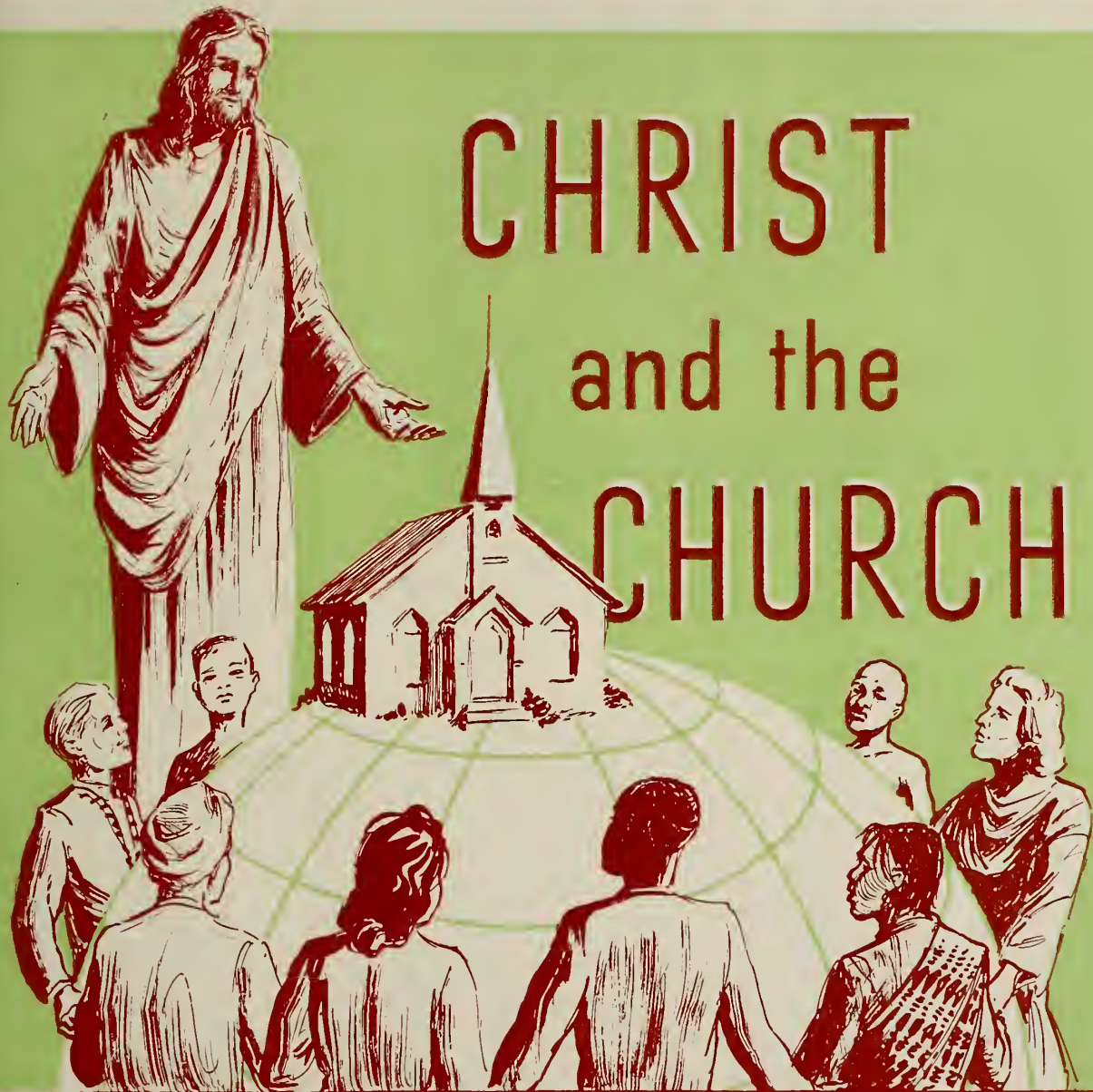
First West Virginia

Tear Coat—Peggy Mae Southerly, one of our local youth workers, was elected

Church of the Brethren
Gospel

MESSENGER

MAY 11, 1957



in Today's World





Our Church in Today's World

A. C. Baugher

There are conditions in the world today and forces at work that should disturb the most phlegmatic. Among these are international tensions that grow out of radically different concepts of the function of government and unequal levels in the standards of living.

It has probably never been more urgent that a just answer be found for the problem of race relations. The questioning of moral values and the disregard for law and order threaten the stability of most of our institutions. There is a chain reaction of evil consequences that grows out of our tendency to substitute material achievement for spiritual values.

The problems of the world today are essentially the same as they were 2,000 years ago. Jesus' answer to the problems of his day was redemption, fellowship, and brotherhood. This needs to be the message of the church today.

The time is long overdue for the church to become more aggressive and to take a lead in finding a solution for the problems of mankind. The arrow on the spire of the church is not designed to show which way the wind is blowing. It is a direction finder. The church should point the way to peace and understanding.

Her answer to the world's strife for bread and peace is forgiveness for national injuries, the spirit of brotherhood for selfish interests between groups, and fellowship where estrangement prevails. This requires the gospel of redemption. And with it the church offers a coat, a cup of water, a loaf of bread, and medicine to the world's cold, its hungry, and its sick.

—Moderator, Annual Conference

GOSPEL MESSENGER

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - - - - - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER Harrisburg, Pa.
MRS. LELAND B. EMRICK Nappanee, Ind.
LUCILE LONG STRAYER Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service,
World Around Press

Volume 106

MAY 11, 1957

Number 19

In This Number . . .

The People of God. Kurtis F. Naylor	2
Our Oneness in Christ. Raymond R. Peters	4
The Church in Today's World. Warren S. Kissinger	5
We Can Belong to Three Churches at Once. William M. Beahm	5
Wherever the Church Is, It Must Be in Fellowship and Co-operation With Other Christians	6
Where Co-operation Begins. DeWitt L. Miller ..	6
Plans for Church Union in India. Govindji K. Satvedi and Earl M. Zigler	8
Reconciling the Churches. M. R. Zigler	9
Wherever the Church Is, It Has a Ministry of Compassion	11
There Is No Stranger. Wilbur E. Mullen	11
The Service Committee in the Local Church ...	12
Unto Our Brethren Everywhere	14
Wherever the Church Is, It Has an Evangelistic Message	18
Days of March. Leland S. Brubaker	18
Every Person an Evangelist. George Kreps	19
Evangelism Is the People's Movement	20
Local Evangelism Is Comprehensive	21
Wherever the Church Is, It Has a Social Concern ..	24

This special issue of the Gospel Messenger has been in the making since last September. At that time the General Brotherhood Board staff voted to co-operate with the Gospel Messenger editors in helping to prepare at least two specially planned issues each year. It was suggested that the first such issue, scheduled by this spring, should emphasize the universal character and the world-wide work of the church. A committee consisting of Norman Baugher, W. Harold Row, and J. Henry Long worked with the editor in outlining the contents for this special issue.

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Contributors include many persons well known in the Brotherhood. KURTIS NAYLOR, pastor of the Prince of Peace church in Denver, Colorado, is spending this year in graduate study at Union Theological Seminary in New York. But his church, under the interim leadership of ROBERT MOHLER, is far from idle, as the pictures on pages 21-23 indicate. Briefly commenting on the theme of Brother Naylor's introductory article are WILLIAM M. BEAHM, dean of Bethany Seminary; WARREN KISSINGER, pastor at Carlisle, Pennsylvania; and RAYMOND R. PETERS, executive secretary of the Greater Dayton Church Federation, Ohio.

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Wherever Christian groups exist they have an opportunity to co-operate with other Christians. DE WITT MILLER, pastor at Hagerstown, Maryland, believes that co-operation must begin in the local community. What church union may mean for our churches in India is set forth by GOVINDJI K. SATVEDI, elder in the Indian church, and EARL M. ZIGLER, missionary in India. M. R. ZIGLER, as a member of the Central Committee of the World Council of Churches, considers the opportunities Brethren have to witness for peace and brotherhood through that movement.

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WILBUR MULLEN, now on furlough as director of Brethren Service work in Germany, points up the church's ministry of compassion. Pictures tell the story of local service projects and illustrate how works of mercy are carried on around the world.

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At home or abroad, wherever the church exists, it must be evangelistic, as LELAND BRUBAKER, secretary of our Foreign Mission Commission, indicates. From Ecuador comes an account of a program of lay evangelism. From Nigeria comes a similar story. Denver, Calderon, Bulsar, or Garkida—wherever you live, you have a share in the church's outreach and witness.

* * * *

But there are other issues—political, social, economic, and military—that concern the church in today's world. What should be the church's role in social issues? Our readers can answer for themselves but first listen to the discussion carried on by three of our leaders. Maybe they failed to mention what you consider to be the real implications of our world mission. Why don't you let us know how you regard the work of the church in today's world.



Religious News S

The People of God

IN EVERY age of Christian history the church has been the concern of many faithful Christians. The great renewal in this concern in the twentieth century has so far been marked by the recovery of the Biblical doctrine of the church as the "People of God." The church is being recognized not as an optional addition to theology, but as an essential and inherent part of the gospel.

God is active in history calling and seeking for a "royal priesthood" and a "holy people" to become his in obedience to his will and as instrument of his joy and blessing to all men.

We can illustrate this motif by taking three historic moments of Biblical faith: the Tower of Babel, described in Gen. 11; the call of Abraham, in Gen. 12; and Pentecost, in Acts 2. Here we see vividly the work of God in calling to himself a people after his own heart.

Kurtis F. Naylor

In the Tower of Babel account we see the people setting out to make a name for themselves and coming to speak one language. Their achievements were not in obedience to the call of God. Rather they were in defiance of God. This rebellion against God is the recurrent sin of mankind. Since sin is always followed by judgment, God scattered them over the face of the earth and confused their tongues.

The concept of the church as primarily laymen doing their secular jobs and witnessing to the true life of the secular "hid with Christ in God" is rooted in and nourished by the Bible; we must again read the Bible whole and see it as the holy Word of God.

But judgment is followed by grace and a call. The Tower of Babel was followed by the call of God to Abraham to go out in faith not knowing whither he was to go. God would bless him in order that he could be a blessing and that in him all the families of the earth would be blessed. God was in his grace going through judgment to the calling of his holy people and "they were to be a great nation" so that they could be the channel of his blessing to all men.

The sin and judgment of Babel and the old covenant of Abraham were consummated in the new covenant and given power at Pentecost. Here the people of God were to speak in their own language but all were to be understood. They were all together in one place and there came the rushing of a mighty wind and all heard in their own native tongues. The sin of Babel and the old covenant of Abraham reached their consummation at Pentecost.

This was the outbreking in shattering word of the new covenant. The voice of the living God was proclaimed to the peoples of the world in their own languages and "all who believed were together and had all things in common; . . . and day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (Acts 2:44-47).

The people of God, the New Israel, are called to confront men in all the burning problems of

the world—in politics, in the press, in industry, in labor, in the arts, and on the land—with the Word of the living God who calls them to their inheritance.

This is the Great Commission of the whole church to proclaim the whole gospel of God, calling men and the entire creation to their wholeness in Christ.

This is a breath of fresh air, the wind of the Spirit, that is sweeping through the church. The traditional role and place of the church is being challenged in the deepest possible way. The traditional life of the congregation and the isolation of our communions from one another is steadily breaking up.

Wholeness is the word which perhaps better than any other epitomizes the new conception of the church and its relationship with the world. It is seen not only in the industrial and urban missions but also in the countryside and more especially in the ecumenical movement where the churches are discovering what it means to be a worldwide fellowship. There is a new relation being established between the younger and the older churches in the foreign mission fields. Everywhere there are signs that the churches are being called by God to the wholeness that is in him.

It is the wholeness of mission. The whole world is a mission. The winning of all men to the acceptance of Jesus Christ as Lord and Savior and to active participation in the fellowship in his church is fast becoming the consuming passion of the body of Christ. The call to evangelization is felt in England, the United States, Germany, and

France as it is in Ecuador, Nigeria, and India. The whole church is being called to the mission to the whole world.

One of the most important parts of this discovery is the vision of an indivisible unity between the laity and the ministry. In that unity is being found a new basis for the relevancy of the ordained ministry and the full vocational call to the laymen. The wholeness of the church is being seen in the development of a peculiar teamwork of obedience.

This wholeness in the church is not only the basis of the essential unity within the church but also the unity between the church and the world. The more one considers the relevance of the ordained ministry in relation to the wholeness of the church, the more one is led to think of the meaning of the lay and secular world.

The church and the world stand together in sin, and therefore under judgment. The church is therefore, not something other than the secular but the secular which knows its true reality in the new age inaugurated in Christ. We are, therefore, discovering the wholeness of "a radical laicism," and that the church consists primarily of laymen doing their secular jobs and witnessing to the true life of the secular "hid with Christ in God."

Do we then make the "religious" vocation and the ordained ministry irrelevant? Far from it. They are, to use Tillich's words, "the representative expression" of the vocation and ministry to

which all men are called in secular living. The "religious" vocation is a special representative manifestation of the very idea of vocation and ministry by which the church, which is primarily lay, lives in the world. In the words of Keith Bridston, "the relevance of the professional ordained ministry is its relevance to the lay vocation."

This wholeness breaks the church out of its disastrous evangelistic impotency. The church no longer depends upon only a few individuals to do all the work. It is increasingly seen that in this sense all the men and women of the church are her ministers. This means that the priesthood of all believers will come alive and will consist in great proportion of men working in secular jobs at every level, both manual and administrative. The church in its parish life comes alive and moves beyond being a field and becomes a force for the redemptive mission of Christ and a channel of his grace.

The co-ordination and direction of these Christians must remain the responsibility of full-time ordained ministers. The relatively small, highly trained leadership would primarily be engaged in leading their regiment by supplying inspiration and ammunition to those who have some real chance of breaking through the front line because they are actually living in it. The minister must be the coach of the Christian team and pastorally and sacramentally they would act in a way that unordained persons could not.

It is no surprise that this concept of the people of God and their confrontation and involvement in the world is rooted in and nourished by the Bible, the Word of the living God. We must again read the Bible whole and see it as God's Word.

Our Oneness in Christ

Raymond R. Peters

THE Unity We Seek is the theme for a North American Conference sponsored by the World Council of Churches. These are days when we have a growing awareness of our oneness in Jesus Christ, the head of the church. We are Christians first and Brethren second. Each church has gained some unique insight into the truth of the universe, and no group encompasses the whole truth. In fellowship, study, service, and worship we are enriched and corrected.

The Church of the Brethren has the opportunity and responsibility to share its heritage and to provide creative leadership for the movement toward Christian unity. Whether locally or on the mission field, a church cannot render its full ministry apart from other churches. Together we must seek to become a more effective witness for righteousness. It is our prayer that each church will find new strength in unity and that our voice in spiritual matters becomes unmistakably clear.

Martin Buber, in the preface of his book, *Moses*, has a word for us here. He says, "What is important for us about this God of Moses is the association of qualities and activities which is peculiar to him. He is the one who brings out his own; he is their leader and advance message. He acts at the level of history on the peoples and between the peoples. What he aims at and cares for is a people. He makes his demands that the people shall be entirely 'his' people, a 'holy' people; that means, a people for God and for the world. And he is and does this as a manifesting, addressing, and revealing God. He is invisible and 'lets himself be seen,' . . . he makes his word known to the men he summons, in such a fashion that it bursts forth in them and they become his 'mouth.' He lets his spirit possess the one whom he has chosen, and in this and through this lets him mature the work divine."

Christians confidently move beyond Buber in holding that it is uniquely and supremely in Christ that God has spoken his saving word to mankind and revealed himself. And it is in this Christ event that God calls

to his people, the new Israel, his church.

The problem of communication is for the church today so complex and difficult as to tax all its spiritual resources. There is the problem on the large canvas: to proclaim the supernatural event of God to a world which has lost all sense of the supernatural, to speak of revelation to a generation which can only understand knowledge, to proclaim that the only true change is a death and resurrection to a people who at one extreme believe only in economic revolution, or who at the other extreme still cling pathetically to faith in progress.

The experience of the church shows more and more that the word is communicated through the living congregation answering the prayer of our Lord that we may be made perfect in one, that the world may know that he has sent us. In all the changing methods of proclamation, in the fellowship of the Spirit, the living congregation is used to speak forth his event.

And, finally, we must never lose sight of the fact that the church is first of all a worshipping fellowship of believers. This must be worship that stresses

not what man does but what is done by the quickening of God's living presence, the Holy Spirit. The purpose of Christian worship is not to control unseen powers by formulas, spells, and enchantments, but to open the way for God to control and adapt us to serve his ends, so that his

will may be done on earth as it is in heaven. It is to bring us into the bliss of his abiding fellowship, and through him with one another as members of his body, the church, in order that we may be co-workers with him in his great work of creation and redemption.

membership and to build buildings than it is to measure one's "growth in grace and in the knowledge of our Lord and Savior Jesus Christ" or to determine how effective the church is in being salt, light, and leaven to our culture.

The Church in Today's World

Warren S. Kissinger

ONE of the striking characteristics of the American church in recent years has been its remarkable growth in terms of numbers, finances and buildings. Many Christians have concluded that America is presently riding the waves of a great and significant revival. But others appear more skeptical as to the depth and influence of the current revival. Dean Liston Pope suggests that our present religious boom instead of being a revival may merely be a revival of interest.

Before we jump on the bandwagon too uncritically, it may be well for us to look at our current revival more closely. There is the real danger that the church, while growing in size, may even more reflect the standards and values of the culture. There are strong evidences that an American culture-religion has muffled the prophetic voice of the church.

Our unprecedented prosperity encourages complacency and our struggle against communism encourages self-righteousness, and the churches do little to challenge either. In America's "Bible Belt" where the revival fires oftentimes burn warmest and brightest, the church for the most part is strangely silent about one of our worst evils—racial hatred and discrimination.

If the current revival is to be more than a revival of interest, we must go farther than counting church membership, raising

funds, and measuring the size of our buildings. We must even go farther than to parade our piety before the world. There is the necessity always of transforming our piety and our religiousness and of keeping them under God's judgment in Christ. It is so much easier to count

We Can Belong to Three Churches at Once

William M. Beachm

MANY people are disturbed over a seeming conflict between the one great church and our denominations. We do well to see them as supplementary dimensions of the church. Indeed, there is a third dimension which ought to be added: the local church. And we ought to be active participants in all three.

First is the *local church* as, for example, "the Church of God in Corinth." We ought to belong to it. That is where the gospel is infused into our family life. That is where the lay member lives on the border of being in the world but not of the world. That is where we earn the world's money and offer it as a sacrifice on the Christian altar. That is where we marry. That is where we grow by discipline, regularity, and service. The local church is the root and base of all church life.

Then there is the denomination. This is a larger aggregation of like-minded people with a

special heritage and viewpoint of Christian values. It is the instrument of special witness to the larger church and to the world. It is the agency of special projects of service for which we feel especially called. It is also the instrument through which our local fellowship is tied up with other local fellowships on a wider basis—district, regional, national, international. We can belong to this church and fulfill our special mission among the churches.

All we do locally and denominationally is a part of the total mission and fellowship of the one great church of which Christ is one living Lord. "All things are yours, and ye are Christ's and Christ is God's." We belong to this church. We cherish its sweep through history and around the world.

All three of these "churches" are ours and we are the richer for them all.

Wherever the Church is

IT MUST BE IN FELLOWSHIP AND CO-OPERATION

Where Co-operation Begins

DeWitt L. Miller

"I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:20-21).

THE words above might be called the golden text of the ecumenical movement. If it is true that the united witness of all Christians is necessary before an unbelieving world will accept and follow Jesus, then disunity is a cardinal sin.

Many times church leaders are willing to co-operate at the top of the ecclesiastical ladder but go their own separate ways in the local community. Two men who belong to the same denomination illustrate this perfectly. The first is a denominational executive whose name is known around the world. He has taken an active part in both the National and World Council of Churches, but at the local level where co-operation really counts he is always too busy to meet with the leaders of other denominations to discuss and take action on local issues.

The other man is different. Whenever a co-operative activity is planned he clears his personal calendar and that of his church as well. No organization in his church is permitted to schedule any other activity for that day or hour. He supplements his lip service to Christian unity by respecting prior co-operative commitments.



Churchmen load a truck with boxes of clothing for Hungarian refugees collected in a joint drive by the churches of Lancaster, Pa.

It has been my privilege to participate in many co-operative activities at the local level. These experiences have led me to the deep conviction that ministers who co-operate with local ministerial associations and churches which participate in the activities of councils of

WITH OTHER CHRISTIANS



churches benefit in at least three ways.

Co-operation saves us from religious pride and sectarian narrowness. I grew up in a community where the Church of the Brethren was the dominant church. In those days co-operative activities were at a minimum. In some measure, due to my background, I carried some glaring misconceptions with me into my first pastorate. One day

in a group of ministers I made the statement that one of the things that distinguished our church from other denominations was the fact that we had no man-made creed but took the New Testament as our only rule of faith and practice. My face grew red with embarrassment when two other ministers spoke up and said that was also true of the denominations they represented.

On another occasion I was explaining to some fellow ministers about our feet-washing service. One of them, known among his fellow ministers for his humility and teachableness, asked me quite frankly, "Do you feel the Brethren are more humble and have a finer spirit of service than the members of other denominations because they wash feet?" I think I know the right answer to that question and it might have been in place if my questioner had been someone else. Knowing his life and witness the words I might have uttered would have sounded like, "a noisy gong or a clanging symbol."

We need to know the richness of Christian experience and the sacrificial nature of the consecration practiced by the "saints" in other folds.

Co-operation enlarges our understanding of Christian truth and enriches our own spiritual insights. God is greater than our greatest thoughts of him. The revelation in Christ is too great for any one denomination. Our several churches have hit upon various aspects of Christian truth and no one of them, not even ours, is a complete expression of the truth of God and the teachings of our Lord.

We could profitably learn reverence from some of the so-called "high church" groups. The Quakers can teach us much about the "inner light." The Calvinist groups could make us feel more set apart by God for special tasks within his plan and purpose. The holiness groups can enrich us with what they have discovered about the working of the Holy Spirit. We need to learn from the Wesleyan groups how to testify and witness more effectively.

On the other hand, we need to look within and discover what facets of God's truth have been entrusted to us. The lamp of our own spiritual inheritance needs to be kept trimmed and burning brightly. My experience has been that we have been increasingly honored for our contribution in the realm of peace and the service of human need. It is only as we give all we can and open our hands to receive from others all they can give that the Christian world will grow in grace and knowledge of Christ.

Co-operation makes for a more effective Christian witness. My ministry began in the days of prohibition. I took an active part in the wet and dry fight. Since I was a young pastor of one of the smaller churches of the community our only chance of wielding a telling influence was through co-operation. For years the "speakeasies" had enjoyed immunity from arrest by the local law enforcement officers. Finally the ministers summoned the federal law

Continued on page 28

Plans for Church Union in India

THERE is a new type of church relationship likely to open up for the Brethren of America in the not too distant future. We Brethren have developed a wonderful fellowship across denominational lines with Christians of other churches in America and abroad. We have also been having fellowship with Brethren in India, China, Africa, and Ecuador. The new relationship which is opening up is a fellowship with Brethren in India who will not be called Brethren. Just how is that going to happen?

The Brethren in India are now negotiating with other Protestant churches of North India to unite into one church called The Church of North India. In this united church, the Brethren can continue to be Brethren in faith and Brethren in practice but not Brethren in name or in church administration.

In other words, each church entering that union will give up its own identity so far as name is concerned and will accept a new constitution which is now being worked out and which includes various elements of the church organizations of the different churches negotiating for union but is not altogether like any of them. Just what kind of church will that be?

Faith and Doctrines

The evangelical doctrines of the churches concerning the triune God—the Father, Son and Holy Spirit—and the Holy Scriptures of the Old and New Testaments as the inspired word of God, are accepted by the new church. All the merging churches may retain their faith held before union and any confession of faith which had been recog-

nized as authority in any of the uniting churches before union may be used for instruction in the church.

Worship and Sacraments

There will be no need for any uniting church to change its form of worship, and no form of worship or ritual to which they conscientiously object will be imposed on any congregation of the church. Yet the church will seek to develop and adopt new forms of service adapted to the needs and experiences of the country.

Furthermore, the sacraments of the uniting churches need not be changed. In other words, the Brethren mode of baptism and method of observing the communion need not be interfered with. We shall continue our methods and other churches will continue theirs. Thus there will

Govindji K. Satvedi and
Earl M. Zigler

be within the same church those who observe infant baptism, believers' baptism, baptism by sprinkling, affusion, or immersion and in the same way there is to be no uniformity of observing the communion. Each congregation has a right to continue or choose what form it desires, and no individual's conscience may be ignored.

The Ordained Ministry

Here is where there will be some change. The Brethren will cease to have elders but instead we shall have a bishop elected among our elders, or else we shall be under a bishop of one of the other parts of the church. We shall continue to have ministers and deacons. However, the ministers will be called pres-



Religious News Service

Two Episcopal clergymen, members of a committee studying the liturgy, services, and activities of the Church of South India, talk to a farmer. The group will submit a report to the Episcopal Joint Commission on Ecumenical Relations to help the latter determine whether it should recommend to the church's general convention recognition of and possible intercommunion with the Church of South India

byters. So we see there will be three kinds of ordained persons: bishops, presbyters, and deacons, instead of elders, ministers and deacons.

Polity and Organization

Here is another place where changes will be made by the Brethren. At the present time we have in America congregations, districts, regions, and a national setup. In India we have congregations and districts. In the new church we shall continue to have congregations with their council meetings presided over by a presbyter in charge instead of an elder. Then instead of a district there will be a diocese composed of a number of congregations and instead of a district meeting there will be a diocesan council composed of representatives from the congregations and presided over by a bishop. Thus there will be only one presiding bishop in a diocese but he may have one or more assistant bishops as required. Then instead of an annual meeting as we have in the U.S.A., there will be a synod composed of representatives from the diocesan councils and all the bishops of the church. This synod is the highest governing body of the church.

In this setup we see many of the elements of the episcopal system of church organization which concentrates authority in the highest governing body and the bishops of the church. In this new church, however, we find much of the episcopal form but its central authority is limited by protections in the constitution for freedoms of the individual and the local congregations in matters of faith and worship. It is, therefore, possible for Brethren who enter the union to continue their forms and practices which they consider vital to them but in a real sense to have fellowship with other fellow lovers of the Lord

whose practices are different. This plan is in one sense a union of churches but in another sense a federation of churches.

If the Brethren of India join this union it will be a new experiment in Christian relationship. It will require tolerance for the faith of others and at the same time courage and strength of convictions to maintain and teach the faith as we have found it revealed to us from Scriptures.

It will probably be several years before this union can come into effect. The final form of the constitution should be ready for printing and distribution for study soon after the Negotiating Committee meets on April 3-6, 1957. The churches involved will carefully study the plan and make their decisions in the light of all circumstances and guidance they can get.

How will this affect the relationship of the Brethren in America with their brethren in India? Some possible results are:

1. This should broaden our relationships, helping us to accept others as brethren who are

Christians of other denominations.

2. The Brethren of America and the Church of North India should be on a full communicant relationship accepting each other's ordination and baptism as valid and hence have complete fellowship in Christ.

3. The church in America and the church of North India should continue relationship by the exchange of fraternal delegates and letters of greetings.

4. Any missionary or financial assistance to the Church in India will be likely sent in consultation with the diocese or dioceses composing the present Church of the Brethren in India.

The above are suggestions of what may occur but these relationships are yet to be worked out. We can see that the future holds wonderful possibilities for exploring new and more vital relationships with the various parts of Christ's church in the world. May not this be the working of the Holy Spirit to bring about the fulfillment of Christ's prayer "that they may all be one"?

Reconciling the Churches

M. R. Zigler

AS JESUS of Nazareth called men to "come, follow me," the twelve disciples attempted the disciplines of the Carpenter. They increased in wisdom but never were they really sure of the claims of the Christ until Gethsemane: "Not my will but thine be done"; the cross: "It is finished"; and the resurrection: "Thus it is written, that Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations." Thus should come peace on earth and goodwill to all men.

Naturally, those who had personally observed the life and

work of the resurrected Lord formed a brotherhood of dedicated persons. "And all who believed were together and had all things in common." On the day of Pentecost three thousand voluntarily entered this new fellowship. "And in Antioch the disciples were for the first time called Christians." A desperate effort was made by early communities of the Christian church to follow the fundamental teachings of Jesus. "A new commandment I give to you, that you love one another."



Religious News Service

Churches around the world are represented in the twelve-man executive committee of the World Council of Churches. Left to right; Simon Marantika, general secretary of the Council of Churches of Indonesia; Dr. Josef L. Hromadka, dean of the theological faculty of the University of Prague; Metropolitan James, secretary of the Holy Synod of the Ecumenical Patriarchate at Istanbul, Turkey; Dr. Liston Pope, dean of Yale Divinity School; and Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina

Break after break occurred in the churches through the centuries. Reasonable arguments were presented by leaders of factions so that a constituency emerged following each leader or group of leaders, generally termed "founders." Some of these divisions ended in actual warfare. In many Christian areas of the earth, coexistence of differing bodies is not tolerated; in other areas, religious liberty is granted. The doctrine of love revealed by the great Example and Teacher has not been fully accepted and this demands constant attention. The healing of wounds requires patience and an honest search for the truth.

Thoughtful, honest persons, suffering even death, declared what they felt God had revealed to them. Many times, unfortunately, established Christian bodies would not accept the newly discovered interpretation and the only way to activate it was to start a new society or fellowship. This freedom is a magnificent challenge to learn to know how to follow the

resurrected and living Christ.

The behavior of those who created divisions and also of those who tried to prevent them, has proved that it is very difficult to practice religious liberty in the spirit of these words: "By this all men will know that you are my disciples, if you have love for one another."

The churches' missionary movement, both home and foreign, has done much to compel honest persons of all churches to find a common objective. On this they can center the united strength of Christendom to make a more understandable presentation of the good news to the non-Christian peoples of the earth. It is so difficult to explain the divisions of the Christian church to one who seeks seriously the way, the truth, and the life. It is far more difficult to interpret this freedom to governments and their peoples.

During the first half of our present century, which should have been a magnificent climax to the most unusual achievement on the earth, we have allowed a deadly division to occur, the results of which may take cen-

turies to overcome. Many different reasons have been offered to explain why, in Christian areas, so much life and means are dedicated to the state. Two world wars we want to forget, but we cannot and must not. Today, how can a non-Christian see the mark of discipleship, "love for one another"?

Devastation in central Europe and other parts of the world reveals that the creators of war came from nations predominantly Christian. Many men of the church participated in the killing. Practically every citizen of the world seemed to be compelled to transfer his energy to the destruction of human life and property. This is the exact opposite of the missionary enterprise. There can be no "washing of hands" to clear ourselves of participation in preparing for the next war, unless there is some vigorous way found to unite Christian forces around the world in Christian love that will not break. This unity is possible and the common man is ready for it.

At many points the various religious bodies agree; however,

Continued on page 28

Wherever the church is

IT HAS A MINISTRY OF COMPASSION

WHEREVER men are to be found, the church has a responsibility. The church is of God. Did the Lord intend for the men who join the fellowship of the church to make it a closed, isolated fellowship, separate from the trials and tribulation of everyday life? Certainly not!

"And he said to him, you shall love the Lord your God with all your heart and with all your soul, and with all your mind. This is the great and first commandment. And the second is like it. You shall love your neighbor as yourself . . ." (Matt. 22:37-39).

This year I wrestle day and night with the concept, "There is no stranger." No—no stranger. It is a concept the Church of the Brethren has been wrestling with the past century but the struggle has become more evident in recent years.

I cannot see you, be you black, white, red, or yellow, as a stranger, if I follow the great commandment and the second like unto it. And "loving my neighbor as myself," will no longer—it never has—permit me to consider the church a fellowship in isolation. The church that operates in isolation is doomed to close its doors in a matter of time. For the very existence of the church, it must grapple with the problems of mankind in an attitude of compassion and understanding.

We are strange creatures. Often the church's ministry of compassion takes us halfway around the world, whether in volunteer service, refugee resettlement, international work camps or some other type of service, before the light dawns upon us that similar tasks just



The church's ministry of compassion need not take us to the other side of the world, for there are similar tasks just down the street that need doing and have needed doing

There Is No Stranger

Wilbur E. Mullen

down the street need doing and have needed doing for decades.

Paradoxically, one is granted the insight and courage to greet and treat each as a neighbor by the commitment of all heart, soul, and mind in love to God. Each individual therefore needs to find out how he can best do this. Then do it! Falter? Try again! Did you think of God today—once, twice, four or five times? He calls us all! Our ability to develop the horizontal relationship to mankind is dependent upon the strength of our relationship with God.

What should be the Christian's attitude toward the non-Christian, whether the person is in your community or thousands of miles distant from you? Is the day of missions, as it has been known in the past, about to end?

Has Protestantism been so weakened and emaciated through its participation in large-scale wars that it faces a struggle for survival? Has Protestantism become so isolated and ingrown that the faith of its people has lost relationship to Christ's ministry of compassion?

During the time Christ was on earth he talked with men about his kingdom. Can the church in today's world fulfill its mission by acting without speaking? Or is the acting through compassion truly the way of speaking to each and every man that the church sees each as a child of God, each as a neighbor? No church can withdraw into itself and be the church of Christ.

The Service Committee in



Religious News Service

... to work for racial integration in public schools, housing, employment, and the church itself.

This interracial group is singing together during a get-acquainted evening held as part of a Sunday evening school on race relations.

... to help members to improve political life and to make a Christian witness in civic affairs.

This congregation invited political candidates to a Sunday evening school of Christian citizenship to get acquainted with them and to discover their position on current issues.



... to serve as the social welfare arm of the church in the community by providing assistance to the aged, the ill, the orphaned, the imprisoned, the delinquent, the poor.

The social education and action committee of a Brethren congregation worked with a Negro community in organizing a week-end work camp to help repair this Negro community center.

the Local Church Seeks . . .



. . . to stimulate persons to enter Brethren Volunteer Service or summer service projects

This congregation aims to send at least one person into BVS each year. Here it sends off volunteers who a year later will return to enrich the life of the congregation and stimulate others to volunteer time, talent, and tithe to the church.

. . . to counsel draftees and encourage them to enter alternative service according to the position of the church.

This CBYF group is in a serious discussion of the challenge and opportunities in alternative service, led by the youth counselor and Brethren service committee chairman.

Rodney Davis



. . . to participate in the overseas service program of the church by collecting material aid, resettling refugees, receiving and sending exchange students.

Here the representative of a local church is receiving a refugee family. Both joys and problems will bring this family and congregation closer together.

Gary Williams

Unto Our Brethren



FOOD FOR THE HUNGRY . . .

Missionaries and other volunteer workers introduce new varieties of foods to improve the diets, demonstrate better ways of production, show how to prepare food to preserve nutrition.



HELP FOR THE DISPOSSESSED . . .

The material aid programs of the church help Arab refugee boys to learn shoemaking.

HEALING FOR THE SICK AND INJURED . . .

Building hospitals, training doctors and nurses to care for the sick is part of the church's ministry of compassion.



n Everywhere

MILK FOR THE UNDERNOURISHED . . .

Through Church World Service the children in this sanitarium in India are given milk and crackers.



CLOTHING . . .

A Japanese woman bows her head in gratitude for clothing sent and distributed by the church.

CARE FOR THE AGED AND SICK . . .

Paul Grubb, a volunteer, cares for a patient in a home for disabled old persons near Kassel, Germany.



KINGDOM GLEANINGS

Typists and secretaries can render significant service to the church through work in our Brotherhood offices at Elgin. There will be a number of openings for qualified women and girls during the next several months. Qualifications include experience or training in office practice beyond high school. Persons interested in receiving further information are invited to write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Members of the Franklin Grove church, Northern Illinois and Wisconsin, recently organized their own credit union, the Illinois Credit Union League reports. This is the seventh credit union among Church of the Brethren groups; there are 273 Protestant church credit unions. Approximately 120 members and their families are eligible to join the Franklin Grove organization, which was formed to provide one another with low cost personal loans and to encourage thrift and regular saving.

Individual Recording at Annual Conference

Provisions are being made for individual recorders at the Richmond Conference. Forty-eight connections will be available with a new revised and much improved connecting system. The cost is \$3.00 for each recorder. Please send remittance with request for recording space and indicate the name and type of your recorder. Send to Wendell Eller, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Training for Camp Leaders

Twelve Brethren camp leaders attended the regional training camp for church camp leaders at Camp Highroad in Virginia, sponsored by the National Council of Churches. This is the largest number of Brethren to attend any of these regional training camps. Camp Peniel authorized the sending of all its camp directors.

Two of our camp managers will be taking advantage of the consultations on campsite maintenance and operation, also sponsored by the National Council of Churches.

Rachel Garner, Frances Clemens, Gladys Weaver, and Mrs. David Hanawalt will be attending the two-week sessions of National Camp at Matamoras, Pa. There is increased interest in the training of camp leaders in our Brotherhood.

Lodging at Annual Conference

Have you made reservation for your lodging during the Annual Conference at Richmond, Va.? If you wait until you arrive in Richmond, you may not be able to secure the accommodations you desire. The Arrangements and Lodging committees suggest that those attending Conference use public housing facilities in so far as possible. A list of hotels, motels, and trailer courts was sent to the pastor of each church. Additional lists may be secured from the Foreign Mission Office, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Reservations with hotels and motels should be made directly to the hotel or motel, and should include money for one night's lodging.

All reservations other than hotels, motels, or trailer courts should be made through the Lodging Committee and addressed: Church of the Brethren Conference, P.O. Box 5340, Richmond 20, Va.

Salamonie church, Lancaster, Ind., is holding a family life institute this week end, May 3-5. Discussion topics being considered are What We Should Know About Writing Wills, How a Christian Family Manages Its Finances, and How to Develop Emotional Security in Your Children.

The Church Calendar

May 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Abraham and His God. Gen. 12; 15-17; 22. Memory Selection: Make me to know thy ways, O Lord; teach me thy paths. Ps. 25:4 (R.S.V.)

Mother's Day

May 19 Brotherhood Program Interpretation Day

May 19 Annual Conference Offering

May 26 Rural Life Sunday

June 9 Pentecost Sunday

June 9 Children's Day

June 14-17 National Music Institute, Bridgewater College, Va.

June 17-21 Town and Country Ministers conference, Penn State College, Pa.

June 18 National Youth Cabinet meeting, Richmond, Va.

June 18-23 Annual Conference, Richmond, Va.

Love Feasts

Florida	May 12, 6 pm, Lititz
May 19, 7:30 pm, Tampa	May 12, 6:30 pm, Maple Spring
Indiana	May 12, 7 pm, Snake Spring
May 11, Beech Grove	Valley
May 11, 7:30 pm, Windfall	May 15-16, 1:30 and 6:30 pm,
May 19, 7 pm, Rossville	White Oak, Graybill
Maryland	May 18, 2 and 7 pm, Akron
May 11, 2:30 and 7 pm, Broad-	May 18, 10 am and 1:15 and
fording	6:30 pm, Big Swatara
May 11, 6:30 pm (DST),	May 18, 2 and 7 pm, Conestoga
Brownsville	May 18, 4 and 7 pm, Rouzer-
May 12, 7 pm, Bear Creek	ville
May 12, 7 pm (DST), Manor	May 18-19, 10 am, Back Creek,
May 18, 6:30 pm, Long Green	Upton
Valley	May 18-19, 1:30 pm, Fredericks-
May 19, 7 pm (DST), Beaver	burg, Meyer
Creek	May 18-19, 1:45 pm, Springville
May 19, 7 pm, Easton	May 18-19 1:30 and 7 pm,
May 19, 6:30 pm, University	Heidelberg
Park	May 18-19, 1:30 pm, Upper
Missouri	Conewago
May 30, 7:30 pm, Peace Valley	May 19, Ambler
New York	May 19, 2 and 6 pm, Maiden
May 19, 4:30 pm, Brooklyn,	Creek
First	May 19, 6 pm, New Fairview
Pennsylvania	May 19, 6:30 pm, York, Madi-
May 11, 2:15 and 6:30 pm,	son Avenue
Indian Creek	May 25-26, 1:30 pm, Antietam
May 11, 1:30 pm, Little Swatara	May 26, 6:30 pm, Lower Cone-
May 11-12, 2 and 6:30 pm, Mid-	wago
way	Tennessee
May 12, 7 pm, Carson Valley	May 11, 7:30 pm, Beaver Creek
May 12, 7 pm, Dunnings Creek,	Virginia
New Paris	May 19, 7 pm, Cooks Creek,
	Garbers

Gains for the Kingdom

Six baptized in the Thurmont church, Md.

Seven baptized and one received by letter in the Heidelberg church, Pa. **Eleven** baptized and five received by letter in the Drexel Hill church, Pa.

One baptized and one received by letter in the Fairview church, Ind. **Five** baptized in the Poplar Grove church, Ohio. **Fifteen** baptized and three received by letter in the Sterling church, Ill. **Fifteen** baptized and five received by letter in the Ashland City church, Ohio. **Four** baptized and one received by letter in the Center church, Ohio. **Six** baptized in the Polo church, Ill. **Eight** baptized in the Chippewa church, Ohio. **Seventeen** baptized and two received by letter in the Sidney church, Ohio.

Three baptized and four received by letter in the Robins church, Iowa. **Five** baptized in the Enders church, Nebr. **Seven** baptized and two received by letter in the Fruitland church, Idaho. **Two** baptized and twelve received by letter in the Lincoln church, Nebr.

Four baptized and five received by letter in the South Bay Community church, Calif.

News and Comment From Around the World

Eisenhower, Schweitzer Greet Moravians

President Eisenhower and Dr. Albert Schweitzer, the famed medical missionary, were among those who sent greetings to the Moravian Church officials as the denomination opened its 500th anniversary celebration. The President commended "the vigorous spirit expressed in the sound and good works of the Moravian Church." Dr. Schweitzer said, "I observe with you in spirit the great anniversary of your missionary church."

Asks Increased Distribution of Devotional Materials to Blind

A plea for increased distribution of Braille and recorded devotional materials for the growing number of blind persons in the United States has been made by Dwight C. Smith, general secretary of the John Milton Society for the Blind. The agency is sponsored by nearly sixty Protestant denominations.

Dr. Smith told at the society's annual meeting that the rate of blindness in this country was increasing faster than the general population. A new project of the society is the distribution of Hymns for Worship, a book containing a hundred Protestant hymns with texts and melody lines in Braille.

Colorado Passes Bill to Aid Quaker, Mormon Marriages

The Colorado legislature has considered a bill which permits members of religious groups that do not employ ordained clergymen to officiate at marriages of other members of the same faith. The measure is sought mainly by Quakers and Mormons. They explained that under existing law they have had to follow the religious ceremony with one performed either by a minister of another denomination or by a justice of the peace in order to make the marriage legally binding.

Census Bureau Adds Religious Preference Question to Monthly Survey

A question on religious preference has been added to the monthly current population survey made by the U. S. Census Bureau.

Each of the 40,000 households that constitute the nation-wide sample for the March survey was asked, "What is your religious preference?"

The question was tested recently for public reaction in four Wisconsin

counties with good results. The new survey will serve as a further test to determine if the question should be included in the 1960 population census and asked of every person in the United States.

The Census Bureau surveys the whole U. S. population only once every ten years but each month conducts a test sampling upon which to base current population estimates.

Mennonites Can Meat for Relief

At Akron, Pa., the first canning plant ever built solely to supply free food for starving people in other lands is now turning out 2,000 pounds of canned beef a day. It was established by the Eastern Mennonite Board of Missions and Charities at a cost of \$20,000. It is staffed by volunteer workers, who put in eight hours a day on the job. Some of the beef processed is donated, the rest purchased. When the meat project ends, the plant will be used to can surplus fruits and vegetables for shipment abroad.



Ralph Wiley (left), pastor of the Marion church, Ohio, received the "outstanding young man of the year" award from the Marion Junior Chamber of Commerce for his service to the community. Brother Wiley, in addition to his duties in the local pastorate, serves as Protestant chaplain at the Marion Correctional Institution and secretary-treasurer of the Marion County Ministerial Association. He has been active in refugee resettlement, he and his family sponsoring two families

Baptists Observe Triple Anniversary Year

Many Baptists are observing a triple anniversary this year. This is the 250th anniversary of the Philadelphia Baptist Association, the 125th of the American Baptist Home Mission Society and the 50th of the American Baptist Convention.

Baptists date their American beginnings back to 1639 under Roger Williams in Providence, R. I. But many Baptists like to trace their origin back even to John the Baptist. There is no historical evidence of an organized group of Baptists until 1611 when groups in England began to maintain that only believers in Christ and not infants could be baptized and that baptism was to be by immersion.

The Philadelphia Baptist Association, the pioneer association of the Baptist Church, was born in a Quaker meetinghouse. Early Baptists in 1707 were invited to worship in the church home of certain Quaker Baptists. It was in this church home that the Baptist Association was first organized.

Russian Baptist Leader Reports 15,000 Baptisms

In January the Rev. Yakov Zhidkov, president of the All Union Council of Evangelical Christian Baptists in Russia, wrote the Baptist World Alliance that there were about 15,000 persons baptized in 1956, all of them eighteen or older. Next September the church is planning to celebrate its ninetieth anniversary. A hymnal has been printed and is in use in many churches. Printers had promised Baptist leaders that the Bible would be ready for distribution in February or March.

Dr. Schweitzer to Get Herd of Dairy Goats

A herd of twelve dairy goats was scheduled to be shipped from New Orleans on March 27 to French Equatorial Africa. They were to be presented to Dr. Albert Schweitzer to provide milk for patients at his jungle hospital at Lambarene. Shipping the animals was the idea of the American Milk Goat Record Association. The first offers came from breeders in various parts of the country. Nubian goats were selected because they would adapt readily to a jungle climate.

Wherever the church is

IT HAS AN EVANGELISTIC MESSAGE

Days of March

Leland S. Brubaker

JESUS seemed to understand in a very remarkable way that he had a specific task to perform. Particularly when he began his teaching and preaching ministry this attitude or frame of mind was crystal clear in all his planning. Each day was a step forward in making his plans come true. Each day was a "day of march" toward the goal. And so it is with us Christians today—each day should be used for strengthening and extending God's kingdom. Today is our day of march!

The church sends missionaries abroad and provides them with their daily needs so that they can give every waking hour to kingdom work. Some teach in the schoolroom with the hope that the new world which opens to their pupils will result not only in a better understanding of our present world but also in a real appreciation of what God has done for us in so many ways, especially through his Son Jesus Christ.

Some missionaries give all their time and energy to the healing arts, knowing full well that health is a treasure to each and every one. The agriculturalist teaches individuals how to raise better and more nutritious crops. In lands where hunger stalks most of the time and where most of the people are farmers this is a tremendously important work. The churchman on the mission field strives to win the confidence of the people and to establish their faith in the everlasting goodness of God as revealed through Jesus Christ.



The agriculturalist teaches individuals how to raise better and more nutritious crops, an important work in rural lands where hunger stalks most of the time

But this task of strengthening and enlarging the church is not just the task of missionaries set aside and consecrated for work abroad. It is the work of every Christian, no matter where he lives. We all have tasks assigned to us in order that we might earn enough to buy the necessities of life but our real job is to share and to enlarge the kingdom of God.

There is no essential difference in the call to give an evangelistic witness whether one works in church in his own community or helps in a foreign mission project. We as Christians are to carry with us, no matter where we live and work, our identity as members of the church of Jesus Christ. The evangelistic mission of the church and of its individual members is the same in all areas of the world.

Our task then as Christians is to strengthen and enlarge the church of Christ. No other work is assigned to us but this—win men and women to Christ and establish them in the fellowship of the church. This is our only objective as Christians.

These are days of march! They have not just happened. They have been given us by the providence of God. Let us all do our tasks well so that we can make good use of this opportunity.

THIS has been the goal and belief of the church in Llano Grande ever since it was founded. When the people accept the Christian faith they are then trained in the ways of the church's organization, democracy, and leadership. Their background has taught them little of how to assume responsibilities in the church.

For those believers who have the ability and interest there are classes on preparing and delivering sermons and directing worship services. It is the custom for the members of the church to take turns preaching and directing worship. They are under the guidance of two people at present, a missionary and an Ecuadorian who are the co-pastors. They perform much the same function as elders did in the days before there were full-time pastors in our Brethren churches. Nationals teach most of the Sunday-school classes. They have a part in planning and teaching vacation Bible school. A formal visitation program is carried out in the community before Bible school by teams of church members. Some of the national leaders are teaching some of the baptismal classes being held now.



One of the last patients to leave on clinic day stays longer to talk with one of our church members about religion

Every Person an Evangelist

George Kreps

The national Christian teachers teach some of the Bible classes in the school. Each grade receives two hours of religious instruction each week besides a weekly chapel program. The chapel programs are prepared by nationals and missionaries. They are primarily Bible stories and examples of Christian behavior in everyday life. Through the influence of the school some of the children have become Christians and some of these have brought their parents into the church. It is giving others an understanding they would not be able to get elsewhere.

There are many examples of the way the members do their job as evangelists. The lay moderator of the church has many opportunities to talk to his friends about the gospel in his carpenter shop. Being a genuinely friendly person, many people come to his shop.

On clinic day, which is once a month, many people come to see the doctor for treatment. One of our believers uses this opportunity to come to the mission clinic and talk to people about Christ. He passes out numbers and each waits his turn to see the doctor. With these numbers he passes out tracts and talks with them about "los evangelicos" a name commonly given to the Protestants here.

An illiterate, but very active, member invites a group of his friends to his home every Friday night. Again a national and a missionary go to this meeting to talk about the Christian life and study Bible stories and their meaning for us.

Two members are bricklayers in Quito. In their work they are talking with their friends about the new life they have found in Christ and how he is for all.

Others tell of the experiences they have when riding in the buses to and from Quito. The bus drivers and passengers have heard something about the Protestants and are eager to know more.

There are no paid workers in our church. Nearly all evangelistic effort, outside that done by the missionaries, is done by the members in their spare time. The Protestants are few in this country as yet; so each person who listens and believes is taking a big step. His neighbors become curious or hostile and he cannot be quiet about his new-found faith. Every member is an evangelist.

Evangelism Is the People's Movement

Charles M. Bieber

THE church in Nigeria is in the midst of a great movement of peoples, not in the geographical sense, but in what is far more important, the religious and spiritual sense.

The old tribal religion of animism is being doubted at least, abandoned at best. There is even doubt as to the strength of the old *kaptu*, a charm made of an old clay pot or gourd plus whatever animal adjuncts, feathers, bones, hairs, horns, may be found. I recently saw such a *kaptu* in a grain field, its efficacy enhanced by the addition of a carved cross on the gourd.

In the Church of the Brethren area in Nigeria, the orientation of the people's movement is toward Christ. In the last five years the membership of the church has trebled. In the past six months more than four hundred have been baptized into the Christian way and all of the twelve churches in the district have received new members.

Partly because of the increasing effectiveness of the Christian witness, Islam is becoming more and more aware of the

people's movement. Koranic classes are in evidence in dozens of village centers. Political pressures, both hindering and frankly opposing Christianity, are increasing daily. Because Islam is determined to wrest from us the initial advantage, it is essential that we meet the people's movement now, nurturing it and guiding it toward Christ.

To meet this challenge, the church in Nigeria is strengthening its evangelistic thrust. It is doing so by making evangelism the one great work of the church. The Nigerian Christian administers the program and makes the great bulk of personal contacts; the missionary, as a member of the church, is only an additional source of leadership and assistance.

Each year, increasing numbers of villages seek the spiritual nurture of a class in religious instruction; the number of doors open into these villages is far more than the church has been able to enter. Each year, there

are more and larger groups of worshipers in these villages. This year, just two local churches are supporting workers in more than sixty different mission points.

To meet the great need in these village centers for able Christian leadership, the church is expanding its program of Bible study, study materials are being simplified, and Nigerian supervision is becoming more adequate. The church supports fifteen families in a Bible school and has approved making this school a permanent institution. The church endorsed and promised to support a union theological training effort by churches and missions of Northern Nigeria.

The people of Nigeria are on their religious pilgrimage. The church of Nigeria seeks to direct them in their pilgrimage, confronting them with the Christ of salvation and the cross of glory and drawing them into the Christian fellowship. God forbid that we should rest while there are people on the move and people to be moved.





Congregational worship is part of evangelism in the local church. In worship communion with God changes life.

Local Evangelism Is Comprehensive



. . . Greeters welcoming the worshipers on Sunday morning is part of it.



. . . Church membership training classes for three months prior to reception into the church is a part of it.



. . . Receiving new members by letter and by baptism into the church is part of it.



. . . Going forth two by two as lay visitors is part of it. Here two teams receive their assignments.

. . . Dividing the congregation into zones in which teams, often a husband and wife, serve as undershepherds is a part of it.



. . . The church school teacher visiting in the homes of her pupils is part of it.

(center, right)



. . . The family united in worship is part of it
—and a result of it.



Wherever the church is

IT HAS A SOCIAL CONCERN

In order to help church members face up to the church's responsibility to deal with social issues, the Gospel Messenger addressed a series of questions to several of our leaders. Below are the questions and some of the answers. Kermit Eby now teaches in the department of social studies of the University of Chicago. Bernard King is pastor at Ashland, Ohio. Earl Garver is dean of the college at Manchester and a member of the General Brotherhood Board.

In the light of the total world mission of the church, how much importance do you attach to its social concern? Is this a major or a minor expression of the life of the church?

Eby: For me to answer this question is almost superfluous. For years I have been dedicated to moving the Church of the Brethren to give up its "withdrawingness" and to universalize its ethic. It is my conviction that there are no islands, no escapes in this era of the bomb. It seems to me that we must either make the world in the image of Micah's dream and the Sermon on the Mount or there is no security for any of us. When we pray "Thy kingdom" it is our task to work to bring the kingdom into man's experience.

Garver: If one regards the mission of the church as the task of providing spiritual nurture for its members and to serve as an institutional aid in the church member's growth in grace, the world mission of the church must be an outgrowth or extension of this task and function. Although a Christian may be justified by faith and saved through the gift of grace, the proof of this faith and receipt of grace is evidenced by the life which the Christian lives. The individual Christian cannot grow in grace unto himself or in a vacuum. As a social being in an imperfect world the very dynamic of his faith and grace compels him to help others to receive and grow in grace and faith. He, therefore, is interested in evangelism and in service to his fellow man. He realizes that inasmuch as he serves even "these least" he is serving his Lord and Master. Although it is possible for the individual to carry out the functions of evangelism and service without an institutional church organization, the church itself can be a great aid to the individual; in making a Christian impact around the world a church organization becomes essential. Thus the

world-wide mission of the church is to enable individual Christians, through their group efforts, to evangelize and to serve. In a world of almost instantaneous international communication it is as essential for Christians today to have an effective concern for hungering and suffering mankind everywhere as it was for the early Christians to take material, as well as spiritual, care of the members of their own group. Thus, social concern becomes a major expression of the life of the church in its world mission.

King: We ought to think and plan in terms of a well-rounded, complete church program. The evangelistic and social aspects are so interrelated that it is best not to think of social concerns as being major or minor. When the church feeds the hungry, houses the homeless, clothes the naked, cares for orphans and refugees both the physical and spiritual needs of people are in the picture or should be. Our approach should be like Christ's feeding of the thousands and then giving them a spiritual message. I believe that when we supply the physical needs of the needy that we should also make our faith witness. This need not be preachy, not necessarily formal always, but we should let the world know that the "love of Christ constrains us" to act.

The Church of the Brethren is appreciated and praised by many intelligent Christians today because of this more life-centered approach. We believe that "faith without works is dead." But having engaged in works let us not be slow to challenge people to commit their lives to Christ.

What are some of the chief obstacles in the way of the church fulfilling its world mission today?

Eby: The chief obstacle to the church fulfilling its mission is its corruption by the values of the world in which it exists, in other words, its

secularization. Being a church member is the thing to do. This, as I once wrote, is a "coca-cola" concept of religion. The church in this secularization process has lost its prophetic voice. Here in America it is nationalistic. We believe we are under a special dispensation. Finally, we have failed to Christianize the nation; for example, in wartime the state is transcendent, in peace time we segregate. In a word, we fear tension, want peace of mind, cry peace when there is no peace.

Garver: In my opinion the chief obstacle in the way of the church fulfilling its world mission today is the failure of Christians, quite universally, to exemplify the teachings of Christ. This, of course, is such a simplified answer to the question that it is of slight help to the church to know just where to begin mending its ways to become more effective in its world mission. Fortunately, the church need not refrain from working at the world problem until it has perfectly accomplished its goal in helping its individual members to solve their personal problems. The most effective way that the church can help individual members to see their real Christian responsibilities and to grow in grace is to provide them with opportunities to execute a world program of evangelism and service.

Perhaps one of the greatest weaknesses of the church in fulfilling its world mission has been the fact that it has not raised the vision of its membership sufficiently high and has not provided a sufficiently challenging program to the local churches. If the church is to be really effective in spiritual nurture it must regard its task as reaching into every phase of human behavior, and we as church members must welcome the church's effort in all areas of our lives and work. When church members are willing to follow Christian precepts in their social contacts, in contacts with other races, and in their day-to-day economic decisions, then the world mission of the church will become a much easier one and a far more effective one than it is at present.

King: 1. Nationalism. Nations abroad are self-conscious over their rights and place under the sun. A selfish and narrow nationalism on the part of Americans blocks the free flow of truth and friendly contacts with other nations. Patriotism is still nation-centered instead of person-centered.

2. Materialism. The grip of things, the lure of ease and comfort, the desire to rate through possessions, gadgets, and fashion,

cause people in America to strive unceasingly in a highly competitive economic order. When is a person wealthy? When he has unlimited material resources or when he has enduring values that can be satisfied with a minimum of this world's goods? Thoreau, Gandhi, St. Francis teach us, with the supreme example of Christ, that the latter is true.

3. Religious Fragmentation. Denominations waste too much money in running their own show and thus have little left over to make new recruits for Christ. In America and abroad there has been too much overlapping of the efforts of several religious bodies in a given community rather than making an outreach in virgin territory. Interchurch cooperation, ecumenicity is helping solve the problem.

What, in your opinion, should the church be doing about international tensions?

Eby: The church's first task is to convert its members. I am convinced the greatest tragedy of the church is the failure to square its ethic and the practice of its members. Ours is a negative approach to the world. Christianity is a means of stopping communism! How ironical! The need is an affirmation, an affirmation of a world in which the Christian is the radical who goes to the root of things. Or, as I again wrote, the Communist should look under the bed for us. We in international affairs need to give of our surpluses, risk disarmament, build world organization.

Garver: If one accepts the widely quoted dictum that wars begin in the hearts of men, the church's task with regard to international tensions, considered in the long run, would be to save and mold the hearts of men so that there would be local and international goodwill. Because the church has failed in the past in this task and because it will not, overnight, be able to change the hearts of men, it must be realistic and work as best it can to relieve the tensions that have been built up. It should certainly seek to get factual information to church members and to all persons. If people of the world could be presented with both sides of a situation that has produced tension, the tension itself might be materially lessened. If the church could only teach the world the lesson that "turning the other cheek" has application in the national and international scene as well as in the personal scene, nations might

become less nationalistic and more willing to compromise when tensions arise.

In a very specific sense it is possible that churches have probably given insufficient emphasis to vocations in diplomatic relations. Church leaders have frequently given the impression that the highest vocation for every church member is to enter the ministry or some other full-time church vocation. Undoubtedly many Christians could make their greatest contribution to the kingdom by entering the field of diplomatic relations and, therefore, we church members might do well to encourage our capable young people to think in terms of life occupations in that area.

- King:* 1. Continue and increase international relationships through student exchanges, world-wide travel and the settlement of refugees in the more prosperous countries.
2. Raise the standard of living in the backward countries by improving crops, livestock, sanitation, housing, and establishing new industries.
3. Distribute literature and provide speakers to tell the truth rather than merely propagandize people. Only the truth can make us free.
4. Provide an outlet for population surpluses into less occupied lands.
5. Build loyalty to the ideals and humanitarian purposes of the United Nations.
6. Increase our "ambassadors of good will" (missionaries, service workers, etc.) abroad.

How does our failure to achieve a racially integrated church in America jeopardize the church's witness at home and abroad?

Eby: In a sentence, the failure to integrate is the greatest stumbling block to the church. We live in a world of color, in a world where imperialism and colonialism are dead. But it is not enough to be moved by these facts. We must not only be right, but for the right reasons. In other words, we must treat all people as equals because it is right we do so. Either each man has a spark of the Divine, or the Judeo-Christian affirmation is a lie.

Garver: Racial segregation in the churches of America certainly gives the impression of the denial of the brotherhood of Christians. It is undoubtedly difficult for a church member who lives in the North to understand fully the implication of immediate racial integration of churches throughout the South. Nevertheless,

it would seem to be clearly our Christian duty to work as rapidly as possible for a racially integrated church in America just as we must individually strive daily to remove racial prejudices from our own hearts and minds.

King: Many foreign peoples do not understand our cultural background and thus they mark us as insincere and static, not realizing the tremendous progress that we have made in integration in America. While many church members in America are unwilling to obey the precepts and spirit of Christ, there is a strong minority, I believe, that is building brotherhood between the races. In my lifetime unprecedented progress has been made. Let's look at the column of progress, on the one side, as well as the need of more courage and love to integrate church life, on the other. True, the church must spearhead integration, and not be shamed by greater integration in sports, education, and industry.

What stake does the church have in the current struggle for religious liberty?

Eby: The church's stake in the current struggle for religious liberty is absolute. All freedom begins with freedom of conscience. The first amendment affirms this. The fifth we so often are hesitant to invoke, grew out of religious persecution. And we have a stake in the liberties of those with whom we disagree. There is no freedom for any dissident if there is no freedom for all. Voltaire was right when he said, "I may disagree with what you say, but I will fight to the death for your right to say it."

King: The very life of true religion finds its source in the practice of religious liberty. We **cannot** force the closing of the mouths of false prophets without jeopardizing the propagation of religious truth. We must be tolerant with those with whom we differ, but not silent or timid. We must in season and out of season "speak the truth in love." Let us practice and hold high the ideals of democracy, which is the political expression of Christianity.

How can the church best express its concern for economic justice?

Eby: For years, I have worked with the Commission on the Church and Economic Life of the National Council of Churches. I have done so because I believe the "kingdom" begins with total commitment. There is in my mind no world of the church and the market place. Both worlds are one. Today our most important moral choices are economic, and the

choices are not in the amounts we spend, but for what we spend. Frankly, I think we need to understand that all of life comes under God's judgment and that every vocation serves God's purpose.

Garver: Economic justice is a very difficult concept to define. Sometimes it has been described in terms of an equal distribution and division of material goods. This is hardly a satisfactory concept of economic justice. Equality of economic opportunity would probably come closer to providing a defensible definition of economic justice. To the extent that the church can help its members eradicate racial prejudice, social prejudices, and selfish motivations it will be advancing toward economic justice in the existing world.

King: 1. First, by paying her employees an adequate living wage, not by seeking "bargain basement" deals, but by putting in practice the Golden Rule. Church leaders should ask not "How much must we pay?" but rather, "What is a just living wage?"

2. Second, by identifying herself with the cause of labor. Churches today are too much "middle-class" churches. Churches cannot condone all that has been and is being done by labor unions, but we should recognize that the total impact has been for the welfare of humanity. We should also know that some very sincere and genuine Christians are leaders in the labor movement. We pray that more would be Christian. But labor unions are here to stay and we should pronounce right right when we find it in the labor cause, and call evil evil there, too.

3. Third, many laborers are entitled to better wages. The physical, cultural, and social needs of the members of a laborer's family are often yet beyond the ability of one wage earner in the family to provide them. For this reason an untold number of mothers are working in industry when they ought to work in the home only, especially as long as their children are dependent. The church should praise industry when fair wages are paid and help create a tension when labor does not receive its share.

What stake does the church have in the defense of individual civil liberties?

Eby: The church is by definition in tension with the world, its prophets doubly so. The prophet has no doubt about his loyalties; Caesar, the state, has second place. When Caesar is challenged, Caesar protests and stills the prophet. Hence, when the church becomes an ally of

the state and the status quo, it becomes the enemy of liberty. Prophets are often disagreeable, but there is no vision without them. So the church is on the side of the prophet and defends his liberties. In a word, we must often be on the side of the dissident and the different!

King: Christianity prospers only when all mankind has civil liberties. Minorities must be protected by fair trials and the rights of conscience. The future of the church depends upon individual civil liberties for all races, creeds, and conditions of men.

What immediate steps can the church take to bridge the gap between its proclamations and its practices in these areas of social concern?

Eby: The church must strive to concretize its abstractions. I suppose there are two possibilities: (1) the conversion of each person so his life is a dedication, and (2) the creation of a society to support it. If I am pushed real hard, I would say that only the apostolic church is Christian, and that the Essenes before Christ and the Bruderhofs are truly Christian. But since I am incapable of such demands, and argue that there is no escaping decision and compromise, I accept that I must try to give meaning to my Judeo-Christian ethic in every decision I make as a Christian!

Garver: If one were to list a number of immediate steps or new program items which the church could undertake to bridge the gap between its proclamations and its practices in the areas of social concern, it would seem to me that one would be casting considerable reflection on the current and past program of the church. That is, the church, particularly the Church of the Brethren, has for many years been working to bring its proclamations and practices closer together. Therefore, having confidence in the present program of the church I would be inclined to say that the most effective thing that the church could do would be to expand its present program and, with better stewardship and increased giving on the part of the church members, it would be able to expand its program and introduce a few new emphases which might greatly strengthen its world outreach. In brief, it seems to me that the church does not so much have to do many new things, but merely do better the things that it is currently committed to doing.

King: 1. Co-operate with all agencies that have a genuine social concern. Charity should begin

at home. The church should support the United Fund, the Community Chest, Red Cross, and other humanitarian organizations in a given community.

2. Maintain homes for the aged, agencies for the welfare of orphans and provide homes for unwanted children. Instead of giving unwed pregnant girls the cold shoulder we should minister to them and treat them redemptively.

3. Challenge churches to give a segment of church life to social concerns. No church can discharge its responsibilities in the world without deliberately planning and executing activities in this area. A church cannot do everything all at once, but a good church has a specific service project in its program at all times. It may be the settlement of a refugee

family, giving a heifer for relief, furnishing a room in a humanitarian institution, etc. When one project is completed (if a major one) then comes the time to start another for the need is as constant as the return of daylight.

4. Make Sunday-school teaching and preaching more life-centered. Theology is basic, church history gives perspective, oiling the machinery of the institutionalized church makes for efficiency, but people above all need an answer to their needs and problems. What does it profit to pray and preach and not provide further the needs of mankind? (James 2: 14-17). Enthusiasm for the church is engendered when we see how and experience in our own lives the answers to our basic and complete needs.

Where Co-operation Begins

Continued from page 7

enforcement officials. It was an unforgettable experience to ride around the community on a certain afternoon and watch while sixteen places were closed up.

Another time and in another community Sunday movies were the issue. I took my turn along with the other ministers to stand the legal distance from the polling places and hand out a little card on which we had printed, "Remember the Sabbath day to keep it holy." One woman said, "I went to the polls to vote in favor of Sunday movies. When the preacher handed me that little card it made me mad. I jammed it clear down into the bottom of my handbag. But when I went into the booth I couldn't forget that little card and so I changed my vote." Others felt the same way and Sunday movies were voted down, three to one. Again co-operation had won.

Many times in many places the church has made a more effective witness by co-operating in clothing drives, in recreational programs, in community sales for the benefit of a relief program, in programs of leadership training, and in weekday schools

of religion. Sometimes united evangelistic efforts do not bring the results we would like but often they make a tremendous impact upon the life of the community. I've never had the privilege of participating in united stewardship campaigns but I have been told that in at least some of the places they have been tried the results have been fabulous. Movements for civic righteousness, the care of the underprivileged and many other expressions of religion within the life of the community can be approached more effectively through united effort.

In addition to this, co-operation brings to our lives the joy of an enlarged Christian fellowship and the spiritually enriching experience of knowing the wonderful people of all faiths and creeds whose spirits are joined with ours as they seek to fulfill with us the purposes of God and serve the needs of the present age.

Reconciling the Churches

Continued from page 10

the divisions are based on our differences. When representatives of the different churches meet, a type of unity occurs, generally only the fact that we meet together in one place. It is exceedingly difficult to con-

duct a communion, a worship service, or a baptism.

We do not understand our differences, and therefore cannot appreciate one another. We must learn to explain ourselves to one another before there can be unity of the type that will save this world. War and preparation for war is a deadly blight that must be halted and the resources transferred to life-giving purposes. This the Christian church can accomplish; this is our possible testimony.

Now is the time for the Church of the Brethren to explain the difference that has been with us since our beginning in 1708. Peace is a finely-etched word in our Brethren vocabulary. It is claimed that it is based on Christian love. At this point we are different from many of our sister denominations. They do not understand us; we have not explained ourselves clearly. Even among the historic peace churches, it is clearly evident that we have not fully explained ourselves to one another on the peace issues. It is so essential that ways and means be established to interpret our differences which we generally believe are the reasons for our existence.

Our long-time mission effort and our present volunteer pro-

gram represent our way of life. We should be so thankful to the United States government that our young men and women can participate in this pioneering act of Christian testimony for service and goodwill. The main question we will have to answer to our fellow churchmen of other Christian fraternities is: Why do so many of our young people choose the way of the military, supported by the adults, instead of the way of alternative service in the interest of our message for peace? We not only face our fellow Christians but Christ himself, who is interceding for us at the throne of the Father.

Our faith in peacemaking as the will of God is our major contribution to all the churches of Christendom.

Many types of interdenominational fellowships have been established—local, national, and international. The World Council of Churches has come forth, providing a way whereby all churches of the world can meet, explain themselves, and discover where there is unity and where there is difference, uniting where there is possibility, and overcoming where there is weakness. By the coming together of the various churches, a world solidarity of brotherhood is emerging, which will destroy the causes for the breaking of fellowships. We will find ways to prevent another war to settle the disputes among men. Again we have a chance to declare peace on earth, in the name of Christ.

Church News

Southern California

Glendale, Arizona—Our church is sponsoring a displaced refugee couple who are Dutch-Indonesians. Our pastor's son, Mark Coffman, is in Europe in Brethren Service. His letter-reports are of much interest. On Jan. 13 Bro. I. V. Funderburg delivered the morning message. On Jan. 20 we began a series of mission studies. Galen Buckwalter, a Mennonite, discussed the migrant problem. On Feb. 3, a film, *Shepherd of India*, was shown. On Feb. 10, Dr. Clarence Salisbury, a former missionary to the Indians in northern Arizona spoke. Bro. Alton Thomas closed the series on Feb. 24, when

we discussed the problems of the Negro. Each service was preceded with the serving of food, mostly typical of the people about which we were studying. We saw the film, *Martin Luther*, on Feb. 17. The women's work group has packed several cartons of clothing for Brethren Service. —Mrs. Don Heatwole, Glendale, Ariz.

Washington

Ellisforde—Our pastor and his wife, Brother and Sister Miles Blickenstaff, have resigned because of ill-health. Bro. Bruce Flora of California has accepted the call. He will take charge Sept. 1. A refugee family from Holland arrived in Tonasket on April 1. Thirty-five students of the Wesley House of the University of Washington are helping in the construction of our sanctuary. Two of our young people will enter Brethren Service the first of June. The film, *The King of Kings*, was presented on March 17 by the young people of the church. Some of the junior high boys have been helping Brother Blickenstaff with the morning worship. Women's work has been making comforters for local relief and have gathered over 500 pounds of relief clothing to send to Modesto. —Mrs. Mae Bullock, Tonasket, Wash.

Sunnyslope—An every-member canvass was held last fall to secure pledges for the building of a new Christian education wing to the church. A total of \$15,394 was pledged. This covers a three-year period. Ground-breaking services were held on March 31. Our pastor attended the regional conference at La Verne. Bro. Herbert Ruthrauff of La Verne was our guest speaker on the morning of March 17. Bro. Paul Kampmeier spoke in the evening service. —Mrs. J. C. Buntain, Wenatchee, Wash.

Colorado

Prince of Peace—Our church has taken on a new look during the past few months due to a redecoration project carried on by a large number of our members. Walls have been painted and floors tiled throughout. Cupboards have been built in several classrooms. Our church is continuing to grow steadily. Twenty-six new members have been admitted by letter since last September, and a number of babies have been dedicated. A displaced person from Holland has arrived under the sponsorship of our

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29

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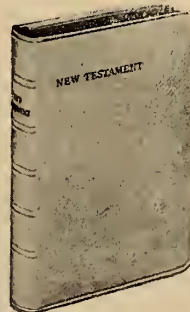
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church. A group of our young people and their leaders attended regional conference at McPherson, Kansas. We had a family night institute featuring Bro. D. W. Bittinger, president of McPherson College, on Friday and Saturday, April 26 and 27.—Mrs. Nelle LeClerc, Littleton, Colo.

Northeastern Kansas

Kansas City, First Central—The building committee is working on plans to complete our educational unit and the remodeling of our chancel. Arrangements are under way for our vacation church school immediately following the closing of city schools. The men's group has had two important meetings recently, one in which they heard a lecture and saw slides related to the Dead Sea Scrolls. The second one was the entertainment of the district men's rally. With other churches of the Grandview area we conducted a house-to-house census immediately after Easter.—Mrs. Lloyd Horner, Kansas City, Kansas.

Southeastern Kansas

Verdigris—One of our young people attended the youth seminar in Washington and New York. She gave a report and showed us pictures of her trip. At our regular quarterly council meeting we decided to have Bro. Phillip Bradley as part-time pastor this year. Some of the ladies from our women's work group have been doing aid work in their homes. The men's work group is taking care of the church farm.—Miss Awilda Matile, Madison, Kansas.

Northern Indiana

Fort Wayne, First—Our church has sponsored the coming of a couple from Holland. The Altruist Sunday-school class also sponsored two brothers from Holland. Interest and attendance have increased greatly in the women's work organization since they have organized into circle groups. Our new parsonage is under construction at our new church site, and we plan to have our pastor occupy it within the next couple of months. Plans are now being laid for the construction of our new church building. Family nights are being held the fourth Sunday night of each month

with a fellowship lunch and program. As a result of the Wells canvass efforts almost a year ago, giving to the local budget has increased 33%. Services were held each Wednesday evening during Lent. A church membership class was held once a week prior to Easter.—Mrs. Francis Barr, Ft. Wayne, Ind.

Middlebury—Bro. Ira Frantz was with us one Sunday morning during our school of missions in January. He spoke on the Church of the Brethren's missions in Ecuador. Dr. Lloyd Studebaker spoke at an evening service on the work that is being done for the treatment of leprosy in Africa. Three young people from our church attended the youth seminar in Washington, D. C. The ladies from our church were in charge of the World Day of Prayer services held in the Methodist church. A group from the church presented a cantata on Easter. In March our district director of children's work met with the teachers of the children's department. Gladden Schrock shared experiences of his recent trip to South America one evening. He was one of the delegates selected to attend the United Protestant Christian Youth Conference of the Western Hemisphere.—Mrs. Wayne Kindy, Middlebury, Ind.

Union Center—We had excellent interest in the school of missions in January and February. Our CBYF took a field trip to the Ft. Wayne Beacon Heights church in February. Guest ministers during the absence of our pastor have been Brethren Norman Kraus and T. Wayne Rieman. An Easter sunrise service of drama and music was held. Plans for the remodeling of the church are being completed. We hope to begin construction in the near future. An adult membership class met Sunday mornings during the Sunday-school hour. Vacation church school is planned for the first of June.—Mrs. Vern Cripe, Nappanee, Ind.

Wawaka—The reports from the men's and women's work were very good. On the evening of Jan. 6 a film entitled The Shepherd of India was shown. A group of Manchester College students presented the play, The Terrible Meek, on Feb. 3. The aid society prepared a bushel of rolled bandages to be used in our missionary hospitals. On Easter we had a dedication service for babies in addition to the regular service. On Easter evening the choir presented a fine cantata.—Mary Mishler, Topeka, Ind.

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Miscellaneous

No. 291. Wanted: A man and wife or a woman to supervise the kitchen and do the cooking in the Brethren's Home, Greenville, Ohio, which is located on the edge of a very attractive city of about 10,000 people. The kitchen is recently remodeled, providing numerous conveniences. The grounds and buildings are kept in a very attractive manner. Wages are good; living quarters are exceptionally nice. Contact: Ira Mikesell, Superintendent of the Brethren's Home, Greenville, Ohio.

Northeastern Ohio

Alliance—Since our last report eight have been baptized. We have been doing some extensive repairing on the church and the interior has been redecorated. Some of our members have donated time for the work. Our youth group has assumed the project of painting the basement, and they also gave new offering plates to the church. Several new items have been purchased to aid in furthering the work of the children's department. Eleven of our members attended the Christian service training school, which was held in Hartville. We celebrated our thirtieth anniversary on Sunday, Oct. 21. In the afternoon a layman from Akron gave a talk. An offering was taken on Feb. 19, with which we bought canned goods for the Kentucky flood sufferers. Two from our church represented us at district meeting held at Camp Zion in the fall.—Mrs. Jennie Messer, Alliance, Ohio.

Southern Ohio

Covington—At our recent business meeting we voted to adopt a unified budget. Delegates to Annual Conference were chosen. Bro. Chalmers Faw gave Bible lectures on Romans in March. One of our young people showed pictures and talked about his trip to Washington and New York with the Brethren youth seminar. The women's work group held an open meeting in March with Bro. Perry Huffaker in charge. Membership training classes have been held each week by the pastor. A group of our people attended a district leadership training school at Potsdam. Bob Mendenhall, who recently returned from Germany, talked to us about his work in Brethren Service while there. The women's aid service sent 180 pounds of grease, 83 pounds of clothing, 175 handkerchiefs, eight new comforters, and 140 yards of material to New Windsor for relief. On the evening of Jan. 13, Dr. Homer Wilson showed pictures and gave a lecture on the work of the Sudan Mission in Africa, where he and his wife are stationed as missionaries.—Ethel Manning, Covington, Ohio.

Greenville—Several of our young people attended the annual winter conference of the Southern Ohio CBYF held at the Oakland church. The Greenville church dedicated its enlarged and improved building on Jan. 13, with Bro. William M. Beahm of Chicago as guest speaker.

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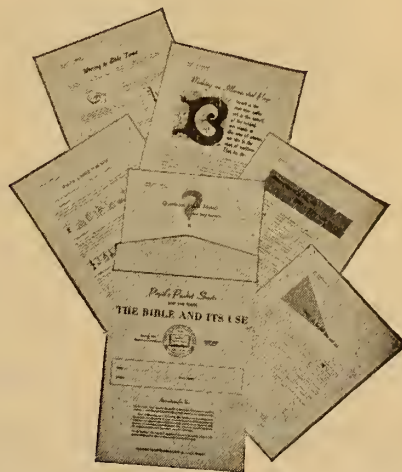
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Over 600 members and friends attended the two services. Bro. Paul W. Kinsel, of Trotwood, Ohio, was guest minister for a preaching mission which followed the dedication services. Our church is sponsoring a family of Dutch refugees from Indonesia. They were welcomed into our church on Feb. 3. The women's work had a shower for the new church nursery. Our church served as host to the Southern Ohio district mission rally in February. Guest speakers were J. Henry Long, W. Harold Row, and Raymond R. Peters. Our church took part in the community Lenten services. Several of our church leaders and teachers have been attending leadership and training schools this winter. A father and son banquet was held the latter part of March.—Mrs. Russell Klepinger, Greenville, Ohio.

North Atlantic

Quakertown—At our quarterly church council meeting plans were projected on a screen for the erection of a new church house which we are anticipating in the near future. We have been taking an active part in the collection of relief materials for Hungary. During the month of January our Sunday evening services were devoted to school of mission themes. Those studied were: home missions; American Indian work; China and the Near East. We co-operated in the Universal Week of Prayer services. The women's work group has been actively engaged in various projects such as rolling and sending twenty-one one-pound packs of bandages to a hospital in Africa, sewing sunbonnets to be sent to Greece and various baby clothes for relief. They spent a day at the Neffsville children's home to assist with any sewing available, and had a mitten tree for the children of the home. One Sunday evening the junior choir rendered a complete program. A senior choir has also been started. In-

dividuals have been keeping in contact with our senators and representatives by way of writing letters and informing them how we feel on important bills which are coming up. Some of the men's group assisted the janitor in cleaning the church after a paint job.—Mrs. Blondell Ludwick, Perkasio, Pa.

Eastern Pennsylvania

East Fairview—The men's work sponsored the male quartet from the Chambersburg church one evening. At an evening service Bro. Robert Byerly showed pictures of his recent trip to Germany. The women met two days to knot comforters and sew for relief in addition to rolling bandages for the Gar-kida hospital, Africa. Bro. Robert Turner was speaker and the men from the East Petersburg church were guests at the January men's work meeting. Bro. Robert A. Hess, returned missionary to Africa, spoke to us Feb. 17 in the morning and showed his pictures in the evening. Seven of our members attended the annual leadership training school in Lancaster. Services to commemorate the seventh anniversary of the building of our present sanctuary were held on Feb. 24. The young adults sponsored the Messiah Academy choir of Grantham College recently. The film, Schwarzenau, Birthplace of the Brethren, was the main feature of the junior high parents' night program.—Mrs. Anna Graybill, Manheim, Pa.

Middle Pennsylvania

Greenville—Our church gained four new members by baptism on Sunday, Feb. 3. The young people and the children had charge of our church services, respectively, for two Sundays this year. They both did a wonderful job. Our church is planning to build a vestibule this summer.—Shirley Jean Haag, Gramplan, Pa.

Florida, Georgia, and Puerto Rico

Okeechobee—Our church and parsonage were repaired and painted during the month of January. On dedication Sunday the church was filled to overflowing. Bro. M. J. Weaver of Windber, Pa., delivered the morning message and Bro. J. W. Fidler preached the dedication sermon. The men's choir of Sebring, Fla., brought us special music. The young people who have charge of the evening services the first Sunday of each month have had as their guest speakers Mr. Leon Yielding, principal of the Okeechobee high school, and Bro. Harry Swank of Sebring, who gave us a very interesting talk and showed slides of the work in Puerto Rico. Bro. Myrl Weyant conducted our Holy Week services.—Cassie Arnold, Okeechobee, Fla.

Eastern Virginia

Arlington—We will celebrate our fourth anniversary on May 5, 1957. Special services have been planned: Bro. A. C. Baugher, president of Elizabethtown College, Pa., will be guest speaker at the morning worship and the afternoon service. Ground was broken in January for a sanctuary and the first unit of the educational building for the Arlington church which it is hoped will be completed by fall.—Mrs. Robert Meckley, Arlington, Va.

First Virginia

Roanoke, First—The devotional committee arranged for a series of midweek services during Lent. A guest minister spoke at each of these services. The board of Christian education set as a goal 400 in attendance for our church school before Easter. A church membership class for boys and girls is being held on Satur-

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day mornings at the church. The new educational building is now under construction. This project will include two new wings and a spire on the tower. The project is to be completed sometime this summer. Mrs. J. R. Trent, one of the oldest members, celebrated her 100th birthday on March 16.—Mrs. E. E. Wilson, Roanoke, Va.

Northern Virginia

Mt. Zion—The Homemakers class had a valentine party. As a special feature we had Leonard Vaughn show some pictures that he and his wife took while doing mission work in South America. We have completed restrooms in our basement. We have also painted the church roof. Our women have been making comforters, aprons, and layettes for relief. Bro. Cecil Showalter conducted a three-night discussion on worship and polity the first week of March.—Mrs. T. C. Moyer, Luray, Va.

Second Virginia

Summit—We held a school of missions in the fall with the theme being foreign missions. We are having a quarterly Sunday school PTA meeting. Plans are now being made for our daily vacation Bible school. A ground-breaking service was held on the first Sunday of March for the new church, and construction is to begin in the near future. From April 29 to May 5 Bro. Stewart Kauffman will conduct a school of evangelism. Bro. Donald Stern was a recent guest speaker here. The women have been making comforters for relief and have also sent many pounds of clothing. Our church recently sponsored another family of German refugees. Several from our church attended the life and leadership training school at the Bridgewater church. Our

young people have organized a chorus.—Mrs. Roy C. Wright, Mt. Crawford, Va.

Southern Virginia

Danville—On Sunday evening, March 10, the young adult Bible class of the Spray church, N. C., presented the mission play entitled The Years to Come. The play gave a challenge for us on the local scene. At midnight on Saturday, April 13, our young people began a ten-hour prayer vigil. Each one of the group was responsible for some part, such as prayer, singing, or bringing a message, in the different methods of worship carried on throughout the night and until Sunday-school time on Sunday morning. Under the direction of our pastor, Bro. Eugene H. Kahle, we have two groups of singers. There are fourteen voices in the men's chorus, and fifteen voices in the women's chorus. Pre-Easter services were held April 18-21 with Brother Kahle bringing the message.—Mrs. Orva Shaw, Danville, Va.

First West Virginia

Egion, Maple Spring—Since our last report our guest speakers were Allen D. Pugh, E. Grant Nine, James E. Renz, Jacob C. Wine, John Weaver, and H. Spenser Minnich. Bro. Vernon Beckman held our 1956 evangelistic meetings, closing with our spring love feast. A goodly number of our membership attended the district four-in-one conference at Oakland, Md. Dedicatory services were held for seven of our babies and their parents. In September Allen D. Pugh was installed as our pastor. An every-member canvass was conducted in our congregation and results surpassed our expectations. Our youth attended the regional round table at Bridgewater, Va. They entered the district public speaking contest, and have organized a basketball league. The youth counselors institute was held April

12-14 at Maple Spring church under the direction of Ed Crill and Bill Smith. We had a worship service by the Bridgewater deputation team built around the Sermon on the Mount. We had a union pre-Easter service at Maple Spring with a sunrise service at the Aurora Methodist church. We will have two love feasts annually; one was at the close of the Easter service Sunday, April 21, and one will be on World-Wide Communion Sunday, Oct. 6. The women's work and men's work groups are meeting jointly in their monthly meetings; the women are making new garments for overseas relief, and are also sending relief clothing to New Windsor. Since September 1, 1956, we have had twelve baptisms and four have been received into our church fellowship by letter.—Charles E. Arnold, Egion, W. Va.

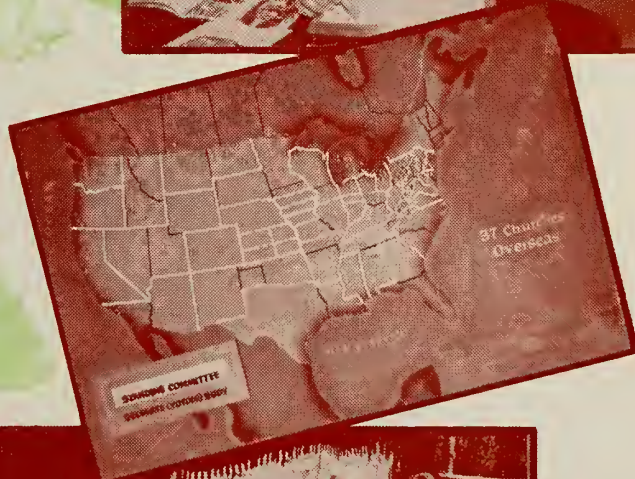
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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

MAY 18, 1957



H. Armstrong Roberts

Man Bites Dog

THE first lesson in journalism that news writers learn offers this definition of news: if a dog bites a man, the situation is so ordinary that it is not newsworthy; but if a man bites a dog, then you have something to report. In this case it looks as if the dog is getting the worst of the bargain, but he has probably been treated so by children for so many years that he accepts it as a normal part of a dog's life. Or he may actually enjoy being tormented by the young boy simply because he realizes that the child really cares for him. It is sometimes easier to accept a few kicks than to accept being completely ignored. In our modern enlightened world we have made more progress in avoiding direct acts of cruelty than in encouraging expressions of love. Indifference has become our great sin. As G. A. Studdert-Kennedy phrased it so well in a familiar poem, "when Jesus came to Birmingham, they simply passed him by." No one wants to be passed by, not even a dog. He would rather be hurt by a boy who loves him than be ignored by those who do not care.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MAY 18, 1957

Volume 106

Number 20

In This Number . . .

Editorial—

Man Bites Dog	1
Our Stake in Freedom of Speech	5
Schweitzer Asks End of Bomb Tests ..	5

The General Forum—

The Art of Unifying Our Diversity. Floyd E. Bantz	3
A Spring Morning (verse). Alvin Franz Brightbill	4
The Ancient Hebrews—Their History and Contributions. Kenneth R. Walker	6
A Sacrifice for Eyes. Amsey F. Bollinger	8
My Bridge (verse). Enola Chamberlin	9
Ministers Must Live, Too. Donald E. Rowe	10
Sharpen Our Secret Weapon! Frances Fenner	11
Conference Business	11
The Family Counselor	12
You Are the Church	14

Toward His Kingdom—

The Christian Experience of Bereave- ment	18
A National Citizenship Conference. C. LeRoy Doty, Jr.	20
Refugee Resettlement Notes	21
Washington Seminar After Richmond	21
Camp Counseling Is Fun. Glennis Parks	22
District Meeting in India. C. G. Shull	23
Not Different—But the Same. Ferne Baldwin	24
Out of the Mailbag	25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Someone to Help

Sometimes when our load seems too heavy to bear, God sends someone to help us in a way we never thought would be possible. Even after the load has been lifted, a mellow afterglow remains that causes us to look back and regard that experience as one of the extras that make life so worth the living.

Such events have been taking place in some of our struggling rural and small-town churches in southern Florida. The load was a much needed repair and redecoration program on the church buildings and parsonages of these long-neglected establishments.

The moving spirit behind the lifting of this load was E. B. Williams of Naperville, Ill., who along with his twin brother M. B. Williams of Detroit, Mich., and other consecrated and dedicated brothers and sisters too numerous to mention, wrought some wonderful changes in church buildings and parsonages of the Lorida, Bassenger, Arcadia, and Okeechobee congregations. . . .

After the completion of each of these projects, dedication services were held, full financial and work reports given, and the gratitude of each congregation was expressed to Brother Williams and all those who co-operated, for the splendid things accomplished and the fine Christian spirit in which it was done.—James O. McAvoy, Okeechobee, Fla.

Scriptural Baptism

Jesus in his command to go into all the world and preach the gospel as given by Mark 16:15-16 connects faith and baptism with salvation. The Apostles clearly understood Jesus' command and required faith, repentance, and baptism for remission of sins and salvation. But, says the disputer, the Bible nowhere says immersion. True, that word is in no English Bible. If the reader wants to know why turn to church history, say from the 13th to the 16th century, during which the conflict raged on this subject, when convenience prevailed over inconvenience, and the translators retained the Greek word excluding the word *immersion*.

You do, however, find the words *pour* and *sprinkle* many times in the Bible, but never in connection with water baptism. The word *pour* is used by Joel (2:28) referring to the pentecost experience which John and Jesus call the baptism of the

Holy Spirit (Matt. 3:11; Acts 1:5). But note how carefully the fulfillment is recorded so as not to violate the meaning of the word *baptism*, which could not be done by dipping; since this was God's part it had to come from above, not by sprinkling but by pouring so that it filled all the house where they were sitting. It also filled all of them with the Holy Ghost, setting them on fire that they could no longer keep silent but had to speak the wonderful works of God (Acts 2:1-11). If that was not an immersion I would not know how to bring one about.

The apostles also depict baptism in the likeness of a death, a burial, planting, resurrection, new life, a washing—all of which are reflected in immersion. It is the only word that logically replaces the word *baptism*. So you find that the word of God is not inconsistent but stands on its own feet as the eternal truth which no honest careful reader though a fool need err therein (Isa. 33:8). Jesus warned the religious leaders of his day against setting aside or transgressing the commandments of God by their traditions (Matt. 15:1-14). I believe it is also our duty.

There is danger that for Christian unity, conformity, and convenience even the Brethren may condone, accept, and substitute unscriptural practices.—P. M. Habecker, Quarryville, Pa.

A Call to Service

I am moved and inspired by the opportunity presented in the splendid article by H. Stover Kulp in the Messenger of March 8, page twenty, on "The Brethren Stake in Nigeria."

The challenge of this open field is great and with it a great responsibility to occupy or neglect.

It surely presents an "open door" which no one can "close" but ourselves by neglecting to occupy. "He that openeth and none shall shut, and that shutteth and none openeth" (Rev. 3:7).

A call is simply an open door—a need and a burning desire—to service, consecration, and preparation.

The distance is much shorter, by modern transportation, than that which our early missionaries undertook and for which they gave their lives.

Let us respond with our means and personnel.—Chelsea M. Barnett, Myrtle Point, Oregon.

There will be discussion and disagreement without rancor between individuals, among the members of a local church, or within a denomination when each treats the ideas presented with courtesy, respect, and objectivity

Floyd E. Bantz



The Art of Unifying Our Diversity

THE Apostle Paul was troubled by the sin of division that occurred within the Corinthian church. He would be concerned about the sin of division that occurs in today's church as well. Yet it does not seem quite fair to quote him as being opposed to our present-day structure of denominationalism. This is so far different from anything Paul could have projected that we have difficulty applying his judgment to this specific case.

There is no difficulty, however, in applying his judgment to the spirit and attitudes we take pride in cultivating that make our denominational differences obscure the message and minis-

try of Christ. As long as we squabble and spat among ourselves we reveal ourselves not to be Christians at all, but still of the "world."

What is of particular concern to us is that the same spirit and attitudes that allow our differences to separate us into different denominations also exist within the denomination and within local churches as well. Paul was dealing with this "sin of division," the division between people who shared the name *Christian*. To him there had to be a way for Christians to be the same as one another, yet different from one another.

There can be differing opinions and differences of thought without divisions and factions.

There can be discussion and disagreement but unity of action and there can be disagreement without being disagreeable. If there cannot be, then our democratic church structure will fail. Our whole system of democracy depends upon opposing forces—disagreement and agreement. Therefore, we want to preserve our right to be different and still be for the same thing—Christ—in order to keep our democratic forms as we work to establish God's kingdom. To do this we must cultivate the art of unifying our diversity.

The first basic principle in such an art is to examine our hearts. In any form of discussion

Pastor of the Kansas City church, Missouri

or in any action where discussion is first essential to that action there needs to be pure motivation. We must be certain that we have overcome the factious spirit and are sincerely desiring to discover truth, and not trying to win a victory by having our own ideas accepted and those of others rejected. Many of us try to win our battles through argument and debate. If we can show someone to be a fool, unwise, ignorant, we make it appear, to ourselves at least, that we have been victorious.

This examination of one's motivation applies to the reception of the ideas of others also. We must allow the same courtesy and respect for the ideas presented to us as we would demand for the ones we present. We should examine any new idea objectively, fairly, and openly before it is accepted or cast aside. One lesson that many Christians have yet to learn is to react unemotionally to new ideas presented in open forum. Democracy depends on assuming until proved otherwise that opinions expressed are honest and sincere. Our real motivation is revealed in the way we respond to new thought, new opinions, or new proposed action.

To have differences of thought, but not divisions, we must recognize, secondly, that an opinion to be worth anything must be based on information and knowledge. Ask me what's wrong with an ailing car motor, or an ailing stomach, and what I say you can discount completely. In those fields I have no information. In discussion about any item this must be recognized—an opinion to be worth anything must come out of information and knowledge in the field about which the opinion has been made. The ability to be "not hampered by too much informa-

tion" is an ability that can destroy unity rather than preserve it. This does not mean that some one cannot have insight into situations outside his own field, but does imply that the person ready to speak an opinion should speak out of information and not out of ignorance.

An extension of this principle is to assume that each person knows his field of endeavor as well as you know your own. You assume the mechanic or the radio man knows his field. Most of us know our own fields or we would not be in them. All of us will make mistakes, but there is a difference between allowing for mistakes and assuming you know all there is to know about another man's field.

A third principle in the art of establishing unity in spite of differences is to participate freely at the time of discussion. By agreeing and disagreeing, discussing, and examining, we open our minds, so that we can reach a common action. Many people do not speak because of fear, fear of what other people will think or fear that they will be rejected. When there is fear or reluctance to express our opinions because of what others may think, we have not learned the art of being the same but different, and the fearful one has not been accepted as one to respect.

It is important to remember, however, that to reject an idea is not necessarily to reject the person who expresses it unless the rejection of the idea is made out of unchristian motivation. Democracy implies freedom to be wrong as well as to be right. Not everyone's ideas can be accepted, for not all ideas are good ones.

To examine one's own motivations, to speak out of information and not ignorance, to assume the best, and to respect each person in his field, to participate freely without emotion are principles that can help us be different but not divided, have difference of ideas, interpretations, and thoughts, and still be essentially the same.

Such principles applied in local churches, as well as within and among denominations, conditioned by our common love for Christ, can help the church overcome the "sin of division." It will be righted not through organizational structure, but by a change of spirit and attitude among us. Such principles applied in the same manner to our forthcoming Annual Conference will make it even more an inspiration than it usually is. Even the Reader's Write column of the Gospel Messenger will take on new dimensions when these principles are observed.

A Spring Morning

ALVIN FRANZ BRIGHTBILL

As one who treads on holy ground and stands
In awe, like Moses at the burning bush,
With feet unshod and spirit all aghast,
Waiting the voice divine, with clasped hands,
So when sweet day-dawn flushes all the lands
And matins soar to heaven with song of thrush
And oriole, while meadow flowers blush,
Till, with new, glorious vision, life expands,

I muse, "This is God's day, and God is here.
In reverence let me to his shrine draw near!
Let me discern his face and hear his voice;
In him and his fair world let me rejoice."
So let me pass to labor, strong of heart,
And in the world's great burdens bear my part.

EDITORIAL

Schweitzer Asks End of Bomb Tests

IN A message that was broadcast to fifty countries of the world Dr. Albert Schweitzer called for "the end of further experiments with atom bombs." The famous missionary doctor, a recent winner of the Nobel Peace Prize, warned against the dangers to the human race from nuclear-bomb radiation.

Dr. Schweitzer's message was translated into many languages and transmitted by radio stations in countries throughout the world. It was not heard in the United States. We hope, however, that the missionary's warning will be heeded by Christians here and that they will help to mobilize public opinion asking for the end of bomb tests.

Commenting on the studies that have been made recently by scientists and physicians concerning the dangers of radiation, the eighty-two-year-old humanitarian said, "The material collected, although far from complete, allows us to draw the conclusion that radiation resulting from the explosions which have already taken place, represents a danger to the human race, a danger not to be underrated, and that further explosions of atomic bombs will increase this danger to an alarming extent."

Perhaps one reason why public opinion has seemed so indifferent to the dangers of radioactive fallout is that people hear such conflicting stories from the experts. Some of the scientists associated with the Atomic Energy Commission have insisted that there is no danger to be expected as the result of past or proposed bomb tests.

But many other scientists have issued rather shocking warnings. Some of the world's leading geneticists have insisted that future generations will be harmed by the increase of poisonous radiation. An English biologist, the well-known Professor J. B. S. Haldane, has calculated that the increase so far in radiation could be "responsible for nearly half a million deaths." No wonder the late Albert Einstein, another great humanitarian as well as the leading scientist of recent years, said shortly before his death, "I made one great mistake when I signed the letter to President Roosevelt recommending that atomic bombs be made."

Even if the attempts of some government agencies to reassure us could be accepted, even if there were no immediate danger to ourselves or our children, one would still expect Christians to take the lead in calling for the immediate ending of bomb tests.

If a nation like our own, prompted by the urging of the Christian forces in its constituency, were to declare that it is halting the manufacture and testing of hydrogen weapons, perhaps we could capture the moral initiative in the struggle for justice as well as peace.—K. M.

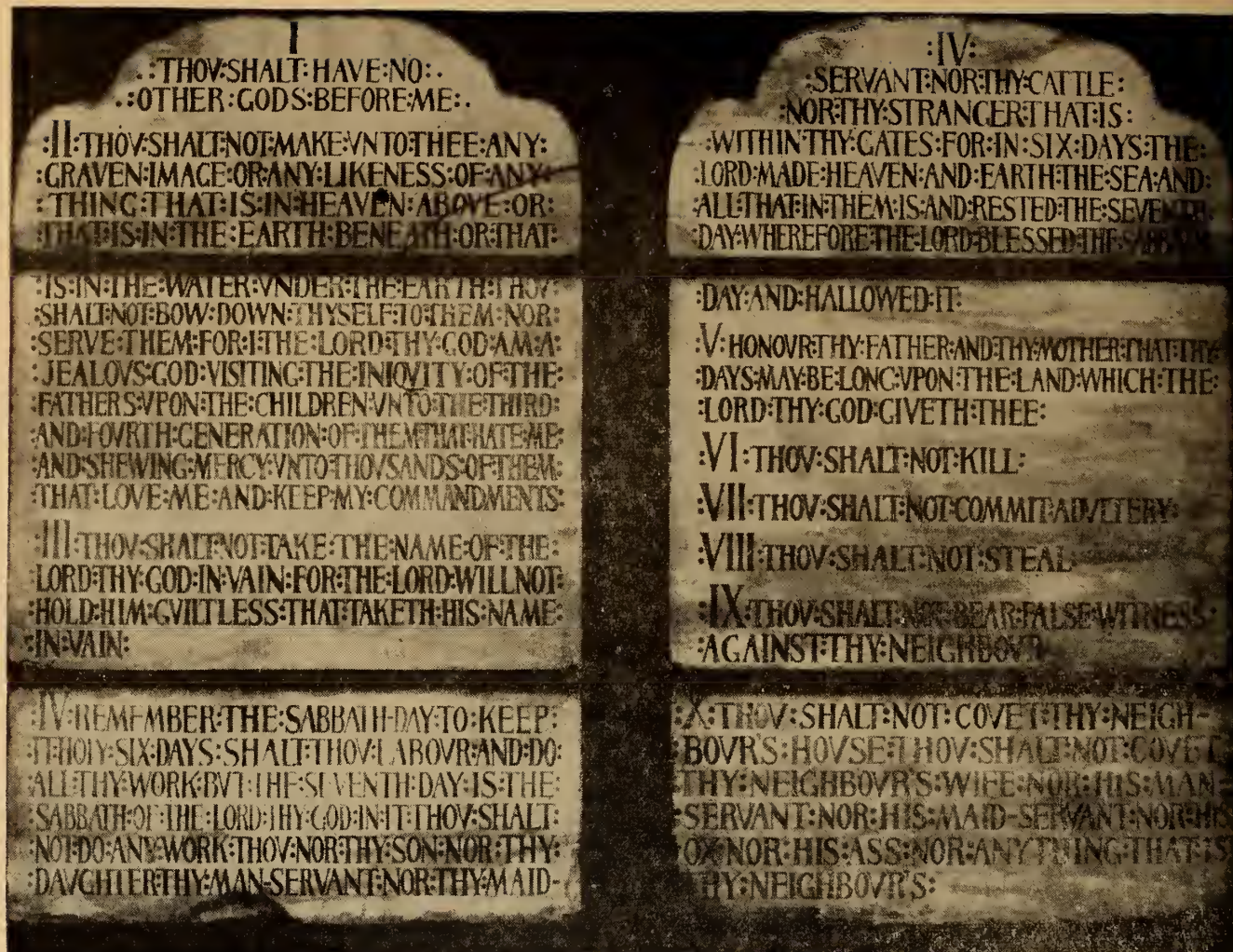
Our Stake in Freedom of Speech

ABOUT one hundred years ago a village church in northeastern Ohio invited a young college teacher to preach for them. But before he arrived some of the church trustees became afraid that his views might be unacceptable to them. So they padlocked the church doors and the young preacher was forced to conduct his services in the church yard for the crowd that had assembled.

Years later the villages decided to build a church that could not be closed to new ideas. They joined forces to erect a sanctuary that they called a "chapel for free speech." They decided that the most appropriate speaker to dedicate it was the preacher who had once been locked out. He was James A. Garfield, preacher, teacher, lawyer, later to become president of the United States. On that occasion Garfield said, "Now I see that in this chapel you have no locks or keys—you have forever opened your doors and hearts to freedom of ideas and of worship. You have barred out only prejudice and hate."

The church cannot afford to close its doors in the fear that it will open the way for new ideas to be expressed. You don't check the spread of false doctrines by closing your ears to them or by padlocking the doors of your church. Neither do you commend true doctrines by guarding them against close examination. Surely a church should welcome discussion just as it welcomes honest questions.

One reason why early Brethren leaders refused to state their convictions in creedal form was that they feared they would close the door to new light through the Holy Spirit. Their willingness to hear other ideas did not cool their zeal to proclaim their own convictions, however. Perhaps if the doors of the church are kept open, some of the truth that the church cherishes as gospel truth will reach beyond its own walls. The church has a stake in maintaining "free speech" not only for the cause of freedom but also because it has something to say.—K.M.



H. Armstrong Roberts

One of the lasting contributions the Hebrews made to civilization was the Ten Commandments

The Ancient Hebrews— Their History and Contributions

THE earlier stories of Hebrew wanderings identify them as a nomadic and pastoral people. Genesis relates how Abraham wandered from the city of Ur in southern Babylonia before 2000 B.C. toward the area of Canaan. When the descendants of Abraham's tribe finally settled in the Palestine region in about 1400 B.C., they were known as Habiri or no-

madic raiders by the Canaan inhabitants.

Exodus in its story of Joseph and his family explains how at least a part of the Jews got into Egypt in the thirteenth century B.C. The Jewish historian, Josephus, pinpoints their stay in Egypt during the rule of Ramesses II (1299-1232 B.C.). Moses led his people out of Egypt, and, after a generation on the desert of Sinai, these Jewish tribes went into Palestine under the

Kenneth R. Walker

leadership of Joshua of Nun.

When the Hebrews reached their "promised land," they found it inhabited by the Canaanites and Philistines. The Canaanites, and especially the Philistines, were more advanced in trade, manufacturing, and military techniques than the Jews. It is thought the Philistines, who lived in southern Palestine, were related to the

inhabitants of Crete, the island lying off the southern tip of Greece. Because of their more advanced culture, the Philistines imposed political and military control over the Jews and Canaanites. The region of Palestine was even named after the Philistines.

After long struggles with the Philistines under the leadership of the judges, the Hebrew tribes finally chose Saul as their king in 1025 B.C. in order to conquer the Philistines. David eventually succeeded in overcoming the Philistines and in uniting the whole of Palestine under his rule in 1000 B.C.

The "wise" King Solomon, who reigned from 955-935 B.C., taxed his people heavily, ceded twenty Hebrew towns, and drafted 30,000 Jews every three months as forced labor to work in the forests and mines of King Hiram of Tyre. Solomon had to use these drastic measures to pay for his luxurious, oriental court, to maintain his 700 wives and 300 concubines, to build the beautiful temple in Jerusalem, and to keep up diplomatically and militarily with the larger, neighboring kingdoms.

As a result of these heavy taxes and forced labor, Solomon's death proved to be a time of open revolt. The ten northern tribes (Israel) refused to submit to Solomon's son Rehoboam, and they chose Jereboam as king. The two more conservative, religious, agricultural tribes accepted Rehoboam and established the separate kingdom of Judah.

After the death of Solomon and the establishment of two independent Hebrew states, the power and position of the Jews waned. In 722 B.C. Israel fell before Assyria, and the ten tribes (referred to as the lost ten tribes) were dispersed and absorbed in the neighboring states. Judah maintained its independence until 586 B.C., when it was

conquered by the Chaldeans. From this time to 70 A.D., Palestine remained a vassal state; first under the Chaldeans, then the Persians, then the Greeks, and finally the Romans. During this captive period, the Jews staged periodical revolts to obtain independence, but they always failed. Finally in 70 A.D. after a serious Jewish revolt, the Romans, tired of these periodic uprisings, leveled Jerusalem, and scattered the remaining Jews to all corners of the Roman Empire. This then was the end of the ancient Hebrew state of Palestine.

But despite their wars, their tribulations, and finally complete military defeat, the Jews made lasting contributions to Christianity and to the world. The Jews discovered the strongest concept of monotheism (worship of one God), and we Christians worship the God they found.

Moses gave to the world a strict moral code in the form of the Ten Commandments. Think of the impact the admonition to "honor thy father and thy mother" must have had in Moses' day when women were considered chattel or property. Taken together, the Ten Commandments



Moses' attempts to get his people out of Egyptian bondage have been an example in struggles against tyranny in the centuries that have followed

have formed the moral and legal basis for our civilization.

The Jew's love of freedom has been an inspiration to us to this day. Moses' attempts to get his people out of Egyptian bondage, and Judas the Hammer's revolts against the Hellenistic Greeks played their part as an example for later struggles against tyranny. During the American Revolution in the late eighteenth century, the American leaders developed a seal with a picture of soldiers in the Red Sea bearing the inscription, "Rebellion against tyrants is obedience to God." The inscription on our Liberty Bell comes from Leviticus, "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The Jews have also given the world an example of loyalty and steadfastness. Only their loyalty and perseverance have made possible the retention of their religious faith in the face of persecution and exile.

Moreover, the Hebrews have bequeathed to mankind the Old Testament with its love poetry, its woe, its history, and its faults of men. It is unusual that a people in their historical epic should be so honest about their national leaders. They recount the lust of David for Bathsheba, the stupidity of Esau, the shrewdness of Jacob, and the drunkenness of Noah. Yet, what is more remarkable, this Old Testament material records moral and spiritual teachings which are still a guide and inspiration for us today.

And, finally, as the greatest gift of all, the Jews gave us Jesus Christ, who not only lived the greatest life ever lived, but also gave to the world the new covenant between God and man in Christianity. With such gifts as these, how can we help but thank the Jews for their contributions to all mankind.

A Sacrifice for Eyes

Amsey F. Bollinger

Photos by the author

Top: A healthy man leads a blind man who begs for food; bottom, left: sterilizing of instruments needed for the eye operations is done by volunteers mostly; bottom, center: the patients wait in a tent for their turn; bottom, right: an operation is in progress with a leading banker holding the flashlight for the surgeon



FOR a period of two weeks the high school in our town of Anklesvar, Western India, was turned into a busy eye hospital. In the school auditorium as many as six surgeons operated all day long. Operated patients were carried out on bamboo stretchers and laid in long rows on the floor of the schoolrooms and, after they were full, on the ground in tents surrounding the building.

I watched Dr. Kamakaka, an eminent eye surgeon from Broach, remove cataracts. All around the operating table curious onlookers jostled each other to get a better view. As the doctor expertly made a slit above the patient's iris I held my breath. What if someone should bump his elbow? But the doctor did not seem to mind the crowd; as he deftly squeezed out a diseased lens he began to reminisce.

"The first time that I operated in one of these eye camps," he smiled, "I was so nervous I could hardly work. What would happen to the patients under such unsanitary conditions, I wondered. But after much ex-

perience I have found that my fears were groundless. Whether it is due to the grace of God, or the greater resistance of these poor people I do not know, but the facts are that they get along better than do the patients in regular nursing homes."

The "eye camp" is a unique attempt to combat the appalling incidence of cataract and other eye diseases in India. The Indian name for the camp is *Netrayagna*, which literally means eye sacrifice; the sacrifice, however, does not consist of eyes, but of time, money, and effort expended to save eyes.

Cataract seems to be most common among the very poor, which is to be expected, because the doctors agree that malnutrition is a contributing factor. These people feel too poor to pay for surgery, hence, do nothing about it. In every large town one will encounter dozens of blind people, many of them led about by an able-bodied relative, begging for a living. Because the eye camp aims to help these indigent patients, everything is free—medicine, surgery, after care, food, even spectacles.



In the Anklesvar camp about 1,800 patients were examined and treated, and 433 operations performed, a large majority being for the removal of cataract. About 1,000 people were fed every day, one family caretaker being allowed with each patient. I was invited to stay for a noon meal, and my impression was that with true Indian hospitality anyone who sat down on the ground with a plate before him was fed, and no questions asked.

The expenses of the camp were borne partly by the government, partly by the municipality, and the rest by public subscription. The surgeons, four of them London-trained, donated their services; the hospital staff was largely made up of volunteers from the town. The deputy mayor was hospital superintendent; Dr. Kamakaka's operating light—a flashlight—was held by one of the town's bankers; high school students were stretcher bearers and the teachers were ward superintendents. Hindus, Moslems, Christians, Parsees, Jains, all worked together harmoniously for the good of the community. It was thrilling to watch them, as it dramatized the new spirit of community service which is abroad in the land.

Before independence, it was the custom to petition the government for anything that needed to be done. Whenever a high official visited a town he was presented with an "address," an attractively printed petition which started off by eulogizing all the fine qualities which the official possessed—and some he did not! The payoff came at the end, which always contained a demand that the government provide a substantial sum of money to carry out some worthy public enterprise, without any effort on the part of the local people. The present government discourages that approach and encourages the people to help themselves and one another. Today we see the people of India making a "sacrifice for eyes," or performing *Shramdan*, an offering of labor in building roads, digging wells, or constructing school buildings. The Anklesvar eye camp was one of the finest examples of this new spirit that I have encountered.

The camp had both an opening and a closing ceremony. The opening was performed by a leading industrialist of the county seat, who thereupon announced a substantial personal contribution to the cause. The closing ceremony was a real

party. It started off with speeches, in which everybody patted everybody else on the back. After the doctors who were present were thanked and garlanded a specially invited group climbed to the flat roof of the building. There, as the sun dipped below the horizon, we sat down to a sumptuous feast of puris, curds, rice and curry, sweets, and pickles. My nearest neighbor, who had the ability to count while he plied his fingers between table and mouth, reported that we were served seventeen different dishes, all vegetarian. The plates were large banana leaves, and our fingers served as knives and forks.

In the darkness of the tropical night I walked home, saluting the nation that has lost the inferiority complex which is fostered by colonialism, and is reaching out for its place in the family of nations and a better life for its citizens.

MY BRIDGE

Enola Chamberlin

"Oh, build me a bridge," I cried
to God,
"A bridge across my pain;
A bridge that will bear me on and
on
Into joy's flower-strewn domain."
And God who is always close
and near,
Who answers us fair and true,
Spoke low in my heart, "Why
long ago
I gave the bridge spans to you."
"I gave you the strength and the
power to build;
You have shoved them all on a
shelf.
I can cheer you on, but you must
build
That bridge across pain yourself."
But God was there; I leaned on
Him,
Lest my heart break with the
strain.
And I am a stronger soul because
I built my own bridge across pain.





Responsible churches are coming to realize they must give as much as they ask if young men are to be attracted to the ministry as a calling

Carroll from Three Lions

added for the parsonage. The actual average cash salary was \$3,099. In addition to this amount, each minister received on the average of \$400 for utilities and travel allowance. The average cash salary plus salary benefits would total \$3,500.

The average pastor would spend at least \$600 for travel expense in his church work and \$300 for utilities. Most ministers consider a tithe a minimum in their stewardship responsibility. This would be at least \$360. These three items would total \$1,260. This leaves the average pastor a total cash amount of \$2,240, for family budget items such as food, clothing, medical expenses, pension, education, books, savings, entertainment, recreation, vacation,

Ministers Must Live, Too

IN A recent religious magazine an advertisement by an insurance company appeared under the title, "Ministers Must Live Too." It revealed the following information: "Between 1924 and 1954, the cost of consumer items increased a staggering 53.3%. In the same period, ministerial salaries went up only 41%. Compared with 102% increase for teachers, sometimes referred to as the 'forgotten profession,' ministers' salaries are still frighteningly inadequate."

Each year, too high a percentage of our ministers change pastorates. One of the major reasons is that of inadequate salary. Ministers do not enter the profession because of financial considerations. Most men are willing to live modestly. In most communities, the minister

Donald E. Rowe

is looked upon as a leader. He is expected to have above the average in education. Many members are critical if the minister's home is not well furnished. Congregations expect that the minister shall do above the average in entertaining church groups and visiting friends of the congregation. To do this requires an adequate salary. A recent national study shows ministers running over \$500 in the red each year! Ministers must live too!

In order to approach the problem in a specific way, let us consider the facts that the department of ministry and evangelism recently released on salary averages in our Brotherhood for the year 1955-56. The average pastor's salary was \$3,645. This figure included 15%

etc. Ministers must live too!

Each church should consider an adequate salary for the minister as their first financial obligation. Some churches have excused themselves for a low salary schedule because of an extensive building project. Although many church buildings need to be improved or enlarged, the minister should not be asked to sacrifice unduly to make this possible.

Most ministers are very reluctant to take the initiative in asking for a raise in salary. Each year, the ministerial board of the local church should review the pastor's contract and counsel with him about his needs. District and regional secretaries are well acquainted with the problems that some of our pastors with growing children have in balancing the family budget. The need is real.

Illustrative is a letter which I

received from a pastor who is changing churches this year. He writes: "Intellectually I am confident that the place, community, church fellowship, and salary will make little difference in our ultimate happiness in our work because that depends upon our ability to accept things as we find them. However, there is one hurdle that I haven't been able to make. That is, I am not ready emotionally to accept another 'too small' salary. These have been years that have taken a lot of management. My wife has made most of the children's clothes, but they are adolescent now and mother's sewing will not meet all their needs. I am now forty years old and these should be my most productive years. For this reason, we have considered leaving the pastoral ministry until our children are through school."

Some denominations are attempting to re-evaluate ministers' salaries—to put them on an equal level with other professions requiring like amounts of time, money, and preparation. Only recently one denomination established a \$4,200 minimum salary for pastors.

Only now have responsible churches come to the realization that they must give as much as they ask if the ministry is to continue to attract the best qualified young men. Ministers must live too!

Conference Business

Peace Position and Practices of the Church of the Brethren

Findings

As a result of investigations and studies of the position and practices of the church in the field of peace and brotherhood the committee wishes to report the following findings and conclusions:

Among the encouraging aspects of the situation are these:

1. Almost all of our pastors personally subscribe to the church's peace position. Of those replying to the committee's questionnaire survey, ninety-four per cent of the

Sharpen Our Secret Weapon!

Frances Fenner

Now we are engaged in a great civil war . . .
The forces of good and evil,
the powers of light and of darkness,
the strength of virtue and the compulsion
of sin are locked in deadly combat.

The whole world, made one in the act of creation,
is the battlefield for this ultimate struggle.

Men of every race, creed, color, and persuasion join ranks in the fray.
The mother, curving her babe to her breast,
nurtures a recruit for this last possible war that engulfs mankind.

At the moment we hold a technological lead;
we grasp the tools of power in our hands.

How long can safety remain in material and military strength?
The conflict is one of ideas; the struggle is for the soul of mankind.
Who is ahead in the battle for the hearts and the minds of men?
Where does the spiritual initiative lie?

What have we to offer a world searching desperately for spiritual
guidance and power?

What can we offer in the way of moral leadership?

Mightier than the sword, more powerful than the atom,
more potent than the processes of fission-fusion-fission . . .

We hold a secret weapon.

Deep in our heritage lies our ultimate advantage . . .
the force of freedom.

God created man, and he made him to be free.

Strong and unconquerable as our defense,
the love of freedom stands as an unshakable ally,
far behind all lines.

An infant fist, thrust upward, outward, fights for freedom.

The creeper shakes his playpen bars, cries, "Out!"

The toddler roams the neighborhood, runs away, demanding freedom.
And youth sheiks, flappers, rock and roll, vociferously testify their
demands.

Bumped, bruised, winged, singed, maimed, tamed, sadder, wiser, now
mature,

The fire of freedom glows a magic flame . . .
if quietly, then steadily.

The fires of freedom must be fed:

the struggle is too sharp, the contest
is too close, the outcome too uncertain—

We dare not let our beacon smoulder in the gloom.

Our secret weapon is the burnished sword of faith:

faith in freedom,
faith in ourselves,
faith in our fellow man,
faith in God;

Though we can win, we cannot win alone.

If we depend on number, we are outnumbered;

our military might can be outranked;
material is overwhelmed by mass;
empires rise and fall, a breath in time.

For in our strength there is a fatal weakness,
like Samson's strength and weakness without God.

Without humility we are undone;
America, where is thy penitence?

Faith of our fathers, freedom's sword,
strengthen our hand, support our arm,
That we may know the triumph of virtue,
the conquest of sin!

pastors stated that they held this position, and ninety per cent of the youth advisers believed that their pastors held it.

2. A large majority of our pastors are at liberty, as far as their congregations and communities are concerned, to teach and preach the peace doctrine. In the survey eighty per cent of the pastors themselves testified to such liberty while eighty-seven per cent of the youth advisers felt that their pastors had it.

3. Our lay people do not match this overwhelming support of the peace position, but there is more active support than active opposition among them. In the survey only twenty-one per cent of the pastors reported serious opposition to it in their churches while fifty per cent reported strong support. The corresponding figures from youth advisers were twelve and fifty-one per cent.

4. While the committee does not consider the evidence conclusive, it appears that the proportion of Brethren men of draft age seeking an alternative service (I-O) classification is now larger than the proportion who asked for Civilian Public Service assignments in World War II. According to the survey, in the opinion of pastors, twenty-two per cent of Brethren men fifteen to twenty-five years of age would likely choose alternative service if drafted now. The youth advisers' estimate was twenty-four per cent. The committee feels that these estimates may be considerably higher than the facts justify, but other evidence suggests an increase to ten or fifteen per cent. (The proportion of Brethren men in CPS in World War II has been variously estimated at from 5.5 per cent to 8.5 per cent.) According to the survey the proportion of men choosing noncombatant service (I-AO) has not increased to the same degree. Both pastors and youth advisers estimated it at thirteen per cent. In World War II it was about the same as for CPS.

5. A substantial majority of pastors and youth advisers, sixty-seven and sixty-four per cent respectively, believe that the peace doctrine will either maintain its present vigor in the church or grow stronger.

6. Our Brethren Service program deserves to be commended for the positive, practical witness for peace

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

A young girl in our church is active in the youth group here and elsewhere. She has been keeping company with a man of middle age who is also an active leader in our church. Almost everybody in the church knows about it now and there has been a lot of gossiping about this case. The man is married and his wife is also active in the work of the church.

I guess I have several questions that I need the answer to. First, should we permit these persons to keep their positions in the church? (We do not have much leadership in our church and we know that the wife in the case loses her temper and nags her husband.) Second, how can we help those who seemingly do not want help even though they recognize what they are doing? Third, how can we stop the gossiping (several of our people are wishing they knew nothing about the case)?

A Concerned Leader.

Dear Friend,

Let us try to answer your concerns beginning with number three, how can we stop the gossiping? You can't. You might deal with it as directly as did Jesus when certain zealous critics (scribes and Pharisees) brought to him a woman "taken in adultery." When the Master sug-

gested that whoever was without sin might cast the first stone, all her accusers filed out one by one. Read carefully the account in John 8; the inference is that all of us have streaks of unworthiness.

Jesus turned to the woman, and while he did not condemn her, he did say; "Go, and sin no more." I think this would be his word to each who shares guilt in the case you describe. A respected and loved leader needs to point this out to these persons as graciously and as firmly as did Jesus.

Sometimes those in error feel compelled to live up to the worst expectations of the gossips. On the other hand, it is quite as likely that they will try to live up to the highest expectations of those who would surround them with real understanding. Jesus saw possibilities for good in those whom others held in very slight regard; he saw good in those, too, who could see no good at all in themselves.

Whether these persons should continue to hold responsible positions in the church should depend upon their response to Jesus' "go and sin no more." Remember that we all have a responsibility to expect the best and to look for the best in our fellow workers.

Leah M. Zuck.

and brotherhood which it provides. In particular, the Brethren Volunteer Service program is widely regarded as one of the most effective means of such witness. Brethren Service is doing excellent work in providing information and guidance for men of draft age.

7. Our youth program is to be congratulated for the amount of attention it is giving to peace in conferences, seminars to Washington, and oratorical contests.

8. The editors of our Christian education publications are trying hard, within the financial and other limitations to which they are subject, to include an adequate peace emphasis in their productions.

9. Our seminary and three of our colleges offer courses dealing directly with world peace and its problems.

10. The Church of the Brethren

has significantly increased its cooperation with other peace churches and movements during the past fifteen years.

11. The 1948 Annual Conference statement on the peace position of the church has been and is still being widely circulated and used. A number of church leaders feel, however, that it now needs some revision.

But there are other aspects of our present situation as a peace church which should arouse our genuine concern. Among them are these:

12. The widespread personal acceptance of the peace doctrine by our pastors is not matched by aggressive efforts to teach and develop it. Programs of active peace education are the exception rather than the rule in our local churches. Although, according to the survey, two thirds of our pastors preach two or more peace sermons a year, beyond this

the figures drop sharply. Not quite half of the churches stress peace in youth meetings, only one fifth in women's meetings, and fewer than one fifth in Sunday evening schools of peace. No other type of planned peace education occurs in as many as one tenth of the churches. And one fourth of them report nothing at all in the way of special peace study or emphasis.

13. While about sixty percent of the pastors report that they counsel at least one young man a year on his draft problems, the committee fears that many young men are given no assistance at all.

14. In many Brethren summer camps little attention is given to peace education in the selection of leaders or the planning of programs.

15. Despite the praise given Brethren Volunteer Service, the survey indicated that less than half of those responding could recall even one representative from their own respective churches in the previous three years. (Our Brethren Service office reports that only thirty-five per cent have had one or more representatives in the program in the past eight years.)

16. Although the Brethren Service Commission has broadened its base for peace action to include such elements as work for better race relations and Christian citizenship, its staff personnel for direct peace education seems inadequate, having actually been decreased during the past decade. No one staff member is at present giving full time to this phase of the commission's assignment.

17. There is serious need for the continuing production of peace-education materials especially adapted to our Brethren needs, and for an effective means of promoting their widespread use. Neither popular, technical, nor theological peace literature is being produced fast enough.

18. The assumption by some of our colleges that the church's peace emphasis is being sufficiently cared for by incidental references in the general curriculum deserves careful examination as to its validity.

19. Aside from youth programs there is surprisingly little emphasis on peace in district, regional, and annual conferences.

20. Little is being done by the average congregation to carry the peace doctrine beyond its own membership. With the exception of letters to congressmen, reported in nearly sixty per cent of the churches, efforts to interpret our peace posi-

tion to non-Brethren were reported by only seventeen per cent of the churches.

21. Meanwhile such influences as military recruitment in high schools and certain phases of Civil Defense are proving a serious threat to the peace convictions of Brethren young people.

22. The church is conscious of these lacks and needs in our peace program. The committee's survey indicated widespread feeling that our consciously directed peace program should be definitely stronger than it now is or ever has been. When asked what the church should do about its peace doctrine from now on, thirty-one per cent of the pastors and thirty-five per cent of the youth advisers checked the answer: "Make a bit more effort; spend a little more money on it." Another thirty-four per cent of the pastors and thirty-nine per cent of the advisers checked: "Devote much more money and staff to promote it." This means that two thirds of those who replied believe that our peace program should be strengthened, either by moderate or by decided increases in staff and expenditures.

Recommendations

In view of the above findings your committee makes the following recommendations:

1. That the General Brotherhood Board consider the employment of an additional staff member to give full time to the development of a strong program of peace education, and that the Board provide additional funds, beyond the present Brethren Service budget, for this purpose. This staff member's assignment should be carefully outlined when he is engaged, but with provision for modification in the light of experience. In the committee's opinion the assignment should include the building of a comprehensive general strategy for peace education; a continuing search for the most effective methods; planning a program of literature production, conferences, and institutes; and, above all, an insistent effort to bring peace education into every local church.

2. That the Brethren Volunteer Service program be improved and greatly expanded. Every congregation should be represented at least once in three years. Congregations should call frequently on graduates of the program for service and inspiration.

3. That all our pastors develop aggressive programs of general peace education and, in particular, draft counseling. The possibilities of

special courses on peace, Sunday evening schools or institutes, age-group studies, and the like should be carefully explored. Every young man facing the draft should be helped to understand the church's peace position, the church's concern for him personally, and the opportunities in Brethren Volunteer Service or alternative service.

4. That all new members coming into the church be thoroughly instructed in the peace doctrines of the church.

5. That our summer camps provide more lesson units on peace, arrange for effective peace counseling, and consider Brethren Volunteer Service people, returned I-W draftees, exchange students, and local or district peace directors when searching for leadership.

6. That all the appropriate agencies of the General Brotherhood Board as well as our colleges and seminary consider the possibility of producing more peace education materials—Biblical, interpretative, theological, and popular.

7. That the colleges and the seminary continue and strengthen their peace activities, give serious consideration to courses specifically in the area of peace if they are not already offering them, and likewise consider summer peace institutes on their campuses.

8. That program committees for our various conferences provide an increased and more definite peace emphasis in the programs they build.

9. That we encourage peace conversation on the theological level both within our fellowship and between nonpeace groups and ourselves.

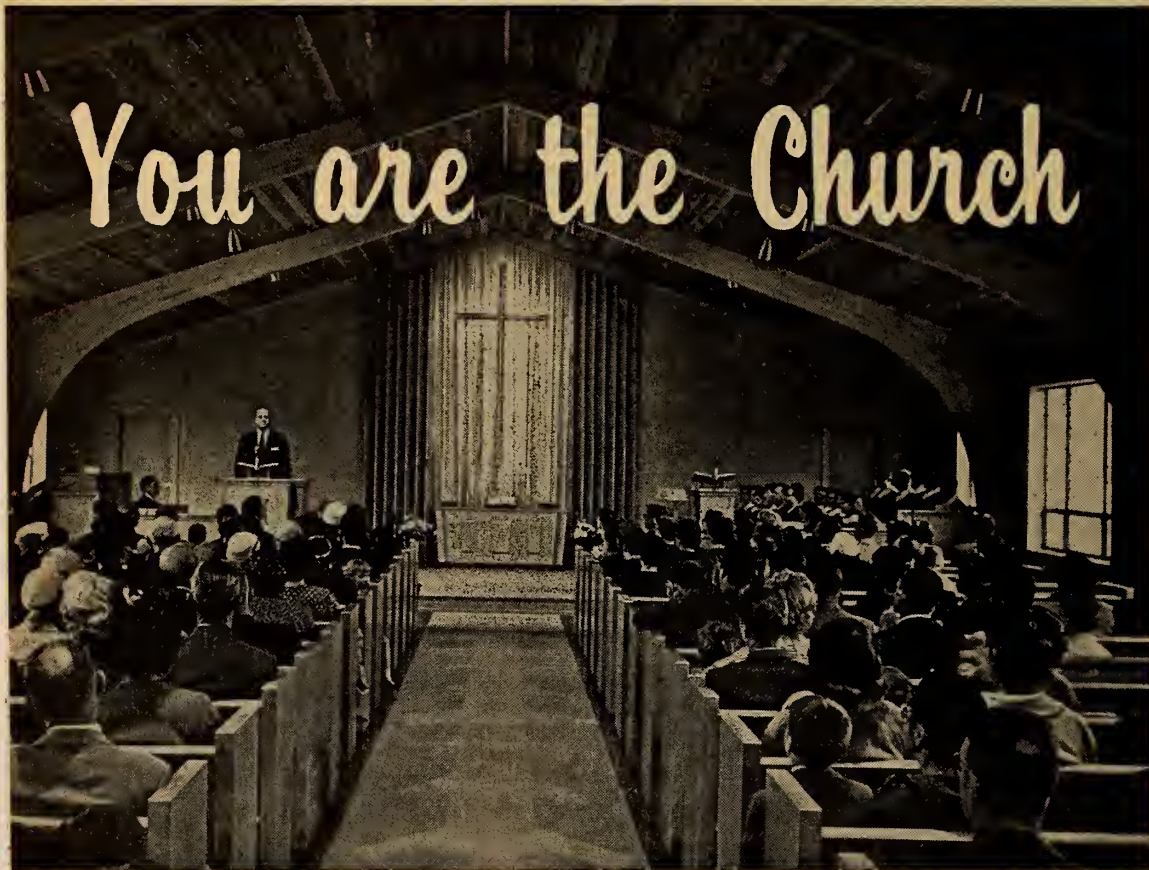
10. That all local churches seek to make their influence for peace felt in their communities through such agencies as ministerial associations, church councils, radio and television, and such other community functions as provide opportunity; and that our new Brethren "community churches" maintain a peace emphasis without hesitation or apology.

11. That the Brethren Service Commission and our local churches together seek an effective approach to our public schools to counteract military recruitment and make clear the nature of alternative service.

12. That every division of our church program and all of its institutions seek faithfully for ways of implementing the peace ideal; and

Continued on page 25

The 1957 fifty-six-frame color filmstrip portrays each individual's importance in the organizational pattern of the Church of the Brethren. Available from: Visual Education Service, 22 S. State St., Elgin, Ill., for \$6.50; rental free.



What is this church? . . . it is people—sons of God worshipping, continuing Christ's ministry, and seeking first his kingdom

. . . pledged to share Christ with all men. Although we cannot all go throughout the whole world our gifts help . . .





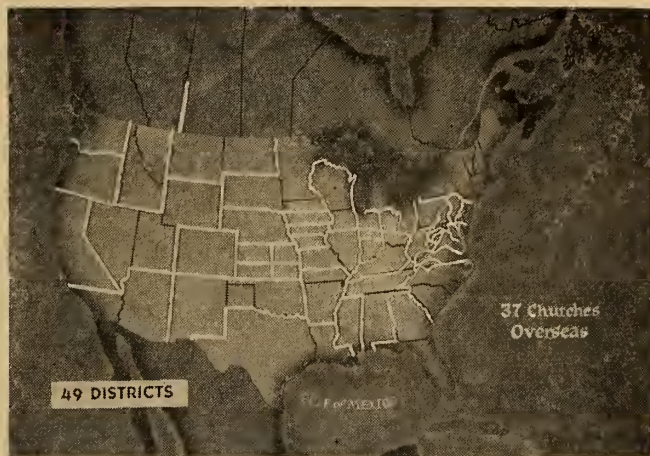
... national leaders and missionaries work together to provide leadership for overseas churches ...



... and in parts of Europe and the Near and Far East our service workers bring relief to the needy



We are not alone for each church works in close association with all the other congregations ...



... and in forty-nine districts in North America and three overseas area units form our Brotherhood



You Are the Church! The central body of our church—Annual Conference—receives business items from your church through district meetings



What is your church? What is it for? What does it do? Has it a message for this day? The answer is in your life ... for **You Are the Church**

KINGDOM GLEANINGS

A copy of the History of the Brethren in Virginia, by S. H. Zigler, is needed. If you have a copy to sell or to lend, write to W. Owen Horton, Sr., Brandonville, W. Va.

Brethren in Enid, Okla., invite all Brethren and friends to their first fellowship meeting and open house, from 2:00 to 7:00 p.m. Sunday, May 19, at the Y.W.C.A., 320½ N. Independence. A buffet supper will be served at five o'clock.

From the estate of George Miller, the treasurer of the Prices Creek church of Southern Ohio has remitted \$1,568.45 to the General Brotherhood Board. Brother Miller provided in his will that a portion of his net estate was to be given to the Board.

The St. Louis Fellowship of Brethren, which has been meeting since Jan. 1 in the Kirkwood YMCA at 415 Kirkwood Road (Lindberg Boulevard) in Kirkwood, invites all those who are interested to help in beginning this new church. Church school is at 9 30 a.m. and worship at 10:45 a.m.

Rice Lake church, Wis., extends to vacationers in northern Wisconsin a hearty welcome to worship with them. The area in which the church is situated is a well-known vacation spot affording boating, fishing, and swimming. There are motels, hotels, and some cottages. The church is located at 104 E. Orchard Beach Lane, four blocks from the south end of the city, one block off highway 53. Owen Shankster, the pastor, will be happy to give any help he can to vacationers seeking a place to stay.

Dedication

San Francisco church, Northern California, will dedicate the new building on Sunday, June 2, which is the eleventh anniversary of the dedication of the present building.

Changes of Address

I. D. Leatherman, from Elgin, Ill., to La Porte, Ind. Brother Leatherman, who served the church as Brotherhood evangelist for many years, is now serving the La Porte church as pastor.

Elgin S. Moyer, from Oak Park, Ill., to 529 N. Long Ave., Chicago 44, Ill.

Retreat for Ministers and Their Wives

The Pastoral Association is sponsoring a retreat for ministers and their wives again this year. It will be on June 18 at Richmond, Va. The speaker for the occasion is Dr. Seward Hiltner of the Federated Theological Faculty of the University of Chicago. The morning session will begin at ten o'clock with Dr. Hiltner speaking on the subject, Principles of Christian Shepherding. The luncheon meeting will be in the Jefferson Hotel, at which time Dr. Hiltner's theme will be The Mental Health of the Minister.

The afternoon session will begin at 2:15. There will be a special section for ministers' wives. Dr. Hiltner will speak to the ministers on the Shepherding of Bereavement, Loss, and Guilt.

Many Brethren are surprised to learn that the world work of the Church of the Brethren depends greatly on financial support above and beyond their contributions through local churches. The Board received in the last fiscal year ended Sept. 30, 1956, cash from bequests, \$52,239; from matured annuities, \$113,008; and from endowment earnings, \$42,568. These funds increased the program 16.6% above that made possible by the \$1,251,760 received from living donors.

Chicago Ecumenical Institute

Eight leaders of the World Council of Churches will lecture in the Chicago area on Aug. 12-16, when the 1957 Chicago Ecumenical Institute meets simultaneously at two centers, the University of Chicago and Northwestern University. The general theme will be Frontiers of World Christianity, and the meetings will be for laymen and ministers. The hosts for the Chicago sessions will be the Federated Theological Faculty at the University of Chicago and the Garrett Biblical Institute and Seabury-Western Theological Seminary, both in Evanston.

Registration at each center will be on Monday, Aug. 12, from 2:00 to 5:00 p.m. Each morning there will be worship services and lectures, with evening sessions on Monday, Tuesday, and Thursday at 7 30 p.m.

Ten theological seminaries and the Church Federation of Greater Chicago are sponsoring the institute. Paul M. Robinson, president of Bethany Biblical Seminary, is chairman of the sponsoring committee.

Historical Sites

The Eastern regional office, at the request of the 250th Anniversary Committee, has prepared a brief list of historical places within the Eastern Region which may be of interest to Brethren en route to the Richmond Annual Conference.

Germantown, 6619 Germantown Ave., Philadelphia, the mother congregation of the Church of the Brethren in America, organized on Christmas Day, 1723, with Peter Becker as its first elder. Graves of Alexander Mack, Senior and Junior, are in the cemetery.

Memorial plaque and monument commemorating the place of the baptism of the first members of the Church of the Brethren in America on the Wissahickon Creek, at Kitchen's Lane, Fairmount Park, Germantown, Philadelphia, approximately one and one half miles from the Germantown church.

Coventry church, two miles south of Pottstown on Brethren and Cedarville Roads, the second oldest congregation in America, begun in 1724. Home of the Martin Urners, father and son, great leaders.

Amwell church, one mile east of Sergeantsville, N. J., fourth oldest of the Brethren congregations, organized in 1733, served by Elder John Nass.

Klein meetinghouse and adjoining Harley burying grounds, approximately two miles from the Indian Creek church, Vernfield, in Montgomery County at Franconia. Burial places of Elders Peter Becker and Abraham H. Cassel.

Conestoga church in Bareville, Lancaster County, the third congregation in America, organized by Peter Becker on his missionary tour of 1724, the mother church of Lancaster County.

Pricetown meetinghouse, in Pricetown, approximately ten miles northeast of Reading on Route 662, built in

Brotherhood Theme: Seek First His Kingdom

1777, still standing as the oldest unaltered meetinghouse in the Brotherhood and one of the oldest buildings of its kind in the United States.

The Cloisters in Ephrata, developed by Conrad Beissel in 1732 as a monastic community, seriously splitting the Conestoga congregation and other Brethren communities.

Antietam congregation—Prices meeting house, one and one half miles northwest of Waynesboro on Route 316, organized in 1752 and by 1919 the largest congregation in the Brotherhood. Served by Elders William Stover and George Adam Martin. Presently, our church and the Old Order church stand adjoining.

At Elizabethtown College may be seen the Brethren Historical Room containing Sower Bibles and other books and papers of historical significance.

The above places can be reached within a day's drive from Elizabethtown where overnight lodging and meals can be secured at the college. From the college, other historic spots such as Independence Hall in Philadelphia, Valley Forge, Gettysburg, New Windsor, Baltimore, and Washington could be visited.

The places suggested below are in the area of Juniata College, Huntingdon. On June 17 and following, the college will be glad to arrange for sleeping and eating facilities. Where possible, reservations at both colleges should be made in advance.

Summit Mills church, three miles west of Meyersdale, one of the oldest unchanged churches in the Brotherhood.

James Creek church, mother church of the Stone church in Huntingdon, from which came the founders of church publications and of Juniata College. Near by are the birth and burial places of M. G. Brumbaugh, Brethren elder, church historian and governor of Pennsylvania. Look for the State Highway Marker, seven miles south of Huntingdon on Route 26.

Marklesburg, twelve miles south of Huntingdon on Route 26, the site of the first publication of the Pilgrim, predecessor of the Gospel Messenger, edited by H. B. and J. B. Brumbaugh, beginning 1870. No recognizable site remaining.

The Pilgrim Building, 14th and Washington Streets, Huntingdon, built in 1876, the site for the publication of the Pilgrim following its removal from Marklesburg.

The Juniata College Library, containing a valuable collection of historical papers, manuscripts, books, and portraits related to the early history of the German Baptist Brethren in Germany and in this country, including the famous Cassel collection.

The Church Calendar

May 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Abraham and His World. Gen. 13; 18:1—19:29. Memory Selection: Arise, O God, judge the earth; for to thee belong all the nations! Psalms 82:8 (R.S.V.)

Brotherhood Program Interpretation Day

Annual Conference Offering

May 26 Rural Life Sunday

June 9 Pentecost Sunday

June 9 Children's Day

June 14-17 National Music Institute, Bridgewater College, Va.

June 17-21 Town and Country Ministers conference, Penn State College, Pa.

June 18 National Youth Cabinet meeting, Richmond, Va.

June 18-23 Annual Conference, Richmond, Va.

June 23 Annual Conference Sunday

June 26-29 Meeting of district directors of children's work, Elgin, Ill.

Love Feasts

Florida	burg, Meyer
May 19, 7:30 pm, Tampa	May 18-19, 1:45 pm, Springville
Indiana	May 18-19, 1:30 and 7 pm,
May 19, 7 pm, Rossview	Heidelberg
Maryland	May 18-19, 1:30 pm, Upper
May 18, 6:30 pm, Long Green	Conewago
Valley	May 19, Albright
May 19, 7 pm (DST), Beaver	May 19, Ambler
Creek	May 19, 2 and 6 pm, Maiden
May 19, 7 pm, Easton	Creek
May 19, 6:30 pm, University	May 19, 6 pm, New Fairview
Park	May 19, 7 pm, Raven Run
Missouri	May 19, 7 pm, Woodbury
May 30, 7:30 pm, Peace Valley	May 19, 6:30 pm, York, Madison
New York	Avenue
May 19, 4:30 pm, Brooklyn,	May 25-26, 1:30 pm, Antietam
First	May 26, 6:30 pm, Lower Cone-
Pennsylvania	wago
May 18, 2 and 7 pm, Akron	May 26, 10:30 pm, Upper
May 18, 10 am and 1:15 and 6:30	Codorus
pm, Big Swatara	June 2, 7:30 pm, Mechanic
May 18, 2 and 7 pm, Conestoga	Grove
May 18, 4 and 7 pm, Rouzerville	June 2, 7 pm, Middle Creek
May 18-19, 10 am, Back Creek,	Virginia
Upton	May 19, 7 pm, Cooks Creek,
May 18-19, 1:30 pm, Fredericks-	Garbers

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Russell G. West of Wiley, Colo., in the Hickory Grove church, Ind., June 4-16.

Bro. Harold Martin of Spring Grove, in the Woodbury church, Pa., June 2-16.

Bro. Walter Bucher of Lewistown, Minn., in the Mechanic Grove church, Pa., June 3.

Gains for the Kingdom

Eleven baptized and fourteen received by letter in the Bridge-water church, Va. Eighteen baptized and five received by letter in the Harrisonburg church, Va. Five baptized in the Pipe Creek church, Md. Eight baptized and four received by letter in the University Park church, Md. Twenty-four baptized and six received by letter in the Frederick church, Md.

Four baptized and five received by letter in the Second church, York, Pa. Twenty-eight baptized and ten received by letter in the Stone church, Huntingdon, Pa. Thirteen baptized and four received by letter in the First church, York, Pa. Eight baptized and five received by letter in the Westmont church, Pa. Ten baptized and one received by letter in the Somerset church, Pa. Five baptized in the Salunga church, Pa. Twenty-two baptized and two received by letter in the Springville church, Pa.

Ten baptized and three received by letter in the Lick Creek church, Ohio. Four baptized in the Lansing church, Mich. Sixteen baptized in the Ashland church, Ohio. Four baptized in the Zion Hill church, Ohio. Seven baptized and four received by letter in the Lima church, Ohio. Ten baptized in the Midland church, Mich. Fifteen baptized and seven received by letter in the Wabash church, Ind. Twenty-four received in the Bear Creek church, Ohio. Nineteen baptized in the New Philadelphia church, Ohio. Eight baptized and six received by letter in the Ft. McKinley church, Dayton, Ohio. Six baptized in the Marion church, Ind. Nine baptized in the Douglas Park church, Ill. Seven baptized in the Blissville church, Ind.

Two baptized and ten received by letter in the Lincoln church, Nebr. Five baptized and two received by letter in the Fruitland church, Idaho. Five baptized in the Lewiston church, Minn. Two baptized and two received by letter in the Ottawa church, Kansas. Two baptized and one received by letter in the Quinter church, Kansas. Fourteen baptized in the Fal-furrias church, Texas. One baptized and fourteen received by letter in the Kansas City church, Mo.

Ten baptized in the Oakland church, Calif. Five baptized and one received by letter in the Waterford church, Calif. Ten baptized and eighteen received by letter in the Imperial Heights church, Calif. Twelve baptized and eleven received by letter in the La Verne church, Calif.

MAY 18, 1957

17



The Christian Experience of Bereavement

DEATH is a part of life. It is a part of the total experience ordained for every human being; and in the total plan of God death is good, beneficent, and wise.

To have loved ones taken in death is a difficult experience. While it cannot but bring sorrow and separation and varying degrees of grief, for those within the protective grace of the Christian faith the experience is one which strengthens and ennobles character.

This is true because Christianity has a message for those in bereavement—a message of hope and courage, even cheer. But it is a sobering fact that in recent years this message has been denied to our people because we have drifted somehow into practices which are non-Christian; into customs which promote despair rather than faith, which result in a morbid worship of the flesh rather than glowing joy in the spirit.

The following suggestions are offered with the hope that they may help to open the way for bringing the comfort of the Christian message to our Christian families in time of sorrow. By simple question-and-answer method procedures are suggested which eliminate chance, confusion, and things pagan; and promote conditions under which the Christian gifts of joy, hope, and courage may flow into grieving souls.

It is the hope of those who have prepared this material that it may reach the reader before bereavement comes—that it may be studied and considered and that it may help to predetermine courses of action. But it is the hope, also, that its simple form may promote its use as a guide during the confusing, difficult days when death has called a loved one.

Ought the minister be called in the event of an illness?

Yes, this is of great importance. That the minister may be in a position to render full service of Christian hope to all involved, he should be notified at once of such illness. Then, should death come, he may

pass through the bereavement with the family and share it with them. Failing to do this sometimes creates a handicap which no amount of ministry after death has occurred can quite overcome.

When death has occurred, does the family or does the funeral director notify the minister?

It should always be the family. The minister serves not as a professional person, but as a representative of the church in the family group. He speaks for the family, as it were, in the service of memorial. Hence, he ought to be notified just as promptly as the closest relative. This makes for a sense of fellowship between the minister and the family.

Who is the proper minister to call?

It should always be the pastor of the one who has passed on. While various circumstances may seem to raise questions at times, this is the best rule and confusion will rarely result where it is followed.

Is it permissible for a minister-friend of the family other than the pastor of the deceased to participate in the service?

This is often desirable and quite permissible. With the pastor of the deceased now in charge, it is his responsibility to notify all other ministers whom the family has requested to serve as assistants and to assign them their parts in the service as may be agreed upon.

Is it proper for any assisting minister (other than the pastor) to preach the sermon at the funeral service?

Perfectly proper. Such a visiting minister will be said to assist in the service by preaching the sermon. He will be invited to do so by the pastor of the deceased.

In the event that the one who has passed on has no local affiliation, what minister ought to be called?

If the service is to be held in a church, the pastor of that church should be called. If the service is to be held in the home, or in the funeral director's chapel, any minister in the community may properly be called.

With whom does the family make arrangements for the funeral service?

After proper clearance with the funeral director for those arrangements pertaining to the day and hour of the service, its music, content, and personnel can best be planned for in conference between the minister and the family. Having the minister thus assist in the making of arrangements is far better than simply to notify him of the hour of the service, since the latter can result in confusion and embarrassment caused by previous commitments which the minister may have made.

If to facilitate burial arrangements (or for other reasons) a church in another community is used, what special considerations are necessary?

This eventuality does require a rather special arrangement, since only the called minister should be in charge of services in the church of which he is pastor. Hence, if it seems wise to use for a funeral service a church building where another minister is the pastor, it becomes the proper Christian way to regard the pastor of the church in which the service is held as the officiating minister; he then becomes responsible for the details of the service as held in that church. It is still usually possible for one's own minister to take such part in the service as may be desired; but Christians will want to observe carefully this rule of professional courtesy among churches and ministers.

May Sunday be properly chosen as the day for the funeral service?

It is a mark of thoughtfulness and consideration for others to avoid Sunday funerals. For one thing, Sunday funeral services unnecessarily congest the minister's schedule—which ordinarily centers about the Lord's Day in any event. For another, it occasionally interferes with the established program of the church, and works a hardship on many people—and kingdom service. It interrupts the day of rest for all who assist the family in the home, at the cemetery, or in the funeral service. Thus it will be best if our

Christian homes, our funeral directors, our cemetery associations, and our ministers will agree, together, to avoid Sunday funerals.

What is the purpose of a Christian funeral service?

The purpose of a funeral service is to provide opportunity for our Christian faith to express the sacred memories we hold for those who have passed on, to express the hope we feel for the continued guidance of God, and to give voice to our belief in the ultimate reunion of the saved in Christ in the life everlasting.

What part has music in a Christian funeral service?

Music, when it is used, can and does further the purpose of Christianity when it contributes sentiments of joy, hope, courage, and peace. Music, so used, should always emphasize continued fellowship with Jesus Christ. Consequently, the Christian minister and family will be alert to avoid the dismal songs which are out of place in any Christian service.

What opportunity should be afforded to friends for viewing?

There are three such opportunities, any or all of which may be used with good taste. One is the evening before the funeral service, when friends may call at leisure, both to express respect for the departed one and sympathy to the family. Another opportunity is at the home or funeral parlor prior to the service. The third is at the place of the service as worshipers assemble and before the casket is finally closed preceding the service. However, many Christians are coming to regard any viewing as unbeneficial.

What about viewing at the close of the service?

In view of the purpose of a Christian funeral service, there is little or nothing to commend this practice. It is neither Christian nor in the spirit of the Scriptures. It focuses attention not on the living spirit, but on the body from which the spirit has departed. In addition to this, it completely destroys the effect of the Christian funeral service. What the worship has done toward imparting hope and strength is limited by this final encouragement of grief. Again, it is brutal to the bereaved family to have others look on as they take leave. All these unhappy effects will be avoided if more thoughtful procedures can be arranged.

What constitutes proper care and provision for the body after death?

The Christian principle to follow

is to emphasize spiritual values and to avoid show or display. For the body to be properly and neatly cared for shows Christian respect. Christians will be ready to use those things which serve a useful purpose and to avoid all appearance of carnal splendor and needless ornamentation.

Is it permissible for the family to request restriction in floral tributes?

It is entirely consistent with Christian practice or purpose to encourage a modest floral display—since there can be excesses in these expressions of sympathy as well as in any other. It is completely in keeping with Christian ethics to request of friends that floral tributes be omitted or to urge friends to consider the providing of useful memorials which may find a significance far beyond the time and place of the memorial service.

What is the family's obligation to the minister (or ministers) who officiates at the service?

The minister does not serve the

family personally, but as a representative of the church of Jesus Christ. A part of the service of the church to humanity is to provide through its ministers help and guidance in time of bereavement. Therefore, there is not necessarily a financial obligation to the minister who has served, but rather a spiritual obligation to the church he represents. Of course, the family will want to be aware of and will want to care for any unusual expense on the part of either the minister or the church.

From a pamphlet prepared by the Everett Ministerial Association, Everett, Pennsylvania

• • •

Mission Grams give current news items concerning the home and foreign mission work of our church. Beginning June 1 Mission Grams will appear monthly in a new format. Regular use of this information will increase understanding of and interest in our mission program.



The Miracle of Love is a recent Easter film in black and white, forty-five minutes long; it rents for \$12.50. A busy pastor, Dr. MacKenzie, is interrupted in his Easter sermon preparation by the personal problems of members of his congregation and of his own family. He is discouraged with his sermon efforts until late at night he realizes that he has been preaching his sermon all day. The next morning is Easter. The choir sings Handel's Hallelujah Chorus, and Dr. MacKenzie delivers his sermon with new faith and vigor. This is an Easter message revealing that eternal life begins here and now, not in the hereafter. Order from Visual Education Service, 22 S. State St., Elgin, Ill.

IN 1948 the United States came dangerously near electing a President with only a minority of our eligible electorate participating. In that year forty-eight per cent of our eligible voters could not tear themselves away from their golf courses and social activities to exercise that right which guarantees all other rights. Since 1932 we have averaged less than sixty per cent of our people going to the polls; this is the lowest percentage of voters of all the free nations of the world.

These were just some of the facts brought into focus at the eleventh National Conference on Citizenship held September 17-18, 1956, in Washington, D. C. The discussion of how this undesirable state of the American voting habit can be improved led one of Washington's leading editorial writers to say that this is "one of the most serious and mature-minded seminars this nation has to offer . . ."

In an effort to develop better citizenship and consequently better government a small group of people got together ten years ago to create the National Citizenship Conference. In 1954, Congress granted one of its rare charters to the organization. Today, 800 public and private organizations, functioning in every area of American life, belong to it. At the recent conference held in Washington, D. C., the Brethren Service Commission, exhibiting its citizenship packet, took its place beside such other organizations as the U. S. Chamber of Commerce, the AFL-CIO, the Camp Fire Girls, the National Association of Manufacturers, the Boy Scouts, the Federal Trade Commission, a teacher's association, and various other educational associations.

The theme of the conference was The Voting Citizen. In this connection there was unanimous agreement on three major topics. The first of these was that there should be a removal of the present barriers to voting, such as the poll tax, cumbersome registration laws, and absentee voting restrictions. The second matter of agreement was that the voting franchise should be extended to the citizens of the District of Columbia. The third area of agreement related to education for citizenship. It must be started, the conference agreed, at an early age and continued throughout life.



Education for citizenship must be started at an early age and continued throughout life. The experiences of a political seminar can be an important part of this education

A National Citizenship Conference

C. LeRoy Doty, Jr.

In the matter of education, a program of adult education was advocated since it is the adult who must make the decisions of today, armed with the latest information and the deepest understanding. The public schools were urged to cast aside their fear of the controversial issue and to begin a program of citizenship training that deals realistically with the problems that face the citizens of today. This comprehensive citizenship program, it was suggested, should not be carried by the schools alone. It is the responsibility of the home, the church, and civic groups as well.

As one representing a church agency, I was particularly concerned with what this meant to the individual church member. Charles A. Taft, mayor of Cincinnati and an outstanding Protestant lay leader, made the comment at the annual citizenship banquet that good citizenship begins with "liking people." Liking people leads to an interest in the foreign and domestic policies of our government because these policies deal with people.

This of course, lays a specially heavy burden of responsibility on the shoulders of Christians who are supposed to love their neighbors as themselves. It means that in seeking to apply this great commandment the individual Christian will not fail to exercise his right to vote for good government which affects the lives of millions of people. It means appraising the various candi-

dates with the measuring stick of the Christian Way and voting for those persons who most nearly approximate the Christian ideal.

If we, as members of the Christian Church, are not willing to accept this responsibility, it means accepting the responsibility for poor government acting in unchristian ways. As Wilmer Cooper of the Friends Committee on National Legislation says, "Too often, while pious Christians sit quietly meditating, burly politicians are out running the world."

At this point someone always asks, "But what about the times when neither candidate for a particular office is of the high caliber he should be? Wouldn't it be better not to vote?"

This lifts up the importance of participating in the primaries and making sure that the best possible persons are put in nomination for public office. However, even if the candidates finally selected fall short of what they should be, I am convinced that a good citizen has an obligation to choose the best one of those persons running for office. This does not mean that he is shortening his objective, that he is lowering his sights—far from it! It means that each time he makes the best possible choice he is one step closer to his goal. Of course, he will do everything possible to see that better men are nominated next time, but in the meantime he takes the step forward which is possible at the moment, always keeping the Christian ideal

before him as his ultimate goal.

It has been established in many ways that freedom can be maintained only by good men. It is not something that is self-sustaining. Freedom is a quality of life that can be maintained and promoted only through an informed citizen who, exercising his voting privilege, seeks to retain those things in society which are good and to change those things which are bad.

This means that individual Christians should bring such issues to party leaders and candidates for office as extending civil rights and civil liberties to all groups in our population, extending the voting franchise to all qualified citizens, upholding the principles of religious freedom, supporting the Supreme Court decision outlawing segregation in the public schools and elsewhere, implementing Christian principles of conduct in relationships between management and labor, and urging the United States to accept its responsibilities as a member of the family of nations and to strive by every honorable means to establish peace and justice upon the earth.

As individual Christians we should appeal to the political parties to affirm high standards in their platforms and to observe them in their campaigns. Above all, we should be sensitive to the fact that we as individuals and as a people have fallen far short of the goals which have been formulated in the name of our Christian faith. On election day we always have a new opportunity to act more truly in line with our Christian duty. Let us make certain that we utilize this opportunity by exercising our right to vote. And instead of asking the question, "What will best benefit me?" let us ask the question, "What will be best for my community, the nation, and the world?"

Citizenship Packet

A basic study packet in the area of citizenship and political life is available for use in the local church. The study packet contains pamphlets, study guides, resource material, and audio-visual suggestions. Both the beginner and the expert, the layman and the specialist, will find usable and helpful minimum materials in each packet.

The packet is available for \$2.00 from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Illinois.

REFUGEE RESETTLEMENT NOTES

The Statistics (April 1, 1957)

Region	Refugees Arrived		Goal (Family Units)
	(Family Units)	(Persons)	
Central	387	1,063	350
Eastern	133	306	300
Pacific Coast	132	333	50
Southeastern	112	310	150
Western	38	108	150
Totals	802	2,120	1,000

The deadline for arrival of refugees under the Refugee Relief Act was April 30. (The final statistics will appear next month.) However, a number of refugee families have been transferred at the American consulates in Europe from the RRA to regular quota immigration, and these families will be arriving later. Brethren Service will continue to aid refugees and other persons in immigration problems; for some families it will be necessary to file affidavits. *There will be a continuing need for individuals and church groups to sponsor some families.*

It is important that our country continue its plan for admitting refugees, but no country can open its doors to refugees unless the citizens want them to come. Enough enthusiasm must be aroused among our church people to convince our congressmen that legislation ought to be passed now authorizing the U.S. to do something more for refugees. We urge you to write to your congressmen—your own representatives and senators—as well as to the chairmen of the responsible committees in the House and Senate (names of chairmen were printed on these pages in the issue of April 13, 1957).

Washington Seminar After Richmond

The May 4 Gospel Messenger gave details of the Seminar program. June 10 is the deadline for preregistration. Use the registration and hotel reservation forms below.

Registration Washington Seminar—June 1957

(Add \$1.00 for registrations postmarked after midnight, June 10)

Please enroll me for the Brethren Washington Seminar. I am enclosing \$3.75 registration fee which includes cost of one evening meal scheduled during the seminar.

Name

Address

Occupation

I desire to attend the following meetings on Tuesday, June 25.

Morning

8:30 Temperance & Moral Welfare

9:15 Racial Integration

10:30 Labor-Management Relations

Afternoon

(Check one in each group)

1:30 Problems of Indian Americans

Federal Aid to Education

The Draft and CO's

3:00 Agricultural Policy

Refugees & Technical Assistance

Federal Housing Program

Send to:

Brethren Service Commission, General Brotherhood Board, Elgin, Ill.

Hotel Room Reservation, Brethren Seminar

(Mail before midnight, June 10)

Please reserve space for persons listed below on the nights checked. Enclosed you will find a \$2.00 deposit for each person listed. This amount applies to the first night's lodging.

Sun., June 23 Mon., June 24 Tues., June 25

-
(Name) (Address) (Sex)
-
(Name) (Address) (Sex)
-
(Name) (Address) (Sex)
-
(Name) (Address) (Sex)

Send to: Plaza Hotel, First and D Streets, N.E., Washington 2, D. C.

MAY 18, 1957



Children eagerly search to know God better through study and experiences in God's out-of-doors

Camp Counseling Is Fun!

ONE of the most profitable and satisfying times of my life came about during the past summer when I spent seven weeks as a camp counselor in three of our Church of the Brethren camps.

In its camping program our church is giving its young people a wonderful opportunity for Christian growth and for forming many Christian friendships. The goals of camping include a growing understanding of God's plan for life, an appreciation of nature as God's creation, and learning to live with and to love other people in a Christian fellowship. The methods used to achieve these goals vary, but could be generalized as follows: Campers live in groups and share many responsibilities together. Much time is spent in out-of-doors recreation, hiking, learning situations, and worship. There are mature leaders (often known as counselors) who guide, teach, and live with the campers.

It is hoped that young people will find some answers to questions that puzzle them as well as learn things that are new to them. They find strength in company. On questioning twelve- and thirteen-year-olds, I found that nearly half of them already have been faced with the question of smoking. They report that many of their schoolmates do.

Glennis Parks

These junior high youth are concerned about the actions of their classmates in such things as foul language, smoking, dating, and dancing. They are wanting to know what should be their stand in these things, especially if to abstain marks their social rating to a low score with their school chums. To have the opportunity to meet with many other Christian youth, and to discuss with them these problems, helps the youth to realize that though those of their thinking may be in a minority in their own schools, there are certainly many others who think as they do. These young people have to have something to believe and have to be able to stand up for their beliefs.

By necessity, much of the success of a camp is dependent upon the leadership it can acquire. It is in this area that many camp directors have a rough time. The problem is not so much in the quality of leadership as it is in the quantity. Although directors start contacting potential leaders months ahead of time, they are met with so many refusals that they may be frantically searching for the necessary number to complete their staff even during the week immediately preceding camp. As a result camp may start on a disorganized basis, for there

had been no opportunity for good precamp planning because of the uncertainty of leaders. This situation could be remedied if more people were willing to, or could see their way clear to, give a week to camp counseling.

The most important requirement of a good counselor is that he enjoys children and is interested in their growth. A counselor is helped, of course, if he has had previous camping experience, has had leadership experience, or has some special skill such as music, crafts, knowledge of nature, etc.

Every mature person has much to offer children, regardless of his particular qualifications. Camp leaders learn to use the skills they have and usually find that they can do some things that they did not think they could do. They have opportunities to talk and to share ideas with other counselors and find value in exchanging their plans.

Then there are many things that they can learn from the campers themselves. Nearly every camp has some time devoted to precamp planning with all leaders present. These sessions are very helpful. The leaders' manuals which are sent to the counselors prior to camp are of invaluable help, too.

The duties of the counselor will vary with the camp. He will, however, have to live among children. Children come in various assortments—short, tall, poised, awkward, quiet, noisy, searching, energetic, alive! A counselor will live with a cabin group of six to ten children for a week. In this close living, he is challenged with being his best and doing the most for his group. He learns to see each child as an individual and to deal with him as such. The counselor eats and sleeps with the children. Together they become a family.

Usually counselors work in pairs, so any one counselor does not have the total responsibility for his group. The extent and nature of teaching and duties that any one counselor has will depend upon the type of camping of that particular week. Small group camping, or a modified form of such, implies that a cabin group or a mixture of two cabin groups with their leaders spend the day together and their activities are carried on within the group. Conference type camping sends the campers to the different leaders at scheduled times for spe-

cific sessions. In either case, the challenge to the counselor is to take the child where he is and help him move up a step or two on the ladder of Christian growth.

There are many joys in out-of-door life for the counselor as well as for the campers. Besides living intimately with spiders and sixlegged creatures of infinite sizes and characteristics which one soon becomes accustomed to, there are many discoveries in nature to make. The splendor of sunsets, the romance of the flowers and birds, the calm mysteries of the shaded woodlands, the intrigue of the rocks and hills, and the peacefulness and beauty of the streams and lakes cannot help but lead one to a deeper appreciation of nature and to a closer kinship to the Creator. The outdoor cathedral is a natural setting in which to worship.

Another wonderful aspect of camping can be found in the fellowship with other leaders. As I camped for seven weeks, I had the real privilege of getting to know seven different groups of camp directors and counselors. It was a thrill to me to meet and to learn to know these fine people and to share in friendship. I am often shy, but there seems to be a bond of likeness between camp leaders that makes getting acquainted easy. Many of the leaders I have met seem to me like old friends although I knew them for only a week or so.

As I think back over my summer, many pleasant memories come to mind: there were inspiring vespers overlooking a beautiful lake bathed in the golden-red splendors of sunset; the talk given by an ex-BVS'er to a group of junior highs—a talk given in such sincerity that every heart was moved; the joy of having children ask and talk about God and seeing their real desire to know more about him; the earnestness of glowing faces as young people sang Lord, I Want to Be a Christian or other inspiring songs; the spirit-filled candlelighting service as a climax to a campfire service of dedication; a fourteen-mile hike which included an overnight sleep-out and morning cook-out, serving to draw the group closer together in fellowship and in spirit; exploring the wonders of nature—a cave, a hollow tree, a bubbling waterfall; the many moments of fun and laughter; the many songs; the good fellowship and singing around the tables at mealtime;

the many times of closeness to God—inspired by a message from a leader, the words of campers, or a sermon of the great out-of-doors. These are only some of the many memories which will long be cherished.

Always there was a growing realization and appreciation of God and his creation, the beauty and peacefulness of nature and the beauty of human life. As I sit now, reflecting over a summer well-spent, I am glad for what I have given as well as received, for experiences of worship planned with children were also experiences of worship for me. Along with the campers I grew, explored, and learned.

I can call to mind the picture of a clear, running stream, trickling lazily over the rocks—a picture which was a reality during the weeks at camp. As I have spent another winter living in the city, I have thought longingly of this little stream and of all it represents—a wonderful time

of relaxed camping in God's great out-of-doors with God's people.

I would like to be able to give the exact number of times that this question, "Will you be a counselor again next summer?" has been eagerly posed to me by some of the campers that I came to know. It came often and not only during the week of camp but months afterward when I happened to see some of the campers. The answer is "If circumstances permit I will be happy to serve as a counselor again." It's great!

Every local church leader and every parent of older children and young people should thoughtfully read this sincere account of a dedicated camp counselor's experiences.

As you read, will you not consider the possibility of serving your church or district camp as a camp counselor or leader this summer? Offer your services to the district board. You are needed.—Editor

DISTRICT MEETING IN INDIA

C. G. Shull

THE thirty-eighth Marathi district meeting convened at Palghar, the southernmost church among the twenty-six churches established by the Church of the Brethren in India. On Friday the delegates and visitors arrived. They came from Ahwa, Dangs, the church "farthest out" and from the nearer areas of Dahanu and Vada. Though a somewhat longer journey than by rail, the C. G. Shulls, in the absence of a resident missionary at Palghar, had come with jeep and

trailer in order to bring the necessary things for serving as hosts to the missionary group who would attend.

The usual features of a "good district meeting" were all to be found. There was fellowship such as only those in similar circumstances and a common faith can mutually enjoy. This "love of the brethren" was especially noticed at the meal periods and in the tea provided for all by the host church on Sunday afternoon. Then there were inspirational meetings bringing enlarged vision



Susan Shull

Sunday-school classes for everyone were a part of the Marathi district meeting in India

and deeper consecration, decision in business sessions for the advancement of the kingdom, special youth and other sectional meetings and exhibits of needlework, drawings and posters.

Sunday morning began with a one hundred per cent attendance of both the local church and visitors for the Sunday-school period. The guest speaker for the Sunday morning service complimented the audience on what he had just seen in the Sunday-school hour. Strange as it may seem there are church groups where only the children attend Sunday school. Thank God that, although history records that we were a bit slow in establishing Sunday schools, we have from the beginning included classes in which people of all ages, from children to grandfathers, can come together for a study of the Word of God and its application to everyday living. A United Church in India must not fail to have adult Bible study in its Sunday-school curriculum.

In harmony with the special emphasis on our field just now stewardship was chosen as the theme for the conference, the key verse being "He that soweth sparingly will reap also sparingly; but he that soweth abundantly shall reap also abundantly."

The business session brought encouraging reports of progress in these directions. The Vada church had been reorganized during the year and had elected Prabhakar S. Ranadive to the ministry. Brother Ranadive will be a farmer-preacher in his area and he is giving sacrificial service as a volunteer minister. For a long period many of our strong churches in America went forward under a free ministry. In this land of poverty there are areas where we trust this same history may be repeated.

Dahanu church also reported the ordination of two men to the ministry in the persons of B. R. Muhundkar and D. P. Kainadkar. However, most encouraging of all was the selection and installation of Rev. J. J. Chaudhari as pastor of the church at Ahwa and the decision of the congregation there to give each month the major part of his basic salary. Unless all encouraging signs should fail it will be only a short time until the Ahwa church is completely supporting its pastor.

The general program of the district meeting was planned with inspirational and sectional meetings in the mornings and evenings and on Sunday and with business scheduled for Saturday afternoon and Monday morning. However, Monday morning did feature an opening devotional message by Bro. P. G. Bhagat, the Joint Council secretary, and a much appreciated message by Lois Shull on the place and use of drama in religious instruction.

The business session on Monday had been especially reserved for the consideration of two very vital mat-

ters. The Joint Council brought a report presenting suggestions for reorganization with respect to their former activities. A special committee previously appointed by the district presented a plan for the direction of the evangelistic and pastoral work and for the training of ministers. The delegate body gave earnest, sincere, and intelligent attention to these vital matters. The discussions were instructive and prophetic and the district meeting closed with a pronounced note of optimism and faith for the future of the churches.



Like mothers everywhere, this Nigerian woman enjoys talking about her children

NIGERIA, WEST AFRICA

Not Different—But the Same

Ferne Baldwin

IT IS often easy to become so fascinated by the differences between one tribe and another, one culture and another, that we become lost in looking at the differences and forget how much we are alike. May I give you some examples to prove my point?

The mother was trying to grind but the baby tied on her back continued to fuss. "What is the matter with Kubili?" I asked. "She's cutting her dog teeth and that's why she is so fussy," was the answer. Dog teeth—we call them canines. Not different—but the same.

A group of schoolteachers stood talking—one representative of a Western culture and five representa-

tives of African—Eastern culture. We were discussing farming, especially the marks of a good farmer. One man, who is farming with oxen and plough this year for the first time was telling about the man who farms next to him. "Huh!" he said with disgust. "He doesn't hoe his share of the border between our farms." My mind flew back twenty years and I was listening to my father talk about his neighbor. "You can tell he isn't a good farmer," the tone was the same, "he doesn't keep his fence rows clean." Not different—but the same.

We were engaged in a study of some Bura history. One young teach-

er was talking. "I really know very little about idols. My father grew up an orphan and so he had no one to teach him the way of idols and we never had idols in our home. But I know it is not good to laugh at those who worshiped idols for they were seeking the way to God. They knew that God was all powerful and they begged the idols to carry their petitions to God. They were trying to find a way to approach God." I walked home thoughtfully. Yes, they were seeking the way to God—imperfectly, in ignorance, but still seeking God. And many are still seeking him. We, too, sought him, and, having found him, he is the answer to all our needs. Not different—but the same.

Paul said in his sermon on Mars Hill, "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Differences are unimportant. We are the same through Him.

Out of the Mailbag

I have made several recent treks out into areas where we have not yet established Classes of Religious Instruction. I was very kindly received in these several villages, and things look promising for work in the very near future. We talked about the Christian faith and a better way of life. Our words and actions were met with glowing faces and a chorus of "Usi" (an expression of appreciation in the Margi language).

Our church attendance is very high these months. It is the dry season of the year and our farmers cannot now farm. Therefore, they have more time on their hands to listen to the gospel, to sing the hymns of praise, and to fellowship with Christians in the house of God. We pray that some day soon our people here will be able to come to church during the rainy season as they do in the dry season because they love the Lord and cannot do otherwise.

Last Sunday we organized a church at Dille—a village about six miles from Lassa. Dille is the village that Stover Kulp lived in for one year before coming to Lassa in 1928 to open the work here. He left Dille and came to Lassa instead because the water was a difficult thing in Dille. Today the village has more than seventy church members and sixty-five who have taken the covenant.—*Irven Stern, Lassa, Nigeria.*

Conference Business

Continued from page 13

that our overseas work take advantage of every opportunity to communicate our church's peace convictions to the world, especially in areas of international tension and suspicion.

13. That serious consideration be given to the possibility of making our New Windsor facilities an international peace center involving study, training, and action for peace.

14. That the General Brotherhood Board instruct its appropriate commissions to review their part in the peace program of the church in the light of these findings and recommendations.

15. That our 1948 Annual Conference statement on the peace position and practices of the church be revised. The committee is submitting a suggested revision.

W. Harold Row, chairman
Hylton Harman
Lorell Weiss
Jacob T. Dick
J. Herbert Miller

A Statement on Church Extension for the Church of the Brethren in North America

The General Brotherhood Board has prepared the following statement on church extension at the request of Standing Committee and submits it to Annual Conference through Standing Committee.

The propagation of the Christian gospel and the attendant growth of the church comprise the most thrilling story in human history. From beginnings so meager as to be virtually unnoticed, this faith became a movement that turned the world upside down. After a few hundred early buoyant years there followed a thousand mighty years in which the church, grown rich in worldly goods, ruled with an iron hand and rotted at the heart. In the fullness of time the church was shaken to its very foundations and the light began to shine again through the turbulent Reformation Era which followed.

During this epoch—some 250 years ago—the Church of the Brethren was born in Germany. It was destined to make its home in a new land called America. The nation quickly grew great, but the Church of the Brethren continued a small Pietistic sect which gradually achieved an accepted if modest, place in the Protestant witness.

Still numbering fewer than 250,000 souls, our church is confronted afresh with a fast-growing, rapidly

changing country. It seems wise that we assess once again—as our forefathers have done many times before us—the nature of these changes and discern their impact upon the church, even as we perceive the impact of the church upon society and contemplate the imperatives which confront the Church of the Brethren.

I. The Size of the Future

The population of our country is growing at about four times the rate which prevailed in the 1930's. In the last six years the population has swung upward from 150 to 170 million people. It is estimated that the United States will number 228 million by 1975 and 330 million by 2000 A.D. The country seems destined to double its population within the next 45 years.

Our country is shifting from a rural to an urban society. In 1920 one third of the people lived in cities larger than 10,000. Sociologists predict that the present migration from country to city will continue and increase with the net result that more than one half of the population will live in such cities in 1975 and two thirds of the entire population will be so residing by the year 2000.

Our population is on the move. Mid-century Americans have raised the national mobility rate to twenty per cent, with thirty million people changing residence in 1955.

II. Characteristics of Our Church

We are a small church. Two hundred sixty-six congregations have fewer than 75 persons. Our average congregation numbers 186 members. Our 1,056 congregations are clustered in a dozen major geographical areas with great spaces which have no churches of the Church of the Brethren at all. A high percentage of our people become "lost" in these modern migrations by having "no place to go."

We have been a rural church. Our roots are laid in Schwarzenau (Black Meadow) and our migrations across expanding America were in search of good soil. Our strength has been in the rural areas, with a marked trepidation about city life and city churches. There are hundreds of cities where we have no churches of the Church of the Brethren and scores of great metropolitan areas in which we have but one church.

We have been a stable church. As separatists we prided ourselves on being a peculiar people. We did not

identify with the community, preferring colonization in family habits and church life. Evangelism was primarily a matter of conservation of the family rather than an effort to reach the wider community, lest we become "unequally yoked together with unbelievers."

Thus, numerically, we have been losing ground steadily in the Protestant witness in America. Our percentage of membership gain has not been half the percentage of population gain. Our traditionally strong rural constituencies are being steadily diminished. We have been reluctant or unable to establish enough churches in urban areas to keep pace with the population growth. For example, in the past twenty-five years one strong district has closed four churches and established one new church. A district in an agricultural area has closed twenty-three churches in a quarter of a century and not established one new church. In the Pacific Coast Region, the most rapidly growing geographical area of the nation, seventeen of our churches have closed in the past decade, while only nine new churches have been established; ten others have been relocated and at least five are now in the process of relocation.

Nationally, in a recent twenty-five-year period the number of our congregations declined from 1,073 to 1,021. Many of our people move to cities in which they live too far from Brethren congregations; some eventually transfer their membership to other communions, but many more are lost to the Christian fellowship. Even though approximately sixty per cent of the total population has some religious affiliation there are more nonchurch people in these United States than ever before in our history. We must not fall behind in our responsibility to convert rapidly changing America to Christ.

III. Peculiar Concerns for Our Church

These facts and factors have become so obvious and acute that the church has become vitally concerned about its witness in the nation. The stability of the Brotherhood has been founded on its rural church, but its expansion now seems to depend mainly upon urban church extension. We have made a beginning in this direction, but effective expansion poses critical, even peculiar, concerns for our church.

If the Church of the Brethren is to grow only at the pace of the pro-

jected population increase, our membership must be increased by approximately 90,000 by 1975. On the basis of the average size of our present congregations, this would mean that we will need to establish 500 new congregations, or approximately one new congregation every other week. Along with the establishment of new congregations, we must quite obviously be energetic in enlarging the membership of our present congregations. Even the dramatic development suggested here would permit us merely to maintain our present status in the advancing population ("We must run fast just to stay where we are"); it would not foresee any marked gain in the Church of the Brethren for the kingdom of God.

This extension must be positive and aggressive. The term *home missions* has become obsolete as vast new demands have withered it. Our customary concept of home missions has been the prolonged struggle to establish a meager ministry, often in a fruitless and helpless situation. We must establish many new congregations—and rapidly—as well as relocate and revitalize many older congregations. We must move swiftly into new communities and develop strong, effective, redemptive fellowships, training the church located there to become not only self-supporting but also contributing to the world outreach of the church. This new dimension of more rapid expansion impels us to think of "church extension" as the greater witness.

These concerns are projecting us into other areas. While working vigorously and sacrificially at the endeavor to establish new congregations we must hold within our hearts deep concern for the underprivileged, dispossessed, and minority peoples of America, seeking to minister to their needs as fully as our resources will permit. Our many-sided gospel must be carried to our multiformed society, lest we evade the ministry which was especially appealing to our Lord when he served the last, the least, the loneliest, and the lost.

Our American life includes the uprooted migrant workers, the almost-forgotten Indian American, the massive Negro minority, the migrating Latin American, and the vast citizenry living in those areas which are known as "the inner city" where decay increases crime, lawlessness, and delinquency. We dare not fail to minister to the forgotten peoples, who, because of economic, cultural, or racial background, suffer neglect

among us. In the desperate need to establish new churches in the growing residential areas we must not become absorbed in suburbia, personal prestige, social acceptability, comfortable middle-class living, or even sound ecclesiastical investments. We must seek to keep the life and witness of the church prophetic, vital, and strong, deeply committed to the core values of our Christian heritage.

Our churches will seek to include all the racial, economic, social, and cultural groups in the area served by the congregation. Our goal is nothing less than an integrated church in an integrated community. It is not enough to provide a separate ministry to the underprivileged, the dispossessed, and the minority peoples. In all local evangelistic efforts we will invite people of all races, economic standing, and cultural heritages into the full fellowship and membership of our church. For our own sakes as well as for theirs we will diligently seek to develop local congregations which are inclusive of all peoples in our communities.

We must keep our rural churches as strong as possible. As the migrations of people to the city continue we must give vigorous attention to the rural areas where the vital ministry of the church is needed. The changing rural situations may require rigorous adaptation of our present procedures. In a few cases we shall need to be forthright in our willingness to close churches. In some, we must be willing to affiliate or merge with other fellowships when it becomes feasible. We must devise some strategy for retaining leadership for smaller rural churches, looking anew at (1) the circuit system, or (2) some modern form of the lay ministry that will be self-supporting, or (3) the working out of co-operative arrangements for pastoral leadership with other denominational groups, or (4) the creation of still other possibilities.

We shall seek to locate new congregations strategically in areas that will strengthen the bonds of fellowship and brotherhood. This will involve a careful look at the geography of our fraternity. In areas where Brethren have strong churches we ought to cultivate the fertile field for further expansion. Nor may we overlook other totally new communities to which Brethren are moving and in which new churches are needed. It is no longer adequate to have one congregation in a metropolitan area. State strategy must be planned to insure the

best result for the church at large. Some of the problems suggest that we press more vigorously our fraternal overtures for co-operation and affiliation with other denominations to the end that we may merge our resources, tighten our geographical links, more effectively administer our local programs, more comprehensively witness to the power of God to redeem and more persuasively win converts to the gospel.

IV. Philosophy of Church Extension

To achieve these shining goals the church again asserts its faith in our "oneness in Christ" with other Christian bodies who share the main stream of our Protestant faith. We are impelled toward unity of action by the prayer of Christ "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." This oneness betokens the day when all Christian people will find the way to the foot of the cross, each bringing his own faith and each in return receiving his special blessing. This oneness is a unity of spirit and function which gives many interpretations to strengthen the one invisible church. This oneness is co-operative, rather than competitive and envisions the larger Christian fellowship which is compassionate and comprehensive. This oneness recognizes that the task of evangelizing the world is too big for any one group and that only as we all work together can we hope to proclaim adequately the gospel of Christ. This oneness foresees the end of exclusive religion in which the Jews as the chosen people, or the Brethren as the peculiar people, possess either a preferential or an exclusive gospel. This oneness is dedicated to an increasing sense of the responsibility of the church for civilization, a longing for a larger realization of spiritual power, a broadening and deepening of the religious life. This oneness looks toward a day when the Pentecost of Brotherhood, "as ample as the needs of man" and "as lofty as the love of God," shall come to America.

Therefore, we are committed to a program of church extension within the framework of co-operative church planning, formerly spoken of as comity. In its original form the word *comity* meant courtesy. Used in the ecclesiastical sense, it means that the mainstream Protestant denominations work together in their efforts to propagate the gospel. Co-operative church planning involves

the survey of the areas needing churches, agreement upon allocations to be made in any given area and to any denomination, and the willingness to serve the whole community in order that the testimony of the gospel may be more complete. Co-operative church planning involves praying together, planning together, investigating together, working together, and coming to mutual decisions in the faith that the whole is greater than any part, or even the sum of the parts.

Spelled out in specific terms, co-operative church planning means that the church keeps central our oneness in Christ. All who commit their lives to Christ have a first loyalty to him. Our church seeks to incorporate into full fellowship all who wish to enter this primary relationship with Christ. The church fosters and enriches this fellowship, always serving under the Lordship of Christ, which service gives a unity of purpose to all efforts witnessing to his truth.

We recognize that there will be Christians of other denominations who will come into our fellowship. Many of these will have united with the church of their particular tradition by forms of baptism other than trine immersion. When their lives testify to us of the fruits of the spirit we shall regard them as fellow Christians, receiving them by transfer of letter as members in full fellowship with us in Christ. All members added to the church, whether by such transfers, transfer from other Brethren congregations, or by trine immersion, shall be carefully instructed in the meaning of membership in the church. The time of the transfer of church membership for all persons shall be a time of renewal of Christian vows and commitment of life to our Lord.

Our church seeks to serve all people through the ordinances which sustain the spiritual life. It would make the communion observance inclusive of all Christians who care to come to the table of the Lord. In addition to the love feast it may desire to extend its spiritual ministry by alternating the love feast with additional communion services. This procedure serves not only as a bridge to unite those who come from other traditions and makes more inclusive the ministry of the church, but also provides more frequent remembrances of the death of our Lord and enriches the love feast and communion observance for all.

Within the framework of co-operative church planning we shall

develop Church of the Brethren congregations whose emphasis shall be clearly upon New Testament teaching and witness. The aim shall be to serve not only a Brethren nucleus, but to endeavor earnestly to win the total community to the Lordship of Jesus Christ. Our New Testament heritage and insights into the Christian life of peace, temperance, integrity, and enduring home and family life shall be taught vigorously. Since peacemaking, brotherhood, and service to human need are emphases of the Christian life often neglected by the major bodies of the church, we shall courageously witness to them. We believe that the love feast, trine immersion, and anointing for healing are New Testament ordinances which have inherent values for our proud, divided, sick world. Therefore, we will continue earnestly to teach and practice them, placing our emphasis upon their New Testament character, rather than their purely denominational peculiarity. In keeping with our historic practices, trine immersion shall continue to be the method of baptism used for all those whom we initiate into the Christian life, and our emphasis will be focused on the threefold love feast as a means of grace.

V. Procedures

Effective functioning of Brotherhood agencies at all levels will be required to achieve these goals. The initiation, planning, and administration of new congregational developments will always be in full consultation and co-operation with the local congregation, the district, the region, and the General Brotherhood Board in order to give the maximum of knowledge, experience, co-ordination, and understanding for the best interest of the work.

The local church takes initiative, gives leadership to, and finances in whole or in part new congregations. Some strong congregations are doing this, and thereby becoming stronger. Others may find real enthusiasm and financial resources in developing new congregations, aiding them with funds for building and pastoral support. A local church takes such initiative in consultation with the district.

The district, like a local church, initiates new work, gives leadership to it, and assists in financing it. Usually the district gives careful administrative guidance to all church extension projects. It gives counsel

to the Brotherhood on contemplated church loans and grants. In many cases it underwrites or guarantees loans to newly developing congregations. In some situations districts join with other districts in order to enlarge resources and personnel in an area strategy for church extension. Many districts are strong enough to enlist the giving of sizable sums for these purposes, both in capital outlay and supplemental pastoral support, with little or no request for Brotherhood funds to assist in the development.

The region stimulates the districts to undertake church extension activity. Upon request it assists the districts in study and counsel in the location of new congregations. It co-ordinates the extension activities of the districts and gives priority judgments to the Ministry and Home Mission Commission of the General Brotherhood Board in timing assistance to newly developing units. The region gives judgment and counsel to the General Brotherhood Board on requests for loans and grants and in the leadership needs for the new churches within it.

The Brotherhood develops policy for church extension. It counsels with regions and districts in matters of policy, location, personnel, and other concerns in church extension. It gives counsel to the districts toward the discontinuing of prolonged support in situations which hold little or no potential for development. It requires an annual evaluation of the total program in congregations receiving Brotherhood support. It assists districts and regions in this review to the end that the church may have an effective witness through a purposeful, well-administered program. It seeks the help of the districts in implementing the Brotherhood policy of reducing supplemental support each year by a minimum of ten per cent of the original grant, making congregations fully self-supporting within ten years. The Brotherhood provides limited grant and loan funds and administers their use. It assists in seeking personnel for new congregations in co-operation with regions and districts. It informs the membership concerning our church extension imperatives, and leads the church in realizing these opportunities.

In the faith that we have a witness for our Lord in such a day as this, let us break the fetters of complacency,

stunted vision, and preoccupation with small pursuits which now limit us. Let us renew and revitalize our faith in the power of the gospel to transform persons and groups. Let us refresh our spirits continually in deeper fellowship with God through Christ. Let us fully dedicate our keenest intellects, our finest talents, and our financial resources to the tasks which await us. Nothing less is worthy of the blessing which is ours as the sons of God. Let us, then, live courageously, witness daringly, and give sacrificially that his kingdom may come more fully in North America and around the world.

Anniversaries

Brother and Sister John E. Rowland of Greencastle, Pa., celebrated their golden wedding anniversary on Jan. 17, 1957. Brother Rowland has been a member of the church for sixty years, in the ministry for fifty years, and in pastoral work for forty years. They are still serving two churches.—J. E. Rowland, Greencastle, Pa.

Brother and Sister Cyrus Steele celebrated their sixtieth wedding anniversary on Dec. 17, 1956, with a family dinner. They have two sons, six grandchildren, and seven great-grandchildren. They have been members of the church for sixty-three years, and have resided in the Middlebury church community since 1911.—Glenna Kindy, Middlebury, Ind.

Obituaries

Arford, Sarah, daughter of Chancey and Mary Claar Potter, was born Feb. 6, 1897, and died March 9, 1957. She was married to George Arford, who preceded her in death. She was a member of the Leamersville church. Funeral services were conducted by Bro. Ordo Fletcher, assisted by Bro. Ralph Ebersole. Interment was in the Upper Claar cemetery.—Mrs. Rachel Claar, East Freedom, Pa.

Bosserman, William Philip, son of Eleazar and Mary Thomas Bosserman, was born Oct. 20, 1867, in Hancock County, Ohio, and died March 14, 1957, at Peace Valley, Mo. He united with the church when he was fourteen years of age. He was elected to the ministry in 1895. Surviving are his wife, Nettie Weimer Bosserman, three daughters, twenty-four grandchildren, and two sisters. Funeral services were held in the Peace Valley church, Mo., by Bro. Alva Fike, assisted by Bro. Fred Bastin. Burial was in the New Hope cemetery.—Mrs. R. A. Haney, West Plains, Mo.

Brunner, Susie E., daughter of Charles and Catherine Meeley and widow of David Brunner, was born July 15, 1888, and died Jan. 6, 1957. She was a member of the Bush Creek church. She is survived by one son and three grandchildren. Funeral services were conducted by Bro. J. Ira Metzker. Interment was in the adjoining cemetery.—Mrs. Preston Poole, New Market, Md.

Coomrod, Reed E., was born Aug. 22, 1880, in Postonkill, N. Y., and died March 27, 1957. He was a faithful member of the Sterling church, Ill. Surviving are his wife, three sons, two daughters, and five grandchildren. Funeral services were held at the Sterling church by Bro. Theodore Whitacre, assisted by Bro. Walter Young of Astoria, Ill. Burial was in the Riverside cemetery.—Mrs. Katherine Miller, Sterling, Ill.

Greenawalt, Levi E., son of Theodore and Rebecca Bennett Greenawalt, was born in Pennsylvania, Dec. 31, 1878, and died Feb. 26, 1957. He was a member of the church for many years, serving as a deacon. He is survived by three sisters. Funeral services were conducted at the Bethel house, Yellow Creek congregation, Pa., by Brethren J. H. Clapper and Eugene Miller. Interment was in the church cemetery.—Mary Stayer, Hopewell, Pa.

Heffner, Jennie, died Dec. 17, 1956, at Rouzerville, Pa., at the age of seventy-seven years. She was a faithful member of the Rouzerville church, Pa., for many years. She is survived by two daughters and two sons. Services were conducted by the undersigned and Bro. Walter West in the Grove funeral home. Interment was in the Harbaugh cemetery.—John E. Rowland, Greencastle, Pa.

Holsinger, Mary, daughter of Joseph and Catherine Snyder Sell, was born Dec. 10, 1881, at New Enterprise, Pa., and died Feb. 23, 1957. Surviving are her husband, Claire Holsinger, three daughters, eight grandchildren, and ten great-grandchildren. Funeral services were held in the New Enterprise church, of which she was a member, by Brethren Wayne Dick and E. M. Detwiler. Interment was in the New Enterprise cemetery.—Fannie Dunkle, New Enterprise, Pa.

Kimmel, Edna, daughter of Enos and Rebecca Weybright Shellabarger, was born near Piqua, Ohio, Aug. 21, 1881, and died March 17, 1957. She was married to Ezra Kimmel in 1910. She was a member of the Brookville church, Ohio, serving in the office of deacon with her husband. On July 29, 1956, she was anointed by Brethren J. W. Fidler and James Boitnott. She is survived by her husband, one son, two grandsons, and one sister. Funeral services were conducted by Brethren Fred Hollingshead and James Boitnott at the Brookville church, Ohio.—Mrs. W. Russell Miller, Brookville, Ohio.

Knically, Kenneth W., died in an automobile accident, March 8, 1957, at the age of thirty-four years. He was married to Bettie Musselmen. He was a member of the Leamersville church. Survivors are his wife, seven children, his mother, and five sisters. Memorial services were conducted by Bro. Ordo Fletcher. Interment was in the Greenfield cemetery.—Mrs. Rachel Claar, East Freedom, Pa.

Kulp, Mary Longacre, died March 7, 1957, at the age of seventy-three years. She was a faithful member of the Coventry church, Pa. Survivors are her husband, Harvey Kulp, Sr., four children, seventeen grandchildren, four sisters, and one brother. Memorial services were conducted in the Coventry church by the undersigned, assisted by Bro. Robert Neff. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Ledbetter, Nannie Agnes Thurman, died at her home in Ellicott City, Md., Dec. 28, 1956. She was a member of the Bush Creek church. She is survived by her husband, William S. Ledbetter, three daughters, and eight grandchildren. Funeral services were conducted by Brethren E. Jay Halter, Buddy Pipes, and J. Ira Metzker. Interment was in the adjoining cemetery.—Mrs. Preston Poole, New Market, Md.

Leftwich, Caroline, daughter of Jackson and Nancy Burnette Reynolds, was born in Patrick County, Va., and died March 18, 1957, at Mount Airy, N. C. at the age of eighty-five years. Surviving are her husband, Gabriel N. Leftwich, five sons, four daughters, forty-three grandchildren, forty-six great-grandchildren, two brothers, and three sisters. Funeral services were held at Saint Paul church, Va., conducted by Brethren Bristoe Osborne and Otte Utt. Burial was in the church cemetery.—W. M. Leftwich, Mount Airy, N. C.

Markley, Dora, daughter of Christofer and Mary Ann Flory, was born Dec. 15, 1864, and died March 11, 1957, at the home of her daughter. She was united in marriage to George W. Markley on April 15, 1885. He preceded her in death in 1947. She was faithful in her church attendance.

Surviving are four sons, one daughter, fifteen grandchildren, and twenty-three great-grandchildren. Funeral services were at Washington Creek church, Kansas, conducted by the undersigned. Interment was at the Pleasant Grove cemetery.—S. E. Caster, Overbrook, Kansas.

Myers, Ida Zimmer, was born April 17, 1880, and died Dec. 13, 1956. She was married to Edward Myers. She is survived by her husband, one son, two grandchildren, and one sister. Funeral services were conducted in the Geiple funeral home at Glen Rock, Pa., by Elder M. M. Hartman. Interment was in the Codorus cemetery.—Mary A. Lehman, Dallastown, Pa.

Nunes, Edward B., was born in Jacksonville, Fla., May 28, 1879, and died in Girard, Ill., Dec. 10, 1956. He was married to Susan Ellen Watson on Feb. 1, 1903. Surviving are his wife, two daughters, four grandchildren, and seven great-grandchildren. Services were conducted at the Girard church by Bro. Perry Hoover. Burial was in the Macoupin Creek cemetery.—Eva Brubaker, Waggoner, Ill.

Patterson, Jennie D., widow of J. Edwin Patterson, was born April 9, 1878, and died March 20, 1957. She was a faithful member of the Coventry church, Pa. She is survived by one son, four daughters, and three grandchildren. Memorial services were conducted at the White Memorial home by the undersigned. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Reager, James Edward, was born near Norcatur, Kansas, April 4, 1892, and died at Empire, Calif., March 9, 1957. He was active in the community and in the Empire church. He is survived by his wife, Grace Bowman Reager, three children, three grandchildren, and one brother. The memorial services were held in Modesto, Calif., by the undersigned, with Maurice Frantz assisting. Burial was at Lakewood Memorial park.—Harley Stump, Empire, Calif.

Church News

Texas and Louisiana

Rosepine Union—Our ladies' aid has been quilting and tying comforters for relief. They also have sent diapers and shirts to Falfurrias, a box to the mission at Gallup, N. Mex., and several bags of clothing to New Windsor for relief. Brother Harris was with us for our love feast. We were happy to have the McPherson College women's quartet and John Sheets with us one Sunday evening. We are eagerly looking forward to district meeting, which will be held in our church in July.—Patricia Sumner, Rosepine, La.

Northern Illinois and Wisconsin

Freeport—We had a four-week series of Sunday evening programs on stewardship. The film, *The Beginning*, was shown one evening. Our youth group attended the district rally at Lanark. We are now making plans for a vacation church school in June. As their project the children of the Sunday school are buying chicks for the church school of Ecuador. The women's work has been making quilts for several months to send for relief. Our church was represented at the council of churches meeting at the Greek Orthodox church in January. The church council voted to bring a young refugee girl to the U.S.A. Bro. David Rittenhouse conducted services on the last Sunday of the quarter.—Mrs. Claude Wilson, Freeport, Ill.

Middle Indiana

Flora—Our church along with other Brethren churches in the town and community held a Brethren rally in our church. Bro. L. W. Schultz talked and showed us interesting pictures of Schwarzenau. We held our annual birthday supper on Feb. 7. Our church sanctuary was redecorated during January. We held



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prayer vigils from Ash Wednesday until April 10, when a week of evangelistic services started. Several ladies from our church attended the spring rally at the Eel River church on March 28. Our women's society turned in sixty-four kits of children's clothing to be sent overseas.—Mrs. Helen Wagoner, Flora, Ind.

Southern Indiana

Kokomo—Weekday religious education classes, sponsored by the Howard County Council of Churches, are held each Wednesday morning in our church. To aid in our planning for a new house of worship,

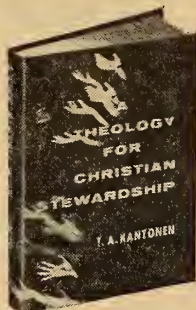
a building finance committee has been organized. Parsonage improvements include interior redecorating and the replacement of the garage with a good used building. The women's fellowship circle holds good monthly meetings and sponsors projects for relief. January's school of missions, with classes and fellowship luncheons, was well attended. Guest leaders spoke and showed pictures of Southeast Asia. Henry Chai, Formosan student at Manchester College, was one of

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our speakers. The men of the church have organized for programs and projects. Eight of the church school workers attended leadership training classes at Manchester College, and a similar number attended vacation church school institutes. Twenty-five members participated in the community religious census. A committee on music and worship has been formed. The church continues to deepen its devotion in all phases of the spiritual life, including an enlarged sense of Christian stewardship that has more than doubled the total giving in the past two years. Men of the church have spoken in eighteen churches in Indiana when invited to tell the story of our stewardship experience. The district spring pastors and children's workers conference was

held at our church. Sister Anna Mow was our Holy Week speaker.—Mrs. Dorothy Milligan, Kokomo, Ind.

Windfall—Our Sunday-school attendance has held up quite well this winter with all the sickness we have had. At our March council meeting we elected our delegate to Annual Conference and also our trustee was elected for a three-year period. Our men's work has rented fifty-five acres for farming and our women's work is quilting and making comforters for relief. A deputation team from Manchester College gave a program on Sunday, March 31.—Winnie Davis, Windfall, Ind.

Michigan

New Haven—We had a series of revival meetings during April. Bro. Homer Kira-cofe of the Plymouth church was the evangelist. We plan to hold our vacation church school July 8-12. Our church has purchased a parsonage and will have Bro. Harley Townsend as our full-time pastor beginning Sept 1. We have sent several pounds of relief clothing to Nappanee. Our ladies' aid has made several comforters and layettes for relief.—Lena Bosserman, Middleton, Mich.

Southern Ohio

New Carlisle—Our pastor is conducting a class on the meaning of church membership which is to be followed by a baptismal service. Twenty from our church attended the school of Christian living held in the Potsdam church. We sent 552 pounds of clothing and 229 pounds of grease for relief in Kentucky. We also collected food for relief. We now have two refugee families among us and are expecting another one soon. At present we have ten heifers on hand for relief and have recently shipped three heifers and one bull. Bro. James Renz was with us on Feb. 17. The architect's plan for the enlargement of our Sunday school is rapidly nearing completion and we plan to begin construction when spring weather permits.—Mrs. Nora Funderburg, New Carlisle, Ohio.

Stone Lick—In the fall our church was hostess to the young people from all our churches in Southern Ohio. The Christmas program was sponsored by the young people. Each Sunday evening a Bible reading and study class is conducted by Bro. Howard Watkins. A new heating stove was purchased for the main worship room. The children of the church gave an Easter program.—Mrs. John Garst, Dayton, Ohio.

West Charleston—Bro. George W. Wright, who has served the Pittsburg church, Ohio, for the past seven years, has accepted the call to our church, beginning Sept. 1, 1957. Bro. Roy Teach, who has served our church during the past six years, will retire from pastoral work.—Deda Senseman, Tipp City, Ohio.

Eastern Pennsylvania

Ephrata—Our school of missions was held in January. During Brother Robinson's absence, Bro. Paul Z. Rummel of Lancaster, and Bro. A. W. Zuck filled our pulpit. Bro. A. G. Breidenstine was guest speaker at our father and son's banquet. A new broadcasting system has been installed in our church. One of our members has presented an electric refrigerator for the new kitchen. One of the classes has given the church office an addressograph and automatic folding machine. Several of our young people participated in the district peace contest held at Elizabethtown College. Four of our young people attended the youth seminar in Washington, D. C. The Ephrata youth Lenten services are being held in our church each Thursday morning during the preschool hour, with the youth and pastors of the various churches having charge. Our women are making comforters, collecting sheets, pillowcases, and clothing for relief. Money has been sent for seeds, and one hundred eighty rolls of bandage have been forwarded for the African leper colony. The temperance

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Miscellaneous

No. 291. Wanted: A man and wife or a woman to supervise the kitchen and do the cooking in the Brethren's Home, Greenville, Ohio, which is located on the edge of a very attractive city of about 10,000 people. The kitchen is recently remodeled, providing numerous conveniences. The grounds and buildings are kept in a very attractive manner. Wages are good; living quarters are exceptionally nice. Contact: Ira Mikesell, Superintendent of the Brethren's Home, Greenville, Ohio.

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department of our women's work sponsored a gold medal speech contest on Jan. 17.—Mabel M. Myer, Ephrata, Pa.

Florin—Carl Bross showed the slides of and explained his work while serving two years in Germany and Austria. Our young people gave a program in the Lancaster jail. On Youth Sunday our young people had charge of the Sunday school and of the church service. Bro. Elmer Hoover was guest speaker at an interdenominational service held in our church which was sponsored by the churches of Florin. The home and family committee presented a program and showed a film. At our temperance meeting Mr. Stephens, a member of the Temperance League spoke to us. Bro. Guy West of York brought us a sermon on stewardship. At the World Day of Prayer service we had Sister Martha Martin of Elizabethtown as the guest speaker. The three churches of Florin took part in this.—Florence B. Geib, Mt. Joy, Pa.

Lancaster—Missions: U. S. A. was our mission study theme during January. The county-wide leadership training school sponsored by the United Churches was well attended by our members. Remembering the Church in Your Will was the subject discussed by a local attorney in a joint men's and women's work meeting. The film, Over The Wall, was shown. The youth of our church participated in a special service on Youth Sunday. Our women spent a day sewing at the Lancaster General hospital. At the last collection of clothing for New Windsor 2,150 pounds were received. Robert A. Hess and his wife, missionaries to Africa, spoke at a morning service. Our church has authorized the building committee to proceed with the plans for our new church. Seventy-nine members made an all-member visitation. The date for groundbreaking is Aug. 1, 1957. The World Day of Prayer was observed by the United Churches in Lancaster.—Orpha B. Rettew, Lancaster, Pa.

Middle Pennsylvania

Leamersville—Bro. John Walter Grove of the Moriah Church of God brought the message on March 31. This was during

National Brotherhood week. Five young students of Juniata college were with us one Sunday morning. One of the students brought the message for the day. Our women's work is quilting and sewing for relief. We plan to remodel our basement and kitchen in the near future.—Mrs. Rachel Claar, East Freedom, Pa.

Woodbury—Bro. T. F. Henry was the speaker for Juniata College day in our churches. During National Youth Week the young people at the three church houses had charge of the service. The subject of their message was Consider Your Call. We had our third successful school of missions during the month of January. The theme was Missions: U.S.A. Some special speakers of these services were Juergen Bloech, a German exchange student; Miss Donna Snyder, our European BVS worker; Bro. Dean Crouse of Monroeville, a home mission pastor. Our refugee family from Holland has arrived in our community. A class, Training for Visitation Evangelism, is being conducted in the Woodbury church. Our churches observed the World Day of Prayer. The Woodbury church was host to the district men's and women's work rally. The Holsinger church has done extensive remodeling and on March 24 had a rededication service, with Dr. Calvert N. Ellis as speaker. Others speakers for the day were Brethren Joseph Clapper and Emmert Frederick.—Mrs. Vernon Stayer, Curryville, Pa.

Southern Pennsylvania

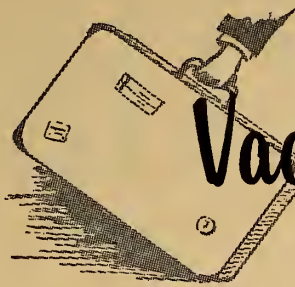
Newville—At our March council meeting we elected a moderator and three new deacons. We are planning an August revival meeting at which Bro. Howard Whitacre of Mechanicsburg will be the evangelist. We had Bro. R. W. Schlosser for a two-session Bible institute. Three of our teachers visited Mechanicsburg Sunday school to exchange teaching ideas. The young men of our church built cupboards in the kitchen of our new church.—Mrs. Ernest Smith, Newville, Pa.

York, Madison Avenue—The student deputation team from Elizabethtown College presented a Sunday morning service in December. On Feb. 3, a group of Negro singers presented a concert, sponsored by the men's work organization. We observed our twenty-first anniversary on Feb. 17. Bro. Frank S. Carper of Palmyra, Pa., was our guest speaker. The Elizabethtown College choir presented a concert in our church on Sunday, March 3. On March 12 family night was held at Fair Acres. A service of dedication for our new organ was held on March 24. Chimes were also recently purchased for the organ. We now have youth fellowship services on Sunday evenings after the regular church hour. It was decided at a special council meeting to employ Carr and Associates to direct our church in a stewardship and commitment educational program to be held from May 6 to June 2. The films, Stranger at Our Door and A Wonderful Life, were recently shown.—Mrs. Phyllis Morthland, York, Pa.

Western Pennsylvania

Brothersvalley—Our church was very well represented at our district meeting last fall. Three of our young people attended the youth seminar in Washington and New York. Two separate groups went to New Windsor to pack relief goods. The women's work sent thirty-six layettes, thirteen medical kits, new handmade dresses, as well as used garments for relief. A number of exceptionally good books have been added to our library. Our choir has been reorganized.—Mrs. John Knepper, Berlin, Pa.

Conemaugh—The men of our congregation meet at the church each Monday morning at 5:30 a.m. for a prayer service before working time. Also each Sunday evening, prior to church services, there is a prayer service held in the prayer room. Extensive repairs and improvements are now being made to our church building and annex. The major part of the labor

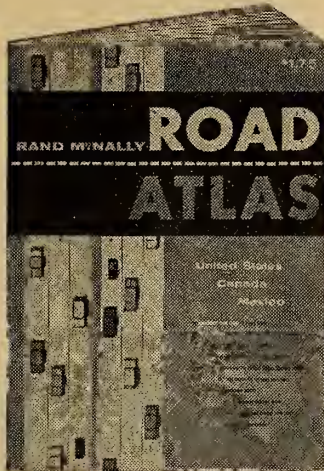


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is being done by men in the congregation. Bro. S. Clyde Weaver of Lancaster, Pa., held a two-week revival here recently. The deacons are now making preparations to visit each home prior to our love feast.—Mrs. Gertrude Beale, Johnstown, Pa.

Manor—Our congregation had a school of missions on the American Indian. After our building committee had a consultation with Arthur Dean, church building counselor for the Brotherhood, we had a special council meeting to study the plans he had drawn up for the completion of the Purchase Line church remodeling. Juniata College day was observed in our congregation on April 14, with Bro. Clarence Rosenberger bringing the message at the Purchase Line church in the morning and at the Diamondville church in the evening. Pre-Easter services were conducted in our congregation. A sunrise Easter service was held in the Purchase Line church.—Miss Ida Fyock, Clymer, Pa.

Pleasant Hill—We are sponsoring an Austrian exchange student, who is making her home with our pastor and his family. Bro. R. W. Schlosser conducted our Bible institute in January. Our reorganized men's fellowship meets each month. Our church responded to the appeal for Hungarian relief by sending clothing and money. The Wells Organizations were employed recently to direct an every-member canvass for us. As the result we hope to start soon with the construction of our educational building. Bro. John D. Ellis was with us for our Holy Week services. Bro. Wilbur Mullen, Brethren

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Service director of Kassel, Germany, was with us on Palm Sunday. Bro. Jack Byers, a ministerial student at Bethany Seminary from our church, has been assigned to serve as chaplain at Oregon Caverns National Park for the summer.—Mrs. William L. Gould, Johnstown, Pa.

MAY 18, 1957

31

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Eastern Maryland

Piney Creek—Our semiannual council meeting was held on March 17. A movie projector has been purchased with contributions from several organizations in the church. The church has contributed toward the purchase of Eastern Maryland's new camp site. We had pre-Easter services each evening through the week of April 14. A women's work group was organized at the beginning of this year and has become very active. They roll bandages, tie comforters, and collect other materials for relief. A young married people's class has been organized just recently. Our adult classes hold monthly meetings which help to promote church fellowship.—Miss Genevieve Baumgardner, Taneytown, Md.

Union Bridge—Our refugee family from Germany arrived last November. Our ladies' aid has made comforters for Brethren Service. Bro. John Eberly, director of the Brethren Service center, was speaker and discussion leader on Jan. 13. This was the first in a series of three sessions on doctrinal studies. Bro. A. Joseph Caricofe, pastor of the Meadow Branch church, led the discussion the second night. Bro. Byron Flory, pastor of the Beaver Dam and Edgewood churches led the third one. The men's and women's quartet from Bridgewater College were with us on March 31.—Mrs. Edith Main, Union Bridge, Md.

University Park—Our church again participated in the Wednesday evening community Lenten services. The theme this year was Interviews With Jesus. Bro. C. LeRoy Doty, our moderator, spoke at our Good Friday evening service which closed with a baptismal service. The senior choir presented the cantata, The Divine Redeemer, on Palm Sunday evening. During February and March we had the home mission study in our Sunday evening adult class. Guest speakers at our evening vespers during the past three months have been Brethren C. LeRoy Doty, Ben Sollenberger, Howard Ogburn, Fred Wampler, who showed slides of his European trip, and Newton Long, who showed slides of his trip to Palestine and India. The women's work, men's work, and Homebuilders Sunday-school class have purchased nearly five acres of land for the district's new camp site.—Hazel Weaver, Hyattsville, Md.

Middle Maryland

Sharpsburg—Our women's council packed twelve health kits for overseas, also sent clothing to New Windsor, and contributed money to Hungarian relief. Our preaching mission was held March 10-17. Bro. Arthur Scrogum, our district secretary, was our guest speaker. He

and our pastor visited in each home during that week. Several teams were sent out the week before to visit absent members. Brother Scrogum gave very challenging messages each evening. Our love feast was held April 28.—Ruth Otto, Sharpsburg, Md.

Western Maryland

Western Port—We participated with other denominations in the Week of Prayer. Six from our congregation attended the leadership training school at the Keyser church. Four of our youth attended the peace workshop at the Sunny-side church. The juniors are making a special study of the new Sunday-school literature. The men's work is sponsoring a young man from East Germany and a family from Europe. Our women's work has made comforters for the refugee family and are now working to have furniture ready for their new home. The work on the new church is progressing nicely.—Mrs. Ruth Liller, Western Port, Md.

Second Virginia

Waynesboro—The women's work sponsored a school of missions the month of January. The theme was Southeast Asia. The women's group has been making comforters and bed linens for local and

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overseas relief. They have sent garden seeds, clothing, and material for sewing overseas for relief. Construction is now being done on the third floor of the educational unit. During February, a special series was conducted on Religion and Health, with guest speakers from the local community. One of our young people went to the youth seminar in Washington, D. C. The men's work group sponsors a Boy Scout troop. They are also sponsoring a Dutch refugee family.—Mrs. G. M. Terry, Waynesboro, Va.

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MAY 25, 1957



Boury from Three Lions

The Earth Is Our Inheritance

THE holy earth is an inheritance that men have not always used wisely. An honest respect for the soil that sustains him is required of the man who would see the earth yield its increase. But he must also understand the good earth and its needs if he would conserve its treasures and develop them in a spirit of stewardship. In many respects the farmer or gardener is a partner working directly with the Creator. If he loves and appreciates the soil he will use it in ways that add bright new patterns to the landscape even while its rate of production increases.

The psalmist could write, in terms that Americans can easily understand, that "the earth has yielded its increase," but he continued in words that we are in danger of forgetting, "God, our God, has blessed us." God has blessed us not as a favored and fortunate few among the earth's inhabitants, but by his gifts he has entrusted us with a stewardship. How can we use our inheritance as a blessing for the entire world?

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

MAY 25, 1957

Volume 106

Number 21

In This Number . . .

Editorial—

The Earth Is Our Inheritance	1
Why Not a Civilian Chaplaincy	5

The General Forum—

A Revolution in Rural Living.	
E. L. Kirkpatrick	3
The Case for Unilateral Disarmament.	
E. Paul Weaver	6
The Case for Universal Disarmament.	
C. LeRoy Doty	7
A Civil War Cannon. Ora W. Garber	10
Annual Conference Procedures.	
A. Stauffer Curry	11
Brethren Curriculum for Brethren	
Churches. Mrs. L. S. Shively	12
The Gospel of Resistance.	
J. Carter Swaim	14
Conference Program	15
Conference Business	27

Toward His Kingdom—

International Relation Institutes	20
Kassel News	20
Economic Life Literature	21
Exchange Student Conducts German	
Service for Refugees. Don Snider ..	21
Testimonial of Appreciation	21
New Procedure Used for Teacher's	
Page in Bible Study Monthly	22
Christianity and Cultural Changes.	
Marianne Michael	22
Our Church Has a Prayer Room.	
Merlin E. Garber	23
Chicago Chinese Brethren Observe	
Forty-ninth Year. Elgin and Oma	
Moyer	24
Llano Grande Christians Witness First	
Protestant Wedding. Wilma Kreps ..	25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Tithe Question Again

In the issue of April 6 Bro. Joseph Cassel questions the validity of the tithe idea for New Testament times. If, indeed, we are to be legalists perhaps he is right, (The letter kills; but the spirit gives life.)

Could it be that the tithe is God's method—a sort of measuring stick in harmony with a principle even as the Sabbath, the Lord's Day, one seventh of our time is a method, a way to recognize the sacred fact that all time is God's time and our "times are in his hands"—some definite means of devotion?

There is as much said about the tithe in all the Bible (Old Testament and New Testament) as the Sabbath. To say that Jesus did not pay his tithe (wages in the carpenter shop) raises a grave question: How in the world could he have sidestepped that command and principle and have not been condemned by his critics or have stated Matt. 5:17-18? "As was his custom" he kept the Sabbath. I dare say "as was his custom" he doubtless paid the tithe of his wages too, for why observe one and not the other when one gets as much Bible emphasis as the other?

About forty years ago I found this which I have quoted dozens of times: "If one seventh of our time and one tenth of our property and wages were a duty and a privilege under the law—and for centuries before the Mosaic law—could it be that less under grace is a disgrace?" The author of Hebrews is always using the term *how much more*. Yes, of how much more value is our religion—our Christian experience than under the law! So Jesus says, "I came not to destroy—or set aside—the law but to fulfill it" (Matt. 5:17). When did Jesus ever set aside either the Sabbath idea or the tithe idea? See Matt. 23:23.

How often we hear, "I give; I expect if the truth were known, I give more than the tithe." Yes, "if the truth were known," but who knows? Not even the giver, if there is no method or system in stewardship in property as in the time element—one seventh of time. . . .

An acquaintance of ours who read, "I came not to set aside the law but to fulfill" and also read in Malachi about God opening up the windows of heaven for those who do observe the Sabbath and the tithe, said, "If God could open up the windows of

heaven to Jacob before the law and to David under the law and to Henry Heinz (pouring out 57 varieties), I too will claim his promises, for now I—like Mr. Heinz—am under grace with a 'much more' religion which does not set aside the methods or the principles of the Ten Commandments or Mal. 3."—E. A. Sherfy, Roanoke, Va.

Suggestion

I have a suggestion for churches that are sponsoring refugee families. It is possible to stretch the money paid to them by a church member employer by paying them the wages they are actually worth to his business, and then contributing through his church to the living expenses of the family which the church would give as a gift, paying rent and other expenses.

If the refugee family is small, \$300 to \$500 given as a gift by the church will result in \$60 to \$100 less income tax they need to pay the first year in addition to Social Security, unemployment and city taxes on this amount. The employer will also save on Social Security, unemployment and workman's compensation.

It is logical to conclude that any employer church member who contributes \$300 to \$500 more to the income of a refugee than is earned by the refugee, will likely give that much less to his church's finances, so the church will not be any worse off.—A Pennsylvanian.

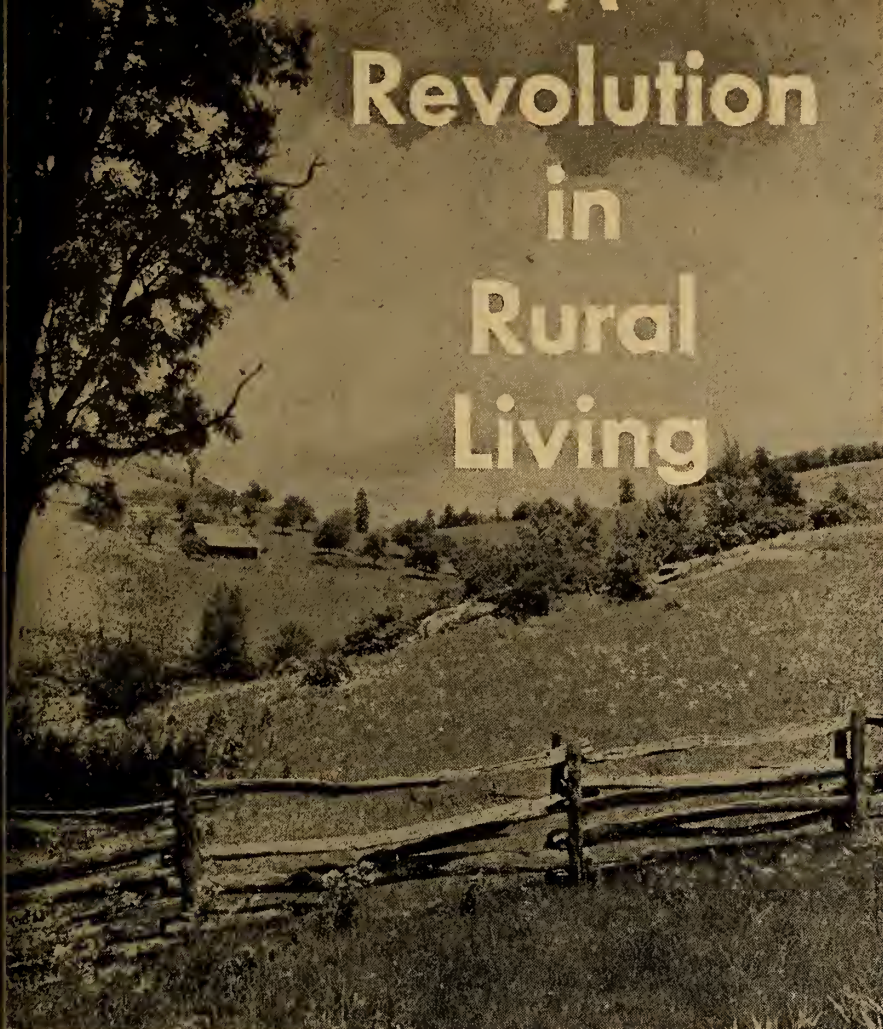
Good Interpretation

The article by Inez Long in the current issue of the Messenger, together with the pictures, was the most interesting article of its kind I have ever read. She does such a good job of interpretation that one almost wishes to live in Lancaster County closer to this real art of living.

With some little change in copy it would make an excellent booklet introducing the stranger (non-Brethren) to the original roots of the Brethren way of life in America.

The article should help the younger Brethren of the Midwest and West to understand and appreciate better our almost lost heritage. As part of the 1958 celebrations for those who cannot go to Schwarzenau, would it not be appropriate to encourage visits to Pennsylvania?—Harvey L. Long, Elmhurst, Ill.

Revolution in Rural Living



Religious News Service

Part-time farming is increasing in this country. How will this affect the farming community?

IS AMERICA experiencing a new industrial revolution?

If so, to what degree is this being accompanied by a revolution in agriculture, that is, in farming and rural living? At any rate, what bearing do growth in mechanization and increased efficiency in production have on the improvement and development of rural home and family living? Let's try to answer these and possibly other similar questions.

In the 1956 fall issue of *The Farm* is a well written, vividly portrayed article on *The Revolution in Farming* from which one may summarize about as follows: Farming, as the Western world knows, had its start in the Biblical lands of the Middle East. . . . So little did it change in thirty centuries that if an ancient husbandman of the Valley of the Euphrates had been resurrected and brought to an

E. L. Kirkpatrick

American farm of 1915, he would have had little difficulty in adapting himself to crops and tools and methods of the period. He might have found the horse a little faster than an ox, he would have recognized the binder as a logical improvement over the sickle and the scythe; . . . the steam threshing rig would have been an amazing thing to him, but by and large he would have found that the progress made in thirty centuries or more of farming could have been measured in mere inches and ounces.

"Then along in the second decade of the present century came a series of revolutions," with the pace accelerating since

1940. If the farm boy who went off to war in 1941 "dallied in school or industry for a few years after handing in his uniform he found himself in an atmosphere in which only the trees were the same when he turned for another look at the farm, and in many cases they had been moved to make bigger fields for economical use of mechanical equipment."

Land is no longer the most limiting factor of the farmer's resources; nor is labor that most limiting factor. No more crop land was in use in 1940 than in 1920. At no time during the last fifteen years has it exceeded the 1920 figures by more than five per cent. But crop production per acre, based on an index of 100 for 1947-49, has climbed from a low of 59 in 1934 to a high of

Executive secretary, Rural Life Association

MAY 25, 1957

3

106 in 1948 and has been stabilized since 1948 on a high plane.

At the same time, while the amount of crop land in use remained stable, man power to work that land showed a steady decline: 11,000,000 persons were employed in farming in 1940 when our total population was 132,000,000 compared to 8,500,000 in 1955 when our population figure was 165,000,000. The farmer whose production supported eleven people at home and abroad in 1940 found himself feeding almost nineteen people last year.

It seems clear that, in terms of numbers, farmers are becoming a less important segment in our total rural populations. Another factor of importance is that more and more farmers are also doing some other job on a part-time basis.

This turning from farming to industry is nothing new historically. Some 200 years ago we began experiencing an industrial revolution; when the "open field" system was the prevailing characteristic in British agriculture. Exchange of produce was still being carried on by means of weekly markets and annual fairs and through itinerant traders.

But British foreign trade was increasing rapidly, and wealthy men turned their attention to the improvement of livestock and proper treatment of soils, with the results that methods of farming were revolutionized. Continual wars raised the prices of farm produce and gave a great impetus to the adoption of new methods. Between 1760 and 1840, almost seven million acres of land were enclosed and put to intensive tillage.

The domestic system of industry gave way to the factory system, as a result of great mechanical inventions (spinning-jenny, water frame, Crompton's mule, improvements in the

steam engine, and use of coal rather than wood in the iron industry). Commerce developed, shipping increased, good roads were built, canal construction set in. Industry shifted from the rural towns to the large cities. From 1790 to 1820 the population in England increased forty-three per cent. The period was marked by a great deal of hardship to the working classes, but the general effect was "to give England a century's start over her rivals in the competitive race."

Rapid transformation in the industrial situation made its appearance in other countries including the United States where it gained momentum about 1840-1860 and on into the second decade after the Civil War.

About that time, too, the United States began to show concern for its agriculture. This came in different forms, including provision for and establishment of experiment stations and colleges of agriculture. It was accompanied by the growth of farm organizations and by populist movements and, later, by the de-

velopment of agricultural extension, all directed toward the improvement of agriculture and the betterment of rural family and community living.

Just now, it seems that we are developing a group of hybrid country men; folks who are half farmers and half industrialists. How well can that be done? Can a man serve two masters, one of which is farming, one something else? If so, while he is loving one and hating the other or more important, while loving both, if that he can do, what is happening with respect to his love for and service to his community?

We cannot answer those questions to anyone's entire satisfaction, but we can discuss them. Let's look at them from several different viewpoints:

1. Will the part-time farmer have time to keep himself informed about and put into use scientific techniques and practices of production? Will he accept or respect the most up-to-date and best findings in agriculture?

2. Will there be wholehearted

Continued on page 14



Religious News Service

Crop production per acre has increased sharply in recent years so that a farmer now feeds nineteen people instead of eleven as in 1940

EDITORIAL

Why Not a Civilian Chaplaincy?

RECENTLY a congressional committee was considering a bill that would extend commissary privileges at government bases overseas to missionaries. We are happy to report that spokesmen for the missionaries themselves, namely the executive board of the Division of Foreign Missions of the National Council of Churches, made it clear to Congress that missionaries did not seek such privileges and, furthermore, that the use of such privileges would "cause grave misunderstanding as to the true nature of the Christian missionary and his task."

Dr. Luther A. Gotwald, executive secretary of the division, warned against linking the interests of missionaries with the U.S. military forces. He said that special privileges for missionaries would likely increase the gap between their own living standards and those of the people they attempt to serve.

About the same time that this excellent testimony was given, the president of the National Council, Dr. Eugene Carson Blake, was describing the "triple role" of the military chaplain as spiritual guardian, counselor, and missionary. He noted that many chaplains are now running chapels abroad "that look exactly like the suburban church at home, with women's circles, mother's clubs, Cub Scout packs, and a Sunday school bursting at the seams."

In other words, what Dr. Blake is describing, although he did not use the term, was our rapidly developing "military church." Evidently the president of the National Council sees no inconsistency in the establishment of such military churches, in which the spiritual leadership for not only servicemen but their families as well is vested entirely in uniformed ministers who are officers in the armed services.

If the use by missionaries of military commissaries overseas would cause misunderstanding of the "true nature of the Christian missionary and his task," as Dr. Gotwald suggests, would not our support of military churches overseas, under the direct control of the military, represent an even more glaring misunderstanding of the true nature of the Christian church and its task? We may keep missionaries from becoming too closely identified with the military, but what will Christians in other countries think of our military chapels, operated by men in uniform?

We think Dr. Gotwald is right, but the principle he states should apply also to the service we give to men in uniform. Why must our ministry to

servicemen result in a military church? Should not the National Council of Churches and its vigorous president be leading the way in helping to set up a civilian chaplaincy? Such a ministry to servicemen and their families would come far closer to representing both at home and abroad the "true nature" of the Christian church.

Lutheran leaders were warned recently about this tendency within the armed forces to develop a military church. The head of the bureau of service to military personnel of the National Lutheran Council observed that some chaplains cannot deviate from what is known as the "general Protestant devotional service" without fear of "administrative consequences." He noted that some chaplains are asked, "Why don't you preach navy religion? Where did you find this as part of the army religion?"

Surely this is further evidence that a military chaplaincy program is contrary to the best interests of the church of Jesus Christ, whether on the foreign mission field, in the local church from which servicemen come, or in the ministry to military personnel and their families. The National Council of Churches has taken leadership in serving American interdenominational churches in many parts of the world. Why could not the council also use its resources to help set up a civilian chaplaincy for servicemen?—K. M.

A Matter of Principle

ADD the name of Karl Barth, prominent European theologian, to the growing list of educators, scientists and churchmen who are calling for the end of hydrogen bomb tests.

Dr. Barth has urged people everywhere to "use all possible means to make their governments and press understand they wish neither to exterminate nor to be exterminated—neither in defense of the 'free world' nor in defense of socialism."

The theologian called on leaders in both the West and East to "oppose the current lunacy." He argued that this issue was not one of principles or of ideological systems but a "matter of life." We would certainly agree that the question is a matter of life and death, but surely it is also a question of principle, an Old Testament principle often overlooked by Christians: "Not by might, nor by power, but by my Spirit, says the Lord of hosts."—K.M.

The Case for Unilateral Disarmament

E. Paul Weaver

ALL informed people of the world today recognize the great hazard of the present armament race. We already have enough nuclear weapons to destroy the people of Russia. We believe that Russia has enough nuclear bombs to decimate America. As we continue this mad race, some speak of massive retaliation. The theory is that Russia might kill 100 million of our people in a one-night attack. We should, if we were among the few miserable survivors, derive some joy out of knowing that from our widely dispersed bases our bombers were on their way to destroy 150 million of their people.

No one in his right mind wants this to happen. Our two great powers are equipped and ready to deliver the blows. Some believe that we are reaching a stalemate through which we can live in a period of uneasy peace. We shall be tense continuously lest we be caught off our guard and destroyed before we realize it.

There always is the possibility that one of the nations might be misinformed and think that it is being attacked. The ensuing holocaust, triggered by "massive retaliation," might bring mankind to extinction.

Those who urge a preventive war would bring tragedy not only upon themselves but also upon the entire world. There

may have been a day when men could speak of winning a war. With our new horror weapons we know that there can be no victors—only victims.

We seem to be deadlocked in our discussion of universal disarmament. All of us would feel much safer if all nations should disarm completely. Many people long for the day when the tensions of this insane armament race may be relaxed with the total disarmament of all nations. No one who sincerely loves mankind can oppose universal disarmament. We must work unceasingly for this goal.

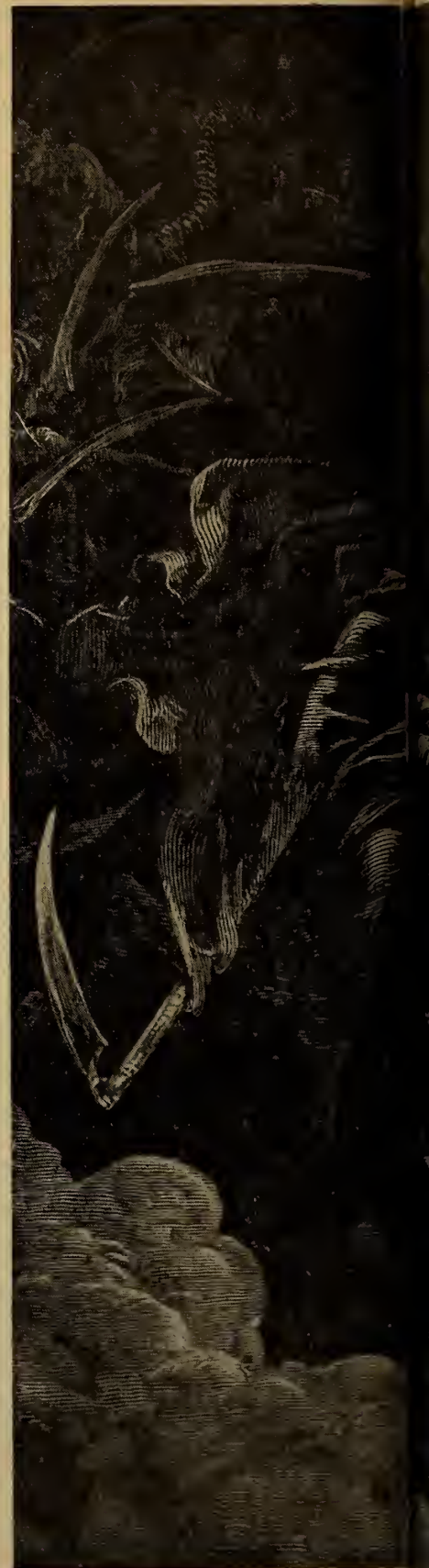
Before we can work out a program of universal disarmament there is the very real danger that the world may be destroyed through the awful results of the present armament race. The many who see the desirability of universal disarmament divide into two groups. The larger group says that meanwhile we must continue to put our trust in nuclear horses and chariots. In effect this means that, until a foolproof program for universal disarmament is agreed upon by all nations and instituted, we must, for our own safety, continue the armament race.

Some feel that if we continue this armament race until universal disarmament with adequate controls can be established we may all perish.

Since all other possibilities may lead to human extinction, it seems to some sincere Chris-

Faced with the
ization, most agree
a "must" for survival
how it should be

Doré



Pastor of the Mexico church, Indiana

destruction of civil-
that disarmament is
opinions differ as to
brought about.

Gendreau

The Case for Universal Disarmament

C. LeRoy Doty

IF YOU read the newspapers, watch TV, or listen to the radio, you are familiar with such terms as *massive retaliation*, *thermo-nuclear warfare*, and *intercontinental missiles*, for we have been led to believe that these are our weapons of strength. And yet, knowing that other nations also possess these things, to say nothing of the H-bomb itself, is sufficient reason why no country or person on earth can feel any degree of security in these things.

We know that in the event of another World War there would be neither victor nor vanquished, neither winner nor loser, but that all sides would be utterly destroyed. Many of our leading scientists are saying that it will not take another war to threaten the world with mass suicide if we keep on with the testing of nuclear explosions, with the resultant radioactive fallout which is currently settling on the world's water and food supplies.

All of this lifts up the fact that the need to promote the peaceful solutions of the world's problems has never been greater. In this matter as in many other areas of life there appears to be more than one way to solve the problem. For hundreds of years many persons searching for peace have believed that wars are caused by armaments, that arms' races lead to conflict, and that peace can be had by

simply agreeing to limit or reduce national military and naval establishments.

On the other hand, there are those who feel that in reality the reverse is more nearly true: *that armaments and war machines are reduced only after solutions have been found for certain basic political, social, and economic problems, and when peace seems probable.* In the opinion of the author this latter view seems to be the most promising and is why he supports the idea of a multilateral or universal approach to disarmament.

Disarmament, a By-product

There are many indications that the real danger of an arms' race, aside from the constant danger of destroying civilization, is an overdependence on the military to solve the social, political, and economic problems of the world. Likewise, however, it seems to be an oversimplification to say that armaments are the root of all evil and that, if the world could just eliminate them or at least drastically reduce them, this will solve all the problems which beset mankind.

This has led some people even to go so far as to advocate that the United States should undertake to disarm alone if general agreement with other nations is impossible. Such persons feel that this would clear the way for the peaceful settlement of

international problems. Even if by some sheer miracle this would lead Russia and her satellites to do the same thing, we would still have our basic problems. There is not a shred of evidence which would indicate that if the world were successful in eliminating the threat of A-bombs and all other means of modern warfare, that man would not resort to using clubs and flint-stone knives in an effort to solve his problems.

This is not to depreciate the need for disarmament. Quite the contrary. Rather it is merely to point out the fact that disarmament if it is really to mean anything at all must be the result of political solutions and that it should not be considered a cure-all in and of itself for all the world's ills. This means, of course, that all nations who are parties to a particular problem must be in on its solution.

However, whenever a person talks about a multilateral or universal approach to disarmament, one of the first questions asked is, "How do you get the Russians into a peacemaker's frame of mind?" or "How can you enter into a disarmament agreement with a nation who has broken her promises time after time?"

In answer to just such a question George Kennan, former chairman of the Foreign Policy Association, and ambassador to the U.S.S.R., suggests that we can help direct the course of world events in such a way that the Russians will see that it is to their advantage to enter into certain agreements and to keep them. He advises that, while we cannot trust the Russians to keep their word in many areas, they are realists and will accept facts which affect them as a nation. The fact that Russia has been known in numerous instances to absolutely reverse

decisions she had made earlier when she thought this would be to her advantage seems to substantiate this belief. The de-Stalinization which is still currently going on inside Russia herself and in many of her satellite countries is additional evidence in this regard.

Mutual Areas of Interest

It is at this point that we might well find an area of mutual interest between Russia and the United States in the field of disarmament. For example, take the matter of international control of atomic weapons (this is but one phase of disarmament). The tension which now exists between Russia and the United States in their competition for atomic superiority is a relatively small problem when compared to the one which will come when twelve, fifteen, or twenty nations have developed the atomic bomb also. If an atomic bomb would be exploded in New York or Moscow tomorrow, the country that was so attacked would immediately know who its adversary was and could retaliate (this is the current military view). If this were to happen ten years from now, we could not know. What for example would have happened if either Hungary or Egypt had had access to the A-bomb in the recent crises in these countries along with say a dozen other countries.

The point is clear that it may be more propitious to forestall this sort of thing from happening at

It is to the interest of both the United States and Russia to establish some sort of control of nuclear weapons before other nations acquire atom bombs also

the present time rather than later on. The leaders of Russia recognize that their fate is also at stake should a modern nuclear war break out. This has been so ever since the summit conference between President Eisenhower and Russia's Bulganin and Khrushchev at Geneva. This is a problem which the United States and Russia have in common. It is to the interest of both to develop controls in this area.

Another area of mutual interest to both Russia and the United States is to find a solution to the problem of a divided Germany. Ever since the end of World War II Germany has been divided in half between East and West, with Russia occupying the east and the United States and her allies occupying the west. This was deemed necessary immediately after World War II because with the fall of Germany a power vacuum was left in middle Europe. However, to a people who are ethnically, economically, and geographically bound together this division is an intolerable situation.



The problem is a real one because neither side feels that it can withdraw its troops without committing Germany to the other side. But many political observers feel that no real disarmament agreement can be effected as long as American and Russian forces are face to face in Europe.

It is at this point that the author feels that the considerable moral and spiritual force of the universal church offered in the spirit of reconciliation could be brought to bear. What is needed is something of a penitent spirit on both sides which would at least acknowledge the fact that errors may have been committed by each nation involved and that the blame cannot be fixed exclusively on one country. Ways can be discovered involving prestige and face-saving machinery which would allow both Russia and American forces to withdraw gradually to a more tolerable degree. If this could be accomplished the interest of disarmament would indeed be served. But, and this seems to be the important factor, this kind of basic disarmament can come about only as a result of political solutions. Neither side is going to withdraw its forces unless it can be assured through some political solution that Germany will not defect to the other side. In this sense disarmament is the aftereffect of a basic political solution and not the antidote for all the world's ills.

Disarmament, a Co-operative Venture

There are those agreements, then, which we might well be able to conclude with Russia and with other countries which would be in the self-interest of all to keep. International control of atomic power and German re-unification are merely two problems that would be to the mutual interest of Russia and the United States to solve. Solutions to these and other

problems would do much to create an atmosphere in which real disarmament could take place. It is not something which one nation acting alone and by itself can accomplish. Rather it is a co-operative venture which necessitates the joint action of at least the major powers. Furthermore, it is an area which has not been fully explored or tried. Until every avenue of joint action has been explored it would seem unwise to embark upon a unilateral approach to disarmament which at best would only have certain propaganda advantages, but no curative effect on those problems facing the world.

Thus, it would appear that the best guarantee for the world to enter into a new era of development and progress as over against mankind utterly destroying itself is for the nations of the world to multilaterally resolve some of the basic political, social, and economic problems which beset them. In this way an atmosphere will be created in which real disarmament is possible.

Unilateral Disarmament

Continued from page 6

tians that the time has come for Christian nations to follow a bold new program. No major nation in this modern day has yet dared to undertake a program of unilateral disarmament. Unilateral disarmament means that, instead of waiting for Russia to disarm completely, while the armament race may bring all of us to destruction, we should say to all the world that we renounce war and military preparations. It means that we should disarm whether other nations disarm or not.

We might maintain token forces such as a national guard to care for disasters and internal disturbances. The rest of our armaments would be given to the United Nations or put to

peaceful pursuits. We should beat our swords into plowshares and our spears into pruning hooks.

We should put our trust in a God of peace. Although we cannot be positive of the future, we may find help in the words quoted by King George VI in his 1939 Christmas broadcast: "And I said to the man who stood at the gate of the year: 'Give me a light, that I may tread safely into the unknown!' And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

There are many implications of this idealistic realism. For too long we have followed the lie: if you want peace, prepare for war. It is time that we learned the truth: if we want peace, we must prepare for peace. Preparation for peace is totally different from preparation for war. Instead of putting our trust in methods that have led to two devastating world wars and threaten to destroy mankind in a third, we should enter this untried road, putting our trust in God.

This program is new to our thinking and to the thinking of the world. Our thought patterns must undergo a complete reorientation. Men, who have poured vitriolic outbursts upon their "enemies," will find group sanction and approval only when they change their attitudes. No one will speak like a drunken brute swaggering down a street looking for a fight. Our reporters and commentators through radio, television, newspapers, and magazines will seek to find a way of friendship with other peoples.

Our public relations experts will turn their skills to promoting the welfare of our nation through creating friendship around the world. If all the abil-

ity of our best public relations people should be used in building ties of friendship and brotherhood with all mankind, it is difficult to see why any nation would want to destroy us.

Our own people would be freed from military conscription and its regimentation. Having greater freedom here we could, with a greater degree of honesty, speak to the rest of the world about freedom. When the rest of the world knew that they no longer needed to fear us, they might love us. This has been demonstrated in our relations with many Latin American nations in recent years.

Our military academies would prove useful. They could be turned into institutions that would serve mankind's good. They might turn out experts in agriculture, industry, medicine, public health, home economics, and a thousand other skills needed in many parts of the world. The possibilities for good are limitless.

In June of 1956 we had 2,865,000 persons in our armed forces. A few of these persons might serve under the UN in a world police force. Many of them could be reorientated through a training program and prepared for peaceful pursuits. Some are eager to get "out." The United States might send technical experts around the world. They should go in humility, seeking to help their brethren who sought their counsel and aid.

More thousands of Christian Missionaries would go to interpret the message of the Prince of Peace. Their message would fall on eager ears. Once the world sees a nation daring to follow Jesus Christ and his teachings, other people will want the gospel. It would be good news to a war-weary world.

In a decade we could wipe out illiteracy in almost every corner

A Civil War Cannon

ORA W. GARBER

For many years it silently has stood,
A relic, in a little town's schoolyard,
Mute witness to the groundless, godless faith
Of man "in reeking tube and iron shard."

How many lives this cannon has destroyed
No one can know—the secret's guarded well.
But all may know that years ago it was
A thundering, flaming instrument of hell.

In play the children clamber over it
Unmindful of what it was made to do.
Their elders, seeing it, think of young men,
Some clad in gray, the others clad in blue—

Strong, stalwart men who loved and cherished life.
Upon our country's battlefields they died;
They forfeited the years God meant for them,
Years of achievement, homes, and manly pride.

And thus it points our hopes to that glad time
When it and all our other weapons may
To man's emancipated outlook be
But relics of a past barbaric day.

of the world. Some of our mechanical skill could help establish printing presses around the world to supply more literature for newly literate people. Staffs of literary experts would be needed to provide good reading for these people. Radio, television, magazines and newspapers would be used to unite mankind. Aviation and navigation would be developed to minister to the need of man and to the spread of the way of peace.

The general exchange of educators, students, and other citizens would serve to make us one family. The sending of heifers, goats, sheep, hogs, and chicks would help all of us to realize our common need and interdependence.

The inventive genius of mankind would be turned to fighting the enemies of mankind: war, disease, hunger, poverty, oppression and injustice.

Not all of our attention should go to the far parts of the world. Some of our concern would send

us to search out the dark corners of our cities and the backward parts of our country.

In the period of the retooling of America to peaceful pursuits there would of necessity be an economic readjustment. Much of the slack could be consumed through a program of building roads, schools, and housing. Quickly our factories should be turned to those products which benefit mankind.

How can we finance such a tremendous program? A look at our appropriations for the fiscal year 1957 shows more than \$41 billion going to preparations for war. A just proportion of this huge sum should be used through the United Nations to give strength to its efforts to meet the needs of mankind. Some of it might be used in direct aid. Some of it should be used at home. There is no real reason that taxes should forever remain at their present high level.

What about Russia? When Jesus told Peter to follow him,

Peter looked at John and said, "Lord, what about this man?" Jesus said that Peter's job was not to worry about John but to follow Jesus. There is an imperative in that.

All sincere neutral nations around the world would appreciate the strong impetus that we should give in the direction of world peace. If we dare to embark upon this bold new program for peace many things may happen.

The men of the Kremlin may relax their tensions when they know that they have nothing to fear from us. They may grant greater freedom to those they dominate. England, France, and many other nations might be eager to follow our lead in disarming. It is possible that Russia seeing our sincerity might agree quickly upon a program for disarmament.

Once Christian nations begin to practice Christianity the world will see that communism has only husks to offer mankind. Love begets love. There are those who believe that the power of love is mightier than the power of the atom. God, who made the atom, is mightier than the atom.

As we unleach the power of love in the world the chain reaction could not stop short of the Kremlin. The Nassers, the Trujillos, the Francos, and the men of the Kremlin cannot withstand the power of God and of a people using redemptive love in the face of violent evil. God, who made man, can reach the heart of the most hardened dictator. To believe in less is to limit the power of God.

Some people might sacrifice their lives in initiating the reign of love in the world. The course of war means certain death for many. The cause of peace may mean death to a few who dare to promote it. In what better cause could Christians invest their lives?

Annual Conference Procedures

A. Stauffer Curry

MANY a delegate to various types of conferences has said, "Let's forget parliamentary procedure and simply act in the spirit of harmony." It is the observation of many that true harmony in a business meeting, especially of a general church conference, almost automatically leads to the very best in parliamentary procedure. Conversely, when the very best parliamentary procedure is followed, it creates a situation conducive to goodwill and brotherhood.

Why, therefore, do some people react against "parliamentary procedure"? It seems there are two reasons. One is that sometimes neither officers nor delegates actually are fully acquainted with the many details of parliamentary procedure. Therefore, they tend to wrangle over points of uncertainty. Usually a prior study of procedure would avoid such fruitless bickering. It is important to know the specific rules. But to know the underlying philosophy of parliamentary procedure is even more important.

But a far more significant cause of procedural difficulties is the absence of a genuine spirit of harmony on the part of some delegates. This lack can turn even the best rules into mere legalities which simply create tension.

Several principles are of utmost importance if the conference is to become a channel for the clearest expression of God's will. One is that the will of the majority must be allowed to prevail with reasonable dispatch. After adequate discussion, and when the trend of delegate thinking seems clear, an obstinate minority may not be allowed to impede the will of the majority. Therefore, procedures are established by which a dis-

cussion may be ended when a two-thirds majority vote to do so. The moderator may be allowed to end discussion through his own decision, but a minority may feel more satisfied to have a two-thirds majority vote to end discussion. This may especially be true if the issue is a heated one and attended with deep feelings.

Another principle is that a minority must have full opportunity to express its point of view. Even though a majority's will on a given subject may have been clear, a defeated minority may tend to feel that the outcome would have been different, had not the discussion been "cut off" prematurely. Without opportunity for adequate expression by the minority, the spirit of harmony, or even the unity of the church, may be threatened. In any deliberative assembly there is a constant balance between giving the minority opportunity for full expression, and allowing a minority to delay decision beyond bounds of reasonableness.

Another principle is that delegates need to be protected against themselves. Even after a decision has been carefully arrived at, some sudden turn of events or some demagogic speech might develop a mass psychology which could lead to a sudden rescinding of a decision. Therefore, good procedure calls for special caution in undoing or reversing a decision. A certain amount of time must elapse and only a delegate who formerly voted with the majority may move a reconsideration.

Four Conference Agendas

There will be at least four agendas in connection with our Annual Conference. Three will

be in evidence on the Conference grounds and the fourth will be the agendas of many people who stay at home. For those in attendance there will be the *formal agenda*, material on which is printed in the booklet and in supplementary duplicated documents distributed to the delegates.

Second, there is the *actual agenda* which will take place on the Conference floor and which may turn out to be quite different from that anticipated by the printed materials. Just as a class period in school may be vastly different from what the teacher's lesson plan anticipated, so the actual experience of Conference may be vastly different from that anticipated in the Conference Booklet.

A third agenda is the *personal agenda* of each one in attendance. For some persons this will include prayer, significant conversations with other Christians, examining the literature table for new ideas, and careful attention to all speeches, discussions, and business deliberations.

The personal agenda of others will include shopping, skipped sessions, complaints about the heat or food, criticism of the program, sight seeing, and personal vacation features. Most likely the majority of those present will mix these primary and secondary agendas. Each one's personal agenda will determine largely what he "gets out" of the Conference.

A fourth agenda will be that experienced by the vast majority of the members of the Church of the Brethren. It will be a *stay-at-home agenda* of those who cannot go to Richmond this year, but who are deeply interested in the outcome of the Conference. Even this agenda can be made very rich, and might be doubly enriched if Sunday-school classes and

Brethren Curriculum for Brethren Churches

Mrs. L. S. Shively

THE Church of the Brethren seeks to provide the best curriculum materials available for use in our Sunday schools. Our leaders participate in planning, writing, editing, and publishing the most adequate teaching materials available to our churches.

Because we are a comparatively small denomination, we feel it is best to co-operate with other churches in the production of curriculum. Some of the best Christian education workers in our Protestant churches serve on committees that plan the basic outlines which are used for all age groups. Our own editors share in the work of committees preparing the outlines for use by many Protestant denominations and by all age groups. In this manner our own materials can benefit by the best thinking in Christian education.

When curriculum revisions are to be made, again we co-operate with one or two other denominations which are acceptable to us and want to work with us. In this way we have

the help of denominations that have had wide experience in curriculum production, and that are large enough to produce in such quantities as to make possible reasonable prices. But when the final printing of our materials is made, we have had the opportunity to make any changes we wish to make. Here are examples of the type of changes and additions that we make so that our Brethren curriculum is of real value to Brethren boys, girls, and adults.

Our children should know about their missionaries in other countries. In Year 2, Spring Quarter, of the Junior lessons, there is an interesting story about Benton Rhoades and his work in Ecuador. When Benton Rhoades came home on furlough many boys and girls had the opportunity to meet him. Stories of this kind and the missionary's visit may be the spark that starts some child into a life of full-time Christian service in the Church of the Brethren.

If any reference is made to baptism in nondenominational

church groups plan together. Such a stay-at-home agenda will include diligent prayer that God's will be done through the Conference; discussion of the Conference by groups such as Sunday-school classes; individual study of the Conference

business and subsequent reports; asking those who attended, upon their return home, to give detailed reports and lead discussions on what happened.

As we anticipate another Annual Meeting, let us all pray that God's will be done.



materials it will be done with an effort to avoid a description of the sacrament. But to members of the Church of the Brethren immersion is important and only in our own materials will the description of our form of baptism be given. This is also true of the story of our love feast. Few denominations observe the communion service in connection with the meal and the feet-washing service. These sacraments and the history of the Church of the Brethren are in the course, *My Church*, in the new junior high curriculum.

It takes from five to seven years to revise the curriculum for a department in the Sunday school. Many persons help in making this revision and spend much time on it. When writers are chosen to prepare lesson outlines, they are chosen because they are good Christian persons who know their Bibles and who understand the age group for which they are writing.

I have tried to show that our teaching materials are prepared by people who are able to make them educationally sound, financially acceptable, and truly Brethren in emphasis.

Since the Bible is our chief

textbook the use of it in our lesson materials is very important. Very small children are not able to understand many of the incidents described in the Bible because of their limited experiences, their unfamiliarity with customs of Bible times, and the language of the Bible. But basic to all our literature are the fundamental principles of Christian living. These principles, put into everyday living experiences, are of value to the very small child. More and more of the Bible is given to him as soon as he can understand it. It is expected that by the time a child is nine years old he should have a Bible of his own and that he will use it. Our curriculum suggests much use of the Bible after that time.

Space does not permit giving further details of all the good things about our teaching materials—things that have been put into them to help pupils in their Christian growth and to make them more active and faithful in our own church.

It is with a good deal of concern that those who are interested in good curriculum see many of our Brethren churches using lesson materials produced

by nondenominational publishing houses. Studies have been made of many of these materials. Here are some of the findings. They are often poorly graded. For example, a four-year-old child is likely to be subjected to curriculum that should be given to a much older child. The Old Testament is often the favorite source of "exciting" stories. Our church prefers to give the greater emphasis to the New Testament as a guide to Christian living.

Our teachings concerning temperance and peace are often violated or entirely neglected in nondenominational materials. On the back of a pupil's leaflet produced by one of these publishing houses was a picture of a United States flag with young men dressed in army uniform on one side of the flag and navy boys on the other side. Below the picture was the scripture: "Choose you this day whom you will serve." Aside from the fact that this verse was taken entirely out of its context, we would not want our boys and girls to feel that it was necessary to choose one of these ways as the only way to serve their country. In our Brethren curriculum we learn how one may serve his country by promoting peace, by serving in places of need and stress, and by demonstrating in action the motto on our coins: "In God We Trust."

Evangelism by a very emotional approach and high-powered promotion is not uncommon in some materials. The memorizing of verses without regard to value or meaning, but for awards, is to be discouraged. Clubs and curricula with these characteristics and activities are not uncommon and should be looked upon with disfavor.

Nondenominational publishing houses are commercial en-

terprises owned and operated by individuals or corporations with a profit motive. The Brethren Publishing House belongs to our church. It may lose money on some pieces of curriculum materials, but it exists to serve the church and whatever profits there are go into our world-wide Brethren activities.

When you consult your medical doctor and pay him for his services you expect to take his advice. In the same way we should feel confident that the editors we have chosen to produce our curriculum will do their best to give us the finest Christ-centered, Biblical teaching helps—Brethren curriculum for growing Christians in the Church of the Brethren.

A Revolution in Rural Living

Continued from page 4

co-operation in family living on the part-time farm? All family members must co-operate for complete success with the venture.

3. How can "additional income" from the off-farm job be spent for maintaining the goals which include both immediate and long-time objectives?

4. Is living in the country as part-time farmers actually a good way of life? One homemaker in a part-time farm family says emphatically, "I don't know if our neighbors have been benefited by our moving to the country, but we as a family live better materially, for we have our own milk, cottage cheese, homemade butter, ice cream, vegetables (canned and frozen) from our garden, fruits and berries from our orchards; our own beef, chickens, and eggs. Our tax report doesn't show much profit from the farm, but we have a good living, supplemented by my husband's factory job. Neighbor farmers help us plant and

harvest corn, oats, and hay; also assist occasionally in killing a beef or putting in a new fence. Some have even exchanged plowing our garden patch for my husband's help in unloading fertilizer or my running errands, since they own no car."

5. Can we accept the basic fact that it takes friendly co-operative people to make real neighborhoods or communities in rural areas? In this connection, a rural pastor at a community improvement workshop a year or so ago complained that his most difficult task with his church members was to get them to visit as they used to do when he accepted his charge. Careful analysis showed that almost one half of his parishioners were newcomers who worked in nearby industrial plants. They had little in common with his full-time farmers who were not friendly and co-operative.

6. Can local groups in rural areas perpetuate the spiritual qualities that used to characterize farming communities? Are we overlooking the incentives that in years gone by tended to fill young people with pride in their particular localities? Are we losing the knack and the values of just plain charity in our home communities? Are we becoming too impersonal for the good of all of us?

One could go on and on, but to encourage more thinking on the part of all of us let me say bluntly that we are now caught in the midst of rapidly changing scenes in farming and rural living. Farmers and city folks are becoming more closely exposed to one another's jobs and more involved with the common facilities of family living. (Bear in mind, though, that there are still more people in agriculture than industry.)

So agriculture and industry must go forward together. Both have common interests in our emerging new communities

These include jobs, good government, health facilities, education, recreation, religion, and cultural advantages. Let's keep rural living in step with any present or prospective revolution in either agriculture or industry.

The Mountain Revisited

The Gospel of Resistance

J. Carter Swaim

A GREAT advance in justice was made when it was decreed that the punishment should fit the crime. Time was when you were at liberty to kill a man if he inflicted upon you an injury. Lamech boasted (Gen. 4:23):

"I have slain a man for wounding me,
a young man for striking me."

The law of Moses provided that retaliation was to be in proportion to the wrong that had been received: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Ex. 21:23-25; compare Lev. 24:20; Deut. 19:21).

If a man knocked out your tooth, you were no longer entitled to knock out his brains. A code of justice had replaced the law of the jungle. The Sermon marks an equally notable advance over the law of the tribe: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if one strikes you on the right cheek, turn to him the other also" (Matt. 5:38-39 R.S.V.). A fundamental Reformation principle of Bible study is that Scripture must be interpreted by Scripture.

Words must be translated always with a view to the context. English versions generally obscure the fact that the word here translated *resist* is precisely the Greek word which Paul uses of his attitude toward

Peter. When the "rock apostle" turned his back on the inclusiveness of the gospel and refused to eat with Gentiles, Paul says: "I opposed him to his face" (Gal. 2:11). Earlier versions made this read, "I withstood him to the face." In the King James Version the word which in nine instances is translated *resist* is in five other cases translated *withstand*. In 2 Tim. 3:8 the word occurs twice. The King James translated it *withstood* in

the first clause, *resist* in the second.

The military signification of the word appears in Eph. 6:13: "Take the whole armor of God, that you may be able to withstand in the evil day." This for Paul becomes an allegory. One who is "to withstand in the evil day" must equip himself with the girdle of truth, the breastplate of righteousness, the shield of faith. These are the weapons which Paul used in re-

sisting Peter. Although he was sure Peter's position represented a complete perversion of the gospel, he did not think it would help the situation to have someone stab Peter in the back or stick a knife through his heart. He resisted Peter by courageously setting forth the truth. Paul's understanding was that violence done to enemies does not destroy the enmity. This can be done only by "the sword of the Spirit" (Eph. 6:17).

CONFERENCE PROGRAM

June 18-23, 1957

Conference Theme: Seek First His Kingdom

TUESDAY EVENING, JUNE 18

- 7:30 **General Session.** Main Auditorium, the Mosque.
Chairman: Carl W. Zeigler.
Address: That the World May Believe, Kurtis F. Naylor.

WEDNESDAY MORNING, JUNE 19

- 8:30 **Bible Hour:** Basic Beliefs for Kingdom Seekers.
Main Auditorium, the Mosque.
Chairman: B. Wayne Crist.
Speaker: R. H. Miller.
Topic: The Biblical Heritage.

9:30 Sectional Conferences

1. Brethren Service. Main Auditorium, the Mosque.
2. Christian Education. Second Baptist Church.
3. Foreign Missions. Empire Room, Jefferson Hotel.
4. Ministry and Home Missions. Flemish Room, Jefferson Hotel.

11:45 Children's Workers' Luncheon

WEDNESDAY AFTERNOON

- 2:00 **Business Session.** Main Auditorium, the Mosque.
4:00 **Brethren Journal Association.** Flemish Room, Jefferson Hotel.
5:00 **Brethren Service Dinner.** Jefferson Hotel.

WEDNESDAY EVENING

- 7:30 **Business Session.** Main Auditorium, the Mosque.
Chairman: Raymond R. Peters.
Address of Welcome: Mayor F. Henry Garber.
Response: S. Loren Bowman.
Address: Abundant Available Power, A. C. Baugher, Conference moderator.

THURSDAY MORNING, JUNE 20

7:15 Postbreakfast Conferences

1. Children's Workers. Monticello Room, Jefferson Hotel.
2. Men's Work. Y.M.C.A.
3. Women's Work (open to all women). Pace Memorial Methodist church.

- 8:30 **Bible Hour:** Basic Beliefs for Kingdom Seekers.
Main Auditorium, the Mosque.
Chairman: Floyd E. Bantz.
Speaker: Warren F. Groff.
Topic: The Spiritual Life.

- 9:30 **Business Session.** Main Auditorium, the Mosque.

11:45 Luncheon Meetings

1. Brotherhood Fund. Jefferson Hotel (by invitation).
2. Medical Workers. Y.M.C.A.

THURSDAY AFTERNOON

- 2:00 **Business Session.** Main Auditorium, the Mosque.
5:00 **Ministry and Home Missions Dinner.** Jefferson Hotel.

THURSDAY EVENING

- 7:30 **General Session.** Main Auditorium, the Mosque.
Chairman: Galen B. Ogden.
Speaker: Massey M. Heltzel.

FRIDAY MORNING, JUNE 21

7:15 Postbreakfast Conferences

1. Children's Workers. Monticello Room, Jefferson Hotel.
2. Men's Work. Y.M.C.A.
3. Women's Work (open to all women). Pace Memorial Methodist church.

- 8:30 **Bible Hour:** Basic Beliefs for Kingdom Seekers.
Main Auditorium, the Mosque.
Chairman: Frank S. Carper.
Speaker: M. Guy West.
Topic: The Means of Grace.

- 9:30 **Business Session.** Main Auditorium, the Mosque.

11:45 Luncheon Meetings

1. Camp Leaders. Y.M.C.A.
2. Family Life. Jefferson Hotel.

FRIDAY AFTERNOON

- 2:00 **Business Session.** Main Auditorium, the Mosque.
5:00 **Foreign Missions Dinner.** Jefferson Hotel.

FRIDAY EVENING

- 7:30 **General Session.** Main Auditorium, the Mosque.
Chairman: Earl H. Bowman.
Address: The Church in a Troubled World, Harold D. Fasnacht.

SATURDAY MORNING, JUNE 22

7:15 Postbreakfast Conferences

1. Children's Workers. Monticello Room, Jefferson Hotel.
2. Women's Work (open to all women). Pace Memorial Methodist church.

Continued on page 27

KINGDOM GLEANINGS

A chartering service for the Brookpark Community Church of the Brethren, Northeastern Ohio, will be held on Pentecost Sunday, June 9, at 3:00 p.m. Brookpark is a suburb of Cleveland.

The women's work department calls the attention of women's groups to the new materials for 1957-58. These will be released at Annual Conference and will be available at the Conference bookstore.

Brotherhood staff members will be available for counsel at the Richmond Annual Conference in their respective areas of service. Appointments may be made by contacting the Conference office at Richmond.

Prof. J. L. Bowman, mathematics and physics teacher at McPherson College for many years, is not retiring as was recently announced in the Gospel Messenger. George Arnold of Elgin, Ill., who is coming to assist in the department, will work with Professor Bowman.

A Vacation Church School Curriculum Supplement has been prepared by Hazel Kennedy, editor of children's publications and is now available for distribution. Workers planning vacation church schools can secure copies by dropping a card to the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Information Concerning Conference

A Sunday morning worship service has been planned for members of the Standing Committee, the General Brotherhood Board, the general staff, and their families who will be in Richmond on Sunday, June 16. The service will be held in the ballroom of the Jefferson Hotel at 10:30 a.m.

The Choir Library of standard anthems, choruses, and cantatas, Volume I, published by the Choir Library, Inc., Lafayette, Ind., has been selected as the special music to be used by the Annual Conference choir. Copies may be purchased at Conference.

The Conference Hymnal, which contains selections from the Brethren Hymnal, will again be used for congregational singing. Copies may be purchased at Conference. Those who have copies may wish to take them along to Richmond. Others may wish to take their Brethren Hymnals.

Elizabethtown College

A federal judge, a Lancaster newspaperman, and a local Church of the Brethren minister will be awarded honorary degrees at the 55th commencement exercises Monday, June 3. President A. C. Baugher will confer the degree, Doctor of Laws, upon Judge Harold R. Medina scheduled to address the 100 graduates at the 10 a.m. exercises. John F. Steinman, copublisher of Lancaster Newspapers, is scheduled for a Doctor of Laws degree, and John A. Robinson, pastor of the Ephrata Church of the Brethren for the Doctor of Divinity degree.

Dr. William W. Edel, president of Dickinson College, delivered the dedicatory address, The Church and

Christian Education, at the service of dedication for the new residence hall for women held in the Elizabethtown Church of the Brethren at 3 p.m. Saturday, May 11. President A. C. Baugher led the audience in the act of dedication. Others participating in the program were J. W. Kettering, chairman of the board of trustees, who accepted the building; H. E. Raffensperger, chairman of the development committee, who brought greetings, and Nevin H. Zuck and Joseph M. Long, moderators who brought greetings from the Eastern and Southern districts of Pennsylvania. Members of the building committee were: Paul M. Grubb, chairman; K. Ezra Bucher, secretary; S. Clyde Weaver; H. E. Raffensperger; Jacob L. Miller; and Eli H. Stoltzfus.

At the spring meeting of the board of trustees scheduled for June 1 bids for the west wing of the Gible science building will be opened. Ground-breaking plans will be announced later.

The faculty and staff recognized Prof. K. Ezra Bucher's twelve years of service to Elizabethtown College at the faculty tea held in the lounge of the new residence hall, Thursday, April 25. Mr. Bucher goes to a new position with Continental Press on June 1.

Eby C. Espenshade, director of admissions, reports applications are thirty-two percent ahead of last year with applications from women students eighty-two percent ahead of last year. Applications come from thirty Pennsylvania counties, New Jersey, Maryland, New York, Ohio, Florida, Virginia, Connecticut, District of Columbia, China, Korea, and Germany. Most applications are for the following curricula: business administration, liberal arts, education, and science and engineering.

Elizabethtown College invites Brethren on their way to or from Conference in Richmond to visit the campus. Guide service will be provided.

Historical Places in Southeastern Region

The Southeastern regional office, at the request of the 250th Anniversary Committee, has prepared a brief list of historical places within the Southeastern Region which may be of interest to the Richmond Annual Conference.

Bridgewater College, established in 1880 by the Church of the Brethren. It is located at Bridgewater, Va., on route 42, seven miles southwest of Harrisonburg. The college will be able to serve meals to people who desire this service at the regular time meals are served, 7:00, 12:00, and 6:00. It will be necessary to inform the college of the meals desired and the number of people who will be here. Registrations for lodging and for meals should be sent to Cecil C. Ikenberry at least two or three days in advance.

Beaver Creek church is located three miles west of Bridgewater in Rockingham County. It was organized in 1828 and is the home church of the Martin Millers and the Thomases. Annual Meeting was held here in 1861.

Flat Rock is located twenty miles north of Harrisonburg just off route 42. This is the oldest congregation in the entire valley. It dates from settlement of Elder John Garber in 1775. The first meetinghouse was built in 1841. Before that, meetings were held in homes built for that purpose. In 1794 Annual Meeting was held in Michael Wine's house.

Garber's church is located on route 42, two miles

Brotherhood Theme: Seek First His Kingdom

southwest of Harrisonburg. It is the site of the "Old Meetinghouse" of 1820, the first church built by the Brethren in Virginia.

Greenmount church is located seven miles northwest of Harrisonburg, off route 42. It is the home church site of the Bowmans and Millers (1859).

Linville Creek church is located one mile east of Broadway or twelve miles north of Harrisonburg. Site of the home church of widely known Brethren, such as Elder John Kline, Peter Nead, D. H. Zigler, D. H. Hays, and M. R. Zigler. Annual Conference was held here in 1837 in the first log church, which was built in 1830. The present church building is the fourth and was dedicated Nov. 4, 1956.

Elder John Kline. His home is very near Linville Creek church. The land for this church came off his farm. The memorial to Elder Kline is on the top of a high ridge, several miles west of his home. This marks the place where he was shot on June 15, 1864.

Peter Nead. He lived in a brick house south and across the road from Elder Kline, 1840-44. Others who lived in this same house were: John Zigler, nephew of Elder Kline and a tanner, his son, Michael who succeeded him (M. R. Zigler is his son). D. H. Zigler, who wrote *History of Brethren in Virginia*, lived on an adjoining farm. D. H. Hays lived to the west of Linville Creek. He was a writer who contributed to periodicals and to the *Gospel Messenger* but his most far-reaching work was his book, *The Olive Branch of Peace*.

Salem church is located just off U. S. 11 (east) south of Stephens City, Va. It is the oldest original church in the northern part of the Shenandoah Valley (1860's). It has an upstairs used for sleeping quarters during love feasts.

Mill Creek Church is located five miles east of Bridgewater. The original church dates back to 1840, home of the Isaacs Longs.

Middle River Church at New Hope in Augusta County is the site of the second oldest church in the valley of Virginia, built in 1824.

Singers Glen, located ten miles northwest of Harrisonburg, is the home of Joseph Funk, the "father of song in Northern Virginia." Publisher of 100 years ago, chiefly of songbooks, as *Harmonia Sacra* and the magazine, *Musical Million*.

Reuel B. Pritchett Museum located in the Science Hall of Bridgewater College. It contains copies of *Sower Bible*, as well as other books and papers of value to our church.

Daleville on highway 220, twelve miles north of Roanoke. The location of Daleville College. The church formerly known as the Valley church is one half mile west of the college site.

Peters Creek, six miles west of Roanoke just west of highway 117. Church house was built in 1845. This has been very influential in the life of First Virginia District.

Camp Bethel, ten miles southeast of Buchanan, Va., just two miles east of highway 11. The first camp within the region.

New Windsor located on highway 31 seven miles west of Westminster, Md. This was formerly Blue Ridge College but is now known as the Brethren Service Center. It is the training center for BVS'ers, and also the collection and processing place for material aid for our church, Church World Service and other groups who have material aid programs. Visitors desir-

ing meal service or lodging there should inform the Center a few days in advance.

Pipe Creek Church, two and one half miles north of New Windsor. This is the oldest church in Maryland founded in 1758 or just fifty years after our church was founded. A number of Annual Conferences were held here. The first minutes known to be in existence were recorded in 1778 at an Annual Meeting held in this church.

Meadow Branch Church, one and one half miles northwest of Westminster is the mother church of the Baltimore churches and of Westminster.

The June 2 issue of *Horizons* lists historical places within the Region.

The Church Calendar

May 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. A Man of Peace in a World of Strife. Gen. 26:1-5, 12-33. Memory Selection: Blessed are the peacemakers, for they shall be called sons of God. Matt. 5:9 (R.S.V.)

Rural Life Sunday

June 9 Pentecost Sunday

June 9 Children's Day

June 14-17 National Music Institute, Bridgewater College, Va.

June 17-21 Town and Country Ministers conference, Penn State College, Pa.

June 18 National Youth Cabinet meeting, Richmond, Va.

June 18-23 Annual Conference, Richmond, Va.

June 23 Annual Conference Sunday

June 26-29 Meeting of district directors of children's work, Elgin, Ill.

June 30—July 3 Southeastern Region women's work retreat, Bridgewater College, Bridgewater, Va.

June 30—July 3 District meeting, Canada, Bow Valley, Arrowwood, Alberta, Canada

Love Feasts

Missouri	May 26, 10:30 pm, Upper
May 30, 7:30 pm, Peace Valley	Codorus
Pennsylvania	June 2, 7:30 pm, Mechanic
May 25-26, 1:30 pm, Antietam	Grove
May 26, 6:30 pm, Lower Con-	June 2, 7 pm, Middle Creek
ewago	Texas and Louisiana
	May 29, 7 pm, Rosepine

Gains for the Kingdom

Eight baptized in the Denton church, Md. **Five** baptized in the Ridgely church, Md. **Fourteen** received by letter in the Keyser church, W. Va. **Four** baptized and four received by letter in the Peters Creek church, Va. **Eleven** baptized and fourteen received by letter in the Bridgewater church, Va.

Five baptized in the White Oak church, Pa. **Ten** baptized and one received by letter in the Memorial church, Martinsburg, Pa. **Thirty-three** baptized and three received by letter in the Coventry church, Pa.

Twelve baptized and three received by letter in the Brookville church, Ohio. **Six** baptized in the Paradise church, Ohio. **Seven** baptized and five received by letter in the Markle church, Ind. **One** received by letter in the Oak Grove church, Ill. **Eighteen** received in the Manchester church, Ind. **Five** baptized and five received by letter in the Nappanee church, Ind. **Nine** baptized and three received by letter in the Black Swamp church, Ohio. **Fourteen** baptized and ten received by letter in the Upper Fall Creek church, Ind. **Two** baptized in the North Liberty church, Ind. **Four** baptized in the Logansport church, Ind.

Twenty-three baptized and eleven received by letter in the South Waterloo church, Iowa.

Four baptized and five received by letter in the San Diego church, Calif. **Nine** baptized and one received by letter in the Bakersfield church, Calif. **Eleven** baptized and twelve received by letter in the Santa Ana church, Calif.

News and Comment From Around the World

Churches Aid School Project for Refugee Youth in Austria

Four hundred and fifty teen-age Hungarian refugees in Austria will be cared for by the American churches in a "middle school" program through which they will be provided with shelter, food, and clothing as well as education.

This program will care for approximately 1,000 youthful refugees who present a very difficult readjustment problem in the refugee situation in Austria. Nearly 700 such youngsters are already in hostels that have been purchased through the assistance of Dutch and Norwegian people.

Special textbooks in Hungarian, adapted for this project, are being printed. School kits, with notebooks, pencils, pads, and other supplies also are being furnished.

Initial costs for the American churches' share of the project will come from funds contributed through the One Great Hour of Sharing appeal.

Indonesian President Stresses Christian Peace Role

President Sukarno of Indonesia told delegates to the Eastern Asia Christian Conference there that Christianity has a vital role to play in helping to bring peace and justice to peoples everywhere.

The conference, which is the largest ever held by Protestants in that part of the world, was ushered in with a monster open-air rally attended by 100,000 persons. It was arranged by the Protestant churches of East Sumatra in welcome to 124 representatives from 24 countries of Asia and other parts of the world.

The conference was sponsored by the World Council of Churches, the International Missionary Council, and the Indonesian Council of Churches.

Ceremonies greeting overseas delegates were among the most colorful and significant ever witnessed in this predominantly Moslem country. They were staged at Lake Toba not far from where, in 1834, two American missionaries, Henry Lyman and Samuel Munson, from the American Board of Commissioners for Foreign Missions, were slain for having dared to venture near what was regarded by the then savage Batak tribes as a holy lake.

Today, the Toba Batak Church has its headquarters near the lake. This church claims more than half the 1,200,000 Bataks of Sumatra. Altogether in Indonesia there are now some 3,000,000 Protestants and 1,000,000 Roman Catholics.

Churches Criticized for Failing to Support Integration

The North American Area Council of the World Presbyterian Alliance recently criticized churches and their related institutions for too often failing to support racial integration by their example or efforts. The report condemned white citizens' councils, abandonment of public school education to circumvent the Supreme Court decision, narrow and vindictive laws, and resorting to legal fictions to circumvent the law.

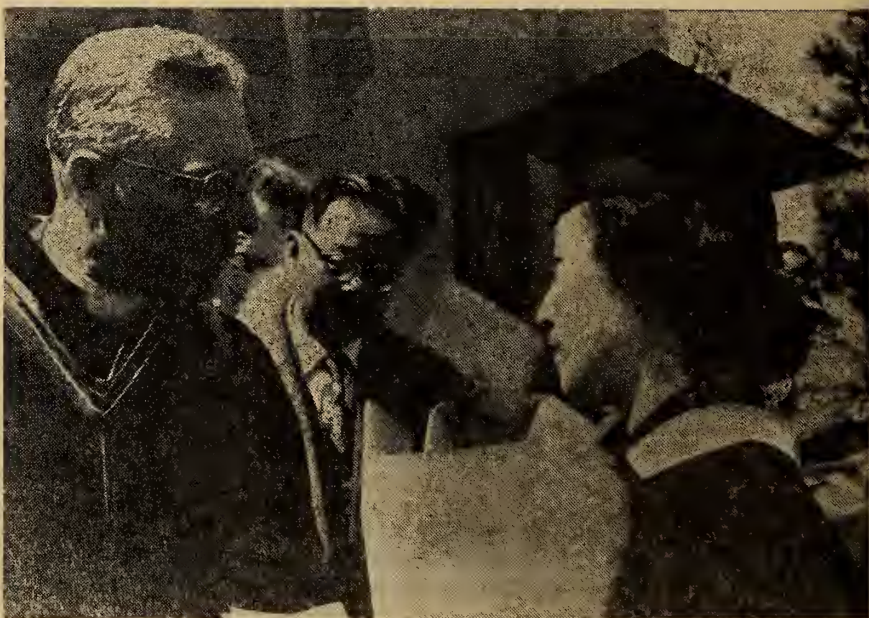
The council also called upon its member churches to withhold further financial aid to the Reformed

Church in Hungary pending an investigation of the reported arrests of several distinguished leaders of that denomination.

Presbyterians, Episcopalians Join Moravians in Love Feast

Presbyterians and Episcopalians joined in a Moravian love feast at Bethlehem, Pa., carrying out a Lenten tradition that dates back more than 200 years. The love feast was part of the denomination's 500th anniversary, which Moravians throughout the world are observing as a "Year of Dedication."

The love feast was originated by Count Nicholas von Zinzendorf around 1727. At this time, the Count following a meeting of Moravians in his home, served a light repast. The idea of brotherhood and fellowship in the love feast service has continued since then. Other love feasts are planned during the quincentennial



Religious News Service

Bishop Richard C. Raines, president of the Division of World Missions of the Methodist Church, congratulates one of the 165 students who graduated from Japan International Christian University at the recent commencement exercises. Scores of American, British, and Canadian visitors were present for the graduation of the first senior class from this Christian university founded in 1953 as a joint undertaking of fourteen Protestant denominations in the U.S. and Canada. The graduation of the first class was an event of major importance for the Christian church in the opinion of Dr. A. G. Breidenstine, representative of the Church of the Brethren on the board of directors of the university. "It is not a new thing to start an institution, but to build an international bilingual and genuinely Christian institution is new on the educational scene," Dr. Breidenstine said in a message of congratulations to the president of the school, Dr. Hachiro Yuasa. "This outgrowth of ecumenical Christianity elevates the status of International Christian University to a class by itself"

celebration with various Protestant denominations invited to participate.

The church's 500th anniversary celebration opened on March 3 with special services in key cities where the denomination is strong. In Bethlehem, Pennsylvania the celebration was opened with a colorful ceremony on the Moravian College campus. Choirs from all Moravian churches over a wide area participated in the anniversary service. They sang special anniversary hymns and anthems.

The Moravian Historical Museum in Bethlehem and the archives were opened for inspection before the service. Business places in Bethlehem co-operated in the celebration with displays. Historical articles of early Moravian settlers were exhibited.

Children's Religious TV Series Has Premiere

The first national religious TV series produced expressly for children had its premiere on March 17. Called *Off to Adventure*, the series, sponsored by the National Council of Churches, will tie in with the 1957 Protestant Sunday-school theme—the American Indian. The series will thus unite TV and the church school in a planned curriculum for the first time. It is motivated to teach children how to understand other peoples and their culture.

The series is being presented in various parts of the country under the auspices of local church councils or ministerial associations. The programs are on film and run for a quarter hour. They show work done for the American Indians by various Protestant groups.

Primitive Methodists to Mark 150th Anniversary

Week-long celebrations will be held in Britain on May 24 to mark the 150th anniversary of the founding of Primitive Methodism. The anniversary marks the beginning of camp meetings held in Britain as a means of winning converts.

When camp meetings and field preaching failed to gain the support of Methodists in England the new denomination, the Primitive Methodists, was formed. They are now part of the present Methodist Church in Great Britain.

At the camp meeting to be held on May 26 the day of preaching and prayer will close with the traditional love feast. The love feasts are fashioned after the agape, or fellowship meal in which early Christians join for brotherly love and commemoration of Christ's last supper.

Mormons Report Gains in Membership

Membership in the Church of Jesus Christ of Latter-day Saints (Mormons) now stands at more than a million four hundred thousand. The church reported a net gain of 59,457 last year. The church has thirteen thousand two hundred thirty-two missionaries, the highest number in its history. This includes more than six thousand part-time missionaries and more than five thousand full-time missionaries in foreign mission work and more than seventeen hundred full-time and part-time local missionaries in the foreign fields.

In the Mormon church missionaries serve from eighteen months to about three years. Their financial support comes from their families and friends. Most of those in the foreign fields are in their early twenties.

News Briefs

The Evangelical Lutheran Church raised a record budget of \$5,630,000 in 1956. This is an increase of 27.5 per cent over the former year. Dr. Raymond M. Olson, stewardship director of the church, said that last year's receipts averaged \$8.32 per confirmed member.

German Protestants have raised more than \$1,200,000 for Hungarian relief, including aid to refugees, according to an announcement by *Hilfswerk*, welfare agency of the Evangelical Church in Germany.

Southern Baptists contributed an average of more than \$1,000,000 daily during 1956 to reach an all-time high in total giving of more than \$372,000,000. The average per capita giving was \$42.73. Membership in the Southern Baptist churches rose to 8,708,000 during the year. It has been claimed that Southern Baptists are the fastest growing major denomination in the United States.

Thanks to a **Boston clergyman**, pharmaceutical samples sent to doctors are being made available to missionary medical centers in remote parts of the world. They receive a steady supply of drugs ranging from vitamins to the newest antibiotics. Drugs have been shipped to Africa and the Philippines, and more will soon be on the way to these and other far-flung medical facilities.

More than 700 Hungarian refugees have been settled in this country by the Commission on World Service of the Evangelical and Reformed Church. In addition, an estimated fifty to sixty Hungarian families have been resettled by individual

members of the church under the auspices of local church councils.

Twenty "goodwill" purebred Holstein calves were sent recently to Puerto Rico by New York state members of the Presbyterian Church. They will be used as a foundation and demonstration herd at the denomination's Inter-American University in San German. Heifer Project arranged the shipment.

Members of the United Presbyterian Church contributed more than \$18,000,000 for all purposes in 1956, setting a new record for the denomination. Per capita giving by members was \$72.55, also a record. The United Presbyterian Church also reported a net gain of 6,371 members last year, bringing their total membership to more than 251,000.

A national women's organization in South Africa has supported the stand taken by leading South African church bodies against proposed legislation to give the government control over church services attended by both Europeans and Africans.

The Presbyterian Church in the U. S. A. is conducting a four-year survey of family life in America that may remodel the denomination's educational programs. Survey findings will be used to remold the church's adult and youth education programs. Key churches will be selected to test the adaptations suggested by the survey.

A proposal to ordain women as ruling elders and deacons in the Presbyterian Church in the United States (Southern), although it was approved by the denomination's 1956 General Assembly, has been rejected by the presbyteries.

A Quaker international relations seminar will be held near Warsaw, Poland, this summer. Thirty-five to forty students will attend the three-week conference, the first Quaker work in Poland since the relief project was closed by the group in 1949.

A 1957 budget of \$1,170,000 was adopted by the Board of Managers of the National Council of Churches Broadcasting and Film Commission at its annual meeting.

The world television premiere of the film, *Martin Luther*, put on by a Milwaukee station was watched by more than 56% of the area residents who had their sets on at that time. Lutheran pastors in Milwaukee urged their congregations to watch and the program also had broad advance publicity in other Protestant churches.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Harold L. Phillips

A goodly supply of instructive literature is one of many helps which will be found at a summer institute of international relations

SOCIAL EDUCATION

International Relations Institute

ARE you a local church or district leader who would like to strengthen the church's peace program? Are you concerned about America's role in a world of revolution? Do you crave an opportunity to study seriously the pressing problems of world affairs related to peace? Would you like to discuss the question as to whether religion contributes to world unity?

These, and many related questions, will be helpfully dealt with this summer in a series of international relations institutes sponsored by the American Friends Service Committee. The Brethren Service Commission endorses these institutes and urges Brethren to participate in them. Congregations, women's work groups, or other groups in the church would do well to send a delegation to the institute nearest them.

Eastern Region

The Quaker Approach to Contemporary Affairs.

July 13-20, Chatham College, Pittsburgh, Pa.

Contact Lyle Tatum, American Friends Service Committee, 20 S. Twelfth St., Philadelphia 7, Pa.

Central Region

America's Role in a World of Revolution.

June 14-16, Camp Warren, Benton Harbor, Mich.

Contact Leo Jambey, American Friends Service Committee, 1309 E. Broad St., Columbus 5, Ohio.

Western Region

Colonialism, Revolution, and Democracy.

June 6-8, Topeka, Kansas.

June 9-17, Wichita, Kansas.

Contact Cecil Henshaw, American Friends Service Committee, 4211 Grand Ave., Des Moines 12, Iowa.

Pacific Coast Region

Does Religion Contribute to World Unity?

July 1-3, Whittier College, Whittier, Calif.

Contact Elmer Brown, American Friends Service Committee, Box 966-M, Pasadena, Calif.

BRETHREN SERVICE

KASSEL NEWS

Week of April 12, 1957

Student Exchange

Kassel House has been made ready for more than forty student exchange returnees who are expected to arrive tonight for the four-day conference. Twenty cots have been moved into the youth group room in the basement to help provide sleeping accommodations. The German government, under the *Bundes Jugend Plann*, has contributed 700 DM to the conference to be placed in a travel pool.

Material Aid

This week a meeting was held in Brethren House with the free welfare agencies of Kassel. Ted Vance announces that they have decided to continue the program of foodstuff packages to large families and old people of Kassel. In the next three months, 135 packages will be distributed.

The garden seed program is also being carried out. Churches from the United States send the seeds to the Brethren center, and they are in turn given to organizations to distribute. In the next several days, 250 pounds will be distributed.

International Work Camps

Plans are being made for the volunteers, who will assist in international work camps this summer, to meet before annual conference and discuss work camping. Instruction will be given on the handling of finances, the use of materials, and the education and worship methods of a camp.

Ed Kindly has been chosen as the co-director for the Waiern camp in Austria to be held in May and June and sponsored by Brethren Service and Mennonite Volunteer Service. He is leaving this Saturday to participate in a two-week camp in Fontette, France, sponsored by the Mennonites for leadership training, before leaving for Austria.

Heifer Project

Marian Leard announces the birth of "Miss Hoffnunglein," daughter of "Miss Hoffnung," 3,000th heifer to Germany, distributed in February.

House Activities

Last Sunday night the Methodist youth group was entertained at the house. The twenty young people were shown the offices, and then recreation, and tea and cookies followed. The evening came to a close with the Methodist young people conducting a worship service.

The two lady visitors from West Berlin left yesterday after spending two weeks as guests of the center.

They gave to the house two beautiful, hand-embroidered luncheon cloths which they made.

A visitor at the house for a few days, awaiting her visa to return to Egypt where she is teaching school, is Marge Jaspers. She was evacuated in November at the outbreak of the Suez conflict. She has been busily working on a poster-map for the volunteer office.

Elvis Cayford, I-W serving in Africa, arrived yesterday for a visit before returning to the States after his two and a half years in Nigeria.

The more ambitious linguists are beginning Russian studies in the house once a week with a teacher from Kassel.

LeRoy Burdick stopped in a few days before his sailing to the United States. LeRoy was with Heifer Project in Austria for two and a half years.

Historic Peace Churches

Ellis Shenk, acting director for the German program, recently attended a meeting of the historic peace churches and the International Fellowship of Reconciliation held at Amsterdam, Holland, and led by M. R. Zigler. They discussed the consideration of an organization to serve Christian pacifists at an international level, both in counseling with their governments and in the location of acceptable projects.

SOCIAL EDUCATION

Economic Life Literature

CAN We Stand Abundance? is the title of a new twenty-five-cent guide based on the message and reports of the 1956 National Study Conference on Conscience and Abundance and available from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Julius Belser, interim pastor at the First Church of the Brethren in Chicago, writes, "The other real opportunity that our finance committee

Exchange Student Conducts German Service for Refugees

Don Snider

AT DIXON, Ill., on Sunday evening, March 17, an exchange student who fled East Germany in 1953 led fifty-five worshippers in a special service in the German language. Rolf Stolpner, presently at Ohio State College teaching freshman chemistry and taking advanced work, learned of Brethren Service in a refugee camp for boys at Sandbostal near Bremen, Germany.

His parents and home are in Dresden, East Germany, the city where more people died in one horrible air raid in February 1945 than we have in the total membership of the Church of the Brethren in the world.

After helping in volunteer service work, building Brethren House in Kassel, Rolf came to Ashland College in Ohio for two years of college work. His six years of forced study of the Russian language in Dresden schools did not help in the transfer of credits, but his exceptional musical talent has won the hearts of people everywhere.

The Sniders, who had known him in Europe, invited him to Dixon for

spring vacation. All immigrants and new refugees in Dixon and other nearby churches were invited for a special service and social hour one evening. German hymns were sung from mimeographed song sheets. Prayers and scripture were in German, the language most familiar for the guests from eight different nations. Rolf Stolpner told them in German of the wider program of the Brethren Service Commission.

Two Holland families discovered they had lived only fifteen miles apart in Holland. A man from Hungary was surprised when he found two other persons who could understand his mother tongue. There were oh's and ah's when a colored slide was shown of Camp Heid, the largest refugee camp in upper Austria, where many had been.

Refugees who were not church sponsored also attended and signed the church guest book and became acquainted with other Europeans. They wanted to talk to one another so much that there was difficulty in quieting them for worship.

Pastors who attended were impressed with the value of the meeting and later will invite the group to their churches.

is recently grasping is the stirring discussion on the role of our Christian conscience in the total economic structure of our society—Can We Stand Abundance? and other questions such as wills, insurance, simple life, etc. The finance board planned several Sunday evening programs on these topics lately."

The pamphlet, Can We stand Abundance? provides nine discussion programs aimed at helping church people discover for themselves, under the guidance of the Holy Spirit, what is their responsibility and that of the churches toward the use we make of our abundance. The guide presupposes the use of the conference message and reports by the group participants throughout the discussions. This message and reports under the title, American Abundance: Possibilities and Problems from the Perspective of the Christian Conscience, are available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for 35 cents.

CHURCH SCHOOL

Testimonial of Appreciation

"The following testimonial is a copy of the citation recently given to Mr. Charles Q. Meyers . . . Too often distinguished service is taken for granted. We feel that one of America's cardinal sins is the lack of appreciation for service rendered," writes the pastor, J. Perry Prather.

The Congregation of the Church of the Brethren, of Waterloo, Iowa, is pleased to express its appreciation of the fine service rendered by

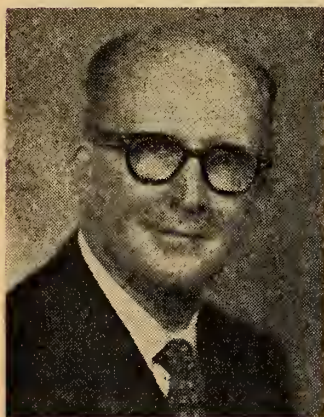
Charles Q. Meyers

during the twenty-five years he has been its Sunday-school superintendent and leader. Loyalty to the projects of the Sunday school and church, with him, was invested with the sacred obligation of a duty, the discharge of which was his first and unhesitating concern. Recognition is also made of the helpfulness of his companion, Mrs. Eva Meyers, who

New Procedure Used for Teacher's Page in Bible Study Monthly



Ercell V. Lynn



DeWitt L. Miller

THERE is no greater opportunity for communicating the gospel than that of the teacher in the Sunday church school. Every Sunday morning people go to church; they expect to be informed, inspired, stimulated to action. (They could expect a great deal more if they would demand of themselves as much as they demand of the teacher in the way of preparation.) The teacher has a real opportunity any way you look at it. One facet of his teaching might well be to demand more of the learners.

It is the intent of the editor of church school publications that there should be more attention given to guidance for the teacher of the adult class. More help should be given him. More detailed suggestions in method should be offered. An outline of procedure should be provided.

There has not been a dearth of material available in the Bible Study Monthly. There are the pages of the writer of the Adult Quarterly in *The Scripture Interpreted* and *The Heart of the Lesson*. There is the page on *Bible Points for Teaching*, another on *The Lesson in Everyday Life*, and the illustrations on four-Sunday months. From all these materials the writer of *Planning the Lesson for Adults* is asked to make a plan and procedure for the teacher. He has in hand before he writes his page the manuscripts of the other writers. He studies these manuscripts and then makes his plan, referring the teacher to the materials by the other writers.

Beginning in January of this year, various people have written this page in the Bible Study Monthly, Planning the Lesson for Adults.

DeWitt L. Miller wrote the page for January, February, and March. DeWitt Miller is pastor of the Church of the Brethren at Hagerstown, Md. Previous to his pastorate in Hagerstown, he was pastor of the Washington City church.

For the second quarter, Paul W. Kinsel was the writer for the page. Paul Kinsel is pastor of the church at Trotwood, Ohio, and has been a member of the General Brotherhood Board.

Ercell V. Lynn, professor of religion at Manchester College, is writing the page for July.

the young grass at the beginning of the rains and have seen the yellow sunlight of high noon pick up the graceful movements of a tiny gazelle and its faun as they fed unafraid in the wild where God's hand had placed them, you would have felt with me that "truly God hath made everything beautiful in its time." Here was untouched Africa at its best.

But less than a mile away in the village from which I had walked was a tribe of people bound by generations of warfare into sketchy farming habits and unstable family life, tortured by disease arising out of the primitive and unspeakable conditions in which they lived, scarcely caring to search for improvement. Happy? Here was untouched Africa at its worst. This is one picture indelibly stamped on my heart.

The delusion that the simple African is best and happiest left sitting under his palm tree is one which persists even today. The critic who holds that view may have seen a person from a simple culture pass too quickly into another civilization and become the victim of acute materialism. That is pathetic. But close acquaintance with a simple people proves their uncomplicated environment more hostile than our own advanced one.

Christianity has often come hand in hand with a changing culture—and reasonably so. Every child of God has a right to enough food, a body relatively free of parasites and disease, babies who are born alive and who stay alive. The Christian message preached without regard for these would be hollow and unreal.

Because a young Christian with the advantages of good health, education, superior living conditions often has more "things" than his non-Christian neighbor, the danger of associating Christianity and materialism in one breath has become a real danger to the witness of the young churches.

But the process of change has never been easy. There are of necessity certain growing pains when one leaves familiar ruts behind. The struggles of growth are inevitable. But Christ has said, "Unless one be born anew" . . . "unless you turn and become like children." Change may not be easy but it is imperative. Your prayers and your gifts can ease that strain for many young Christians today.

has in all things stood faithfully by her husband.

Therefore, in acknowledgment of the unstinted devotion of his time and abilities, the church, in council assembled, by motion, ordered the preparation of this testimonial to Charles Q. Meyers, and its presentation to him as a token of appreciation and esteem of the church. He becomes superintendent emeritus at the end of present term, his twenty-sixth year.

FOREIGN MISSIONS

Christianity and Cultural Changes

Marianne Michael

HAVE you ever paused before something of beauty while the world stood still around you, and you vowed that somewhat-may your eye would not release the beauty of that moment . . . that forever onward the deepest treasures of your heart could not forget the image of that scene?

Could you have stood with me in

Our Church Has a Prayer Room

Merlin E. Garber

THE most important room in our church, Central Church, Roanoke, Va., is the prayer room. It is the most beautiful, the quietest, the most restful room in our building. Our prayer room grew out of a suggestion by one of our deaconesses who also provided the funds for its construction. Her husband had been a man of prayer. From the first night of their marriage until the day of his death he never failed to get down on his knees and pray. So our prayer room is a memorial room to a fine Christian man who received his strength through prayer.

The room itself is small. On the side is the prayer rail facing a beautiful picture of Sallman's The Risen Christ set in the midst of rich tapestry. On either side of the prayer rail are two cabinets containing helpful books and candlesticks. Across the small room facing the focal point are chairs and a love seat. Here may sit the folks who come for meditation. The single window is furnished with a colored venetian blind and draperies matching the tapestry. The atmosphere created by the artist who designed the room furnishes a spiritual setting which was described by a little girl. On seeing it for the first time she whispered, "One couldn't think about anyone but Jesus in this room."

Situated as our church is, near a funeral home and close to a hospital, the prayer room serves not only our own members but others as well. Often people who are going to the hospital for an operation will stop to pray. Others who have loved ones in the operating room will spend the time in our prayer room. Folks who have gone through the sad experience of losing loved ones often find comfort in the room. We have noted workmen on their way to their jobs coming in for a brief prayer before going on. One morning a young woman who was to be married during the day came in to pray. Another couple asked to be and were married in the prayer room. A bank president burdened by some big decisions has used the room. A college professor awaiting the outcome of his son's operation spent the time on his knees. One could go on and on tell-

The church that opens its doors during the week to provide folks opportunities to enter for prayer and meditation greatly increases its ministry within the community

Ewing Galloway

ing of the different folks who have found our prayer room a source of strength.

Outside the prayer room door we have a register where people may, if they wish, sign their names and make comments. Following are some of the comments selected from our book: This room is an inspiration; I come here to renew my faith; I need help so badly; A wonderful place to pray; Pray for me; I thank you more than you will ever know; A true aid to inspiration; May God bless this church; I have found peace of mind and my heart is happier; May the good Lord bless all who enter here; A beautiful and holy place; The most beautiful room I have ever seen; So glad you share this room with those who pass by; This is the gate of heaven; Truly God is here; This is a glorious idea; Very effective; Here I seek and find guidance.

The prayer room is open each day. The hours are usually from seven in the morning until four-thirty in the afternoon. A sign placed on the sidewalk at the entrance to the church states, "Prayer Room Open—Prayer Changes Things." One can walk off the street, through the court and up the stairs to the room without disturbing anyone else, and without being disturbed.

The deacons conduct a prayer service in the room prior to our morning worship services. They mention any concern on their hearts, remember the sick, and pray for the unsaved in the audience. This prayer service has become the spiritual



power house of our worship. The prayer room is also used in connection with our anointing services. The person anointed is asked to spend a few moments alone in the prayer room after the anointing has been performed.

In our downtown church it has been difficult to maintain a regularly scheduled midweek prayer service. However, with this room always available we find that many more people, at times convenient to them, come for prayer than attended our collective prayer meeting. We feel that the room has done wonders for us as a church. As for us individually the sentiments of some were best expressed by our colored custodian who one day said, "I feel I owe my life to that prayer room." At least we all share the feelings of a little girl who in showing her friend through the church said, "I am glad our church has a prayer room."

• • •
Learn to Give—Give to Learn is the theme for the 1957 Christian Education Week observance.

The Sunday church school and the home have a common responsibility in training children in Christian stewardship—sharing of money, time, and service.

The 25c manual for Christian Education Week suggests practical ways by which the local church can strengthen its stewardship education program. Order from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Chicago Chinese Brethren Observe Forty-ninth Year

Elgin and Oma Moyer

ON FEB. 24 the Chinese Sunday school and church of the Chicago First church celebrated its forty-ninth anniversary. Bro. George W. Hilton, one of the Church of the Brethren's pioneer missionaries to China, planned and helped to start the Sunday school in Chicago forty-nine years ago. This was the first Sunday school of its kind in the history of the Church of the Brethren; it initiated the mission work of the Church of the Brethren among the Chinese people in Chicago. Begun as a Sunday school, the program has today developed into a Sunday school and church.

The Chinese church (a branch of the First church in Chicago) really had its birth at Bethany Biblical Seminary in 1908. On Sept. 5 of that year Bro. A. C. Wieand, then president of the seminary, baptized Moy Wing, the first Chinese applicant for membership in the Church of the Brethren. Bro. Moy Wing became the first pupil of Sister Martha Shick Flory.

At the first session of the Sunday school in 1908 only teachers were in attendance. At the second meeting, eight Chinese men came, one of whom was Moy Wing. Among the others was Bro. Moy Gwong who, after receiving his Bible and college training at Manchester College and Bethany Seminary, returned home to spend thirty years as a missionary, teacher, and preacher among his people, and to build in China a church of over 300 members.

Early Leaders and Members Present

Two of the first teachers in the Sunday school, Sister Barbara Nick-ey, for many years a missionary in India, and Bro. Boyd Bechtelheimer of Flora, Ind., were present for the anniversary observance. Brother Bechtelheimer was among the teachers who went out looking for pupils so that a Sunday school might be opened.

Bro. Moy Way, who began to attend the Sunday school soon after its opening and who was baptized in May, 1910, participated in the program. Several other members and teachers of the early years—Au Bow,

Regular attendants for many years have been, left to right, front row: Jung Yee, Moy Way, Au Bow, Moy Hong; back row: Elgin Moyer, Choo Woo, Boyd Bechtelheimer (one of the first teachers), Ing Wong, Moy Ping



Jung Yee, and Elizabeth Keller—were present.

Service in English and Cantonese

Rev. Abraham New, pastor of the Chinese Christian Union church of Chicago, was the guest speaker. His message was given in both English and Cantonese so that a few adult members who have come recently from China could understand and appreciate its content. Most of our people understand and speak English very well. In fact, many of the American-born children and young people can speak and understand the English language much better than their parents' mother tongue.

The attendance at the service was 165, of whom 135 were Chinese people. Fifty-five of this number were children. Regular pupils and church

attendants, former pupils, families that are being visited by weekday workers, and interested friends made up the audience.

A fellowship hour planned by the Chinese members was held in the social room of the church following the worship service. Children and adults, Chinese and teachers enjoy these special as well as their regular monthly social occasions.

Anniversary Offering Supports Work

The anniversary offering, which included both the money given by those present and the donations sent in for the occasion totaled \$425.25. This money will be used to continue our Christian work among the Chinese in Chicago, with most of it going toward the support of Sister Hilda Stauffer, who for the last six



Chinese children enjoy the fellowship hour during the forty-ninth anniversary observance

and one-half years has been devoting full time to Chinese mission work.

Current Work

The large and ever-increasing number of Chinese children in our city, with the percentage of children in attendance in our services increasing, presents a situation in our Sunday school and church much different from that of a decade or two ago.

In such a big field Miss Stauffer finds many more opportunities for service than she can fill. She works

with the children and mothers in the homes and in the Chinese Sunday school and church. (Her support comes largely from our Chinese people and friends.) Mrs. Moyer devotes part of her time to this same work.

For nearly ten years the Brethren Volunteer Service program has provided young women who give a year to assist in this special field. This type of service has afforded some rich experiences for these girls who, in turn, have rendered a valuable and much appreciated labor of love to the Chinese people. Strong spiritual ties have been formed and much

good accomplished through their efforts.

Now we are in our fiftieth year, and the year has started out propitiously. May it be our best yet! The time of celebration of our golden anniversary will fall in the same year that the Church of the Brethren will be celebrating its two hundred and fiftieth anniversary. Would that it might be possible for our church in South China, the scattered Church of the Brethren in North China, and our Chinese church in Chicago to celebrate together this happy occasion next year.

ECUADOR, SOUTH AMERICA

Llano Grande Christians Witness First Protestant Wedding

Wilma Kreps

SUNDAY was an exciting and important day for all of us and especially for the church. Our first national wedding was held just after the morning services.

Vincent and Rosario were baptized at the time of the organization of the church. They both attended our school and participated in other activities of the mission.

When our group of sixth grade graduates were making their plans to go to normal school we wondered why Vincent was dragging his feet. Then it became all too apparent. A nineteen-year-old fellow with a girl friend can't spend six more years in school with no income and no chance to work.

When the couple came to talk with us about wedding plans, problems began to appear. Neither of the two families was Protestant, and they were trying to persuade the couple that it was necessary for a priest to marry them in order for their marriage to be accepted.

Since the couple are Indian their customs are very different from the white man's way and they knew very little of what a Protestant wedding would or should be like.

After every Indian wedding there is a drinking fiesta lasting for at least a week. "What will our neighbors think if we do not offer them the usual fiestas?" the parents wanted to know.

Finally, after several sessions together, acceptable plans were made. On the Saturday night before the wedding everyone assembled at the

Giving household gifts replaced the old custom of giving fermented corn drink to the newly married couple



MAY 25, 1957

25

Continued on page 26

Llano Grande Christians

Continued from page 25

office of the nearby village official for the necessary civil ceremony. When the civil ceremony had been read everyone put his name in the proper places on the documents and in the huge record book. Because he could not write, the father of the groom put his thumbprint on the papers.

When the necessary details had been cared for the families and the crowd of people waiting outside headed for a canteen for drinks while a small group of us, including the bride and groom, went home.

On Sunday morning after the morning classes broke up the chapel began to fill with both familiar and unfamiliar faces. The front of the chapel was decked with bouquets of white and pink carnations and huge fragrant lilies. Adobes stacked up and covered with white sheets made elegant little platforms for the candles and special flowers. White streamers everywhere gave to us the appearance of a banquet hall. This, however, was their idea of making a festive atmosphere.

When church began the four special chairs and the ribboned front benches for the families were empty. We could hear drums which mean a fiesta is being held somewhere near and we began to worry a bit. George left with the car to find out where everyone was. After what seemed like quite a long time he returned with the couple and part of her family. Nothing was wrong. They were, as any couple on such an important day, late in getting everything done. Vincent's father appeared a few minutes later dressed in a beautiful white wool suit, his black braid neatly combed. He was very drunk. Vincent's mother did not come at all.

After the congregation prayed the Lord's Prayer, which ended the morning services, George told them they were now to be witnesses to a marriage and explained the meaning and sacredness of such a service.

The congregation stood as they sang a Spanish hymn, Servants of Jesus. The couple went forward and Rosario's father, an intelligent and respected man of the community, smilingly said that he agreed to give his daughter to be married to this man. The rest of the ceremony was

much as you would see in any other wedding.

Rosario in her completely new typical Indian dress and Vincent in his black trousers and new gabardine jacket, were a very handsome couple as they received the congratulations from friends and relatives at the door.

The rest of the celebration was new to them and new to us. It is their custom to bring gifts of *chicha*, a fermented corn drink. Everyone knew, however, that this would not be welcomed this time. Several of us of the church brought household gifts and as they opened each package the crowd watched carefully. They seemed to like this new custom. Among the gifts was a pair of young chickens.

The families invited everyone to a dinner in honor of the newlyweds. For hours a young goat had been roasting over a spit. Huge pots of potatoes had been boiled on the stove inside. *Choclos* (sweet corn), cheese, and tomato slices completed the meal. Soft drinks were provided for everyone. An uncle of Vincent, who works as a cook in a home in Quito, made a huge one-layer cake for the occasion. Nearly 150 people were present for the wedding dinner.

Drinking fiestas, over which we had no control, were held at the homes of both Vincent and Rosario. We helped the couple to make arrangements to go on a honeymoon so that they did not have to be a part of the drinking. When they returned the fiestas were over. They had had a Protestant wedding in a manner which pleased everyone.

There were some young people of the church who looked on with more than usual interest. These other youth who have also become believers in the Evangelicos' religion against the wishes of their parents were thinking of the day when they will plan their own weddings. We are glad that they have had an opportunity to witness a Protestant marriage ceremony.

Conference Business

Report of the Committee on Theological Implications of the Church Program

This query and its consideration by the Conference reveal two characteristics of the Church of the Brethren in relation to theological matters. One is a misgiving about

authoritative theological statements which may be regarded as "creeds." This marked the early Brethren as indicated by their position of having no creed but the New Testament. It was exemplified when the Annual Conference refrained from direct adoption of the book, *Studies in Doctrine and Devotion*, in 1916 and of the revised Brethren's Card in 1923. (See Annual Conference Minutes, 1916, page 6; 1923, page 9.) Such an attitude toward formal statements of belief seeks to avoid restrictions on inquiry and on differences of opinion. It seeks also to keep clear the supremacy of Scripture and the guidance of the Holy Spirit in matters of Christian faith. This query is, therefore, not to be taken as asking for an authoritative creed.

The other characteristic is an informal but genuine concern about the clarification of our beliefs and their relevance to current life. This was indicated in early writings like Mack's Rites and Ordinances. This was indicated by the practice of supporting Annual Conference decisions by scriptural authority. It was indicated by the era of doctrinal debates and by the interest in doctrinal preaching. Doctrinal tracts, articles, and books, and the development of Conference resolutions have also been similar indications. Such open and continuous discussion of doctrinal matters has been a fruitful mode of theological conversation. It has enabled the Brethren to approach doctrinal issues without running into the dangers of authoritative creeds. For generations Brethren had largely taken for granted the core of basic beliefs held in common by evangelical Protestants and had given their main attention to their peculiar doctrinal emphases.

In recent decades, however, this unity of evangelical thought has been under strain and attack by rival philosophies. There has been, accordingly, a widespread revival of theological concern throughout the Protestant world. This movement seeks to clarify and state afresh the implications of our basic beliefs, the nature and the function of the church, and the relevance of the gospel and the Christian ethic. Brethren have become increasingly aware of this quickening of Christian thought and have participated in it in various ways. It is important for them to increase this participation. This present query is in harmony

Conference Program

Continued from page 15

- 8:30 **Bible Hour:** Basic Beliefs for Kingdom Seekers.
Main Auditorium, the Mosque.
Chairman: Rhett R. Petcher.
Speaker: Paul E. Miller.
Topic: The Ministry of Love.
- 9:30 **Business Session.** Main Auditorium, the Mosque.
- 11:45 **Luncheon Meetings**
1. CPS-I-W Workers. Y.M.C.A.
 2. Men and Women's Fellowship. Jefferson Hotel.
 3. College Students.

SATURDAY AFTERNOON

- 2:00 **Business Session.** Main Auditorium, the Mosque.
- 4:00 **Bethany Alumni Tea**
- 4:45 **Youth Picnic.** Byrd Park.
- 5:00 **Higher Education Dinner.** Jefferson Hotel.
- 6:00 **BVS Fellowship Postdinner Meeting.** Flemish Room, Jefferson Hotel.

SATURDAY EVENING

- 7:30 **General Session.** Main Auditorium, the Mosque.
Chairman: Donald E. Rowe.

Pageant: The Bread We Break. Carl E. Myers and Elizabethtown College.

SUNDAY MORNING, JUNE 23

- 9:00 **Church School**
1. Nursery. Grace and Holy Trinity Episcopal church.
 2. Kindergarten. Grace and Holy Trinity Episcopal church.
 3. Primary. Second Baptist church.
 4. Junior. Second Baptist church.
 5. Junior-Hi. Flemish Room, Jefferson Hotel.
 6. Youth. Richmond Professional Institute.
 7. Adults. Main Auditorium, the Mosque.
- 10:30 **Morning Worship.** Main Auditorium, the Mosque.
Chairman: W. Glenn McFadden.
Sermon: The Sin of Being Ordinary, James M. Beahm.

SUNDAY AFTERNOON

- 2:30 **Church Convocation.** Main Auditorium, the Mosque.
Chairman: A. C. Baugher.
Address: The Brethren in World Vision, DeWitt L. Miller.
Consecration Service.

with this informal concern about the clarification of our beliefs and their relevance to current life. Its particular concern is focused upon the theological implications of our church program and the means whereby continuing attention may be given to them.

To give this attention on a strengthened basis we recommend:

1. That the usual channels of theological conversation be urged to engage more freely in specific study of the ongoing undertakings of our church. This refers to such channels as the Gospel Messenger, the Sunday-school publications, the colleges, and the seminary. Encouragement is given to students and writers in the church that they publish theological articles, pamphlets, and books dealing with our total Christian faith and with the special significance of our Brethren heritage. This encouragement applies also to such voluntary publications as the quarterly, Brethren Life and Thought.

2. That in making formal statements about church policy and pronouncements on public issues care should be given to indicate clearly their Biblical basis and their grounding in the Christian faith.

3. That boards and committees at all levels in formulating their goals and programs be urged to give continuing attention to their theological implications. The General Brotherhood Board is asked especially to have its Goals and Program Committee make such theological evaluation

a specific part of their continuing work. Results of such evaluation should be included periodically in the Board's report to Annual Conference.

4. That conferences and institutes—local, district, regional, and national—be urged to participate in this theological conversation including special attention to the ongoing church program. That the Annual Conference through the General Brotherhood Board sponsor some time in the next several years a special study conference to make a thorough exploration of The Nature and Function of the Church of the Brethren. A proposed plan for such a conference shall be brought to next year's Annual Conference.

5. That the Annual Conference Resolutions Committee be urged to give even more attention to this concern in formulating their annual statements.

It is believed that this Resolutions Committee's constitution and functioning represent well the characteristic Brethren procedure in dealing with theological matters. It has an official status, it makes periodic statements on the church's program and goals, and its pronouncements help to clarify and unify our beliefs and witness. It has a continuing relation to the total church's life and it has sufficient fluidity of personnel and pronouncement to reduce the perils of fixed and authoritarian creeds.

To further this special assignment

we recommend: (1) that this Resolutions Committee be enlarged to five members; (2) that the terms of office be for five years with a tenure limitation of one term; (3) that appointments be arranged so that one new member will come on the committee each year. (4) It is understood that they may need to hold special meetings at Annual Conference expense, for this work.

Committee: William M. Beahm
Calvert N. Ellis
Earle W. Fike, Jr.

1957 Report of the Committee on the Eldership

I. The Ministry

It is a well-known fact that there has been a growing ability among lay people in the Church of the Brethren for real churchmanship. The church at large, in its pronouncements at Annual Conference in delegating to lay workers larger responsibility in the ongoing functions of the life of the church, has recognized this on a number of occasions. This being true, it becomes necessary to rethink and adjust the organization and functional relationships of the leaders of the church to bring them into harmony with these new delegated responsibilities.

In preparing this Conference report, we as a committee feel that much of the materials of former

committee studies should be considered a part of this report. We are asking the Annual Conference secretary, therefore, to cite only references to such materials.

On this basis we ask that the former statements on Biblical Background and Brethren Background, be considered the Biblical and Brethren Background for this report.

Since Conference has approved the items, Moderator of the Local Church, the Moderator-Pastor Relationship, and the District Elders and Moderators' Council, we assume these to be background materials approved and refer to them only where we are suggesting changes.

Your committee, therefore, on the study of the degrees of the ministry and especially the degree of elder after carefully studying past committee reports and recommendations and soliciting points of view from interested persons and groups in the church, recommends that we continue to have three degrees in the ministry: the licensed ministry, the ordained ministry, and the ordained eldership.

A. The Licensed Ministry

1. Term

a. The one-year term: In the beginning a person shall be licensed for one year, subject to renewal until such time as he may either be granted an indefinite license, be ordained, or have the license discontinued.

b. The indefinite term: If a person proves his interest and ability in the ministry, is making progress in training and service, and if in the judgment of the church and the district ministerial board the best interests of the church can be served, such a person may be given license to preach for an indefinite time. Such indefinite license shall be subject to periodic review by the church and the district ministerial board, and may be continued or terminated by them; or it may be discontinued by the request of the licentiate. See Manual of Worship and Polity, pp. 122-128, for authority for the procedure in licensing.

2. Areas of service

The following areas of service shall be opened to the licensed minister under the supervision of the church: a. to preach the gospel; b. to be an evangelist; c. to serve as a pastor's assistant; d. to officiate in the church rites of baptism, love feast, and anointing when so re-

quested by the pastor or moderator of a congregation; e. to be an interim pastor or assume other responsibilities of service within the framework and under the supervision of the Brotherhood program.

B. The Ordained Minister

1. Requirements for Ordination (see I Tim. 3:1-7; Titus 1:5-9)

a. Time-tested scriptural qualifications such as: above reproach, master of himself, gift of teaching, well thought of by outsiders, trustworthy, lover of goodness, just, upright, spiritual, faithful, dignified, lover of hospitality; b. completion of educational preparation in the form of college and seminary courses, or the reading and study courses prescribed by the church; c. demonstrated leadership ability and maturity of judgment; d. acceptance of a call to the work of the pastoral ministry in a local church; e. a declaration of intention to make some area of the church program a major concern of his lifework.

2. Areas of service

a. To preach the gospel; b. to be an evangelist; c. to administer all the rites of the church, except those assigned specifically to ordained elders; d. to serve as a faithful shepherd of the flock as pastor, teacher, missionary, moderator, and other responsibilities assigned by the church; e. to serve on the district elders, pastors, and moderators' council, when carrying the responsibility of pastor; f. to assume responsibilities beyond the local congregation in such fields as the district, the region, the Brotherhood, and the ecumenical movement.

C. The Ordained Eldership

1. The Qualifications for Ordination.

a. Tested scriptural qualifications (see qualifications for ordained ministers); completion of college and seminary training or comparable course; c. demonstrated churchmanship ability by making some outstanding contribution to the church; d. status of an ordained minister having served a minimum of ten years as a pastor of a church or a comparable time as president, dean, or teacher in one of our colleges or our seminary, or as a full-time employee of the Christian church.

2. Functions

a. To preach the gospel; b. to be an evangelist; c. to administer all the rites of the church; d. to sit in the elders, pastors, and moderators' council; e. to sit in closed sessions of ordained elders only, to receive nominations from the local church,

the moderators, pastors, and elders' council, or the district board, for the ordination of men to the ministry and the eldership; f. to sit in closed session of ordained elders only to consider matters of discipline in regard to ordained ministers and elders; g. to lay hands of consecration in ordaining ministers and elders.

II. District Elders, Pastors, and Moderators' Council

A. Name

Former names of this body shall be superseded by this title.

B. Personnel

See Manual of Worship and Polity, pages 253-4. This shall have inserted the above title and the word *pastors* between *elders* and *moderators of local congregations*, page 354, sentence one.

C. Function of the District Elders, Pastors, and Moderators' Council

1. It shall receive reports of the conditions of the churches and shall make recommendations to district meeting in behalf of the spiritual welfare of the churches.
2. It shall, together with the local church and ministerial board of the district, *nominate ministers and elders for ordination*, to be transmitted to the elders council for final consideration.
3. It shall act as the board of appeal for individual members of the local congregations.
4. This body shall initiate action in any situation in which it feels action is necessary for the spiritual welfare of the parties concerned.

III. The District Elders' Council

A. Personnel

All ordained elders holding membership in the district.

B. Organization

The elders' council shall effect the necessary organization to carry out its function.

C. Functions

1. To nominate candidates for the ministry or the eldership.
2. To act upon nominations for ordination to the ministry or eldership from the local church, the Moderators, Pastors, and Elders' Council, and the district board.
3. To consider matters of discipline in regard to ordained ministers and elders.
4. To demonstrate a churchmanship that will honor the New Testament concept of the office of elder in: a. vision, b. judgment, c. spiritual integrity and aggressive leadership.

Upon adoption of the above paper, all conflicting rulings and decisions are to be considered void.

Committee

James H. Elrod, chairman
J. H. Mathis, secretary
Tobias F. Henry
Floyd E. Mallott
J. A. Robinson

Obituaries

Crook, William A., son of George and Lavina Crook, was born in Franklin County, Va., Sept. 3, 1883, and died Feb. 4, 1957. Surviving are his wife, one son, one daughter, and three grandchildren. He served in the office of deacon for many years. Services were held in the Bachelor Run church, Ind., by Bro. Lewis Deardorff.—Mrs. Earl G. Blue, Flora, Ind.

Daggett, Elizabeth Margaret, daughter of Caleb and Susie Kinzie, was born July 23, 1866, in Franklin County, Va., and died Jan. 2, 1957. On Dec. 20, 1885, she was married to Albion C. Daggett. She had been a long-time member of the church. She is survived by two sons, two daughters, ten grandchildren, and eighteen great-grandchildren. Funeral services were conducted in the First church, Chicago, Ill., by Bro. Julius Belser, Jr., assisted by Bro. William Beahm. Interment was in the Bluff City cemetery, Elgin, Ill.—H. A. Brandt, Fort Jones, Calif.

Emmert, Estella Ethel, daughter of Mary and John Arnold, was born near LaPlace, Ill., Sept. 17, 1888, and died March 31, 1957. On Dec. 25, 1927, she was united in marriage to Millard Emmert, who died in 1942. She was a faithful worker in the church. She is survived by one sister. Funeral services were held at the LaPlace church conducted by Bro. Eldo R. Henricks. Burial was in the LaPlace cemetery.—Mrs. Gertrude Traxler, LaPlace, Ill.

Etter, Fannie Naftzger Gingrich, was born July 19, 1870, near Hanoverdale, Pa., and died Feb. 7, 1957, at Hershey, Pa. On May 12, 1888, she was married to David K. Etter, who preceded her in death on Nov. 8, 1956. She united with the church just before her marriage and was a faithful member. She is survived by one son, three brothers, and two sisters. Funeral services were conducted in the Hanoverdale church by Brethren Norman Patrick and Milton Hershey. Interment was in the adjoining cemetery.—Mrs. Wayne Baum, Union Deposit, Pa.

Fishburn, Nancy Margaret, daughter of Daniel B. and Susanah Barnhart, was born May 10, 1869, and died April 7, 1957. She was united in marriage to Henry Fishburn on March 27, 1890. She is survived by her husband, four daughters, eight sons, forty-two grandchildren, fifty-three great-grandchildren, and one sister. Funeral services were held at the Appanoose church, of which she was a member, by the undersigned, assisted by Bro. Ward Nance.—J. M. Ward, Ottawa, Kansas.

Gnagey, William H., died at the age of eighty-three years, March 31, 1957. He was a member of the Mack Memorial church, Dayton, Ohio. In 1900 he was married to Jennie K. Brumbaugh, who died in 1923. In May 1925 he was married to Allie King Leatherman. He is survived by his wife, three children, eight grandchildren, eleven great-grandchildren, one sister, and three brothers. Funeral services were conducted at the Marker funeral home by the undersigned.—Norman B. Wine, Dayton, Ohio.

Graybill, Irvin Dennis, son of George H. and Eliza Moomaw Graybill, died March 29, 1957, at the age of eighty-four years. He was a member of the Troutville church, Va. He is survived by his wife, four sons, nine daughters, twenty-nine grandchildren, and one great-grand-

child. Funeral services were held at the Troutville church by Brethren Harry M. Gardner and Merlin E. Garber. Interment was in the Troutville cemetery.—Mrs. C. R. Simpson, Roanoke, Va.

Hykes, Clinton F., died March 5, 1957, at the age of seventy-six years. He was a deacon in the Greencastle church, Pa. Surviving are his wife, one daughter, four grandchildren, and three great-grandchildren. The funeral was held at the Broadfording church by Brethren John E. Rowland and Samuel Lindsay. Interment was in the cemetery adjoining the church.—Mrs. Ray E. Fisher, Greencastle, Pa.

Joy, Raymond E., son of Nelson Thomas and Cora Wertz Joy, was born July 4, 1901, in Vinland, Kansas, and died March 25, 1957, in Pasadena, Calif. On Nov. 30, 1920, he was united in marriage to Lena Eberhart. Surviving are his wife, three daughters, and eight grandchildren. Funeral services were conducted by Bro. Paul B. Studebaker. Interment was in the Mountain View cemetery.—Mrs. Grant Cohick, Pasadena, Calif.

Landes, Margaret S., daughter of Joseph and Kathryn Stauffer Hallman, was born March 6, 1865, and died March 14, 1957. She was an active member of the Mingo

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church, Pa. She is survived by one sister. Funeral services were held in the Skip-pack church by Bro. Joseph N. Cassel. Burial was in the adjoining cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Church News

Northern California

Laton—In January missions was the theme for the Sunday evening meetings. Paul and Opal Wilkinson, who had been in alternative service, showed us pictures of New Windsor and Elgin, where they had worked for their two years. Our pastor and his wife attended regional conference at La Verne. World Day of Prayer was observed by members following a schedule in their homes. A Wednesday morning prayer group has been started with a very gratifying response. The redecoration of the interior of our church sanctuary has been completed and paid for. New pews and pulpit furniture are on order and will soon be installed.

MAY 25, 1957

29

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Miscellaneous

No. 291. Wanted: A man and wife or a woman to supervise the kitchen and do the cooking in the Brethren's Home, Greenville, Ohio, which is located on the edge of a very attractive city of about 10,000 people. The kitchen is recently remodeled, providing numerous conveniences. The grounds and buildings are kept in a very attractive manner. Wages are good; living quarters are exceptionally nice. Contact: Ira Mikesell, Superintendent of the Brethren's Home, Greenville, Ohio.

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Our new church orchestra provided special music on Sunday night, March 24. Membership classes were held in the different departments preparatory to de-

cision day on Palm Sunday.—Mrs. Glen Dooley, Laton, Calif.

Southern California

Pasadena—World Friendship in Southeast Asia was the subject for the Sunday evening services in January. Dr. Floyd

Ross told of his experiences in India as a Fullbright research scholar. Peter Von Lutzow related his family's experiences in Indonesia. Dr. Merlin Brubaker told about and showed pictures of the Africa mission. Bro. I. V. Funderburgh was the guest speaker on La Verne College Sunday in January. Polly Brubaker spoke at the women's missionary meeting in January, relating her experiences in Nigeria, Africa. Our guest for Brotherhood Week was Rev. John Swomley of New York City. The men's brotherhood was host to the men of the Quaker church in February. The Chapel choir of La Verne College gave its annual choral concert here in March. Dr. Harold Fasnacht showed slides of his recent trip around the world. The Pasadena women were host to the ladies of Hillcrest in La Verne for a day of fellowship. The Pasadena church has reached another step toward the completion of its building program. The cornerstone-laying services were held on March 24. The guest speaker was Bro. Stanley Keller, who spoke on What Does God Want? In the evening he spoke on the ongoing program of growth and expansion in the district and in the camping program at Camp La Verne.—Mrs. Grant Cochick, Pasadena, Calif.

Northern Missouri

St. Joseph—Our church entertained the district conference last year. Bro. Vernon Merkey was elected as our elder at our fall council meeting. On the first Sunday night of each month we have a family night gathering. This we combined with Race Relation observance on Feb. 10. Students from a Negro school and members from the Mexican Baptist church fellowshiped with us that evening and

also participated in the program. We had an all-birthdays observance at the April meeting with decorations, games, and music following the themes of spring, summer, fall, and winter.—Mrs. Clyde Whittington, St. Joseph, Mo.

Northern Illinois

Polo—The young people of our church attended the district youth rally at Lanark, the sectional junior high skating party at the Pines, the sectional youth skating party at Sterling, and were host to the sectional youth valentine banquet. Three of our youth attended the annual Brethren youth seminar in Washington, D. C. and the United Nations in New York. Bro. Dean Frantz spoke to the Homebuilders group on Marriage Is What You Make It. Our school of missions was well attended. Earl Russell of Elgin conducted a skillshop in stewardship education in our church. The Polo men's prayer group presented a new book to our church library. The church recently received a \$5,000 annuity to be applied to the building fund. World Day of Prayer service was held in our church with a tea in fellowship hall afterwards. The women of the church attended the district rally at Milledgeville. The women have collected garden seeds and sewing kits for relief. Our pastor has accepted a call to become the pastor of the Manchester church, North Manchester, Ind.—Mrs. Maynard Wisner, Polo, Ill.

Middle Indiana

Peru—We held our third school of missions in January. Bro. Ellis Angle served as dean. Our church is sponsoring a Hungarian family. We also have an exchange student in our midst. He will graduate from high school in May and then return to his home in Germany. The men's work sponsored a good neighbor party the evening of Feb. 3. Each family was asked to bring a neighbor family or some friends. Bro. Paul Macy of Evanston, Ill., was our guest speaker. Each Sunday evening we are having an English class for those who have recently arrived in America. Recently a group from Manchester College presented the play, The Terrible Meek. A large crowd attended an old-fashioned sing one Sunday evening. Our pastor held pre-Easter meetings during Holy Week. The ladies are doing an unusual amount of sewing and making comforters for relief, besides a large amount of quilting. They have also collected quite a bit of grease for soapmaking.—Mrs. Lamoin Lawson, Peru, Ind.

Northern Indiana

North Liberty—Bro. Eldon Burke, who was director of agriculture in Iran for the government, spoke at our morning worship service on Jan. 6. Character sketches of world renowned missionaries were given by several members on Jan. 13. The CBYF rally was held at our church in January. Two girls from our church attended the youth seminar in Washington, D. C. The church is sponsoring a refugee family from Holland. Several members attended the daily vacation Bible school conference at Manchester. A deputation team from North Manchester had charge of the morning worship service on Feb. 10. Several of the youth from our church attended the youth retreat at Camp Mack. Dr. Bernard White, a Negro pastor from a church in South Bend, and their chorus brought us a Sunday evening worship service. The World Day of Prayer service was held in our church. A group from our church went to the relief center at Napanee, Ind., to help with the work there. Bro. Mark Schrock spoke to us on March 10. He told of his trip to Russia and Europe. A member of our refugee family told us of his experience in Indonesia and Holland. A group of intermediates attended the spring rally at the Buchanan church.—Mrs. Agnes M. Gorby, North Liberty, Ind.

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Southern Indiana

Indianapolis, Northview—Considerable progress has been made towards the finishing of the church building. Since the dedication in December the sanctuary has been nearly completed, the main basement floor has been poured, the upstairs subflooring and bracing installed, the drainage ditching well under way, and the stainless steel cross wired. At night a lighted reflection of the cross can be seen for many blocks. Nearly 7,500 hours of volunteer labor have been given by the men of the church. The BVS worker, Grace Metzker, has been active in organizing and directing the choir and also in the preparation of literature for the new community. We are sorry to report the resignation of our pastor, Harold B. Statler, as of Sept. 1, 1957. Bro. Floyd Biddix now of Topeka, Kansas, will be the new minister.—John W. Martin, Indianapolis, Ind.

Pyrmont—We will have our annual union sunrise service with the United Brethren church this year. Our church

and the Pittsburg church had an exchange service. We conducted the service on Feb. 24 and they returned the service on March 31. The Dallas Oswalts of Purdue showed colored slides of their mission work in Nigeria. The district youth rally was held April 26-28. We now have thirty children on the cradle roll under four years old.—Mrs. Ruth Houmard, Lafayette, Ind.

Northeastern Ohio

Mohican—Our pastor, Henry Krommes, went to Europe on a cattle boat in September. He was gone about six weeks and he has had many experiences to tell. He took pictures of his tour and has shown them to several churches. For six consecutive weeks our church participated in the educational classes offered to our subdistrict. Our church was the host this year. Our building

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program is proceeding nicely. The men of the church have done all of the work so far. The ladies of the church have made comforters for relief.—Mrs. Helen Smith, West Salem, Ohio.

Southern Ohio

Painter Creek and Red River—In January we studied the book on missions in Ecuador. Several attended the missionary rally which was held in the Greenville church. Our church was well represented at the school of religion held in the Potsdam church. Our church was represented by one young person at the youth seminar in Washington, D. C. The older youth class presented the play, The Eternal Hills. James Renz was with us on Feb. 24 and showed the film, Social Pressures That Youth Meet. He also gave a talk on how to keep our families growing and Christian amidst all they face. The district recreation lab was held in our church. We joined with the churches of the township in collecting clothing for Hungarian relief. Our men helped to send six Angus cattle to Piney Woods school in Mississippi. Our churches are sponsoring a refugee family of five. Bro. E. R. Fisher served as our evangelist March 10-17.—Mrs. Jennie Bagwell, Greenville, Ohio.

Eastern Pennsylvania

Big Swatara—During January, February, and March we had weekly Bible study taught by Bro. F. S. Carper. On Feb. 3 the Elizabethtown College student deputation team was in charge of our evening service. During January we had two services on the school of missions directed by the women's work. The women's work put on a play, As God Has Given Me. The ladies have prepared eighty-four packets of vegetable seeds for overseas. At the March council meeting Irving Glover and Paul Basehore were relicensed for an indefinite period.—Mrs. Wayne Baum, Union Deposit, Pa.

Hatfield—A school of Christian family life was held for six Sunday evenings during January and February. The filmstrips, First Steps and Feast of Lights With Jesus, were shown during assembly periods. The church indebtedness incurred through remodeling has been paid in full as of March 1. An Elizabethtown College deputation team gave an evening's program on March 10. Through the courtesy of a local manufacturing firm 700 boys' shirts were donated to the women's work group for relief. The home ministers filled the pulpit while our pastor was holding a two-week reviv-

al meeting at the Heidelberg church. On March 24 the young adults sponsored a program which portrayed in panel form a meeting of the General Brotherhood Board. It gave those who attended much needed information. At our last council we voted to have a board of finance to plan for our offerings, recommend financial policies, and promote stewardship.—Mrs. William Nyce, Lansdale, Pa.

Spring Creek—Work at our church camp, Camp Chester, has continued. We have completed the construction of a new bunkhouse and are improving the church property. The women of the church have been busy in packing large quantities of relief clothing and homemade soap each quarter. The fathers and sons banquet was well attended and featured a good program. Women's work has started a dollar-a-month club for the equipping of our new church kitchen. Our spring evangelistic meeting was held the first week of April, with Bro. Berkey Knavel as evangelist.—Katherine A. Moyner, Hershey, Pa.

Maiden Creek—The Sunday-school board had its quarterly Sunday evening program on Jan. 20. After the business period they viewed a film on temperance. Our church had charge of an afternoon program at the Brethren Home in Neffsville. The women presented the guests with gifts of washcloths and mints. During Youth Week the young people of our church had charge of Wednesday evening prayer meeting. The topic was on home missions and how young people serve in them. Two young men from our church went into BVS in March.—Anna M. Wagner, Sinking Spring, Pa.

Spring Grove—During the winter months a biweekly Bible study was held at the Kemper's church. Bro. Harold Martin of the Pleasant Hill congregation, York County, served as instructor. Members of the Sunday school contributed food and met on the evening of December 21, to make up Christmas packages for needy families and shut-ins. A number of new books have been added to the Sunday-school library. Recently some of the sisters have done some sewing for relief.—Mary Esther Stoner, Lititz, Pa.

Tennessee

Beaver Creek—We are making excellent progress in our building program. We hope to finish and dedicate our new church by June 9, 1957. All adjoining churches are invited to attend. Our love feast was held on May 11. We installed our deacons the Sunday evening following. Bro. R. B. Pritchett was with us then.—Mrs. Vernon Spangler, Fountain City, Tenn.

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Johnson City—Bro. Rhett Petcher, our district fieldman, was guest speaker at our men's fellowship program on Jan. 18. Our pastor attended the Spiritual Life conference at Bridgewater College on Feb. 5-8, 1957. We were pleased to hear Bob Richards, who was one of the speakers at our Tri-Cities preaching mission on Feb. 10-17. Several from our church attended the district temperance rally at the Kingsport church on March 26. Bro. James Renz, our national temperance director, was the speaker. On March 10, Mrs. Pernie Faw, a leader in the women's work in the First District of Virginia, gave a report of her visit to the Brethren Service projects in Europe. The Church in Southeast Asia was the subject of our annual school of missions which was conducted from March 24 to April 28. Our congregation has recently responded in a financial way to the building program of the Ervin and Knoxville churches. Our choir, with the Liberty and Kingsport choirs, gave the cantata, Resurrection Morn, on Easter.—Mary W. Bowman, Jonesboro, Tenn.

JUNE 1, 1957



Pat Morin from Monkmeyer

Waiting for the Word

A PICTURE comes close to being a work of art when it represents a universal experience by means of a particular event. The older woman and the younger girl are listening to a radio program while they sit in an isolated farmhouse in Colombia. As members of a literacy class they are learning to read and write. There is not much to the picture but a board to write on, an ink bottle, some books, uplifted pencil and pen, but how eloquent is the expression of faces outlined against a white wall. They are beginning with the alphabet, learning their ABC's, but of course the hunger of each heart is for a satisfying Word. The photographer does not reveal what they hear. Must it be only the dull repetition of letters? Must the first words they learn be in phrases of propaganda, or is there some prospect that they are being introduced to words that can satisfy their hunger for truth and understanding? How many millions today listen for a word and have yet to hear the word of life, spoken by God for the salvation of mankind.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

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HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.
THE GOSPEL MESSENGER, official organ
of the Church of the Brethren. Published
weekly by the General Brotherhood Board,
Norman J. Baugher, General Secretary,
22 S. State St., Elgin, Ill., at \$3.00 per
annum in advance. Life subscription,
\$50, husband and wife, \$60. Entered
at the post office at Elgin, Ill., as second-
class matter. Acceptance for mailing at
special rate of postage provided for in
section 1103, Act of October 3, 1917,
authorized Aug. 20, 1918. Printed in
U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

JUNE 1, 1957

Volume 106

Number 22

In This Number . . .

Editorial—

Waiting for the Word	1
For Such a Time as This	5
Cleaning Up the Newsstands	5

The General Forum —

Non-Biblical Materials in Worship.	
Glen Weimer	3
With Faith (verse). Enola Chamberlin	4
The Search for Brethren Beginnings.	
Donald F. Durnbaugh	6
The Family Counselor	8
The Impact of a Great Woman.	
Kirby Page	9
Growing After Sixty. Levi K. Ziegler	10
Gerald M. Flory Appointed Director of	
Production. Norman J. Baugher ...	13
The Joy of Growing Older.	
Edward E. Lyons	13
Love (verse). Mildred Allen Jeffery ..	14
"Thine Is the Kingdom." J. Carter Swaim	14
Reviews of Recent Books	15

Toward His Kingdom—

Churches Provide Professional Coun-	
selling. Harley Stump	20
The Annual Conference.	
I. V. Funderburgh	21
850 Cars at Easter Sunrise Service.	
Harvey S. Kline	21
First Funeral Service Conducted in	
Church. Wilma Kreps	22
Sunday School in Garkida.	
Dorris Blough	23
Budgeting the Minister's Salary.	
Norman Harsh	24
Evangelism and Social Action.	
Clifford Earle	25
Washington Seminar After Richmond 26	

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Doing, Not Believing

T. Wayne Reiman's article on the dangers of the revival was excellent. However, Dr. Reiman says there is nothing inconsistent about Mr. Stevenson's dual Unitarian-Presbyterianism "if one does not think about what these two churches believe and stand for!"

I have been a Unitarian all my life, although I did not know of the association and so join officially until four years ago, after I had become a permanent "guest" in a Brethren Sunday-school class. The sole requirement for Unitarian membership was my signature on the following Bond of Fellowship: "We seek to build the community of human fellowship so that, united in love and in strength, we may together search for the truth that makes men free and free men wise."

There are no Unitarian "beliefs" and this very lack stimulates the searching mind to develop its own creed, rather than accept, perhaps without enthusiasm or conviction. Remember the little boy who stomped up to his mother after an argument with a playmate to ask, "Mummy, what do I believe?" In their diversity, Unitarians as individuals hold many beliefs, for the fellowship is by definition open to all. Catholic, Hindu, Presbyterian, or even an agnostic or atheist may join. The literature of all mankind is equally revered and studied for insights toward the truth.

With such freedom, it is conceivable (although remote), that a man would come to believe what Presbyterians "believe," and so be honestly welcomed to that sect. This would in no way interfere with his position as a Unitarian. However, it is just as likely that if he continued honest and continued to study and ponder on the problems of the human species in the atomic age, he might feel concern at restricting himself to a religion which separates itself from humanity as superior in revealed truth, and so return again to the full freedom to seek with which we were all born.

To return to Dr. Reiman's main theme, is it not possible that one of the big reasons why the present "revival" resembles more the orgies about the golden idol than the way of life Christ suggested is that we are not being honest with ourselves, nor is the church being honest with us. The church makes it so easy to

"accept" a few "beliefs" and then to consider ourselves mighty Christian warriors with God on our side, as the President so often implies.

Let us face the cold truth that we are not acting even remotely as Christ charged us, gorging ourselves on more and more luxury and the pure waste of a \$50 billion defense budget, while elsewhere more than half of humanity has not enough to eat, and even today sinks lower and lower in despair. Let the church admit we are not Christians, that Christianity is of doing, not of believing, then in moral nakedness we might take a new grasp on ourselves. —Harold S. Fowler, North Manchester, Ind.

Looking Forward to Richmond

I should like to add a hearty Amen to the article of Bro. Paul Bowman's in the Messenger April 27, page 13, on "Brethren and the Richmond Conference." I served there for a part of three years, and for ten years lived and served near there. For the past four years I have lived in the Chicago area, and I see race problems in our area just as great or greater than those in the Richmond area. This, however, is no just excuse for either. We all in every area as Christians need to be busy in our witness. This I know is being done. Yes, let us, as is suggested in this article be "as leaven of calmness and friendship, with cordiality toward both races."

Then, too, let us enjoy the many great places of historic interest as we visit Virginia. Plan to spend several extra days before or after conference. Take some extra money to use because some places have a charge which goes for restoration and upkeep. I am looking forward to Richmond again with great interest and enthusiasm. It will be a great time of worship and fellowship in a beautiful land.—James L. Houff, Naperville.

Recording Baptisms

The matter which concerns me is the small announcement that appeared in the Messenger a few weeks ago concerning the recording of baptisms in the Yearbook.

Allow me to make the following observations: 1. It makes church membership competitive. Each pastor tries to get his figure higher and higher without concern for quality.

Continued on page 15

To focus the mind of the worshiper on God, to illumine his life with God's presence, and to summon him to dedication the pastor can well use

Non-Biblical Materials in Worship

Glen Weimer

Luoma



OUR Lord found the materials of worship in the common life as well as in the religious heritage of his people. So must we! For life is the parchment upon which the continuing Word of God is written. Life is the unfinished book of God.

All of life is the open Bible of God, the ever old and ever new story of God's relation with man and man's relation to God. To fail in reading this book of life, or to neglect drawing upon man's deepest thought about God, or his most creative, revolutionary, and revealing experience of God is to impoverish our worship of God.

Man needs to immerse his life in the wonder, glory, and joy of God. The moral sickness of our world demands it. One modern writer puts our sickness in a picture, "The image which man's current state suggests is that of a man huddled and bent over with fear—his hands raised over his head in a futile attempt at protecting himself from some inevitable mortal blow—an image given voice by a little girl, who returning from school after an air raid drill pleads with her mother, 'Can't we go somewhere there isn't any sky.'"

This threatening sky will not clear until the minds of men are cleared of their falsehoods and hates. The healing of that sickness will come about through God's filling the mind of man with his truth, flooding the soul of man with his love, and fortifying the will of man with the integrity of his purpose. Men must saturate their lives with the reality of God, if they are to live godly lives. Yes, just as the artist who would truly paint nature must saturate his being with sunrises, sunsets, the glory of the stars, the miracle of the seasons,

Pastor of the Arlington church, Virginia

the tides, storms, and calm of the sea, the mystery of living and growing things, the image of God in man, so in worship let us flood our minds and souls with the things of God drawn from the Bible and from that contemporary treasury of the heart and mind which holds and is hospitable to God. The order of worship ought to usher the worshiper into the presence of God.

Materials That Focus the Attention on God

A sentence that carries the mind to God during the prelude is a must. Some seed thought that pulls back the curtains of this world for a glimpse into the world of God is a necessity. The mind needs focusing at the very beginning of the worship hour. This act is akin to fitting the arrow to the bowstring for release to its mark; therefore, the need of some idea or testimony of the heart that will usher the soul into a state of expectant communion with God. Let us quote at this point a few sentences which the worshiper could read and meditate upon during the prelude—sentences which direct the mind to God.

O the goodness of God! Who can so withstand this great love, that he does not love and praise thee with all his powers? What can we give to thee, Lord Jesus, in return for all the great goodness that thou hast shown us?—John Tauler.

God has something to teach us in every situation in which we are put, and through every person that we meet: once we grasp that, we cease to be restless, and settle down to learn where we are.—Evelyn Underhill.

Open your soul and entertain the glory of God, and after a while that glory will be reflected in the world about you and in the very clouds above your head.—Frank Laubach.

There is a way of life vastly richer and deeper than all this hurried existence, a life of unhurried serenity and peace and power. We could slip over into

that center.—Thomas Kelly.

These sentences focus the mind Godward, they tend to awake, arouse, and alert us to God and the wonderful life we can know in and through him. Such seeds of testimony to God can sensitize us to his real presence and the infinite promise of life which he holds out to each person.

Materials That Illumine the Meaning of Life

We need to use materials that point to the star of his presence in the whole of life. Sentences that light lamps in the darkened landscapes of many lives, that show the glimmering and beckoning light of hope to those who have lost their way, that stimulate a holy yearning to be done with sin and to stand with God against all that defaces or blots out the image of God in man. These opening sentences for meditation can direct the mind to God or illumine life in the light of God.

I remember how we children used to stand around the kitchen table at home while mother would light the kerosene lamp. It was a moment of awe, wonder, and gladness, for light flooded the room and the darkness was overcome. So these materials used in worship should be like that sacramental act of lamp lighting in other days. Life should be illumined with the grace and truth of God that has become flesh in someone. Souls

With Faith

ENOLA CHAMBERLIN

Apart from God I sought for years to find
A path I knew would lead me to my goal.
I sought in vain for quietude of mind,
For love and grace on which to feed my soul.

And then I found my God—I bowed my head
And gave to him my heart and soul in prayer,
And saw before my feet a path that led
To heights where love and peace were everywhere.

need assurance that God is not distant, but near; and that his aim is to make us men and women in Christ. Often we need to be reminded that God is not apart from our lives, but is deeply involved in them. Let us list a few quotations that illumine life as the worshiper ponders them in the silence or during the prelude.

God is as natural to man as the air he breathes. The soul is as plainly constructed for God as a harp is for the hand of the harper; the music of its life is more truly from him than from itself.—George Tyrell.

Wherever you may turn, there you will find God's footprints, and in following them perseveringly you will find him wherever you may be. The events of every moment bear the impress of God. Live, then, in the deep invisible heart of God.—Caussade.

The very discovery of the nearness of God, of the sustaining power of his love, of the sufficiency of his grace, has come to men in all ages through pain and suffering and loss.—Rufus Jones.

In the quiet and holy hour of prayer we should also be still and permit ourselves to be examined by the physician of our souls.—O. Hallesby.

In using sentences of this kind for meditation at the beginning of an order of worship, the setting of life is illumined with the thought and presence of God—life is purified, beautified, and made meaningful with the certainty of God's real presence and activity.

Continued on page 12

EDITORIAL

For Such a Time As This

THE Church of the Brethren is approaching a significant anniversary. After 250 years it is appropriate that we should honor the foundations on which our movement was launched and that we should rededicate ourselves to the first principles on which it was based. This is a time when we should become conversant with our history and grow in appreciation of our heritage. But it is also a time when we must discover the mission of the church today.

At a time like this we are tempted to look at our church, to note its resources, its leadership and its unique characteristics, and to try to match their special qualifications with the obvious needs of the world in which we live. In other words, we are inclined to define our mission in terms of what we have to offer a needy world.

Important as this consideration may be—to put our resources at the service of the world's needs—it is not the point at which we must begin if we would seriously consider our mission as a church. We could easily mistake the church we know for the church Christ wants us to be. We could easily give our major attention to certain unique qualities of our witness that are most relevant today and forget that we have a responsibility to bear witness to the total gospel of Jesus Christ and not merely to certain insights that we cherish.

Essentially the mission of the Church of the Brethren is no different from the mission of the church of Jesus Christ. It may be true that we "have come to the kingdom for such a time as this," but it is true simply because God himself has spoken through Jesus Christ and continues to speak through the church of Jesus Christ to such a time as this. What he wants us to say and to do in his name today is essentially the same as what he has always commissioned his church to say and to do. Therefore, whatever our mission may be, it must clearly be derived from Jesus Christ's commissions to his church.

For this reason, perhaps the best preparation we can make for the next 250 years is to study anew the New Testament doctrine of the church in order to discern both its nature and its mission. By such standards as we find in the church of the New Testament, by these standards we can evaluate our history, we can assess our present program, and we can point a path for the future. Only to the extent that we function as vital members of the body of Christ can we safely assume that we have come into the kingdom for such a time as this.—K.M.

Cleaning Up the Newsstands

IN MANY communities parents, educators, and churchmen are organizing to combat the sale of indecent literature. One needs only take a casual glance at the books, magazines, and comics offered for sale at many newsstands to realize why some kind of action is necessary.

The question is, What kind of action? Roman Catholics, who share this concern, have set up a reviewing agency called the National Organization for Decent Literature. This agency prepares lists of objectionable books and tries to persuade dealers not to handle them. But the American Civil Liberties Union recently charged that to do this is to impose "censorship" on what the American people can read.

Representatives of twenty Protestant groups have formed a Churchmen's Council for Decent Literature. They want to co-ordinate Protestant efforts to clean up the newsstands. It remains to be seen whether the tactics of this organization will run into the same objection of "censorship."

Many publishers and distributors are also aware of the problem. An organization representing 16 publishers, 850 wholesalers and 110,000 retailers has been formed to launch a self-policing campaign. They hope the publishers can co-operate to regulate their own business.

Advocates of legal action face the problem of defining what is obscene, immoral, or harmful. Most people can agree as to what is obviously trashy, but can a citizens' committee or a police magistrate always distinguish between a genuine work of literature or art and something that is clearly calculated to undermine moral standards? The easy solution is to regard certain subjects or themes as taboo, without recognizing that indecency is often a matter of attitude and that what we need chiefly is the development of better standards of taste.

There are certain things, however, that Christians can do. We can encourage the strict enforcement of existing laws against obscenity in print. We can appeal to customers to abstain from the purchase of questionable literature. We can strive to develop wholesome attitudes in ourselves and our children. We can encourage the distribution and use of really good literature. We can recognize that the appetite for lurid publications often represents a deeper hunger that only the Bread of Life can satisfy.—K.M.



The Sayn-Wittgenstein-Berleburg castle at Berleburg is representative of places where archives are located giving information on the Brethren

The Search for Brethren Beginnings

In this and a succeeding article the author tells the story of his search through dusty archives, even dustier attics of private homes, libraries, and parish records for information about the early Brethren.

Donald F. Durnbaugh

Part I

ALEXANDER MACK, JR., wrote the first history of the origins of the fellowship of believers now known as the Church of the Brethren. In a preface to the second edition of his father's major theological work, *Rights and Ordinances of the House of God* printed by Christopher Sower, Jr., in 1774, the colonial Brethren leader described the conditions producing the movement, its formation in 1708 in the county of Wittgenstein in the Germanies, its early leaders, and its development. This concise statement remains the best brief account of Brethren beginnings. Published especially for the benefit of the youth of the church in the turbu-

lent Revolutionary period, it was taken from papers left by Alexander Mack and Peter Becker, supplemented by oral information from early Brethren.

The shock of the American Revolution upon the Brethren furthered their tendency to withdraw from the world into self-sufficient and closed agricultural communities. This halted their vigorous literary activities of the colonial period and led to an outspokenly anti-literary and antieducational feeling in the nineteenth century. As a result, only a scattering of names are found in that century of Brethren interested in the early history of their church. Henry Kurtz and James Quinter can be mentioned, but undoubtedly the outstanding figure is the "great

antiquarian," Abraham H. Cassel.

Despite the most adverse conditions imaginable, he built up an unequalled collection of Pennsylvania German literature and materials, especially on the German sectarians and, more specifically, about the Brethren. He wrote comparatively little, and that in periodicals, but he saved much from extinction. No Brethren history can be written without standing on his broad shoulders. Careful scholars not given to exaggeration credit him with preserving virtually singlehandedly, the rich colonial heritage of Pennsylvania Germanism, long neglected, but now winning rightful recognition for its unquestionable contribution to American culture.

The turn of the century and

the coming of the two-hundredth anniversary of the founding of the church brought with it a deluge of church histories after the long drought. Martin G. Brumbaugh may be considered as the pioneer of modern Brethren historical writing. Based largely on the Cassel collection, his *History of the German Baptist Brethren in Europe and America* has remained a standard source. About the same time appeared the writings of George N. Falkenstein and Henry R. Holsinger (the latter from the Progressive Brethren). Somewhat later came the important work of John S. Flory on Brethren literary activity, and the histories of Otho Winger and D. W. Kurtz. In addition, Frederick D. Dove and John L. Gillin provided early sociological treatments.

In more recent times, the research of Rufus D. Bowman on the Brethren and war represented a solid contribution. L. W. Shultz has helped keep interest in Brethren history alive through his copiously illustrated publications and his European tours, which include visits to sites of

Brethren historical interest. The most recent full statement on Brethren history is, of course, the valuable *Studies in Brethren History*, by Floyd E. Mallott. Since 1900, considerable work has been done in unpublished seminary papers, master's theses, and doctoral dissertations. The most recent and important for the early period are the two dissertations by Brethren graduates of the Boston University Graduate School, on Brethren beliefs by William G. Willoughby and on radical German pietism by C. David Ensign.

Brethren relief workers in Germany after World War II have contributed to knowledge about Brethren history. M. R. Zigler, present director of Brethren Service in Europe and representative to the World Council of Churches, may be mentioned first because of his long-standing interest in and encouragement of study in this area. Eldon Burke and Dwight Horner, who were among the earliest workers, are both keenly interested in the subject.

This, then, is a rapid survey of

American writings on early Brethren history, necessarily omitting, of course, many valuable contributions and not considering those primarily dealing with Brethrenism in America. Turning to Europe we see a standard source in the writings of Pastor Max Goebel, whose work, although one hundred years old, still remains basic. Two recent scholarly investigations by German church historians contain the most detailed and careful material on the Brethren origins in print.

Basic for any study in this area is the biography of Ernest Christopher Hochmann von Hohenau, the spiritual father of the Brethren, written by Dr. Heinz Renkewitz, a leader in the German Moravian church. He became known to the Brethren through M. R. Zigler. His exhaustive researches made for his Leipzig dissertation, published in 1935 rescued from the dust of obscure German archives contemporary documents which give rich detail about the early Brethren.

Somewhat later and independently of Dr. Renkewitz, a Protestant pastor named Friedrich Nieper (who was killed during the last war) came across the Brethren while doing research on religious groups which had migrated from Crefeld to Pennsylvania. His work, which emphasizes Brethren activity in the Lower Rhine area (Northwestern Germany) and the early history in Pennsylvania, together with that of Dr. Renkewitz, form a rather complete picture of the early Brethren.

The committee appointed by the Brotherhood to plan the appropriate observance of the forthcoming two-hundred-fiftieth anniversary decided to contribute to this chain of research by publishing a volume of translated documents bearing on



From Mural by Medford Neher

The baptism in the River Eder which followed a thorough study of the New Testament marked the beginning of the Church of the Brethren

Brethren beginnings, emphasizing unknown and unpublished materials. They asked my wife and me, as we had done some original research work on a personal basis, to devote, first, half time and then full time to research during the last year of our term of service with the Brethren Service Commission in Europe. From September 1955 to May 1956, four trips were taken to Germany, but also to the Netherlands, France, Switzerland, Austria, and later England, totalling perhaps five thousand miles in distance. About 750 documents were photographed or copied, varying in length from a one-line birth entry to a sixty-page booklet. Where are these documents located? How does one go about finding them? What was found that was not known before? The following is intended to answer some of these questions.

The documents are found in the following places: public and private archives—collections of government records, primarily written; libraries, which contain manuscripts—letters, handwritten books, pamphlets, as well as books; local offices, which have records of real estate transactions, taxes, etc.; parsonages, which contain church records of births, marriages, and deaths of that time, and sometimes other records; and private collections of rare books or manuscripts.

We began our study by visiting the archives listed in the books by Renkewitz and Nieper, and photographed, or had photographed, the documents which mention the Brethren. These eighteenth century records were either written by government or established-church officials, and it is not surprising that they refer to the Brethren as troublemakers or heretics. There was little toleration of differences on religious matters in that day. Although

written from a negative point of view, as far as we are concerned, they do give considerable information. In some cases it was possible to find information not mentioned by the other researchers which is primarily to be explained by our full concentration on the Brethren, who were an important but minor theme for both Renkewitz and Nieper.

Many of the major European libraries were checked for manuscripts or rare books which mention the Brethren. Some eighteenth century church histories have references, as do some publications from competing sectarian groups such as the Inspirationists. There is a letter in the city library of Bern, for example, from a Swiss pietist in Germany in 1718 who describes the newly formed religious groups there, including the Brethren. Much of this work consists of looking through catalogues and lists of books, or bibliographies. One book may have references to others, and so the chain grows.

Local offices have records going back very far in some cases.

In Schriesheim near Heidelberg, the birthplace of Alexander Mack, there are entries showing the sale of his land when he went to Schwarzenau. There is even a record of his selling his last properties from Friesland before migrating to Pennsylvania. In Crefeld, there are two marriage notices, which show that John Naas, the leader of the local Brethren congregation, came to certify the good character of the bride and groom who were members of the group.

Family information can be determined by looking through the church records of the parsonages in the villages where the Brethren were born. Alexander Mack's birth entry is at Schriesheim, Peter Becker's at Düdelsheim, and so on, although it is not possible to trace this for every person. Finding materials in private hands is more difficult and can best be described as a mixture of detective work and good luck. This may be better explained by giving some examples.

Pastor Nieper discussed in his book a small, handwritten book-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My wife is always "hounding" or "nagging" me. She always tries to belittle me in front of the children. In spite of it the children are almost closer to me than to her. At times when I almost break down in pleading with her and getting nowhere, the children often comfort me.

I have taken her to a medical doctor. He sent me to a psychiatrist. They both told me her mind is very good and definitely not in need of treatment. "She is determined to get you" reported the psychiatrist.

She has played sick for as much as a week at a time. I've had the doctor and he gets tired trying to please her.

Unhappy Husband.

Dear Friend,

While the psychiatrist has told you that your wife is not mentally ill, he has suggested that her behavior is quite irrational. The kind of emotional disturbance that you describe on her part may not be very amenable to treatment.

Of course, it is clear that you are the one who is suffering from the most anxiety. You wonder why you continue to play the martyr role. This is a healthy question to ask.

I would strongly recommend that you arrange another appointment with the psychiatrist for two reasons: to gain more understanding of why "she is determined to get you"; to get some help for yourself.

Paul S. Hersch.

let containing a copy of the narrative of the prison experience of the Solingen Brethren (who were kept at hard labor from 1717 to 1720 for being Brethren) and information about John Lobach, one of the group. At the time of Nieper's writing, the book was in the possession of the widow of a Protestant church official at Neukirchen near Crefeld. We visited the widow, now in her eighties. We obtained permission to look through the extensive library of her late husband, which was stored in an attic room of her former home near by. Anyone who has cleaned an attic can imagine the dust we encountered as we looked through hundreds of books. (And can also imagine the reaction on the part of the tidy *Hausfrau* as the dust settled into her spotless home.)

Although we saw many rare books (some of which were later purchased for the Brethren Historical Library) there was no trace of the booklet. The widow explained that when the American army requisitioned her house, many of her belongings were destroyed and her husband's papers scattered. We then traced the address of Pastor Nieper's mother and wrote to see if any of his historical papers were saved. They had been destroyed by bombing, so there was no chance of obtaining copies in that way. That seemed to settle that.

Some time later we visited the son of the foremost German scholar in our field of interest. His father had died but two or three years earlier and had published very little from his vast store of knowledge. Moreover, his papers, notes, and classroom lectures were destroyed when his home was bombed. Fortunately however, his extensive library was in another place and had been spared. His son, a scholar in his own right, had

MARVELOUS indeed is the impact of one person upon other individuals, upon society, and upon history. Consider the case of Susanna Wesley. Every Englishman is indebted to her because her son John swerved Britain into new channels, and her son Charles taught the Christian church to sing and endowed it with hymns which remain our priceless treasure. Every Methodist around the globe is indebted to Susanna, and every person who ever came under the transforming influence of some Methodist. And there are some ten million Methodists!

Susanna was the twenty-fifth child of Dr. Samuel Annesley, himself a great man. She was pretty and retained her beauty

even after she had borne nineteen children. At twenty she married the Reverend Samuel Wesley. The rectory at Epworth was a three-story wreck of a house. Mr. Wesley got so deeply into debt that he was imprisoned for three months when John was a baby.

Susanna Wesley took all this in her stride and to an amazing degree was unruffled and in command of the situation. In addition to being mother of a large family, she taught the family school, and carried heavy responsibility in the parish. For twenty years she taught regularly six hours daily. And she lived to be seventy-four! Only God knows how much of what the Wesleys contributed to mankind was poured into them by their mother, Susanna.

some of these books in his room. He showed us one, a leather-bound, handwritten volume. To our delight it was exactly what we had looked for in vain in Neukirchen! He had no idea how it had come into his father's possession. A microfilm has preserved it for future use.

He let us look at some remnants of his father's card file of documents on pietism. These had been salvaged from the street after the bombing. We noticed with interest that some referred to Brethren. There were even copies of letters listed from the Ephrata Cloister in Pennsylvania. These notes were made from handwritten collections of pietistic correspondence in the eighteenth century. We took down the names and addresses of the owners, who had allowed the professor to read the collections years ago, which he had carefully noted down. On our next trip to Northern Germany we drove to the suburb of Duisburg in question, found a police station, and asked if they could help us trace these names.

We found the present addresses and called on the families. Although surprised at the un-

expected visit, they seemed to be pleased that foreigners would take the trouble to visit them. When they learned about our mission, they were very helpful and produced the volumes for which we were hunting. They explained that they had inherited them and had carefully preserved them. All through the war period, they had carried these books with them into the air raid shelters and had lost but one through a bomb-induced fire. Although church members, they gather regularly for their own meetings, and consider themselves followers of the eighteenth-century Reformed mystic, Gerhard Tersteegen, who was a close friend of the Solingen Brethren remaining in Germany. We mentioned that the early Brethren had originally been followers of Hochmann von Hochenau. Our host recognized the name, and pulled out another volume. It was the rare contemporary biography and collection of letters by Hochmann, seen by Goebel, but not found by Dr. Renkewitz despite an intensive search.



Ora Huston

Volunteering as a normal control patient at the National Institutes of Health at Bethesda, Maryland, has brought this older person satisfaction in useful service and is an example of what the older person can do

GROWING AFTER SIXTY

IN THE Dynamics of Aging, by Ethel Sabin Smith, the author says that in the last ten years science has given us twenty years extra, a bonus in the business of living, and she predicts that soon we will be living one hundred fifteen years. Some even predict a life span of 110 to 125 as normal not far in the future.

Exciting, isn't it? It is not unusual to read in the newspapers about someone celebrating a centennial birthday, or even plus. It is likely that very few people die of "old age." People die of chronic degenerative diseases. Scientists have set themselves to the control of the development of chronic ailments and their causes.

If, then, "old age" is not a state entirely controlled by the calendar, we ought to give sober thought to both the facts and the legends related to it. The fact is that in many instances it is an emotional state. We have built an atmosphere of dread and fear about it. Sometimes we act toward older people as though we were trying to put an age-limit roadblock in their way which says, "Do not go beyond this." The more physically able will make the hurdle and go on. One idea disappearing is that old age and uselessness are synonymous. We cannot say *when* one is old, only *in what way* he is old.

We cannot hold back the years. A person's life could be thought of as a drama, The Drama of the Years, someone

Levi K. Ziegler

has suggested. Youth with its growth, vivaciousness, vision, dreams, hope, is life's spring-time, the time for sowing, growing, becoming. "Old age" is the time of harvest, maturity. So let the gray hairs be a symbol of the expected maturity in judgment, emotional poise, and solid dependability. This is not the end. There still can be, must be, growth. If no growth, then it is the end. "The best is yet to be; the last for which the first was made."

Byron E. Dell in taking a look at old age (Gospel Messenger, December 1, 1956), points out that early in our national history Supreme Court justices av-

Superintendent of the Morrison Cove Home, Martinsburg, Middle Pennsylvania

eraged forty-eight years in age, but now they average sixty-five. In 1800 the average age of all diplomats was forty-two; now it is sixty.

There are certain life habits and attitudes which make a difference in living and living longer. Being in a position to observe and evaluate life in the mature years, this writer has concluded that life in the mature years is much the same in its attitudes and habits as in the younger, growing years. If there is any difference, it is in the fact that the habits and attitudes have made a deep groove from which it is more difficult to extricate one's self than to turn a car out of a deep rut.

Being in a rut is a dramatic way of saying that a person has stopped growing. A rut deep enough makes a grave. The ability to adjust to changing conditions within and without is a sign of growth. Imagination, vision, incentive, hope are requisites for growth. Looking backward, living on past achievements, and feeling satisfied with them are deterrents to future creative activity. I have known people at ninety and younger who felt they had lived their allotted time, they had done their life work, so why should they have the will to live? Suppose these folks did have a hard life! Suppose present health helps to create a barrier to hopefulness!

There is a true story about Bill Griffin who for eleven years has been on the flat of his back because his joints are locked with arthritis. He can move only his right index finger. He is thirty-six years old. And he is blind. Yet he has been an inspiration to thousands, young and old, who come to him for advice of all kinds. He will be useful, I predict, in the very nature of the circumstances, for many years to come if the Lord lets him live and if he continues to have the will to live. Both

go together, mind you. Grandma Moses can paint not because she learned painting as a profession but because at eighty she seeks an outlet for expressing the aesthetic in her soul. Get in a rut? Not she.

The matter of retirement at sixty-five is going out of date. We live in a work-centered society. The "die in the harness" philosophy is dominant in America. The expression, "It is better to wear out than to rust



Myslis

The years of retirement can bring opportunities for cultural and spiritual stimulation as well as give more time for following one's interests and avocations

out," is still common although there is no medical evidence to substantiate the belief that persons who retire are not as healthy and do not live as long as those who continue to work, we are told.

Dr. Carl W. Ackerman, famous dean of Columbia University's School of Journalism,

Travel and attendance at conferences help to keep the mind alert and the vision stretched as these two, pausing between sessions of Conference to write a letter and catch up on the news, have discovered

retired at sixty-five by a rule of the governing group, says, "Those of us who are over sixty-five should be conditioned to laugh at this social folly of our era." We should avoid aging disgracefully. We should strive to age gracefully and creatively. Old age is a way of life, a question of intensity, not a matter of duration. You are never too old to be young.

Persons can grow after sixty. New and more effective help for seeing and hearing, larger print for reading, Braille, transcriptions of the Bible and other good literature, Golden Age clubs, Senior Citizen societies, recognition by churches of their older members, all offer opportunities for the stimulation of life in cultural and spiritual things. However, it is in the field of geriatrics, the study of the physiology of the aging, that most of the important benefits are coming to older people.

A German heart specialist, Dr. Ernst Jokl, has been making studies of proper exercise as an age inhibitor. Hormones ad-



ministered under proper professional direction to persons over seventy-five have produced an important improvement in the mental processes and the emotional and physical outlook. Diet is especially important and should be scientifically adjusted to the aging person. There is much information on this subject available from state agencies and geriatric and gerontological societies. There are books, magazines, clinics, organizations, psychologists, physicians waiting to advise. The aging can learn new sets of facts, new habits, new work techniques, and adjust to new environments.

Where there is a will to live, imagination, anticipation of years of useful service, and happy retirement filled with activity in areas in which the person hoped sometime to revel, if only on a hobby basis, there is a good chance that the later years can be rich years of fulfillment and fruitage. The idea of retiring is not as popular or as necessary as it once was.

I know a person very well who, retiring at sixty-five because he thought a younger person should assume his assignment of responsibility, was after all not willing to quit permanently. Instead, he engaged in other employment in which he found much demand upon his resources of body, mind, and spirit and in which he has been able to keep in touch sympathetically with life and thought about him. This is as it should be.

Today it is not unusual to find persons in useful and gainful employment after sixty or even as late as seventy-five. There are several reasons for this: First, it is easier to stay in employment; second, the general health is better; third, employment agencies recognize the worth of experience; fourth,

more interested agencies are making efforts to help older citizens to stay in employment longer. The aged who furnish a willing mind, reveal good attitudes, and make a happy adjustment, will therefore reap lasting satisfactions.

Non-Biblical Materials

Continued from page 4

This is so needful, for as Sir Arthur Thompson put it, "the ungirt loin, the unlit lamp has one inevitable penalty—extinction."

Materials That Summon to Dedication

The opening moments of a worship service should not only lift the mind to God, but bind the heart to God. What takes place in the soul of the worshiper in those first minutes of the service is crucial. If he has been given something to take hold of with his mind, imagination, and will or, to put it more accurately, something which takes hold of him, upbears, and carries him to God, there will be woven into the tapestry of his life a new thread of communion with God. The circuit of communion must be closed with commitment. So employ a word that will summon to dedication. For worship begins in offering and ends in offering ourselves to God. Sentences such as the following might be used:

This hour can be heaven. Any hour for anybody can be as rich as God! God's question is, "How far will this man and that woman allow me to carry this hour?"—Frank Laubach.

God has a plan for every one of us. My concern is that I follow his plan. I do not want to stand before him some day and have him point out: "Son, this was the path I planned for you; here is the one you chose for yourself."—Robert E. Speer.

Jesus called me. He held me. That was all that mattered. As soon as I got close to him all the worries were forgotten. Joy came—and the quietness of his presence.—Charles Raven.

Grow into your ideals, so that life can never rob you of them. Our development must aim at that which makes us simpler, more truthful, purer, more peace loving, meeker, kinder, more sympathetic.—Albert Schweitzer.

Another spot in the order of worship where non-Biblical material can enrich and vitalize our worship is in the occasional use of great prayers from the devotional treasury of Christendom, prayers that express the universal and eternal longings of the human heart at worship. Our church hymnal has a good collection in the Aids to Worship section. Our Manual of Polity and Worship contains a much larger and varied collection of classic prayers. These prayers which grew out of the church's worship, when used in the spirit, bind us to the church on earth and the church in heaven.

There is another place in the worship service which can be sharpened and made more meaningful by using non-Biblical materials. And that is the period when we worship God through tithes and offerings. Here are several sentences that can be read by the minister or in unison with the people.

To give is more blessed than to receive because it is more basic to our fulfillment. Christ came to enlarge both our receiving and our giving. He would have us understand that we live by the law of expenditure, that the outgoing channel must be kept open if the incoming current is to enter.—Ralph Sockman.

Giving is Christianity; it is not something added to Christianity. Virtually every line of the New Testament was written by those dedicated to spreading the good news. Christianity means reaching out to others. God's love is as wide as creation; he gave his Son for all. We were made for giving. The gospel is sharing. This offering is my service to the ministry of Christ.—Wm. H. Dudley.

All that I have comes from God and must be used for God, lest all that I am will be lost. What I earn goes into my pocket, but

what I spend goes into my character. Therefore, I must give, investing my personality and my money in God's work. Through my offerings, my church and I reach out in Christ's name across broad horizons.

By these testimonies one can establish a movement of mind in the worshiper that will make fruitful his encounter with God during that hour of service. I have not made mention of the use of poetry, fiction, drama, and contemporary litanies. These can also be used to focus the mind on God, to illumine life with the presence, character, and purpose of God and to summon the worshiper to dedication.

A common weakness of our worship is that it is cast in the past tense, while it is never alive until it is cast in the present tense. It is God in the here and now with whom we have to do. And whatever contemporary words open windows into life for men to discern God surely ought to be employed. Moreover, to help keep the sense of God contemporary, I have for more than twenty years written an affirmation for each service, which sums up the "meaning of God in present experience" as that meaning is related to the worship theme of the day.

By the use of these non-Biblical materials worship is given direction and concreteness, the imagination is stirred with pictures, of God in life and life in God, and the worshiper grows in the life of disciplined attention to God and the things of God. For a long time it has been a conviction of mine that if we provide the proper means for striking the right note in the very beginning of a worship hour, God will communicate his love, forgiveness, and the next step in life's pilgrimage to his people.

• • •

"God of each hungering soul.
God of each searching mind,
Thy laws alone control
The power to make us whole.
Thou art the light of life for all mankind."

Gerald M. Flory Appointed Director of Production

Norman J. Baugher

GERALD M. FLORY was called by the General Brotherhood Board in its March meeting to serve as director of production on the Brotherhood staff. He began his service in this capacity on March 27. His responsibilities include direction and supervision of the proofreading, linotype, composing, pressroom, and bindery operations of the church's publishing and printing interests. He will work with other members of the staff on matters of general program and on publications and printing schedules in particular.

Brother Flory has been associated with the composing department of the publishing house since February 1939, when he was employed as a "printer's devil." As head of this department he became familiar with other aspects of the printing process and earned the respect and confidence of his fellow workers. He enters his enlarged responsibilities with the support and co-operation of the employee group.

Gerald Flory has been active in the church in many capacities. He is currently serving as a deacon, as host usher, and as a member of the social committee of the Elgin church. In the past he has served in such capacities as chairman of the annual every-member financial campaign and, during the building program, as chairman of the furnishings committee.

Brother Flory has also been active in community affairs. In addition to serving as president of the headquarters employees' credit union, he has been for five years an officer of the Fox Valley Chapter of Credit Unions and a member of the board of directors of the Illinois Credit Union League.

Brother Flory was born at Vir-



Gerald M. Flory

den, Illinois, son of the late John O. and Mrs. Flory. His mother now resides in Girard, Illinois. Gerald attended the public schools of Girard, Virden, and Auburn, Illinois, and was graduated from high school at Auburn. He was married in 1944 to Carol Smith of Elgin. They have two children, Marcia, eight years old, and Michael, five years old.

The Joy of Growing Older

Edward E. Lyons

AFTER they are forty-five many people feel left out. While young men sigh for the day they will not have to work so hard, older people sigh because they cannot do any work. Those who do work past retirement find they work as hard as ever on the things they wish to do.

Some try to remain forever at thirty-nine. Some become invalids and many who have lost their mates, live in loneliness. They say with the psalmist:

For my life is spent with sorrow,
and my years with sighing;
my strength fails because of my
misery, . . .

I have passed out of mind like one
who is dead (Ps. 31:9-16).

It is true, our culture has shoved our older citizens aside until we neglect and forget them.

Then, too, not being able to do what they once did, they feel there is no place in this fast world for them. Yet there is a place for the older person. There can be joy in growing in years.

The joy of growing older is the joy of maturity. Maturity brings new insights that we never had when young. Abraham did not leave Ur until he was past middle age. Moses was over forty when he led the Children of Israel to the land flowing with milk and honey. Paul was approaching forty, we believe, before he was converted. Even Jesus was thirty before he began his ministry.

In the professions like medicine, ministry, etc., many are almost middle-aged before they can begin their vocations. So there is the joy of maturity and understanding. Even though we may not be able to be active when age creeps up, we can pray more than we ever did before; this is a wonderful joy we miss when we are younger.

The joy of growing older is found in the joy of experience. Only the older person can say: "Love the Lord, all you saints. The Lord preserves the faithful. Be strong; let your heart take courage." When we are young we go in where angels fear to tread. We are impatient and want to turn the world upside down. Our president must be at least thirty-five and judges are often older than that. When young we took chances and risks we would not take after age has brought us experience.

The joy of growing older is the joy of being closer to heaven. Paul said: "I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness." The psalmist says: "Depart from evil, and do good; so shall you abide forever."



Courtesy P. B. Brandt

The joy of growing older is the joy of maturity which brings insights we never had when young

One dear saint said to me: "All my friends I grew up with are on the other side." The sunsets are often as beautiful as the sunrises. One who has lived a rich, full life has woven all the colors of a rainbow. Such a life is beautiful and the last years will truly leave an afterglow.

There is still room for our older people. There is still work for them to do. They have experience we need to use in our own life. We need to see in them the beauty of weathering the storms of life. There can be joy in growing older.

LOVE

MILDRED ALLEN JEFFERY

Flows—

*From above,
When you seek it,
For God is love.*

Glow—

*When you feel it,
And you know
God wills it so.*

Grows—

*When you share it,
And blesses
All it possesses.*

The Mountain Revisited

"Thine Is the Kingdom"

J. Carter Swaim

THE footnote at Matt. 6:13 in the Revised Standard Version helps readers to understand something of the history of Bible transmission: "Many authorities, some ancient, add, in some form 'For thine is the kingdom and the power and the glory, forever, Amen.'" These words, which constitute what is known as the doxology to the Lord's Prayer, were in the medieval copies upon which the King James Version rested, but they are not in the oldest Greek manuscripts and apparently were no part of the original. This is no new discovery; it was known to the makers of the American Standard Version in 1901.

So far as religion is concerned, the problem is settled for us by Luke's gospel. His account of the Lord's Prayer (11:2-4) never has had these additional phrases. If Luke could report the prayer without the doxology, it need not surprise us to find that Matthew did not originally have them either. Where then did they come from? These phrases all are found in a prayer of David contained in the 29th chapter of 1 Chronicles. Many of the first Christians were Hebrews: the missionaries sought a hearing in the synagogue; the early church took over a part of the Jewish liturgy. It is apparent, therefore, that, to a pattern of prayer given by Jesus, Christian piety added some phrases from David's prayer.

The Roman Church never has had the doxology. Any who at school have joined with members of the Roman Church in the Lord's Prayer will recall that they stopped before they got to "Thine is the kingdom, and the power, and the glory forever." These words have

never been in the Vulgate — which means that they were not in the Greek manuscripts known to Jerome when he made the official Latin translation toward the end of the fourth century.

When the Revised Standard Version of the New Testament appeared in 1946, a priest of the Roman Church pointed out that the text of its Lord's Prayer corresponded with that in the Vulgate. "Yet in spite of this," he wrote, "the some 200 Biblical scholars who at their solemn reunion in Columbus, Ohio, met to celebrate the completion of their work, they recited the Lord's Prayer by adding on to it the unauthorized ending, which they themselves resisted in their newest work. Such is the tenacious hold which a false tradition has upon Protestant people."

It is always interesting to see ourselves as others see us! Since, however, these additional phrases are from the Old Testament, and since they are in accord with the spirit of the prayer, no violence is done in adding them. They indeed represent something the modern world sorely needs to lay up in its heart. What do nations fight about? Why do countries go to war? For kingdom, power, and glory—and none of them belongs to men. They all belong to God!

Readers Write

Continued from page 2

2. What is important? How many members or how good a membership? 3. If the figures are to record growth that is positive then that is fine provided the whole picture is shown. The past year's number should be shown as well as the present. Sometimes we may have a high baptism rate yet lose members in a given year. Also there is another way of increasing our membership that baptisms do not show. This is by reactivating members that may have voluntarily withdrawn in the past or it may be by transfer of letter from another Christian body. —Philip Kulp, Thurmont, Md.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Billy Graham. Stanley High. McGraw-Hill, 1956. 274 pages. \$3.95.

The author places Billy Graham in line with other well-known evangelists: Wesley, Moody, Sunday, etc. He presents Billy as one who is not a theologian, and frankly admits along with Graham how valuable it would be for him to have the advantage of seminary training. On the other hand, he presents Billy as a man possessing a vital faith that compensates for admitted scholastic weaknesses.

While the author frankly attempts to deal with some of the criticisms of Graham, he hardly does so adequately in several instances. He states that Billy is increasingly applying the gospel to social issues; yet he fails to make the case in relation to war which Billy seems to condone, and the book is lacking in specific examples of a vigorous application of the gospel. Likewise, it is difficult for the author to prove that there are lasting results among the 1,000,000 estimated decisions for Christ, which may be understandable.

But the book should be read by all who want to know Billy Graham and his work. It is a warm presentation of him as a Christian person. One appreciates the intimate picture of his attractive family. A rather full account is given of the operation of the Graham team.—*Stewart B. Kauffman.*

Sex Without Fear. S. A. Lewin & John Gilmore. Medical Research Press, 1950. 121 pages. \$3.00.

This is an excellent book to be used by pastors and marriage counselors as part of their counseling programs. It is a very informative discussion of sexual aspects of family life in semi-technical terms.—*James E. Renz.*

The Sexual Responsibility of Woman. Maxine Davis. Dial Press, 1956. 299 pages. \$4.00.

A good book for any age of marriage, especially if a problem in this line exists. Good handbook for ministers in marriage counseling.—*Lois Renz, Elgin, Ill.*

In the Gray Rain. Hazel Severson McCartney. Harper, 1957. 246 pages. \$3.75.

This book is a series of stories beautifully written and held together by the thrilling account of the quiet young housemaid, Yoshiko San, who is a domestic servant in a home,

but becomes much more than one in the role she plays. She represents the spirit of Japan after World War II as she holds a central place among the destitute who under great hardships maintain their standards of courage, among the common people who seek to rebuild their neighborhoods, among the gentle mannered of her country, as well as among the Christians.

The reader will be thrilled with the beauty and gentleness of the character of the Japanese people.—*Anna Warstler.*

***Your Adolescent at Home and in School.** Lawrence K. and Mary Frank. Viking Press, 1955. 307 pages. \$3.95.

This is an excellent book for parents or for teachers of adolescents. The language is nontechnical and the analysis of adolescent growth and behavior is extremely well done. It is the very best book for practical use for any person who works with young folks of adolescent age. It should be highly recommended for parents, junior high, or youth teachers or supervisors.

This is a book written to be widely read, easily understood, used, and will be greatly appreciated especially by parents of adolescent boys or girls, or by those who work with this age group.

There is an excellent discussion of the physical and emotional growth of adolescents through the preadolescent, adolescent, and later adolescent periods. It is packed with information designed to help adults effectively to give guidance and direction to this age group. It can also allay many of the fears and concerns of parents about their own sons and daughters and can help to build the kind of wholesome relationships between parents and adolescents which most parents desire but find difficult to attain.

The several chapters on the educational needs of youth and the ways these can be and are being met in our public schools seemed to me to be one of the finest contributions of this book. In every respect we find here an intelligent, a sensible, and helpful approach to problems of adolescence.—*Evan Kinsley, Mt. Morris, Ill.*

KINGDOM GLEANINGS

The Spring Creek church at Hershey, Pa., invites tourists and Conference goers to attend worship with them if they are in the area over Sunday. J. Herbert Miller is the pastor.

Linda Binkley has recently come to work in the Brotherhood offices at Elgin, Ill., as office secretary in Brethren Service. Her home is at Union, Ohio, and her home church is Salem, Southern Ohio.

Persons desiring to attend the Washington seminar following the Richmond Conference should preregister with the Brethren Service Commission before June 10. Registration blanks are on page 26 of this issue.

Brethren living in the vicinity of Tampa, Clearwater, St. Petersburg, Largo, Pinellas Park, Palmetto, Bradenton, Tarpon Springs, Dunedin, Zephyrhills, Plant City, Lakeland, Fla., are invited to the services at the Tampa church located on the corner of Fiftieth Street and Twentieth Avenue.

The Evangelical Church of Braunschweig has set up an independent pastoral service for gypsies. The pastor in charge speaks the Romany language. The task of the chaplaincy will include spiritual care, efforts to induce gypsies to settle down in one place, and advice on housing and employment.

A total of 744 of the 1,886 colleges and universities in the United States are controlled by religious groups. There are 474 Protestant colleges and universities; 265 Roman Catholic; and five Jewish. An additional 481 colleges and universities are under private control but have no religious affiliation.

Two new kits are now available in the Let's Fly With Jim and Jane series. These are the Vacation Church School Kit and the Camp Kit. A leader's guide accompanies each kit. A world map is also needed for the kits. These free materials may be secured from the Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Bro. Earl H. Kurtz, whose resignation was announced several months ago, terminated his services with the General Brotherhood Board as manager of the Brethren Publishing House on May 18 in order to assume the position of business manager at Elizabethtown College, Pa. Brother Kurtz has served the Brotherhood for more than seventeen years in several capacities associated with the publishing house and the major part of that time as manager.

Licensed and Ordained

Charles LaPrinsi, licensed in the Calvary church, Brooklyn, N. Y., North Atlantic District.

James D'Amico, ordained to the eldership in the Calvary church, Brooklyn, N. Y., North Atlantic District.

Gerald Moore, licensed in the Lick Creek church, Northwestern Ohio.

James E. Show, licensed in the Bethel church, Western Pennsylvania. James is the first minister licensed in this church.

Church treasurers and individuals who remit money for the Annual Conference Offering should remember to furnish the name of the local church and district. While money contributed at Richmond on June 23 will be a part of the Conference Offering only funds received by mail in Elgin on or before June 22 will be included in the offering.

Music and Worship Conference Program

The program of the Music and Worship Conference, which will be held June 14 to 17, provides for three sectional meetings: (1) music and worship, including topics on reappraisal of worship, pastor-music director relationships, anthems and hymns, interpretation of hymns, the use of instruments in worship, and techniques of organ, piano and choir; (2) fellowship sing and worship; and (3) children's music and worship. Leaders of these sections include Glen Weimer, Don Frederick, Edgar Wilkerson, David Albright, Mrs. James Eshleman, Joseph Miller, A. F. Brightbill, Ruth Weybright Stauffer, Nevin Fisher, and Nelson Huffman. Included also in the program for Saturday are two organ-lecture recitals and an organ concert by Dr. Elmer Tidmarsh. Registration begins at 3:30 on June 14; the conference closes with lunch on Monday, June 17.

Annual Conference Insurance

All members of the Church of the Brethren attending Annual Conference at Richmond, Va., regardless of their age, will be protected by a special accident policy issued by a leading insurance company. All such persons who leave their residence for the purpose of attending Annual Conference will be covered during the time they are at the Conference, plus the following time for each way travel: those living east of the Mississippi River, three days; those living between the Mississippi River and the Continental Divide, six days; those living west of the Continental Divide, nine days.

This trip accident coverage gives protection twenty-four hours per day for all activities including travel by auto, bus, train, ship, and licensed scheduled air service. The coverage is for accidental injury and does not include sickness or illness. Benefits are \$1,000 for loss of life or any two of the following: hands, feet, or sight of eyes; \$500 for loss of one arm or leg or sight of one eye. In addition, all expenses actually incurred for physician, surgeon, hospital, ambulance, X-ray examination, and licensed or graduate nurse will be reimbursed up to \$500.

These benefits will give necessary protection for the many persons not otherwise covered by hospital or other insurance, and to the limits indicated above will care for such excess medical expense as is not covered by other owned accidental injury insurance. Claims are to be immediately reported to the Annual Conference treasurer, Robert Greiner, at the Conference or 22 S. State St., Elgin, Ill., who will see to it that necessary papers and instructions are provided promptly.

This coverage is automatic for the time indicated above and no individual registrations are necessary. There is no need to contact the Annual Conference treasurer except when a claim occurs. Those desiring to help underwrite the premium cost may do so through their donations to the offerings at Richmond for Conference expense.

Brotherhood Theme: Seek First His Kingdom

H. Stover Kulp's address on The Mission of the Church inspired "almost all of the churches and two worshiping groups to participate in a One Great Hour of Sharing offering for the total Brotherhood Fund program," reported Charles M. Bieber in an April 13 letter. The total of the offering, computed in U. S. money, was \$121.50. Churches contributing were Wandali, Chibuk, Lassa, Mubi, Virgwi, Garkida, Dzanggola, Gulak, Gashda, Shafa, and Waka. Brother Bieber indicates this commendable stewardship achievement reflects the enthusiastic interest of these congregations in the world mission causes of the church.

On Friday, May 17, the Brethren Service office received word that Gerald Ludwick, son of Mr. and Mrs. Blondell Ludwick of Perkasio, Pa., and a volunteer in Europe, died in a mountain climbing accident while attending the annual conference of Brethren workers at Reith, Austria. The report from M. R. Zigler, director of Brethren Service work in Europe, indicated that Gerry slipped while hiking on Thursday afternoon, May 16, and fell about 240 feet to his death. Memorial services were held in Austria on May 19, and at this writing arrangements are being made to return the body to the States. Gerry was a member of the Quaker-town church, Pa.

Dedication

Pleasant View congregation, Northern Virginia, dedication services for new parsonage, Sunday, June 2, at 2:30 p.m. Guy E. Wampler, Southeastern Region executive secretary, will be the speaker for the occasion. There will be open house after the service which will be held at the church.

Publications Wanted

Directories of Eastern Pennsylvania from 1915 to 1930 and back issues of the Gospel Messenger are requested by John H. Kintzel of Centerport, Pa. Brother Kintzel will pay postage and any other charge if you have any of these materials you are willing to dispose of.

Copies of the district histories of Southern and Middle Pennsylvania, both of which are out of print, are wanted. Anyone having copies to dispose of please write Harold Z. Bomberger, Executive Secretary, Eastern Region, 1820 Market St., Harrisburg, Pa.

Southeastern Region Youth Round Table

Five hundred older young people registered for the annual Southeastern Region youth round table at Bridgewater College over the week end of April 27 and 28. Paul M. Robinson, president of Bethany Seminary, addressed the youth three times on the theme, Ye Are My Witnesses.

Seven hundred youth and their counselors witnessed the installation of Joseph Quesenberry of New Windsor, Md., as the newly elected regional youth president to succeed Velda Petre of Hagerstown, Md., and Paul Fike of Cloverdale, Va., re-elected regional youth counselor.

Nine districts were represented in the semi-finals of the peace and citizenship speech contest. Donna Kaye Adams, Second Virginia; Audrey Breeder, Eastern Virginia; Deanna Higdon, Middle Maryland; and John Rotruck, First West Virginia, participated in the finals, placing in the same order. The title of Donna Kay's winning speech (Class A) was A Prayer for Peace.

Changes of Address

John W. Meyers, from Canton, Ohio, to 2913 Fiftieth St., Tampa, Fla., where he has begun his pastorate of the Tampa church.

Howard J. Kreider, from Liberty Mills, Ind., to R. 1, Milford, Ind., after Aug. 31. Brother Kreider is closing his pastorate at the Liberty Mills church and will be available for evangelistic services. Any one desiring his services should write him at Liberty Mills until Aug. 31 and at his new address after Sept. 1.

Laura Sewell, from Anklesvar, India, to Woodstock School-Ridgewood, Landour, P. O. Mussoorie, U. P., India. Miss Sewell is serving as matron in a boys' dormitory.

J. Ira Metzker, from Monrovia, Md., to Ridgely, Md. Brother Metzker, who has served the Bush Creek and Locust Grove churches, will become the first full-time pastor of the Ridgely church on June 15.

The Church Calendar

June 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Brothers Divided. Gen. 25:27-34; 27-28. Memory Selection: He who does not love his brother whom he has seen, cannot love God whom he has not seen. 1 John 4:20b (R.S.V.)

June 9 Pentecost Sunday

June 9 Children's Day

June 14-17 National Music Institute, Bridgewater College, Va.

June 17-21 Town and Country Ministers conference, Penn State College, Pa.

June 18 National Youth Cabinet meeting, Richmond, Va.

June 18-23 Annual Conference, Richmond, Va.

June 23 Annual Conference Sunday

June 26-29 Meeting of district directors of children's work, Elgin, Ill.

June 30-July 3 Southeastern Region women's work retreat, Bridgewater College, Bridgewater, Va.

June 30-July 3 District meeting, Canada, Bow Valley, Arrowwood, Alberta, Canada

July 4 Independence Day

Love Feasts

Pennsylvania

June 2, 7:30 pm, Mechanic Grove
June 2, 7 pm, Middle Creek

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Harold Martin of Spring Grove, Pa., in the Albright church, Pa., June 2-16.

Gains for the Kingdom

Four baptized in the Martinsburg church, W. Va. **Four** baptized and one received by letter in the Trinity church, Va. **Eleven** baptized and eighteen received by letter in the Williamson Road church, Roanoke, Va.

Thirteen baptized and four received by letter in the First church, York, Pa. **Four** baptized and two received by letter in the Mt. Pleasant church, Pa. **Four** baptized in the East Petersburg church, Pa. **Seven** baptized in the Marsh Creek church, Pa.

Seven baptized and four received by letter in the Camp Creek church, Ind. **Two** received by letter in the Ft. McKinley church, Dayton, Ohio. **Fifteen** baptized and three received by letter in the Sterling church, Ill.

Twenty-two baptized and eight received by letter in the Klamath Falls church, Oregon.

News and Comment From Around the World



Paul E. Swigart of Manassas, Virginia, employed at the Library of Congress, is shown with a Guernsey heifer contributed by the men's work of the Springfield church, Ohio. This was one of the five cows in the milking exhibition at the Casablanca International Fair in Morocco. After the exhibition was over the cattle were given to the department of agriculture of Morocco

Seek to Extend Social Security Deadline for Clergymen

A bill to extend for three years the deadline for clergymen to elect social security coverage has been introduced in Congress with bipartisan support at the request of the National Council of Churches.

It would take care of a number of ordained ministers serving on the faculties of small Christian colleges who thought they were covered by social security under the 1950 extension of the act. A recent Internal Revenue Service ruling puts in jeopardy their coverage by defining more closely what constitutes "sacerdotal duties."

The deadline for clergymen to elect social security was April 15. Unless extended, some ministers who had thought they were covered and who have been paying social security taxes for several years in that erroneous belief, may be left without any possibility of coverage.

Congregational Mission Board Adopts Record Budget

A record budget of \$2,348,000 for 1957 was adopted by the 150-year-old American Board of Commissioners for Foreign Missions. The board is the overseas agency of the Congregational Christian Churches.

The new budget represents an increase of \$231,000 over that of last year.

More than 340 missionaries are supported by the board, which maintains and operates world-wide hospitals and schools.

Report Record Number of Negro Catholics

A record number of 530,700 American Negroes are now members of the Roman Catholic Church. There are 16,000,000 Negroes in the country.

Current Negro membership among Catholics is 90% higher than 25 years ago. Negro converts to Catholicism last year were particularly numerous in New York, Philadelphia, Washington, D.C., St. Louis, Detroit, and Los Angeles.

About 117,000 of the 400,000 American Indians are Catholics.

Italian Court Upholds Freedom of Worship

The Italian Constitutional Court has upheld the right of Protestants in Italy to hold services without police permission. The court declared a clause contained in the twenty-fifth article of the public security law to be incompatible with the Italian constitution and therefore invalid. The clause had specified that police had to be notified in ad-

vance of any religious meetings on enclosed premises.

The court's findings declared that articles 17 and 19 of the Italian Constitution guaranteed every citizen the right to practice his religion freely so long as the rites of his religious group are not "contrary to morality."

South African Churches Attack Bill to Control Church Services

Churchmen in South Africa are protesting against a bill now before parliament that would give the government control over church services attended by both Europeans (white) and Africans. Under the proposed measure, permission is required from the minister of native affairs to conduct, in urban areas, any church, school, hospital, club, institute, or place of entertainment which admits Africans. Excepted are places that were established in 1938 or before.

Religious Welfare Leaders Ask End of Confusion in Surplus Food Program

Leaders of Protestant, Roman Catholic, and Jewish welfare organizations recently met with Secretary of Agriculture Ezra Taft Benson to urge him to end confusion in the distribution of American surplus food abroad by putting the entire program under a single responsible government agency.

The welfare spokesmen reported that one million tons of surplus American foodstuffs will be given to needy persons abroad during the current fiscal year.



Refugees from twenty-two nations gathered at Gettysburg, Ohio, on March 15, for a fellowship meeting sponsored by Southern Ohio. Approximately 275 persons attended the event, featured by many national food dishes and displays of art work and handicrafts. All joined in a musical program and short talks were made by both refugees and church leaders

The secretary noted that some of the processed food that had been given to religious groups for distribution to needy persons abroad had been sold by the recipients and turned up on the black market. He said that when relief food is sold by the needy instead of being consumed, it gets into the open market and competes at a price advantage with goods shipped through legitimate commercial channels.

Members of Congress traveling abroad have brought home complaints of the black market situation. The secretary said that unless it is controlled Congress may abolish the whole program.

Motivation for Original Interest in Church

A nation-wide study made by Minister's Research Institute indicated that among the reasons given for motivating interest in church 21% of those interviewed indicated that they had been invited by friends or relatives. Seventeen per cent indicated that they had been motivated by listening to church radio or television programs. Only 3.5% indicated that a revival meeting had been the motivating force.

The institute summarized its findings by saying that 52.1% had been motivated through fellowship and visitation evangelism, 43.1% had been motivated through lay visitation, and 7.6% had been motivated through church staff visitation.

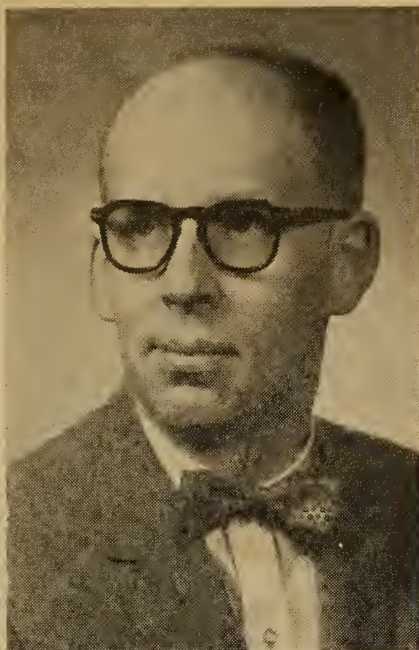
American Mission Workers Returning to Egypt

American mission workers evacuated from Egypt during the Suez conflict are trickling back to that country despite U.S. State Department reluctance to issue permits.

Dr. Roland W. Scott, executive secretary of the Joint Office for Southern Asia and Near East Committees of the National Council of Churches, said that no American church properties in Egypt were damaged and no missionaries lost their lives. He said, "Those who have been permitted to go back are mostly medical missionaries and technicians." Under normal conditions several hundred Americans live and work in mission schools and hospitals in Egypt.

Top Chinese Protestant Leader Criticizes Communist Authorities

A top Chinese Protestant leader has criticized communist authorities on the China mainland for not carrying out "the government's policy of religious freedom at all levels," according to a report from a Peiping



Harold B. Statler, pastor of the Northview church in Indianapolis, Indiana, has been named assistant executive secretary of the Indiana Council of Churches. He will assume his duties on September 1

radio. It said the criticism was voiced by Dr. Wu Yao-tsung, chairman of the General Synod of the Church of Christ in China.

Dr. Wu praised the government for giving the people religious freedom but demanded that directives be issued to government officials of all grades who often work counter to official policy. He complained that local officials interfered with religious freedom under the pretext that religious observances upset industrial production plans.

National Council Unit Approves Near East Radio Station

Plans for the construction in the Near East of a 100,000-watt radio transmitter to beam programs to the Arabic-speaking world were approved by the Near East Committee of the National Council of Churches. The station will be operated in connection with the Near East Christian Council, whose headquarters are in Beirut, Lebanon.

The station will be built at the cost of \$250,000. It will be supported by co-operative Protestant foreign mission boards. Its programs will be educational and cultural as well as religious. The station's voice will be heard in Indonesia and South Africa as well as in the Near and Middle East.

Clergymen May Go to Russia as Missionaries

Two Churches of Christ clergymen have stated that the Soviet ambassador, Georgi Zaroubin, told them he knows of no reason why they cannot receive visas to go to Russia as missionaries. The two ministers have discussed the matter with the ambassador at the Soviet Embassy in Washington. If visas for the two are approved it will mark the first time the Soviet Union has admitted American evangelists for missionary work.

Hungarian Decrees Affect Church

According to Radio Budapest, the Hungarian government has passed a decree insisting that the state must give its approval to all nominations, changes, and suspensions which have taken place among the clergy since Oct. 1, 1956. Another decree recalls that religious instruction is voluntary and invites all citizens to respect the right of every parent or guardian to decide freely whether his child should participate in it or not.

Protestants Organize Antiobscenity Group

Protestant leaders from several denominations met in Washington late in April to organize a nationwide committee that will seek support for stronger laws to deal with obscenity in the mails and in the movies. The leaders were scheduled to confer with Postmaster General Arthur E. Summerfield and with members of Congress, including Rep. John Dowdy of Texas, who headed the 1956 Congressional investigation into indecent materials in the mails.

Scriptures Now Published in 1,109 Languages

Complete Bibles, Testaments, or Bible portions have been published in 1,109 languages and dialects, according to a recent report of the American Bible Society.

Seventeen new languages were added to the list in 1956. As of the end of last year, the whole Bible had been made available in 210 languages or dialects, a complete Testament in 271 more, and one or more single books of the Bible in 628 others.

Last year, the society published three complete Bibles for the first time in these languages: Bemba, spoken in Northern Rhodesia; Nimbi Ijo, in Nigeria; and Marovo, in the Solomon Islands.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

ADMINISTRATION

Churches Provide Professional Counseling

Harley Stump

AS INDUSTRIALIZATION has grown and spread across the United States it has left its imprint upon the people of the Church of the Brethren. Many of these people have changed from an agrarian to an urban way of life. With this change many anxious concerns have developed in areas of economics, social experience, home life, and religion.

Many a pastor has found himself completely deluged with the sacred responsibility of restoring broken hearts, broken homes, and broken faith. In many instances pastors have been forced to attempt to render service in areas for which they are poorly trained. Beyond this, their schedules are so limited that they often find it practically impossible to listen to all the problems.

Two churches in Northern California, the Fresno and Empire churches are meeting the challenge by arranging for professional counseling services within the churches. This service has been developed through arrangements worked out with Mr. and Mrs. Raymond Cramer of Fresno. In addition to meeting the needs stated above, this service has the added advantage of being able to utilize certain professional techniques that are beyond the use of the pastor.

Mr. and Mrs. Cramer are well known among the churches in California and their services are much in demand. They constantly have a very heavy schedule and give freely of their time for the general welfare of the church. Mr. Cramer is an ordained minister, having been a former pastor of the Friends church in Whittier, Calif.

At the present time his tasks are many. He is counselor in the Fresno public schools and is chaplain to

As churches help persons to discover themselves in their proper relationship to God they can then feel that they are leading people to the abundant way of life

Religious News Service



the King's View home for the mentally ill, a Mennonite institution. He also does private counseling and serves as counseling minister in the two churches. In addition to all this, he is in the process of completing a doctoral program in the University of Southern California with studies in psychology.

Mrs. Cramer is also quite versatile. She has the many qualifications which endeared her to the hearts of people as a pastor's wife. In addition, she understands counseling techniques and procedures very well. She also works as an English teacher in the Fresno public schools.

In the Empire church, counseling sessions are scheduled approximately twice each month, either through the Cramers or the local church office. The Cramers drive from Fresno to Empire, a distance of about one hundred miles, usually on Saturday morning. The sessions start at 8:00 a.m. and continue through the day, allowing one hour for each session.

The counseling is done in a professional manner. Sessions are con-

ducted in a counseling room. Care has been used in the selection of this room. It is located near the main entrance and is easy for persons to reach. It has been given a pleasant atmosphere with a carpeted floor, pictures on the walls, and curtained windows. There is a central desk for Mr. Cramer and comfortable chairs are provided for the counselees. Outside the room Mrs. Cramer has a receptionist's desk. She welcomes the persons into the building and orients them for the sessions.

One of the remarkable features about this program is that it offers counseling services to people at a price which they can afford. In most instances, sessions of this nature would cost counselees from twenty to thirty dollars each. Through the sacrificial consecration of Mr. and Mrs. Cramer, the churches can offer this service to people for five dollars per session.

There is no real way to measure just how much this service is helping the church and the community.

Suffice it to say that individuals, couples, and families from the Empire area are finding life much more meaningful and significant, much more joyful and happy because of these sessions. Both Mr. and Mrs. Cramer are deeply spiritual persons and they realize the necessity for the individual to be at peace with God.

In order to implement this program in other churches the first major step becomes the location of an adequate counselor with the necessary willingness to sacrifice. This is a problem that must be met on a local basis. Pastors, however, might well consider various possibilities as they look for help. As the educational world is becoming more alert to the whole program of counseling and guidance, more and more schools are adding additional qualified guidance personnel. Among these there could be some who are consecrated Christians, persons who would give a few hours each week to this type of work. Other areas which might be investigated include private counselors, and workers in state hospitals and private mental institutions.

These are great days for the church. These are challenging days for the church. When the church of today faces the reality of God tomorrow the prime question will be: "How well did you feed my sheep?" As churches help people to discover themselves in their proper relationship to God they can then feel that they are leading people to the abundant way of life, that way of life which Jesus taught on the shores of Galilee and amid the hills of Judea.

The Annual Conference

I. V. Funderburgh

THE Annual Conference is upon us! It is the biggest event in the whole year for our church. It is the church at work. It is the highest legislative authority in the church. More people attend Annual Conference than any other meeting.

Some of us will attend personally. The rest of us will be officially represented by our duly elected delegates. Tuesday evening officially opens the Conference. On Wednesday many groups will be in session discussing various phases of our church program. The moderator will speak on Wednesday evening. In addition to the inspirational portions of the Con-

ference program, there are business sessions, beginning Thursday forenoon, giving attention to many items related to the church at work.

During the business sessions when the hundreds of church delegates and members of Standing Committee, composed of delegates from the districts, will be seated together, the so-called "business" of the Conference will be cared for. The delegate body, representatives of the local churches, will:

1. Elect the Conference officers for next year.
2. Elect General Brotherhood Board members.
3. Approve the appointment of committees.
4. Consider queries from the churches.
5. Hear and act on reports from all the departments of the church.
6. Determine future objectives and goals.

While all this is going on, the children, under proper supervision, have activities of their own. The youth and junior high also have a heavy schedule before and after the general Conference sessions. The youth set up for themselves goals for the new year.

Let us all, and especially those who remain at home, be sure to include this Annual Conference in our daily devotions for what happens there will be the "voice of the church."



The Secret of the Gift is the newest stewardship film, twenty-nine minutes long, in black and white, rental \$8.00. Dr. Benson learned the secret of giving from a little crippled boy and his beloved teddy bear. Early in his practice he devoted his time exclusively to wealthy patients who could assure his success and security. Then one day his door opened on a shabbily dressed mother and her small son on crutches. The boy's trusting smile and the mother's obvious concern touched the doctor's heart. And . . . so many other gifts for many other reasons. What is the secret of your gift?

Order from Visual Education Service, 22 S. State St., Elgin, Ill.

850 Cars at Easter Sunrise Service

THE eighth annual North Point Easter sunrise service was held at the North Point drive-in theater (southeast of Baltimore) at 5:30 a.m. Easter morning. It represented a community-wide effort planned and carried out co-operatively by many organizations (service clubs, etc.) and ministers of the community. They worked through the Dundalk-North Point Ministerial Association. People attended the service in their automobiles, using the individual car speakers to hear the service. This was especially appreciated by folks who could not otherwise get to a service owing to some physical handicap. This year 850 cars were on the grounds.

The ushering was cared for by the service clubs. Choral music was furnished by a local Methodist church choir. This year the Church of the Brethren was fortunate to be able to supply the speaker, Bro. Nevin H. Zuck of Elizabethtown, Pa. His message was very much appreciated by the congregation.

The space is provided by the theater corporation and the offerings annually provide the necessary funds to maintain the program and the platform which is erected (permanently) just in front of the movie screen.

The service was broadcast over radio station WITH for the entire hour. This sunrise service is one of the best attended and appreciated services in the Baltimore area. It serves a very important function in terms of a united Protestant witness to the risen Lord.—Harvey S. Kline, pastor of Dundalk church.

ECUADOR, SOUTH AMERICA

First Funeral Service Conducted in Church

Wilma Kreps

JUST three weeks after the first national wedding was held in the church in Ecuador the first funeral service was conducted. The unexpected death of one of our schoolboys created a crisis for his family who were not believers and to whom the ways of the Protestant church are still foreign.

Lorenzo had attended the mission school for five years. After several days' absence from school he appeared one day with his mother and grandmother. They had walked to school with him to show the teacher that he was too sick to be in school. On the way home they stopped to visit the nurse. After several days the family was persuaded to take Lorenzo to the doctor. His illness was diagnosed as spinal meningitis. The only hospital that accepts such patients practically ignores Indians so there was no choice but to keep Lorenzo at home.

Faye Benalcazar, the mission nurse, visited him twice daily to give him injections and medicines. He steadily improved but even after the illness subsided he was in a weakened condition and was given vitamins and strict instructions about rest. It was learned later that his parents quit giving him the vitamin pills because "he was tired of medicine."

A few days later a member of the family came for Faye saying that Lorenzo was very ill again. When Faye arrived he was having convulsions continually. The next morning he died. His mother asked if we could take him from the house to the church in the mission car. He had enjoyed very much riding in the car and she wanted him to have his last ride in it.

At the appointed hour the car arrived at Lorenzo's home. In the procession also were the ninety school children and the teachers from the mission school, ready for the mile and a half walk to the village. When they arrived at the village church at nine o'clock, the time which the priest had set for the

One of the first things the church in Ecuador had to do following its organization was to plan for a cemetery



service, he sent word that he could not perform the last rites until ten o'clock.

Two hours later the cardinal rode into the village. After a brief conversation with him the priest again sent word to the waiting family and friends in the funeral procession. This time the message was that he could not perform the last rites at all, nor could the boy's body be buried in the cemetery because he had gone to the Protestant school.

A quick decision had to be made. By law a body must be buried within forty-eight hours from the time of death. In one more hour that time limit would expire. None of the immediate family was Protestant and none attended our church. Their son, however, had been more nearly a Protestant than a Catholic. The family asked if he could be buried in the Protestant cemetery. The procession moved on again, this time to the mission school, church, and cemetery.

There had never been a funeral in the church and no one had been buried in the adjoining cemetery. In a very short time Matilde Benalcazar, the school director's wife, who also taught in the school, had picked several bunches of garden flowers,

secured some candles and prepared a large table with white sheets on which to place the coffin. Soon Josephine Flory was at the organ playing soft music. The school children sat on the floor at the front of the chapel. Most of the family stayed outside either from fear or to show that they did not wholly approve of a Protestant service.

Throughout the service the mother sat by the coffin chanting the customary weird death chant. Matilde gave a very simple resume of Lorenzo's short life and emphasized that he is now happier than any of us because his soul is in heaven with God. She also pointed out that in our church we have a pastor, who has the authority the same as a priest to give the last rites. This was important to the relatives who feared further difficulty if the burial was not official. A simple funeral service followed and the children sang a favorite chorus learned in hymn class.

Several sixth grade boys acted as pallbearers, carrying the coffin across the patio through a formation of the other children and on to the cemetery where some members of the family had already dug a grave.

After a brief service at the grave

someone remembered that a written permission must be secured from the village official before anyone can be buried. The priest had that paper now. A delegation was sent to the village to ask the official for a duplicate paper. Not finding him at home they went to the priest who quietly turned over the original paper.

As we left the ceremony one of the family lamented the fact that it was so lonely a place because there was only one grave. But Matilde consoled them by saying that Lorenzo may have wanted it to be that way. He was put very near the school and the many friends he loved.

The community has now seen our religion from the beginning to the end of one's life. A couple can be married in the church with a happy and joyous celebration. Their babies can be dedicated to the Lord for his guidance and protection and to his service. There is Christian work to be done by all ages of believers who surrender their lives to him. When death comes to our physical bodies we have assurance that this is only the beginning of our real life. Jesus said to Martha concerning the death of her brother, "I am the resurrection and the life: he who believes in me, though he die, yet shall he live, and whosoever lives and believes in me shall never die."

Note: Juan Benalcazar reported this incident to a Quito newspaper and the following day an editorial appeared in the newspaper condemning the actions of the small village for being so prejudiced politically and religiously. It pointed out that by law any person can be buried in a public cemetery and cited the case of the innocent boy in Calderon.

On the next day the cardinal made a statement through the newspaper explaining that the cemetery is not public but Catholic and they have a right to refuse burial there if the church so desires.

The Catholic radio station strongly criticized Juan Benalcazar for making an issue of this matter, saying, "To judge openly the actions of a priest and worst of all to question the decision of the cardinal, who is next to being infallible, is definitely a sin."

It has not yet been determined whether the community cemetery is public or Catholic. The priest, however, reversed his decision and the family removed the body to the community cemetery.

NIGERIA, WEST AFRICA

Sunday School in Garkida

Dorris Blough

SUNDAY finds Christians in Buraland doing essentially the same things that you do in America.

There is no noon meal to prepare since the Buras eat only two meals a day, but the morning meal must be ready about nine o'clock in order to have everyone in Sunday school by ten. They wear their best shirt or cloth as people do everywhere.

There is a class for everyone except the tiny tots. The men have their class all together. The women go together for opening devotions, then divide into various classes, depending at what stage they are in preparing for baptism or if they have been baptized. The children are divided according to age groups.

I go to one of the schoolrooms where I sit in on a class of young girls from eight to eleven years. I am the substitute teacher, you might say. Just now they are studying Paul. The little girls listen very well, but sometimes, like little girls everywhere, they must be reminded to stop whispering and listen. Since there is no class for the cradle roll, some of the girls must bring brother or sister to class with them. They come carrying them on their backs. The little brothers and sisters usually cause less disturbance than anyone else. When the teacher is through she asks who wants to tell

the class the story of what she has just told them. Ladu, Tobi, and Laraba almost always put up their hands.

When one looks for evidence of a change for the better among the adults, it is easy to become discouraged to find so little. Then I observe these young girls. Almost all are second generation Christians, at least one is third generation. These girls are growing up with Christianity. Whereas their parents had to accept a new religion after being raised in paganism, these children do not have to adopt completely new ideas; they grow up knowing about Christ. Sunday means going to Sunday school and church. They know many of the Bible stories and scripture verses from memory. Many have prayer before meals. They are learning in the mission school the practical application of Christ's admonitions about cleanliness and health.

Seeing the coming generation willing and eager to listen to the Word of Christ makes us patient with the older generation and more hopeful for the new one. The children are ready for the Word which literally means life here and now for them as well as in the life to come.

An encouraging number of baptisms in Nigeria at Easter is reported. In one village sixty persons, as many as were already in the congregation, made their confession of faith.



A bell has just rung and Christians are on their way from Sunday school to church

Budgeting the Minister's Salary

CONGREGATIONS and pastors are constantly confronted with the problem of establishing a fair and equitable salary level, that will be within the ability of the congregation to raise, and at the same time, sufficiently high so that the pastor can adequately provide for the needs of himself and his family, and have sufficient funds to provide for professional growth and to minister effectively as a pastor in the congregation.

The total salary that is being paid or suggested may appear to be a very sizable sum of money, and more than sufficient for the pastor's needs. Before this conclusion is reached, however, it would be only fair for the ministerial board and the pastor perhaps to work separately on how this amount of money might be built into a spending budget adequate to cover all of the necessary items.

In order to assist at this point, there are listed below the items that go into the budget, with some of the considerations that are necessary to arrive at a just figure. It will be interesting and profitable to make a tentative budget in order to discover what salary would be fair and equitable for all concerned. Ministerial boards should take the initiative in the consideration of these matters, reviewing them annually.

Budget Items

Food ()

What would be a fair figure for a balanced and nourishing diet, with a reasonable average for each meal served? Would it be twenty, twenty-five, or thirty cents per meal for each member of the family?

Clothing ()

Every church wants its pastor and his family to appear attractively dressed. It takes more money for clothes when appearing frequently in public. The pastor may wear a suit every day, instead of just on Sunday. What would be a fair average for clothing each year for each member of the family?

Self-Improvement ()

This includes magazines, books, stationery, postage, newspapers, lectures, retreats, attendance at conferences, and professional improvement. These are as necessary for a

Norman Harsh

pastor as tools are for a carpenter. His efficiency is dependent on it. A sizable amount should be allowed at this point.

Household Expenses ()

This would include furniture, utensils, electrical appliances, tools, laundry supplies, soap, toilet articles, draperies, towels, bedding, rugs, repairs, etc. Most Brethren homes are furnished attractively with modern equipment. The congregation would not want their pastor to live below their own standards in this regard.

Health ()

This includes health insurance, dentist, operations, medicine, doctors, hospital bills, accidents, etc. Naturally, this item would vary greatly from year to year. Budget experts suggest ten per cent of the salary for health as a fair average for the normal family in the medium income bracket.

Insurance ()

Most pastors feel that they have a moral and Christian obligation to their family to provide them with some protection in case of death. What would be a fair amount of insurance for the pastor to carry in order to give reasonable safeguards to his family?

Pension Payments ()

This amounts to four per cent of salary (with an added fifteen per cent above the salary figure when the congregation provides a parsonage.) In many cases this is the only security a pastor is able to provide for his retirement years. Pastors may elect Social Security coverage which now costs three per cent of the salary.

Savings ()

In order to own a home upon retirement, it would be necessary to lay by a substantial amount each year. Surely a pastor should have sufficient funds to purchase a modest home at retirement age if he has nothing except his pension to live on at that time.

Fuel ()

Fuel costs vary widely in different sections of the country and depend considerably upon the type of parsonage to be heated.

Utilities ()

Gas, water, electricity, and pos-

sibly telephone need to be allowed for.

Car Expense ()

Few commercial firms think in terms of less than six to eight cents per mile for car expense, with some paying as much as ten cents per mile. Doctors are allowed eight cents per mile deduction on income tax. Assuming that the pastor drives 1,000 miles per month on the average, you can see that the figure would be staggering. Depreciation, repairs, taxes on cars, and insurance are large items, regardless of the distance traveled. If the car is new, depreciation is high; if it is old, maintenance and upkeep are high. Many congregations provide a car expense allowance in addition to salary. Business firms would never consider having their employees do extensive driving in the interest of their business, without extra pay to cover this item.

Benevolences ()

Most pastors would not consider giving less than ten per cent of their salary to the church and benevolences. It is a matter of Christian principle with them.

Miscellaneous Expenses ()

Vacation, educational expenses for the children, hair cuts, recreation, amusements, entertainment of guests, children's allowance, gifts, taxes, unanticipated and unclassified expenses go in this column. This column somehow has a way of growing, especially the unanticipated expenses and the things not counted on. Unless a sizable amount is allowed here, there is likely to be a deficit at the end of the year.

It is hardly ethical to call a pastor to serve a church on a full-time basis at a salary figure less than a total of a reasonable allowance for the above listed budget items. If the congregation cannot provide a wage level which will allow the pastor to live on a reasonable budget level, then provision should be made whereby he can supplement his salary sufficiently to bring his salary at least to this level. The General Brotherhood Board, in March 1953 suggested that the minimum salary level should be \$2,600 plus \$400 for car expense in addition to parsonage, pension, and group life and hospitalization insurance.

In the present year, 1956-57, the average salary for full-time pastors in our Brotherhood (including allowances for utilities and travel and a rent-free parsonage) is \$4,048.

Many churches also participate in the pension and hospitalization insurance programs. Most pastors will be very fair and reasonable in work-

ing out salary arrangements, providing the congregation shows a willingness to share sacrificially in the work of the kingdom.

and doing God's will. That is social action. Our purpose is to help him to be all that God wants him to be.

Evangelism Without Social Action

It is an error to believe that evangelism can get along without social action. Indeed, the weakness and superficiality of much of our evangelism have been its failure to give proper stress to Christian witness and responsibility in social relations. Evangelism without social action usually runs into the kind of pietism that is noted for its irrelevancy.

Often we hear the statement that the business of the church is to make new creatures of men who will in turn transform the world. This is partly true, but it lends itself to a very bad interpretation. It seems to suggest that it is not the business of the church to interfere directly in social practices.

It is naive to assume that converted men will automatically work for a Christian social order. They may need a second or a third conversion before they see the full social implications of some of the things they stand for and support. It is often dangerous to encourage a man in public office simply because he is an acknowledged follower of Jesus Christ and a member of the church. It takes more than Christian sincer-

Evangelism and Social Action

Clifford Earle

EVANGELISM and social action are ways whereby the church endeavors to fulfill the redemptive purposes of Christianity. They are two modes of Christian outreach.

Evangelism is a word with a very special meaning in our Christian vernacular. It refers to everything the church does in winning men to Christian faith and in bringing them into the Christian fellowship. Evangelism undertakes to persuade individuals to accept Christianity and to enlist in the Christian cause.

Social action also has a special reference as we use the phrase in the church. It means our various efforts to extend the reign of Christ and the dominance of his principles in the affairs of men and of nations. Christian social action seeks to bring our social practices and institutions in harmony with the will of God as revealed in Christ.

Person-centered

It is important to see that evangelism and social action are person-centered. Both are concerned with what happens to people. They are based on the Bible's teaching of man's worth and man's responsibility under God.

There was a time when we made a wide distinction between the personal gospel and the social gospel. We said that only the first was interested in persons, while the second was concerned with large social issues in relation to which individuals did not seem to count for much. In the church there were those who were enamored of the personal gospel and evangelism became their specialty. Others in the church were devoted to the social gospel and made social action their *modus operandi*. The two groups were hardly on speaking terms with each other.

Now we see that this distinction between the personal gospel and the social gospel is mostly false. We insist that social action is as personal

in its focus as evangelism. We are interested in social issues because of what they do to people. We are concerned with social problems because of their bearing on the lives of men and women.

We promote good race relations because of what bad race relations do to persons at both ends of the prejudice. We encourage good housing because we know what bad housing does to men and women, boys and girls. We are interested in our nation's foreign policy because of what it means ultimately in the lives of individuals in this land and in other lands.

In both evangelism and social action our desire is to help men and women to become the kind of persons God wants them to be. Our interest in an individual requires that we seek to share with him our faith. That is evangelism. At the same time we will try to remove every obstacle in the social order which may keep him from knowing



Both evangelism and social action are person centered; the aim of both is to help men and women to become the kind of persons God wants them to be

JUNE 1, 1957

Secretary, Department of Social Education and Action, Presbyterian Board of Christian Education

Washington Seminar After Richmond

The May 4 *Gospel Messenger* gave details of the Seminar program. June 10 is the deadline for preregistration. Use the registration and hotel reservation forms below.

Registration Washington Seminar—June 1957

(Add \$1.00 for registrations postmarked after midnight, June 10)

Please enroll me for the Brethren Washington Seminar. I am enclosing \$3.75 registration fee which includes cost of one evening meal scheduled during the seminar.

Name

Address

Occupation

I desire to attend the following meetings on Tuesday, June 25.

Morning

8:30 Temperance & Moral Welfare

9:15 Racial Integration

10:30 Labor-Management Relations

Afternoon (Check one in each group)

1:30 Problems of Indian Americans

3:00 Agricultural Policy

Federal Aid to Education

Refugees & Technical Assistance

The Draft and CO's

Federal Housing Program

Send to:

Brethren Service Commission, General Brotherhood Board, Elgin, Ill.

Hotel Room Reservation, Brethren Seminar

(Mail before midnight, June 10)

Please reserve space for persons listed below on the nights checked. Enclosed you will find a \$2.00 deposit for each person listed. This amount applies to the first night's lodging.

Sun., June 23 Mon., June 24 Tues., June 25

1.
(Name) (Address) (Sex)

2.
(Name) (Address) (Sex)

3.
(Name) (Address) (Sex)

4.
(Name) (Address) (Sex)

Send to: Plaza Hotel, First and D Streets, N.E., Washington 2, D. C.

ity for a man to be an effective instrument of God's will in the social order. It takes high intelligence, practical wisdom, and an unwavering interest in the welfare of persons according to God's desire for them.

To evangelism, then, must be joined social action whereby the church, in its prophetic tradition, judges social issues and institutions and calls for appropriate changes to the end that God's will may be more perfectly fulfilled in the lives of men.

Social Action Without Evangelism

When social action is divorced from evangelism it runs the danger of losing its focus on persons. It is likely to become insensitive to the effects of social change on individuals. It tends to come loose from its Christian moorings.

It is wrong to say that our goal in social action is building a better world. That goal is highly desirable, but the motivating idea in Christian social action is helping persons to be all that God wants them to be. It is removing the obstacles that stand in the way of any man's knowing and doing God's will. It is multiplying and strengthening those influences in the social order that make it more possible for a person to be a complete disciple of Christ. In social action we have our eyes all the time on persons and what God wants them to be.

Here then is our standard. Whatever helps a person to be all that God wants him to be is right and should be encouraged and strengthened and served by the church. Whatever hurts a man or degrades him or in any way hinders him from being all that God wants him to be is wrong and should be resisted and

rejected and repudiated by the church. This standard is clear only when social action is joined with evangelism in the outreach of the church.

Each Needs the Other

So the two efforts, evangelism and social action, complement and require each other. On the one hand, evangelism with its dream of a redeemed world is incomplete without the attempt to Christianize human relationships. On the other hand, Christian social action has an evangelical starting point—a concern for the spiritual well-being of men and women. Together they compose the evangelical witness of the church.

Evangelism has a further interest in social action in that the acceptance of Christianity involves the acceptance not only of a religious faith but also of Christian teachings which apply in all areas of human relationships. True evangelism challenges a person to be a complete disciple of Christ—and that means working for a Christian community as well as living a Christian life. The church that is true to the evangelical tradition will emphasize both evangelism and social action in its program.

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Additional copies are available from Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.; single copies free, quantity rates on request.

Anniversaries

Anniversaries

Mr. and Mrs. A. G. DeHart, celebrated their fifty-seventh wedding anniversary on March 25, 1957. They have seven children, fourteen grandchildren, and two great-grandchildren.—Mrs. Glen Dooley, Laton, Calif.

Mr. and Mrs. Daniel Reuben Grove of Shookstown, Md., celebrated their sixty-fifth wedding anniversary on Dec. 10, 1956. They have five children, fourteen grandchildren, and ten great-grandchildren.—Mrs. John M. Zimmerman, Frederick, Md.

Brother and Sister Thomas Hamberger of Dallastown, Pa., celebrated their fifty-fifth wedding anniversary on March 25, 1957. They have fifteen children, thirty-two grandchildren, and eight great-grandchildren.—Charles Cleaver, York, Pa.

Mr. and Mrs. Gilbert Hytton celebrated their sixty-fifth wedding anniversary on Feb. 16, 1957, at their home in Floyd, Va. They are the parents of ten children, thirty-nine grandchildren, and forty-four great-grandchildren.—Ila Hytton Keller, Wernersville, Pa.

Mr. and Mrs. Eli Ogg celebrated their sixtieth wedding anniversary with open house in Worthington, Minn., on March 10, 1957. They have been members of the Worthington church and have served

in the office of deacon for many years.—Mrs. Buell Adolph, Worthington, Minn.

Mr. and Mrs. Ralph Thomas celebrated their golden wedding anniversary on Feb. 24, 1957. They had open house in the parlors of the Mt. Morris church, Ill. They have six children, fifteen grandchildren, and four great-grandchildren.—Mrs. Robert Fridley, Mt. Morris, Ill.

Obituaries

Anspach, Catherine Sanders, died suddenly at her home at the age of sixty-three years. She was a member of the Annville church. Survivors are her husband, two daughters, one son, one brother, one sister, and fifteen grandchildren. Funeral services were held at the Rohland funeral parlor, with Bro. Hiram Gingrich, officiating. Interment was at the Mt. Annville cemetery.—Sarah Winters, Annville, Pa.

Benson, Virginia Grace, was born Jan. 25, 1934, and died Feb. 25, 1957. She was a member of Canaan church. Funeral services were conducted from the Canaan church by the undersigned. Interment was in the Union cemetery at Shady Grove.—W. Owen Horton, Sr., Brandonville, W. Va.

Brower, John D., son of Christian and Elizabeth Flory Brower, was born March 14, 1873, near South English, Iowa, and died Feb. 23, 1957, at his home in Keota, Iowa. On Feb. 2, 1902, he was married to Fannie Berkey. Surviving are his wife, two daughters, eight grandchildren, one great-grandchild, and four sisters. Services were held in the English River church by the undersigned. Interment was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Brown, Jesse David and **Bertha Anna Grile**, both born in Marshall County, Ind., he on Sept. 29, 1871, and she on Oct. 3, 1877. They died just twelve days apart, he on Feb. 26, and she on March 10, 1957. They were united in marriage in September 1899 in Lapaz, Ind. They are survived by three daughters, four sons, twenty-eight grandchildren, and twelve great-grandchildren. Jesse D. is survived by one brother, and Bertha A. by three sisters. Funeral services were conducted from the First Presbyterian church of Poplar, Mont., by the undersigned, assisted by Bro. James C. Henrikson of Poplar. Interment was in the Poplar cemetery.—Mark Emswiler, Froid, Mont.

Brown, Walter J., son of William and Anna Foster Brown, was born April 17, 1903, in Eaton County, Mich., and died Dec. 1, 1956, in Woodland, Mich. On June 21, 1931, he was married to Lucille Gillespie. Survivors are his wife, two sons, two daughters, one grandchild, two brothers, and one sister. Funeral services were conducted by the undersigned in the Leonard funeral home in Hastings, Mich. Burial was in the Riverside cemetery.—Glenn J. Fruth, Quinter, Kansas.

Buckingham, Rebecca, daughter of J. B. and Elizabeth Fitz Wolf, was born Jan. 5, 1871, in Astoria, Ill., and died near Quinter, Kansas, Feb. 2, 1957. Surviving are five sons, three daughters, twenty-four grandchildren, seven great-grandchildren, and one brother. Funeral services were conducted by Brethren Paul Wolf, C. R. Boone, and Dan Wertz in the Big Creek Old German Baptist church near Quinter, Kansas. Interment was in the adjacent cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Calhoun, Olive Grace, daughter of Abram and Anna Clark Wareham, was born at Everett, Pa., Feb. 28, 1883, and died in Roaring Spring, Pa., March 2, 1957. She was married to Aaron C. Calhoun on March 7, 1901. Survivors are her husband, five sons, two daughters, seventeen grandchildren, and two great-grandchildren. Services were conducted at the Thompson funeral home by Bro. Carl E. Myers. Burial was in the Fair-

view cemetery, Martinsburg, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Diffenderfer, Lois Elizabeth, daughter of J. Keller and Esther Sheffer Helfrick, was born Nov. 8, 1922, and died March 6, 1957. In 1939 she was married to Wilson C. Diffenderfer. She was a member of the Waynesboro church. Surviving are her husband, two daughters, her father, stepmother, three sisters, and four brothers. Funeral services were conducted by Bro. George L. Detweiler. Burial was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Flora, Lucy Ann, daughter of Samuel and Elzie Ann Flora, was born in Franklin County, Va., Oct. 10, 1866, and died Jan. 28, 1957. She is survived by two sisters. Funeral services were conducted in the Quinter church, Kansas, by Brethren Millard Haldeman and Glenn J. Fruth. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Frankhouser, Wilbur Finley, died March 11, 1957, at the age of eighty-six years. He was a member of the Salem church, W. Va. Funeral services were held at the Harned funeral home by the undersigned, assisted by Rev. Harland Dague. Interment was in the Union cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Gillespie, Edna Gladys, daughter of Martin and Allie May Call, was born near Milan, Mo., Feb. 11, 1893, and died near Grainfield, Kansas, Feb. 12, 1957. In 1916 she was married to J. C. Gillespie, who died in 1947. Surviving are four daughters, three sons, fifteen grandchildren, two sisters, and two brothers. Funeral services were conducted in the Grainfield Methodist church by Rev. Raymond Worden and Bro. Glenn J. Fruth. Interment was in the Grainfield cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Graham, Dora May, daughter of Emanuel and Carrie Rose, was born in Johnstown, March 18, 1898, and died Feb. 12, 1957. She was a member of the Walnut Grove church. Surviving are her husband, one daughter, and two sons. Funeral services were held in the Geisel funeral home by Bro. Clyde Carter.—Mrs. S. L. Lehman, Johnstown, Pa.

Groff, Lizzie L., daughter of John L. and Emiline Lichtenberger Hosler, died Feb. 2, 1957, at the age of seventy-nine years. She was a member of the Mechanic Grove church, Pa. She is survived by her husband, six children, twenty-three grandchildren, three great-grandchildren, and four brothers. Funeral services were held in the Mechanic Grove church by Brethren Charles Hevener and Caleb Bucher. Interment was in the adjoining cemetery.—Mrs. Clayton E. Kreider, Quarryville, Pa.

Hilbert, Anna Virginia, daughter of Abram and Mary Wright Miller, was born May 31, 1894, and died Feb. 2, 1957. On Dec. 19, 1915, she was married to Forrest H. Hilbert. Survivors are her husband, five daughters, one son, seven grandchildren, two sisters, and two brothers. Funeral services were conducted in the Beaver Creek church, Va., by Bro. S. D. Glick, assisted by Brethren S. H. Flora, Jr., and Paul Crumley. Burial was in the church cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Ikenberry, John William, son of John and Susan Boitnott Ikenberry, was born Oct. 2, 1869, and died Jan. 27, 1957. He was united in marriage to Nancy Adeline Coles on July 18, 1894. He was a faithful member of the church all of his life. Surviving are his wife, four sons, one daughter, fourteen grandchildren, twenty-one great-grandchildren, two great-great-grandchildren, one brother, and one sister. Funeral services were conducted in the Quinter church by Bro. Glenn J. Fruth, assisted by Millard Haldeman. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Loving, Roy T., was born Dec. 7, 1888, and died Feb. 23, 1957. He was a member of the Washington City church. Surviving him is his wife, Beulah Loving. Fu-

neral services were held in the Hines funeral home by Bro. Duane H. Ramsey. Interment was in the Cedar Hill cemetery.—Mrs. Margaret R. Witmer, Washington, D. C.

Maust, Ernest J., son of Frank A. and Ada Lichty Maust, was born March 15, 1902, in Salisbury, Pa., and died March 21, 1957, in New York City. He is survived by two sisters. Funeral services were conducted in the Thomas funeral home by Bro. Guy N. Hartman. Interment was in IOOF cemetery.—Mrs. Mary E. Davis, Salisbury, Pa.

McLaughlin, Emma, daughter of Jacob J. and Anna Caylor Yingling, was born Oct. 28, 1874, and died January 11, 1957. She was a member of the church for thirty-five years. Memorial services were conducted by Bro. Frank E. Williar in the Berryman funeral home with interment in the Meadow Branch cemetery.—J. Harry Lau, Pikesville, Md.

Miller, Estella, daughter of William and Louisa Rager Warren, was born near North Manchester, Ind., Oct. 2, 1869, and died March 30, 1957. In 1888, she was married to John Miller, who preceded her in death in 1939. She is survived by three children, twelve grandchildren, and nineteen great-grandchildren. Funeral services were conducted by the undersigned, and Bro. D. G. Berkebile. Burial was in the Pleasant View cemetery.—H. F. Richards, North Manchester, Ind.

Moyer, Steve, son of John and Sarah Moyer, was born Oct. 10, 1892, near Richmond, Mo., and died Feb. 24, 1957, in Hutchinson, Kansas. He united with the Bethany congregation in early boyhood. In December 1916 he was united in marriage to Vivienne Harris, and to this union was born three children. He is survived by his wife, one daughter, one son, two grandsons, two brothers, and two sisters. Funeral services were conducted by his pastor, the undersigned. Burial was in Fairlawn cemetery.—Charles Dumond, Jr., Hutchinson, Kansas.

Myers, J. Howard, son of Henry W. and Mary Kate Kidd Myers, was born in Altoona, Pa., Jan. 27, 1886, and died April 1, 1957. He was a member of the First Church of the Brethren. He is survived by his wife, Ella Secrest Myers, three daughters, one son, ten grandchildren, and two sisters.—Mrs. Ada Sell, Altoona, Pa.

Ogden, Wilbur L., was born Sept. 1, 1895, in Moulton, Iowa, and died March 22, 1957, in Elgin, Ill. He was married to Iva Moss of Unionville, Iowa. Surviving are his wife, two sons, one daughter, seven grandchildren, his mother, six brothers, and five sisters. Services were held in the Elgin church by the undersigned. Burial was in the Bluff City cemetery.—W. Glenn McFadden, Elgin, Ill.

Paul, Wilbert E., was born in Huntington County, Ind., Oct. 18, 1896, and died in Markle, Ind., March 21, 1957. He was married to Virginia Larr on March 1, 1924. He was a member of the Markle church. Surviving are his wife, one daughter, three grandchildren, and three brothers. Funeral services were conducted by Brethren W. C. Stinebaugh and Clark Myers. Interment was in the Star Hope cemetery.—Mrs. Bryce Freds, Huntington, Ind.

Richwine, Alice, daughter of Ephraim and Anna Baker Haines, was born Jan. 23, 1886, in Ida County, Iowa, and died April 8, 1957. She had been a member of the church since childhood. She was married to George A. Richwine in 1913. Surviving are her husband, two daughters, one son, three granddaughters, and two sisters. Funeral services were conducted from the Grandview church, Froid, Mont., by the undersigned. Interment was in the Grandview cemetery.—Mark W. Emswiler, Froid, Mont.

Robison, Ora Ann, daughter of John and Margaret Barklow, died in Myrtle Point, Oregon, March 21, 1957, at the age of eighty-six years. After the death of her first husband, Albert Barklow, she was married to Price Robison, who also preceded her in death. She is survived by five sons, two daughters, thirty-six grandchildren, sixty-five great-grandchildren, one brother, and one sister. She was a long-time member of the Myrtle Point church, Oregon. Memorial services were conducted by the undersigned and Bro. J. W. Barnett. Interment was made in the Norway cemetery.—Leo H. Miller, Myrtle Point, Oregon.

Rotruck, Lucy May, daughter of W. D. and Anna Arnold, was born May 6, 1881, in Martin, W. Va., and died March 18, 1957, in Keyser, W. Va. She was a charter member of the Keyser church. She is survived by her husband, Alva F. Rotruck, one son, one daughter, seven grandchildren. Funeral services were held in the Keyser church by the undersigned. Burial was in the Knobley cemetery.—Fred M. Bowman, Keyser, W. Va.

Sellers, George W., Jr., died at his home in State Line, Pa., March 31, 1957, at the age of forty-six years. He was a member of the State Line United Brethren church. Surviving are his wife, one daughter, one son, two grandchildren, his mother, and two sisters. The funeral was held in the Minnich funeral home in Greencastle. It was conducted by Rev. George E. Weaver and Samuel Lindsay. Interment was in the Rest Haven cemetery.—Mrs. Ray E. Fisher, Greencastle, Pa.

Shaffer, Elizabeth, daughter of Joseph and Jane Naugle Penrod, was born May 28, 1873, in Somerset County, Pa., and died March 11, 1957. She was preceded in death by her husband, Frank A. Shaffer, on Sept. 16, 1951. She is survived by a daughter, two grandsons, nine great-grandchildren, four sisters, and one brother. Memorial services were held at the Berkey church by Bro. Merrill S. Heinz. Interment was in the church cemetery.—Mrs. Robert L. Berkebile, Windber, Pa.

Shank, Allen Monroe, son of William and Pearl Cain Shank, was born June 12, 1910, and died March 9, 1957. On July 22, 1933, he was married to Lucille Ganger. To this union was born eight children. The funeral was held in the Eversole church. Burial was in the Potsdam cemetery.—Kenneth I. Hartman, New Lebanon, Ohio.

Shaver, B. F., son of Samuel L. and Mary Gish Shaver, died at Orlando, Fla., Feb. 10, 1957, at the age of seventy-four years. Surviving are his wife, one daughter, four grandchildren, and one sister. Funeral services were held at W. Guy Black funeral home by Rev. Henry A. Parker.—Mrs. O. S. Miller, Bridgewater, Va.

Simpson, Theodore William, was born in Duluth, Minn., March 23, 1924, and died Sept. 30, 1956. He was married to Violet L. Baugh in June 1948. He is survived by his wife, two sons, and one daughter. Funeral services were held at the Cooper funeral home, conducted by Sister Clara Wood. Interment was at the Chapel of the Chimes.—Irene McElroy, Oakland, Calif.

Snowberger, John Stover, son of Abram and Catherine Hess Snowberger, was born Nov. 28, 1873, and died April 3, 1957. His wife, Rebecca Monn Snowberger, preceded him in death in July 1953. He is survived by two daughters, six sons, and one brother. Funeral services were conducted by Bro. George L. Detweiler. Burial was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Snyder, Joshua C., was born in 1868, and died March 9, 1957, in Melbourne, Ky. Surviving are three sons, seven grandchildren, and four great-grandchildren.

Burial was in the Evergreen cemetery.—Marjorie H. Landes, New Philadelphia, Ohio.

Spaid, Grace, daughter of Jonas and Della Fike, was born near Egton, W. Va., May 2, 1884, and died March 12, 1957. In 1919 she was united in marriage to Daniel B. Spaid. Surviving are two sons and two grandchildren. She united with the church early in life and taught a Sunday-school class for many years. Funeral services were conducted at the Maple Spring church by Brethren Allen D. Pugh and W. L. Teets. Burial was in the Egton cemetery.—Charles E. Arnold, Egton, W. Va.

Spitler, Homer Y., son of Solomon and Elizabeth Limbert Spitler, was born in Clay Township, Ohio, Sept. 16, 1867, and died at the Brethren Home, Greenville, Ohio, March 31, 1957. On Oct. 30, 1892, he was united in marriage to Eva Folkner, who preceded him in death in 1922. On Dec. 24, 1924, he was married to Myrtle Flora Waggoner, who also preceded him in death in 1956. He was a member of the Harris Creek church, Ohio. Survivors are one stepdaughter and one sister. Funeral services were conducted at the Brethren Home by the undersigned.—E. S. Hollinger, Mooreland, Ind.

Staples, Katherine, was born December 1888, and died Feb. 28, 1957. She was a faithful member of the church until death. Surviving are two daughters and four grandchildren. Funeral services were held at the White Cottage church by Bro. Alvin Kintner. Interment was in Welsey chapel cemetery.—Miss Ella Weaver, South Zanesville, Ohio.

Stauffer, Alan James, infant son of James and Helen Kaney Stauffer, was born Feb. 13, 1957, and died Feb. 14, 1957. He is survived by his parents and two brothers. Graveside services were held by Bro. Hubert Newcomer. Interment was in the Fairmont cemetery, Pa.—Mrs. Maynard Wisner, Polo, Ill.

Stauffer, Barbara B., daughter of Daniel and Anna Brubaker Graybill, was born in Elizabeth Township, Pa., and died at Lititz, Pa., March 26, 1957, at the age of ninety-three years. She was a member of the Ephrata church, Pa. Surviving are five grandchildren, eleven great-grandchildren, and eleven great-great-grandchildren. The funeral service was conducted by Bro. J. A. Robinson at the Spacht funeral home, Lititz, Pa. Interment was in the Graybill cemetery.—Mabel M. Myer, Ephrata, Pa.

Stern, Roy E., son of Daniel and Sarah Stern, was born Feb. 11, 1893, in York County, Nebr., and died March 27, 1957, in Fredericksburg, Iowa. His first wife, Ethel Fike Stern, preceded him in death on March 27, 1944. In 1948 he was married to Mae Lehman. He was a member of the Fredericksburg church, which he served as pastor from 1927-1941. He had previously served the Yellow Creek church, Ill., as pastor. Surviving are his wife, nine sons, four daughters, two sisters, and three brothers. Services were conducted by the undersigned. Burial was in Rose Hill cemetery.—J. Robert Boyer, Fredericksburg, Iowa.

Studebaker, Johnnie V., son of Samuel S. and Ella Boyer Studebaker, was born March 10, 1913, and died Jan. 22, 1957. He was a member of the Hickory Grove church, Ind. Surviving are his mother, a brother, and a sister. Services were conducted by Bro. Fred Wright.—Mrs. Sam Studebaker, Montpelier, Ind.

Studebaker, Samuel S., son of Philip and Melinda Studebaker, was born Aug. 10, 1874, and died Sept. 27, 1956. He was married to Ella Boyer on Sept. 16, 1908. His survivors are his wife, one son, one daughter, eight grandchildren, two brothers, and three sisters. Services were conducted at the Hickory Grove church, Ind., by Brethren Frank Mulligan and Fred Wright. Burial was in the Stal cemetery. Mrs. Sam Studebaker, Montpelier, Ind.

Thomas, Alice S., was born Oct. 9, 1876, in Conemaugh Township, Pa., and died Jan. 27, 1957. She was married to David

Thomas, who preceded her in death. She is survived by eleven children, fifty-three grandchildren, and seventy-seven great-grandchildren. She was buried in the Maple Spring cemetery.—Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Tinke, Rebecca Jane, was born May 13, 1853, near Ursina, Pa., died Feb. 27, 1957, in Bakersville, Pa. Her husband, John Tinke, preceded her in death in November, 1954. Surviving are two sons, three daughters, thirty-eight grandchildren, eighty-six great-grandchildren, and thirty-eight great-great-grandchildren. Interment was made in the Mt. Nebo cemetery.—Olive M. Nedrow, Jones Mills, Pa.

Ulrey, John W., son of Albert and Almira Cripps Ulrey, was born Nov. 23, 1886, near Kell, Ill., and died in St. Louis, Mo., March 28, 1957. On Nov. 26, 1911, he was united in marriage to Lillie Mae Wells. Survivors are his wife, one daughter, one son, one foster daughter, four grandchildren, one brother, and two half brothers. Services were held in the Pleasant Grove church by Bro. D. Eugene Lichty. Interment was in the Primitive Baptist cemetery.—Mrs. Ida Wells, Schellert, Ill.

Ullery, Aneas C., son of Samuel and Elizabeth Ullery, was born near Trotwood, Ohio, April 18, 1858, and died Feb. 22, 1957. On Oct. 14, 1880, he was married to Ella Landis, who preceded him in death in 1933. Surviving are two sons, sixteen grandchildren, and five great-grandchildren. Funeral services were held in the Trotwood church by Bro. Paul Kinsel.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Weaver, Albert, Sr., son of Hiram A. and Frances Reed Weaver, was born May 2, 1884, in Paint Township, Pa., and died Dec. 28, 1955. Survivors are his wife, one son, three grandchildren, and one foster daughter. Funeral services were held in the Meek funeral home, Windber, Pa.—Mrs. Florence Pearl Weaver, Windber, Pa.

Weaver, Ida Edythe, daughter of Henry A. and Rachael Myers Berkey, was born Sept. 5, 1882, in Somerset County, Pa., and died Feb. 22, 1957. She was married to Alonzo H. Weaver on Oct. 3, 1905. She is survived by her husband, four sons, four daughters, sixteen grandchildren, one great-grandchild, two sisters, and two brothers. Funeral services were conducted in the Berkey church by Bro. Merrill S. Heinz, assisted by Bro. Galen R. Blough. Interment was in the church cemetery.—Mrs. Robert L. Berkebile, Windber, Pa.

White, Stella May, daughter of Peter and Mary Elizabeth Petro Fiant, was born March 30, 1879, in Indiana, and died March 23, 1957, at Connersville, Ind. She was married to Omer White in 1899. He preceded her in death in 1950. Survivors are one son, one daughter, three grandchildren, two great-grandchildren, and two brothers. Funeral services were held at the Myers funeral home, by Rev. James Beard, pastor of the St. Paul's Lutheran church, assisted by the undersigned. Burial was in the Springersville cemetery.—J. E. Smeltzer, Liberty, Ind.

Wolfe, Cora E., daughter of Elizabeth and Thomas Wilson, was born June 10, 1885, in Brandonville, W. Va., and died March 26, 1957. She was married to Calvin R. Wolfe on May 13, 1908. She was a member of the Calvary church, Va. Those surviving are her husband, three sons, one daughter, eleven grandchildren, two great-grandchildren, one brother, and two sisters. Funeral services were in the Salem church by the undersigned. Interment was in the Thomas cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Wright, Lillian, was born Jan. 4, 1866, and died March 24, 1957. She was a member of the Shady Grove church, W. Va. Her husband, Calvin E. Wright, preceded her in death in 1934. Surviving are one son, one grandson, and two sisters. Funeral services were in the Shady Grove church by the undersigned. Interment was in the Markleysburg cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Zeigler, Debra, infant daughter of Harold and Anita Zeigler, died March 20, 1957. Surviving are her parents, maternal grandparents, and paternal grandparents. Interment was in the Ebernezer cemetery.—Sarah Winters, Cleona, Pa.

Church News

Northern California

Paradise—Bro. Paul Brandt is now our interim pastor. We had a farewell potluck dinner for Brother and Sister Glen Montz. Our school of missions was held during the month of January. Two students from Thailand were speakers at the first meeting. Other programs were the film, In Jeopardy, pictures of the Palestine visit taken by Brother Cline, and films of Navaho Indian work taken by Brother and Sister McKinney. Our church co-operated in the World Day of Prayer with three other churches, with our church providing the special music.—Mrs. Jean Warner, Paradise, Calif.

Idaho and W. Montana

Fruitland—Our regular council meeting was held on April 17. Several people attended the school for Christian service held in Payette. We had Bring-a-Neighbor Sunday, and it was quite successful here. Six local people attended the regional conference at La Verne, Calif. A conference of the district children's workers was held in Payette and studied The New Look in Christian Education. About eighty women met in the Fruitland church for their spring rally.—Reina Downing, Fruitland, Idaho.

Northern Iowa, Minnesota, and South Dakota

Lewiston—Ed Crill and Paul Weaver visited us in their interests as director of youth work and director of junior high work and camping. The young people of the church assisted in the morning services on the Sunday of Youth Week. We have an enlistment of one hundred per cent of our Sunday-school teachers in the Fellowship of Growth. At our father and son banquet we had the film, Atoms for Peace. Bro. Warren Hoover related his experiences and showed us pictures of his trip to Europe for the Heifer Project. We have an adult membership class meeting and also a junior membership class. Bro. Merle Crouse was with us on March 10. He served his alternative service in Greece and Turkey. Our church participated in World Day of Prayer services with four other denominations. The CBYF had an informal session on Brethren Service with Bro. Merle Crouse.—Mrs. William Wright, Utica, Minn.

Northwestern Kansas

Quinter—Our school of missions was held each Sunday evening in January. At the last session Mr. and Mrs. Samuel Bowman showed slides and told of the work being done at the mission at Lybrook, N. Mex. Our new parsonage has now been paid for in full. Rev. George Laeger showed his pictures of Palestine and the Near East one Sunday evening. Three from our group attended the youth seminar. A number from our church attended the leadership training classes that were held in Wakeeney, Kansas. The World Day of Prayer was observed in co-operation with the other churches of the community. Twenty-two of our young people attended the regional youth conference at McPherson, Kansas. The films, In the Face of Jeopardy and Alcohol Is Dynamite, have been shown on Sunday evenings.—Mrs. Melvin Reinacker, Quinter, Kansas.

Nebraska

Lincoln—The local Red Cross worked with our church in the collection of

Making Home Sweet Home for teens—

not to mention Mom and Dad

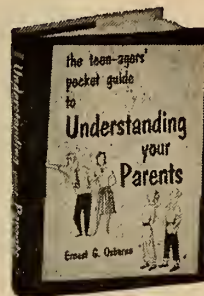
Understanding Your Parents

Ernest G. Osborne

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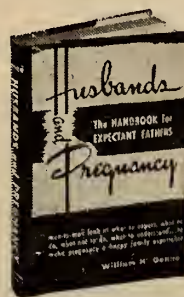
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clothing for needy refugee families of Hungary. Sixteen of our women met to repair and pack the clothing. We held our school of missions in January; it was a study of Southeast Asia. One evening Dr. Frank Court, pastor of one of our Lincoln churches, who had recently returned from a trip to Southeast Asia, showed pictures and was the principal speaker. One of our youth group attended the national youth seminar in Washington, D. C. On Feb. 3 a forty-eight

voice choir from the Lincoln General hospital sang at our Sunday morning service. Our church ladies were host to the United Church Women of Lincoln on Feb. 18. March 17 was anniversary Sunday for our church, and Bro. Merlin Frantz of McPherson, Kansas, brought the morning message. Five of our ladies attended the vacation church school insti-

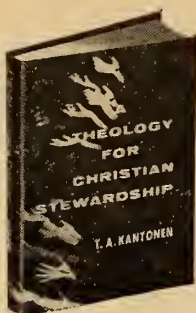
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29

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tute held in our city.—Mrs. Mary Ann Eberly, Lincoln, Nebr.

Northern Indiana

New Paris—We have called a pastor for the first time. Also we have bought a parsonage. Bro. Kenneth Hollinger, formerly of Ohio, will be our pastor. We are looking forward to his coming on Sept. 1. Our church took part in the community Easter sunrise service. We sent one representative to the peace seminar in Washington, D. C.—Mrs. Carrie Myers, New Paris, Ind.

West Goshen—On Jan. 27, Samuel Hostetter who is serving the Mennonite church in Kentucky gave a talk on the work there. The Northern Indiana Minis-

terial Association met at our church on Feb. 16. Bro. R. H. Miller of Manchester College led in the consideration of the Devotional Life of the Minister and the Church on March 3. In the afternoon and evening we had a home and family life institute at our church. On April 14 the lyric choir and Menno singers gave a program of sacred music. At our council in April it was decided to have the Gideon Bible Society give a program, and also to use the stewardship studies. The women's work sent clothing and comforters for relief. Our pre-Easter services were conducted by Bro. Don Flory of Middlebury.—Mrs. Elizabeth Miller, Goshen, Ind.

Southern Indiana

Fairview—The pastors and ministerial board met at our church in January. The children's project for the year is Seeds of Hope. The young adults meet monthly; they are carrying on a program of visitation and evangelism. Margie Dunk gave a talk and showed slides of her year's work in BVS at Baltimore. The young people sponsored the Easter sunrise service and breakfast afterwards. Women's work has made several comforters for relief, and the project for the year was clothing for boys of eight-to-twelve years. The men's work has done work at the parsonage.—Hattie Peter, LaFayette, Ind.

Michigan

Woodland—We have just completed a week of meetings with Bro. John McCormick. The purpose of these meetings was to emphasize and clarify the mission of the church. During this past winter we have been doing some remodeling on the church. We have added to our building a new front entrance, three extra classrooms, a balcony, nursery, storage space, and steeple. Much of this work has been done by the men of the church. The men's work is farming about eighty acres of land this year. The missionary society of the church has tied over forty comforters for relief, and sent ninety new garments besides a great deal of other relief material. The district ministerial retreat was held in our church on Feb. 8 and 9. The sectional youth conference was held here March 9 and 10. The church has a family night each quarter. At our next family night Dr. E. L. V. Shelly, psychologist from Michigan State University, will speak to us.—Mrs. Fannie Gearhart, Woodland, Mich.

Northeastern Ohio

Chippewa—Mission study and pictures of the life of Paul have been the subject for our Sunday evening meetings from Thanksgiving to Easter. Missionaries were invited to speak on several occasions. One of our members has entered BVS for a two-year period. Mr. and Mrs. Wayne Carr and Associates spent a day with us in February to talk to us about a unified budget and a stewardship program for our church. He has been asked to come the first three weeks in August to work with us. Evangelistic services were held from Palm Sunday to Easter by our pastor. Our church participated in the World Day of Prayer, Good Friday, and Easter sunrise services with the Creston area churches. Mrs. Paul Halladay will be our guest speaker for our mother and daughter banquet in May.—Mrs. Edna Reynolds, Rittman, Ohio.

Zion Hill—We met in quarterly council on April 10. Delegates to the Annual Conference were elected. Bro. Lloyd Stauffer of Bethany Biblical Seminary had our pre-Easter revival. Our love feast was held Easter evening. We had an Easter sunrise service followed by a breakfast sponsored by the youth group. Prayer meeting is held in one of the homes of the community each week. We have a children's hour every two weeks at the church on Saturday afternoon.—Mrs. J. Lloyd Nedrow, Columbiana, Ohio.

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Middle Pennsylvania

Altoona, First—We held our revival meetings April 23-30. Dr. Rowan Pearce was our evangelist. Circuit I youth rally was held Sunday, April 7, at the First church; the local church provided the evening meal. The women's work of the Middle District met at First church on April 6. Cottage prayer meetings were held at the homes prior to the evangelistic meetings.—Mrs. Ada Sell, Altoona, Pa.

Clover Creek—Bro. Carl Myers held a one-week revival in our church. Bro. Ralph Smeltzer of Elgin conducted a three-day peace workshop in our church. It was sponsored by the youth of the Middle District. We held a Sunday afternoon service at the Morrison Cove Home. Brother Ebersole preached the sermon and the women of our church served the evening meal. The young people assisted in the worship service in observance of Youth Week. The women's work has been doing relief sewing.—Mrs. Roy Shriver, Martinsburg, Pa.

Lewistown—Eleven from our church attended the leadership training classes at the Spring Run meetinghouse from Feb. 4 to March 11. Our pastor conducted evangelistic services in the Germany Valley church in March. Our pulpit was then filled by Brethren Donald Plank of the Burnham congregation, Daniel Brumbaugh of Saxton, and Harold Bomberger, regional secretary, with our own elder, Bro. Earl Strauser, assisting. Brother Gehman, our pastor, has accepted a call to the pastorate of the Fahrney-Keedy Memorial Home, Boonsboro, Md. We are indeed sorry to report that he will leave us the middle of June to begin his work in Maryland on July 1.—Ruth Richards, Lewistown, Pa.

Southern Pennsylvania

Mechanicsburg—Our church celebrated the sixty-third anniversary of the Sunday school and church service in Mechanicsburg on Palm Sunday. The church was presented a deed for approximately two-and-one-half acres of land which has been selected as a building site for a new church. Our pastor, Bro. Howard A. Whitacre, celebrated his twenty-fifth year in the ministry on Palm Sunday. We had our pre-Easter service from Sunday to Wednesday. Our pastor and Bro. Harold Bomberger, our regional secretary, had charge. Love feast and communion was held on Thursday evening of Holy Week. We are looking forward to building a new church in the future.—Mrs. Thelma V. Wareham, Camp Hill, Pa.

Florida, Georgia, and Puerto Rico

Tampa—After the resignation of our pastor, Bro. J. M. Blough, we appreciated the pulpit being filled by Brethren Walter Fisher, Bob Brown, and, occasionally, A. D. Crist. The Dorcas Circle has been making quilts, braiding rugs, and doing other handwork. They have also been helping with the building project. Our women have been participating in meetings of the United Church Women in our city, attending the Florida chain of missions, and the World Day of Prayer services. Eight of our women enjoyed the rally at Sebring. Bro. Floyd Irvin and Brother Blough conducted the installing of our new pastor, Bro. J. W. Myers of Canton, Ohio. We have also dedicated our new building, which is now clear of debt. We are studying the Book of Matthew in connection with our prayer meetings. Our pastor conducted a week of pre-Easter services. The film, *Journey Through Faith*, was shown on Palm Sunday.—Mrs. Hazel Cox, Tampa, Fla.

Winter Park—We held our father and son banquet on Jan. 18. Midweek prayer meetings were held in four groups in homes five weeks prior to our revival meeting, which was held Feb. 17-24. Several of our members attended the Florida chain of missionary assemblies held in

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Orlando. Bro. Harl Russell was with us two evenings in the interest of stewardship. A goodly number of our women attended the women's rally held at Sebring on March 2. Our mother and daughter banquet was held the second Tuesday of May.—Mrs. C. E. Bower, Winter Park, Fla.

Mardela

Easton—Our district youth had a fellowship supper at our church in February. The guest speaker was Rev. Ralph C.

Jones, pastor of the Ridgely Methodist church. He spoke on the theme, *Christ Bids Youth Follow*. Our pastor attended the Spiritual Life Institute at Bridgewater College on Feb. 5-7. Several of our women helped at New Windsor in the packing of clothing to be sent overseas in February. On March 8 the World Day of Prayer service was held in our church. Most of the churches of the

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town co-operated in this. On the evening of March 10 the district youth had their finals in the peace essay contest. The Mardela district leadership training school was held in the Easton church, March 17-22. The evening program of March 24 was a musical one with the singing of old favorite hymns. The Mardela women's work rally was held on March 28 at the Bethany church, Farmington, Del. On April 7 Bro. Lloyd Haag and his wife were with us and each had a part in the service.—Ellen Hutchison, Easton, Md.

Eastern Maryland

Pipe Creek—We held our third quarterly fellowship luncheon in March. The Edgewood and Beaver Dam churches joined with our choir to give an Easter program of music in our church. The men of the church cleaned and seeded the grove around the church. The men's and women's quartets from Bridgewater College brought us an hour-long program of music on March 31. A group from the church visited the Fahrney Keedy Memorial Home on March 28.—Mrs. Fannie G. Myers, Taneytown, Md.

First Virginia

Cloverdale—Under the capable leadership of our pastor, sixty of our men made a very successful every-member canvass. Our budget is increased and our church building debt will be met by 1959. Our men have monthly meetings for business and fellowship. They are improving the church grounds and will soon dedicate an out-door fireplace. They have sponsored outside speakers and a talent night. Eleven of our women attended the women's district conference in Roanoke. Some of the projects of women's work are making comforters and giving used clothing, food and service to the sick. We served a father and son banquet and a supper meeting to our district Sunday-school workers. Twenty-three white robes have been made for our newly organized junior choir. At the dedication of five babies they were each presented a certificate and a white Bible. The study for our youth department for the current three months has centered around the choice of life companions, life commitment, and stewardship of life. Recreational activities for the church have included a skating party, district youth banquet, and Sunday evening suppers. We also had the Martin Luther film for the church.—Mrs. W. K. Murray, Roanoke, Va.

Northern Virginia

Cooks Creek-Dayton and Garbers—Fif-

teen of our young people attended the district youth rally at Front Royal. CBYF members visited the children's ward at our local hospital and showed them a filmstrip. Two mission films were shown at Dayton on one Sunday evening. Our church had two basketball teams playing in church leagues. Eleven of our members motored to New Windsor to give a day's work. Our pastor, Bro. James Flora, conducted a church membership class at Dayton. He also conducted a one-week revival at the Trinity church, Roanoke, in March. Members of the Garbers Sunday school are making plans to send three heifers to Heifer Project. They also sent seed for relief. The youth class took a scrapbook and candy to a school for retarded children. Women's work had an all-day sewing meeting. They made comforters, clothing, and bandages. They also sent seeds for overseas and bedding, food, and clothing for flood relief. They had special worship at the county home one Sunday. On Sunday during Brotherhood Week our pastor exchanged pulpits with the pastor of the local E.U.B. church. We have participated in the One Great Hour of Sharing. The district women's work meeting was held at the Dayton church on March 30.—Mae Wine McDorman, Harrisonburg, Va.

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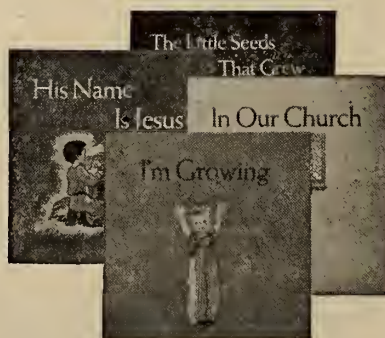
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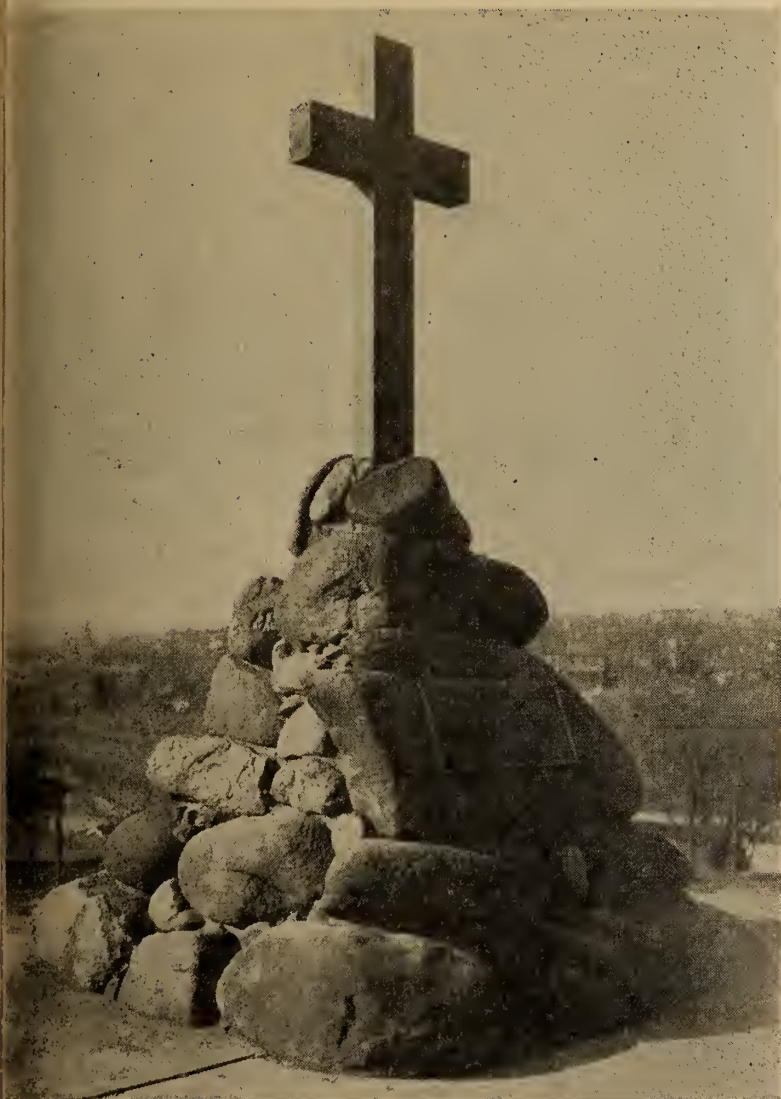
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A Time of Discovery

MANY visitors to Richmond this year, in addition to sharing in Annual Conference activities, may find time to visit places of historical interest. In Gamble's Hill Park, overlooking the James River there is this monument and a tablet which indicates that twenty-one men, including Captain John Smith, explored the James River and set up a cross in this spot on Whitsunday, or Pentecost Sunday, June 10, 1607. The cross represents the Christian interest of some of the first Englishmen to make a settlement on this continent. Many celebrations this year will call attention to 350 years of history in the Virginia colony. It is significant that the earliest settlers identified their discovery with a special day of the Christian year. The day of Pentecost may still signify a time of discovery for all explorers probing into new continents.

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ELIZABETH WEIGLE - Editorial Assistant

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HAROLD Z. BOMBERGER
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..... Nappanee, Ind.
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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

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Press

JUNE 8, 1957

Volume 106

Number 23

In This Number . . .

Editorial—

A Time of Discovery 1
The Church Is One 5

The General Forum—

Jesus' Problem of "First Things."
Louise Stoltenberg 3
The Search for Brethren Beginnings.
Part II. Donald F. Dumbaugh 6
A Litaney for Unity 9
Birthplace of Religious Freedom.
Vera V. Via 10
Then and Now (verse).
Enola Chamberlin 11
Immigration Is the Only Hope for
Refugees. Edna Phillips Sutton 12
A Message From the Presidents of the
World Council 14
"Jesus and Moses." J. Carter Swaim . 14
Since God Is in My Child (verse).
Ernestine Hoff Emrick 15
Reviews of Recent Books 15

News—

News and Comment From Around the
World 18

Toward His Kingdom—

Africa Missionaries Hold Annual Meet-
ing. Irven Stern 20
Geneva Summer School of Missions.
Mrs. H. Spenser Minnich 21
Into a New Land 22
The Historical Function of Local Church
Librarians. Gladdys Muir 24
Strengthening the Pastor's Arm 25
News Notes From Europe 25
Clothing Distribution. Dan Raffensperger 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Course of Peaceful Action

I have just read the article on militarism in the March 2 issue of the Gospel Messenger by C. LeRoy Doty, Jr. It is a misjudgment of man that such a large portion of the U.S. budget goes for the military machine. The people of America are faced with the largest peacetime budget in history and when four sevenths of that budget or over forty billion dollars goes for military spending it is time to think twice and do some positive action. May the truth settle in the hearts of more of the young people of America and the world and may they work toward everlasting peace and goodwill before it is too late. The future lies in the hands of the youth of today.

I know from experience that a mission of goodwill to a foreign land far outweighs a mission of war in settling world problems. How much better it would be to strive toward world economic equality (minus the military) rather than the continual striving for military superiority. A military race can be an endless race and with the position the people of the world are in today, our civilization could end in a matter of minutes for, as has been stated in the article, there is no defense against the H-bomb. Our future world of peace depends on our course of peaceful action today.—Gareth B. Lease, International Voluntary Service Team, Nepal.

Too Little Thought

I have especially enjoyed recent copies of the Messenger. It's getting better all the time. How true was the article, "The Wasted Hour?" Yet it need not be. Also, the "Message of Easter" which so many still do not realize. But they are obsessed by fear of death, yet do not believe in either "hell or damnation."

I am in accord with the conclusions that Fred W. Smith, W. Alexandria, Ohio, made in his protests against paying income taxes, or doing anything with time, labor or money that enables the nation to make munitions or pursue war in any way. If more would make such protests and abide by the consequences, be they what they may, there would be a better chance for people to have peace at home.

How can we get rid of the idols on our family altars so long as we endorse television, and the constant

commercialization of movie stars and their photos? . . .

There's too little thought given to these things.—Lottie M. Bollinger, Vestaburg, Mich.

Lasting Efforts of Graham Revivals

The article, "Some Grave Dangers in the Present Revival," in the April 6, 1957 issue was something I was glad to see. I think we have been in a state of false security regarding things of religion merely because the numbers are so staggering. I would recommend that all readers get out this issue and read the article.

There are a couple of comments that I would like to make, however. The first regards the work of Billy Graham. It is true that his "preaching plays hard on the sin and repentance themes." It is my conviction that we as preachers are not to use the pulpit for discourses on the liquor traffic, labor unions, politics, and the U.N. . . . It is also my conviction that if we can persuade men to "get right with God" the other "tough and nasty problems" will care for themselves. Anyone who has truly found Christ as his Savior and reads the Bible will not be guilty of economic exploitation and perverted politics.

"Of the thousands of converts, very few are ever brought into the fellowship of the body of Christ." Either this statement stems from prejudice or ignorance of the facts. Again and again reports and statistics have been issued to show the amazing and lasting effects of the Graham revivals. This is not the first time this accusation has been made. Would that we in our own Brotherhood could account for as many percentage wise as can Billy Graham three, four, and five years after conversion.

Another thing that disturbed me was the quotation from Reinhold Niebuhr. To many of the readers this may be just another name but there are a few who realize that he is the outstanding spokesman here in America for neo-orthodoxy which had its start under Karl Barth. . . .

I think that we should be a little cautious when selecting our reading material. We should also be careful where we get our theology. If we don't intend to purchase the devil's merchandise we should not be browsing around in his shop.—Glenn R. Coats, Ashland, Ohio.

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Great masses of people were constantly around Jesus, seeking to hear him and to be healed

Jesus' Problem of "First Things"

Louise Stoltenberg

The problem of whether words of salvation or deeds of compassion come first is never settled; following the will of God will give direction and motivations

SOMETIMES one may read familiar pages and have them suddenly come alive as they never have before. This happened recently to the writer upon reading quickly through the Gospel of St. Mark. Graphically, vividly the problems and difficulties that faced Jesus were seen with startling clarity.

Obviously the prime purpose of Jesus' life was to bring the words of life, the eternal message of salvation to all men. He was not speaking alone to the people of his time but rather

aiming his words toward millions and even billions of unborn human beings. This, of course, intensified his problem. Surely for such a stupendous task there should have been provided for Jesus ample peace and quiet, physical comforts, understanding friends, and, above all, plenty of time for solitude wherein he might meditate upon and develop the message he was to preach.

Look, however, at the picture

in Mark! See the Master surrounded by rich and poor, well and sick, learned and unlearned, curious and sincere, friends and foes—all desiring something from him. At first we may suppose that because Jesus was divine he would not have felt tensions and fatigue as an ordinary person. This, however, would be an un-Biblical view, for we are assured that Jesus

was "as we," even though, paradoxically enough, he was also God. Certainly in Mark we see Jesus in terms of his humanity.

To continue, we are supposing that Jesus' greatest mission, that which was first for him, was to preach the good news. We can document this by referring to Mark 1:38, where Jesus said, "Let us go into the next towns, that I may preach there also: *for therefore came I forth.*"

In the very next chapter we do see Jesus preaching—in a private house jammed so full of people that not one other person could have possibly squeezed through the door. As if this condition were not disturbing enough, while Jesus was talking the very roof of the house was lifted away and down in front of the Master, bed and all, came a palsied man seeking a cure! What should Jesus do? Should the words of eternal life be turned off in order to accommodate a miserable sick man, about whom history would never record any fact save his illness? The record says that the sermon stopped and the man was healed.

Later Jesus was on another preaching mission when a desperate father came running to beg Jesus to drop everything and come to the father's house to save the dying daughter. Again Jesus did not refuse to answer the need in spite of its cost to his plans. Another time he was leaving Jericho when a blind beggar at the side of the road cried out for healing. There was a great throng of people, and many of them urged the beggar to be silent; but he shouted all the louder. Jesus heard the entreaties and, as we would expect, could not pass by the blind Bartimeus without touching him with healing. And so the instances could be multiplied.

Possibly, however, more tension was created in Jesus from the ever-present masses of people around him than from the frequent interruptions in his preaching. Most Christians love their fellowmen, it is to be presumed, and certainly we know that Jesus did. But how could one think deeply and clearly and plan with foresight when there was always so much confusion present. Mark typically speaks of the "multitude." Here are some illustrations of Jesus' daily existential problem: ". . . they pressed upon him for to touch him . . ." (Mark 3:10); ". . . the multitude cometh together again, so that they could not so much as eat bread" (Mark 3:20); ". . . people followed him and thronged him" (Mark 5:24); and ". . . they had no leisure so much as to eat" (Mark 6:31).

On one occasion Jesus was preaching to a group on the edge of the sea, which group swelled to such proportions that Jesus was forced off the edge of the sand into a small boat, from which vantage point he continued his sermon. Another time Jesus and his disciples attempt-

ed to slip away for one of their rare bits of rest, but found themselves outwitted by some people who ". . . ran afoot thither out of all cities, and outwent them . . ." (Mark 6:33). In other words, the audience got there before Jesus and his disciples, so that, indeed, the Master did have an extra teaching opportunity—plus the responsibility of feeding five thousand persons—but he got no rest!

Toward the end of Jesus' ministry it is even reported that the sick were being carried about on their beds and placed in the streets where it was thought Jesus might pass. And so it went during his crucially short ministry. There was so much to say to present and future mankind and so few opportune times in which to say it, with all the immediate human needs pressing for solution.

Yet what was Jesus' reaction to this? Certainly he did not refuse to aid men and women, no matter how unpromising they appeared to be. Four times it is recorded in Mark that he mildly asked those who were

Continued on page 13



Jesus could not pass by the blind Bartimeus without healing him, even though it meant his preaching was interrupted

Carl Bloch
Camera Clix

EDITORIAL

The Church Is One

JUST as it is impossible to imagine several bodies having the same head, so it should be out of the question to think of many church bodies each of them claiming to be distinctive and yet claiming to have Christ as their head.

The New Testament is clear on this point. There is one body as well as one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all. Whatever definition of the church we discover in the New Testament, whether as the household of God, the body of Christ, or the fellowship of the Holy Spirit, the designation affirms the essential unity of the church.

Yet an observer of contemporary church life might find it extremely difficult to sense the common unity we claim. He will be impressed with our many divisions in church organizations and our many differences in worship and belief.

The reason may be that we tend to think of the church almost entirely in local or denominational terms. It is natural that these expressions of the church of Christ should deserve our immediate loyalty. But they are untrue to themselves if they divorce us from the larger fellowship that is our inheritance in Jesus Christ. We need to be constantly on guard against unrestrained individualism, unrestrained congregationalism and unrestrained denominationalism.

1. The individual's relation to his Lord is a precious privilege. We Protestants hold that the Christian needs no pope or priest to serve as an intermediary between him and his God. We believe the Holy Spirit will guide him individually as well as by means of the corporate life of the church. But the church is always more than an individual relationship. By its very nature it is a fellowship, a congregation, a body with more than one member. Individualism is checked by the experience and understanding of a worshipping body of believers. No one man, however close to God he may be, should make the decisions that guide the church and determine its mission.

2. The congregation is vitally important because in it the church becomes effective locally. In such a fellowship the body of Christ ministers to a particular community. Here is the center of most of the experiences in which Christians share. Yet the church must always be more than local. It transcends a particular neighborhood, a dominant class or race; its larger outlook and

world-wide outreach saves the local congregation from becoming self-satisfied and unconcerned about the rest of the world. There is a significant place for the congregational expression of the mission of the church, but if congregationalism becomes too strong, it can keep the church from fulfilling its calling as a body of believers in Jesus Christ.

3. The denomination is also an important expression of the fellowship and service of the church. It provides a means for strengthening the local church in its ministry and it offers ways by which local groups can extend the church's mission, thus enabling the local church and the individual member to heed the call to go, make disciples of all nations. The denomination helps to develop a well-rounded program of Christian service and action. It enlarges the circle of fellowship and gives special emphasis to certain beliefs and practices that give it a distinctive name and a specific sense of mission.

But a denominational program can easily become divisive and narrow. It needs to be judged not by its own standards but by the measure of the fullness of the stature of Christ. The denomination must never become a means of separating Christians from one another. It may conceive of itself as a legitimate expression of the body of Christ but it is not identical with that body in its fullest expression.

Even if the various denominations could somehow unite into one organized unit, there would be no assurance that the bonds of unity would prevail throughout the body of the church. The unifying force is rather the one Spirit that binds us together in fellowship and constantly recalls us to our common loyalty as members of the body of Jesus Christ.

The World Council of Churches suggests an appropriate theme for Pentecost Sunday, "Diversities of gifts but the same Spirit." There is a sense in which not only individuals, but also congregations and even denominations represent the diversity of gifts that was recognized by Paul in the early decades of the Christian church. That diversity can enrich the whole body, but it takes the one Spirit to keep the diversity from becoming divisive.

Jesus Christ is one and his church is one. We earnestly pray that the one Spirit may permeate the whole body of believers throughout the world and bind them together in spirit and in truth—
K. M.

The Search for Brethren Beginnings

THE discovery of the village of Surhuisterveen in Friesland (the Netherlands) offers an example of the kind of search that goes on to find more information about Brethren beginnings. The American histories say that the Schwarzenau Brethren lived at "Westervain" or "Rüstringen" before coming to America. We visited Rüstringen, now incorporated into the city of Wilhelmshaven in northern Germany. Inquiries at the city archive, the local churches, and of one elderly gentleman, who knew much about local history, brought no insight. On the border as we entered the Netherlands from Germany, we looked at a Dutch map for a "Westervain." There was no village of that name, but there was a "Surhuisterveen" which might have been corrupted to "Westervain."

At the Groningen State Archive, we found an exhaustive geographical dictionary of Dutch towns. Under "Surhuisterveen" there was the entry that in the early eighteenth century a group of thirty families of "Swiss Mennonites" had settled there. They had baptized by immersion, and had later migrated to Pennsylvania. In Surhuisterveen, the local Mennonite pastor and the schoolteacher, who was the local historian, could add little information. In Dutch libraries we found a reference in a Mennonite history from which the above citation undoubtedly came. Then we found another Mennonite history which showed that the settlers could not have been Swiss. This writer doubted whether any settlers were at that time there at all.

Our problem was to find docu-

Donald F. Durnbaugh

Part II

mentary evidence. The church books did not go back far enough. The Friesian State Archive which we visited could not help us, and although we checked the records ourselves in the brief time we had available, we found nothing. A later trip found us passing through the area again, and we decided to check again at the state archive.

After a day's fruitless hunting, we noticed four entries in the back of an obscure record book for the district in which Surhuisterveen is located. On closer examination and deciphering, they were found to be marriage notices for four Brethren living at Surhuisterveen in 1721 and 1724. They were notices of the banns which had to be read three times, before a marriage could take place. As the Brethren did not belong to either the Reformed or the Mennonite churches, their banns were entered in the government book in an odd place. These entries prove that this village is the place where the Brethren were, and that the obscure references are actually about them.

It can be seen how one clue or one piece of the jigsaw puzzle fits in with others, to provide at last a more or less complete picture. There are, of course, dead ends, especially because of the destruction which the war brought to Europe. That the damage is not all in Germany can be seen by our frustration in not being able to use the archives in Amsterdam of the Collegianten, a contemporary immersionist group with whom the Brethren were closely con-

nected. Most of the archive was destroyed when the city was bombed, and the remnants were so waterlogged that they fell apart in our hands. While certainly not as tragic as the loss of human life, the irreplaceable loss of such records of cultural value is one of the sacrifices laid upon the altar of the god of war.

Particularly important for the history of the early Brethren are the private archives of the Count of Wittgenstein at Laasphe and the Count of Ysenburg at Büdingen. In the eighteenth century their ancestors were the temporal rulers and, therefore, their archives contain the government records of that day for those areas. Laasphe contains the records for Schwarzenau (where there are no contemporary records) and Büdingen, the materials for the Marienborn area, an important scene of Brethren activity from 1710 to 1715. The records are disappointingly scarce at Laasphe and surprisingly abundant at Büdingen.

What is it like to work in such an archive? The records are kept in secure rooms in the castles within walls several feet thick. As the two or three locks of the heavy medieval door are unlocked by their huge keys, the door swings open to reveal shelf upon shelf burdened with bundles of documents lining the walls and filling the room. The archivist may show you some of the cherished treasures, such as an illuminated manuscript, with its golden initials and precious miniature paintings, or a papal bull or proclamation one thousand years old.

Having previously decided, on the basis of a hand-written listing of the contents of the archive, which bundles we want to look through—for example



Migrations of the Early Brethren in Germany

"Religious Matters 1700-1750" or "Real Estate Matters 1650-1750" — the archivist locates them for us. We take them to another room, as it is much too cold in the archive to work. After untying the bundles, and blowing away the dust of centuries (literally), the hundreds of documents are scanned for some scrap of information about the Wiedertäufer, Neutäufer, Schwarzenautäufer, Wittgen-

steintäufer, Tunk-Täufer, or Dompelaars — all of which names stand for the Brethren— or anything else which might refer to them.

There is not time to read each document, even in the comparatively few folders, which we have selected from the thousands which the archive contains. Particularly baffling for American eyes, even if one knows German, is the compli-

cated German script. This can be compared to a person ignorant of the Gregg system, looking for something in a stenographer's notebook. Obviously, my wife was called upon to do much of this work, because of her familiarity with the language and script. It should be mentioned, however, that not every German-born person can

read these documents. Many are first drafts of letters, kept as "office copies" with the nicely written letter having been sent to the recipient. The hasty handwriting and extensive abbreviations often pose deciphering problems for experts. In other countries, the documents are written in Latin characters. The problem here is the translation of the French, Dutch, or sometimes Latin texts.

In Laasphe is the often cited letter from a government official reporting that the two hundred Brethren, "about whom one has never heard anything bad" had left in 1720. We found an important contract of 1719 signed by the count promising Mack continued freedom of conscience. (This also locates his small house and garden "on the Berleburg path" at Schwarzenau, evidently in the valley of huts.)

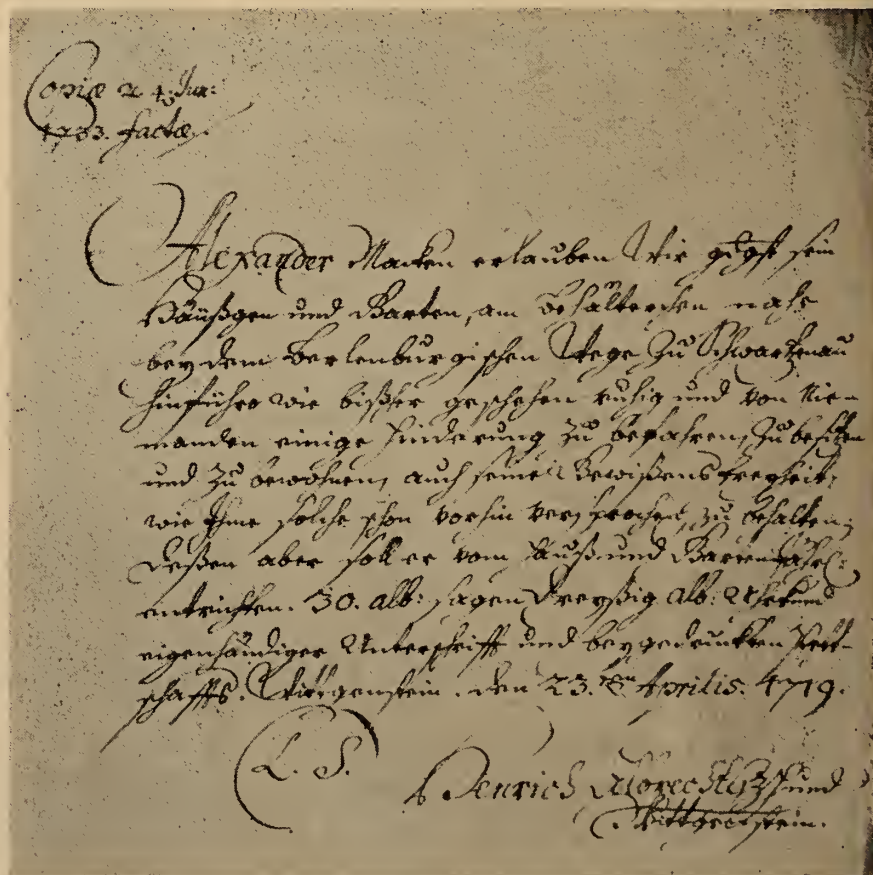
Büdingen has the only known letter of Alexander Mack, a passport issued to the Brethren when they chose to leave in 1715 rather than renounce their religion, lists of the Brethren, and vivid reports of some baptisms carried out by Alexander Mack and John Naas.

Some other highlights in other archives, many of which are much like libraries and not as romantic as the private archives, are: original letters of Andrew Boni, one of the first eight, with details of his punishments (in Basel); much material on the activities in Schriesheim when Hochmann came to visit Mack in 1706, and the hearing of Mack's father-in-law and others (in the state archive at Karlsruhe); a letter signed by Christian Liebe, while a galley slave in Sicily, which found its way to the Mennonites at Amsterdam, who helped to have him released (in the Mennonite archive at Amsterdam); a copy of an open letter sent

by the Brethren to their fellow pietists inviting them to join with them in the baptism, which resulted in the formation of the church (from an archive in the German Democratic Republic or Eastern Germany); and new letters from Christopher Sauer to Germany (Berleburg).

In addition certain rare books of importance were located. In Laasphe in the attic of the parsonage, we found a collection of rare books. On closer inspection, we saw that one tiny volume printed at Berleburg in 1720 is almost certainly the first Brethren hymnal. We say "almost" because there is no record that any were brought to America, or used here. (Oddly enough, the early Brethren in America

used the hymnal published by their rivals, the Inspirationists—the group which later founded the Amana Community.) The reasons for believing it to be Brethren are these: the preface says it was published for the *Taufgesinnten*, literally "Baptism-minded," which was a term used for the Anabaptists, including Mennonites; there is a notice that some of the hymns were written by "brethren" who had been in prison at that time for over three years—this description exactly fits the Solingen Brethren; some of the hymns emphasize baptism by immersion, which a Mennonite hymnal of the time would have hardly done; a hymn, Count the Cost, known to have been used



The above is a copy of the renewed contract given by Henry Albert to Alexander Mack; it reads: "We graciously permit Alexander Mack to own and reside in his small house and garden at the Behalterchen close to the Berleburg path at Schwarzenau. As heretofore was the case, he is to have peace and is not to be molested by anyone. He shall retain his freedom of conscience, which I have already granted him earlier. He shall, however, pay a tax of 30 albus (in words: thirty albus) yearly for house and garden. Certified by my personal signature and accompanying seal. Wittgenstein, April 23, 1719. Henry Albert, Count of Sayn and Wittgenstein"

in America and written by Alexander Mack, is contained in the book. One explanation for the absence of hymnals in America might be that the Brethren decided to leave early in 1720 after having arranged for its publication, and were not there when the press work was finished.

A second copy of the hymnal is found in the university library in the castle overlooking Marburg. Here we located a unique copy of the first edition of Mack's Rights and Ordinances printed in 1715. Both of these books came from the library of the present Count of Wittgenstein, who sold his extensive library after World War II to pay a heavy inheritance tax. Through the efforts of Dr. Franklin Littell and Prof. Ernst Benz, most of the theological part of the library came as a unit to Marburg, where it can be used by interested persons. Otherwise, it would have been scattered all over the world as was the rest of the library.

During our travels we looked for rare books and were able to purchase some fortunate finds for the Brethren Historical Library. The most interesting were a set of the eight-volume Berleburg Bible (1726-1742), much used by early Brethren, and the rare Marburg Bible of 1712, as well as some weighty tomes written by Gottfried Arnold, the church historian who greatly influenced the Brethren. Photographs and enlargements were made of virtually all the material found, which will also go to the Historical Library for the use of students of Brethren history. It has been organized so as to allow effective use of the miscellaneous contents.

What is the purpose and value of this effort? Let it here be stated that this research project was not undertaken for the sake of the past alone, fascinating as that is; neither was the sole interest in learning more about

A Litany for Unity

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread (1 Cor. 10:16-17).

As this bread was once scattered upon the mountains, and has now been gathered into one, so may thy church be gathered into the unity of thy kingdom. All glory be unto thee, O Lord, for ever and ever!

Gather thy church, O Lord, from the four winds, into the kingdom of thy love.

Holy Father, we thank thee for thy holy name, which thou has imprinted upon our hearts, and for the knowledge of faith and immortality which thou has brought to light through Jesus, thy servant.

Gather thy church, O Lord, from the four winds, into the kingdom of thy love.

Have mercy, O Lord, upon thy church.

Deliver her from all evil.

And perfect her in thy love.

Gather her out of the nations

Into that unity which thou has prepared.

And unto thee be the power and the glory.

For ever and ever!

Gather thy church, O Lord, from the four winds, into the kingdom of thy love.

Come, Lord Jesus, come!

Glory be to thee for ever and ever. Amen.

Gather thy church, O Lord, from the four winds, into the kingdom of thy love.

—From World Council of Churches

the early Brethren, inspiring as they are. We look to the past in order to understand ourselves better. Knowing our fathers' faith can help us to form a living faith for our day.

We can be helped to formulate our answers to current problems by seeing how the founders of our faith met theirs. The basic issues are surprisingly similar. We live in a world of unrest and war. The early Brethren came from an area devastated by the Thirty Years War with its inhuman pillage and destruction. Many of us fear that civilization as we know it may not long endure. Some of the early Brethren thought that the world would soon come to an end. World War II levelled many cities in our time. In the 1690's the French army had orders to wipe out the city of Mannheim; not one stone was to be left on top of another, and the order was carried out only too well.

We feel that our government is making too many demands

upon us. The early Brethren lived in a society where a person owned neither body nor soul; the sovereign literally owned his subjects, who were his chattels, and the officials of the established churches jealously watched over their parishioners, who were punished if they did not attend church or pay the church dues. Brethren are faced with compulsory military service. The early Brethren came into conflict with the authorities for refusing to fight, fully as often as because of their other beliefs.

If learning about our history can help us understand the present, can it aid us in looking to the future? The analogy of building a fence is appropriate. To make it straight, one needs at least two points. If we understand the past, we have one point. Taking our present position gives us the second. Sighting along the two allows us to project a straight line to the future.



Bob Tenney

Many persons visit Monticello, Jefferson's home near Charlottesville, Virginia, especially those interested in religious freedom

Vera V. Via

Birthplace of Religious Freedom

IN SPITE of the fact that it is off the beaten track, the average tourist feels he has not seen historic Virginia until he sees Monticello. And for church people this historic shrine has a special significance. For it was here that Jefferson conceived and perfected the idea that church and state should be separate.

The idea was a revolutionary one in Thomas Jefferson's day, for the English Church was a part of the government, and each citizen was taxed to support the Established Church. Other religious sects were tolerated, but not encouraged, and their members were expected to pay the tax which supported the Established Church. Various groups had agreements with the colonial government. The Scotch-Irish of the Valley of Virginia and the early Brethren who came into the area, as well

as the Quakers, Methodists, and Baptists, were allowed to meet, but they did not have the right to allow their ministers to perform marriages, and if a particular sect threatened to become too large, it was restricted.

This was the situation in Virginia at the time of the Revolution, and the average Virginian did not question it, although many members of the so-called dissenting groups deplored it. But a man born and raised under the Established Church broke the ties of church and state. Young Thomas Jefferson was born with a mind so far ahead of his day that some historians say the world has not caught up with him in every field, even today. Of English ancestry, he was born into the Anglican Church and baptized as a child. He attended classes under the minister of the St. Anne's Parish, and received his education at William and Mary

College under the church. But even as a young man he became interested in the dissenting groups. He attended a small Baptist church, the first to be organized in his native Albemarle, and was so impressed with the fairness of the church government, that the tradition persists even today that it was this group which gave him the inspiration for a part of the Declaration of Independence.

Throughout his life, Jefferson seems to have known and talked with every minister of all sects in Albemarle County. During the Revolution, while he was governor of Virginia, he brought the archives of the state from Richmond to Monticello, and, according to tradition, he let his friend, the Rev. Bemis Brown, one of the early Methodist ministers of Albemarle, take them by muleback into the Blue Ridge Mountains to a cave, where they were kept safely

until the time came when it was safe to return them to Richmond.

It is a historical fact that he brought ministers of various faiths to America, and the Unitarians claim him as their founder. Students of Jeffersonian lore, usually agree that there is no evidence that he ever left the Established, or Episcopal Church. He was on the vestry of early Episcopal churches, and is said to have designed, and have given generously to Charlottesville's first church, Christ church, which was not built until 1824, shortly before Jefferson's death.

It was difficult for many of Jefferson's neighbors to understand his stand on religion. For many years Charlottesville had no church, but the various sects took turns in the courthouse, and Jefferson is said to have attended any, or all, of these meetings, riding down from Monticello and bringing along a trick cane, which opened into a seat.

It was not until the Revolution was over and the new nation was in the process of being formed that Jefferson succeeded in bringing to reality his great dream of religious freedom for all. It was not a tolerant age, and the dissenting groups were more intolerant of one another than the Established Church was of them. Having broken the ties with the mother country, the various colonies were forming new laws and governments. Jefferson felt this was the time to separate the church and state, and under his guidance the measure was introduced into the Virginia Assembly. It was an explosive issue, for the church had grown fat on taxes, and the great glebe lands it held. It took several years of hammering to pass the Statute of Virginia for religious freedom in 1785. This gave all religious sects equal rights un-

der the law, and no church received tax money for its support. It freed the citizens of Virginia, who were allowed to select their own religious faith and practice it according to their own conscience. And in time the Virginia statute became the model for the nation.

Jefferson considered this one of his three great achievements, and on his monument, which he designed and for which he wrote his own epitaph, he listed it as one of the things for which he wished to be remembered.

Here was buried
Thomas Jefferson
Author of the
Declaration
of
American Independence
of the
Statute of Virginia
for
Religious Freedom
and Father of the
University of Virginia
Born April 2, 1745 o.s.
Died July 4, 1826

Jefferson paid a rather dear price for this achievement, for many members of the Established Church never forgave him, and he became victim of propaganda as vicious as could be dreamed up by any modern press agent. They hung the term *infidel* on him, and made it stick to the extent that some

people today believe it. So bitter was this attack, that it is said pious old ladies in New England hid their Bibles in crocks and let them down in their wells when Jefferson was elected President, as they had been led to believe he was an enemy of all religion.

It was not until Jefferson gave Virginia religious freedom, that the Brethren began coming in large numbers to the state. A few had come to the Valley before the Revolution, but afterwards large numbers of them came in and settled.

The beautiful old mansion, Monticello, which was Jefferson's creation, ranks about third in number of visitors to the nation's historic shrines. Millions have visited it, and for each, it has some significance, but to churchmen it has special significance, as it was here on the mountaintop, that the "Sage of Monticello" dreamed of freedom of religious choice for all Americans, and here he perfected plans to make that dream a reality. Religious freedom would doubtless have come to America sometime, but Jefferson found a way to break down the bars without a bloody war or strife such as followed the Reformation in Europe.

THEN AND NOW

Enola Chamberlin

Those years ago some listened thankfully
As Christ talked long above them on a hill.
They bowed their heads, each one a devotee;
They held their breath and bade the heart be still.
Some others listened who were filled with hate,
A hate which Christ could often turn aside,
To reach their souls to make scorn abdicate,
And cause their hearts to choose him as their guide.
Today, although we do not hate or scorn
The Christ's great words, our love, too thinly weak,
Does not compel our souls to be reborn,
Nor make us follow words that he would speak.
We do perhaps give him one half an ear,
Too busy with the world to fully hear.

Immigration Is the Only Hope for Refugees

ONCE again Congress and American people are faced with the issue of our unjust and un-Christian immigration laws. The Refugee Relief Act expired on December 31, 1956. The only law which we now have that deals with the refugee problem is the discriminating McCarren-Walter law, which is based on the "national origins" system.

By this system the quota for any given nationality is determined by what proportion of our national origins belonged to each group according to the 1920 census. The result of this system is that five sixths of our over-all quota goes to Britain, the British Isles, Germany, Holland, Norway, and Sweden. One sixth of the quota goes to the southern and eastern European countries, and from the huge Pacific triangle only one hundred people per year are allowed to immigrate from any one country.

As a result of this system most of the quota from the favored countries is wasted because these people do not wish or need to immigrate. From 1930 to 1944 an average of only 17% was used. The total authorized quota ceiling for the twenty-eight-year period from 1925 to 1952 was 4,362,354. Of this number a total of 1,932,509 was used, thus 56% of the quota was wasted.

In restricting the quota for southeastern Europe and the eastern hemisphere we automatically endorse the idea that the people in that huge geographical area are inferior to us who are of Anglo-Saxon origin. This discrimination repudiates the idea that all people are cre-

Edna Phillips Sutton

ated equal and is an insult to the rest of the world. The people who are discriminated against are those who have suffered most from Communist aggression, who have the most refugees and who live in the most underprivileged and undeveloped areas. Because of these laws such groups of people come to hate and resent us.

In a world whose immediate destiny depends on understanding and brotherhood it is high time that we as Christian people demand that our government put justice in our immigration laws and base the selection of our new citizens on quality rather than on color.

Edith Lovejoy Pierce in the Christian Century expresses our dilemma in the following words: White man, little island in a sea of color,
The tide is coming in. Beware!
Make your peace with ocean while you may.
The tide is rising everywhere."

For a number of years we have had men of vision in our government who have introduced bills to reform our immigration laws, but because persons with racial prejudice have had a stronger voice than those who love justice each year these bills have failed to pass for lack of public support. However, again this year in the new bills which have been introduced we have another opportunity to keep faith with, or to mock our invitation on the statue of liberty.

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these the homeless, the tempest tossed to me,
I lift my lamp beside the golden door.

Some of the principal changes in our immigration laws which the President is asking for are as follows:

Base the quota system on the 1950 census, rather than the



Church World Service

With the expiration of the 1953 Refugee Act, despair has overtaken refugees who had looked forward to resettling in the United States

1920 census, thus raising the ceiling from 154,657 to about 220,000 per year.

Pool the unused quota of about 60,000 so that it would be made available for use the following year by other countries within four areas, Europe, Africa, Asia, and the Pacific Islands.

Cancel all mortgages on quotas resulting from visas issued under the Refugee Relief Act.

Provide administrative machinery to replace private bill procedure for the handling of individual hardship cases.

Provide for admission of orphans to be adopted.

Repeal provisions requiring aliens to specify race and ethnic classification in applying for visas.

Permit the President to authorize the Attorney General to admit each year under temporary parole 67,000 escapees selected by the Secretary of State.

Grant discretionary power to the Attorney General to parolees to remain as permanent residents if they wish, subject to Congressional approval.

Three proposals were incorporated into bills and introduced as H. R. 4202 by Patrick Hillings of California, H. R. 4205 by Kenneth Keating of New York, and S. 1006 by Arthur Watkins of Utah. Representative Emanuel Celler of N. Y. has introduced H. R. 3346, which calls for the elimination of the national origins system.

Refugees everywhere have hoped and prayed that Congress would pass a new refugee act that would be more pliable and just than that of 1953, but since there is no refugee relief act of any kind pending in Congress, despair has taken possession of hundreds who have hoped to find haven in this country. Only the passage of these bills will offer them relief.

Mail opposing the passage of

these bills is now flooding our congressmen. Only by the strong support of the Christian people of this country will the unjust issues be removed from this vital section of our laws, and faith in America be restored to hundreds of depressed and helpless people.

Jesus' Problem of "First Things"

Continued from page 4

healed not to spread this news abroad. Apparently, however, this seemed only to have heightened the excitement and brought even more persons to Jesus for aid. Once it was reported that his friends thought he was "beside himself" (Mark 3:21), although it may have been their own feelings rather than Jesus' they were expressing. However, in one place there are two suggestive and poignant words spoken of Jesus as he was in the process of healing a deaf and tongue-tied man: "... he sighed ..." (Mark 7:34).

And yet in the beginning of our discussion we had supposed that Jesus' first mission was to reveal to all people the salvation of God, and this in the form of the spoken word. Yet by now we seem to have shown, quite empirically, that priority actually was given to meeting the immediate temporary needs of those with whom he came in contact. The preaching ministry, it seems, could always be put aside or postponed when the needy came to Jesus. So then, what are the so-called first things? To put it frankly, were Jesus' words or his actions of prime importance, his on-the-scene ministry or his long-range teachings?

Or can it be that we have no right to reach some ultimate first by forcing a choice between the short-time needs a person would feel compelled to fill and his long-time goals? Can it be there is no justification for separating,

on the one hand, the passing, fleeting actions of a person and, on the other hand, his words? Perhaps the answer is not an "either" after all, but an unequivocal "both!" They are indeed an inseparable unit. This is what we believe the record in Mark unmistakably implies.

How could one give a meaningful message concerned with human living and give it in words alone. Jesus' problem was the eternal human problem. Universally it has to be the words plus the life! And who can say which of these comes first? Without Jesus' words, true enough, Christianity would never have been born, but without his life who would have felt pelled to follow him!

Why do we love Jesus most? Is it because of his homely parables and thought-provoking, sometimes disturbing, teachings or is it even more because he could not refuse the anguished pleadings of a father for his dying daughter? Perhaps we unconsciously make the judgment that if Jesus could have ignored the desperate pleas of the blind Bartimeus, he could ignore us, or if he could have brushed past the Palestinian children he could overlook ours.

We may really know quite automatically that universal love, if it be extolled and taught by anyone, must be demonstrated by this person, else a contradiction results. There is no separation. Therefore, the first duty of Jesus was not to pronounce the words of salvation, nor was it to live a life of compassion in action, but it was to do both of these things simultaneously, regardless of how harrassing the task.

Because Jesus bore this two-in-one duty and pushed it through to fulfillment, the way was blazed to a new era—the

Christian era. Millions of human beings have found their hearts assenting to the teachings of Jesus, and possibly there are among these millions many who would not quite have committed allegiance to him had it not been for the compelling life-in-action he lived. They have capitulated in wonder over the quality of his deeds, especially that utterly climaxing last act of full devotion—the cross.

Perhaps it is not too much to expect that the story of Jesus in Mark, emphasizing his humanness, might give us some aid in going about our work today. When we become immersed in talking in large terms about salvation, in long-range goals, and tend to shirk the little daily deeds of compassion and kindness we ought to remember Jesus. If we, however, become involved in endless small affairs, good though they may be, and neglect the basic words of life, we ought to recall Jesus struggling against great odds to preach the good news of God.

This is not to mean that the problem of what to put first is ever settled. It was not for Jesus. In fact, it is never settled as long as we continue to breathe; it is the most chronic of problems, requiring new daily decisions and adjustments; it is an existential question.

Jesus' guide in cutting through his path of life was to do the "will of the Father" and this supreme motivation in itself provided unity and purpose in all his separate movements. To the extent that we today are controlled by this motivation we also may hope to find even in the midst of disparate actions, words, and needs, a measure of continuity in life and singleness of direction.

A Message From the Presidents of the World Council of Churches

ON THIS birthday of the church of Christ we should remind one another that the church was born when the Holy Spirit poured out on the apostles, constraining them to proclaim to all around them the mighty work of God. Thus the last promise of the risen Lord was fulfilled: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:9, R.S.V.).

To be the church is to live by the power of the Holy Spirit. It is this power, which we need if we are to find repentance and renewal of life. It is this power which enables the church to give hope to the hopeless.

The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow men remain unsolved. This is not because the necessary intelligence is lacking or even some general goodwill. It is rather because men have not the power to do the good that they know they ought to do.

In closing the inconclusive disarmament conference held some twenty years ago the chairman said: "In such a situation as the present nothing can help us but faith. . . . The obstacles are not in the world around us, but in our minds and hearts. We will the end, but we do not will it hard enough to risk the means." That is still our position today. We long for true international understanding and peace, but we cannot bring ourselves to pay the price. In the churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of his saving work. Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses.

We therefore beseech you, brethren, so to wait upon God that we may be endued with power from on high. We are often in such a hurry to do things for God that we forget God himself and do not wait for the Spirit. "Not by might nor by power, but by my spirit" says the Lord of Hosts.

May the fellowship in Christ which we have in the World Council show the nations that there exists a people of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable man to carry out God's gracious plan for his children.

John Baillie
Sante Uberto Barbieri
George Cicestr
Otto Dibelius

Juhanon Mar Thoma
Michael
Henry Knox Sherrill

The Mountain Revisited "Jesus and Moses"

J. Carter Swaim

CECIL B. De Mille's most ambitious movie is *The Ten Commandments*, a production which runs for something over three and one half hours and is reported to have cost \$13,500,000—a larger sum than was ever spent on any other film. The seventy-five-year old De Mille, who himself is narrator in some parts of the

script, regards it as the climax of his career.

This ancient story of a people and their struggle to be free has a decidedly contemporary ring. Shortly after its premiere, in fact, newspaper headlines proclaimed: "Egyptians hostile as exodus begins." This was an accurate description of what was transpiring in the Near East, even though the news did sound as if it were 3,200 years old.

The special effects department at Paramount Pictures was hard

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Hunter's Hill.** May Nickerson Wallace. David McKay, 1955. 208 pages. \$2.75.

This is an excellent book for junior highs. It follows the life of Peter and his blood brother, Jerry, through the trials and joys of being newsboys. Jerry encouraged Peter to take a paper route to finance his trip to Scout Jamboree on the west coast—a sizable sum. Only when his father said emphatically that he could not cash his bonds did Peter even reluctantly consider taking a newspaper route. He was afraid of what people might say to him or that they might not pay their bills. Finally, he took the only available route—a long walk with few houses.

How these house numbers on a paper route became people whose lives touched their newsboy's life in various ways is a great human interest story. Even though Peter's savings are used up several times, Peter and Jerry eventually do get to go to the Scout Jamboree.

This book shows how Peter's attitude changed from reluctantly taking a job to earn money to looking forward to years of serving his people on the Hunter's Hill newspaper route.

While the reader could not begin to guess what events will befall Peter in his line of duty, they are within the realm of possibility. You can very easily believe Peter might be your newsboy.

The reading of this book should encourage a boy to become a newsboy.—*Helen Kauffman, Elgin, Ill.*

***Marriage in the Modern World.** Phillip Polatin, M.D. and Ellen C. Philtine. Lippincott, 1956. 313 pages. \$3.95.

The "modest fruit of the combined experience and observation" of the husband-and-wife team is a real gem in the field of family life. Written against a background of working with all types of people and all kinds of problems, they present a sane and sound approach to marriage in our modern world.

While not completely inherent in the book, the religious viewpoint is taken into consideration and answers suggested with this in mind.

From the first chapter on "the ideal marriage" to the last one on "reflections on marriage today," it is an extremely interesting and very helpful book. Chapters deal with

crises in marriage, divorce, marital strains, sex in marriage, and a host of other related subjects.—*James E. Renz.*

The Living of These Days. Harry Emerson Fosdick. Harper, 1956. 324 pages. \$4.00.

Here is a moving autobiography of one of the most vigorous and controversial leaders of Protestant Christianity in our generation.

No one can read this autobiography without receiving most helpful insights into the controversial issues current in the past thirty years of our life. Even those who are the bitterest opponents of Dr. Fosdick can scarcely fail to recognize the fearlessness and integrity in dealing with the great theological issues which became the center of the storm of controversy known as modernism vs. fundamentalism.

Written in intimate style, it lays bare the soul of this courageous churchman who has profoundly influenced the Protestant churches of America as few have done. Truly this book deserves very wide reading whatever one's theological point of view.—*Charles E. Zunkel.*

***The Queen of the Homes.** William H. Evans. Exposition Press, 1956. 59 pages. \$2.50.

In this book the author makes a real appeal to women to re-evaluate their function in the world. The book can be read easily in one sitting and points up in beautiful poetry and scriptures the true value of women to the world. He re-emphasizes the fact without fear of contradiction that long experience has shown that when the home is right, men and women who come from them are right.—*Marie Brubaker, Elgin, Ill.*

Think About These Things. Jane Merchant. Abingdon, 1956. 96 pages. \$1.50.

Each of these eighty-six meditations contains a Bible passage, an original poem, and a short prayer. The poems deal with the common experiences and ordinary happenings of daily life, but frequently these familiar associations are given new meaning, and always they are related to God's ways of working in the world. A few of the poems are outstanding and will be treasured for rereading.—*Kenneth Morse.*

pressed to measure up to the demands of the story. Motion picture critics said that the crossing of the Red Sea, as staged by Mr. De Mille, was "an obvious piece of camera trickery" and that "the striking off of the Ten Commandments by successive thunderbolts, while a deep voice intones their contents, is disconcertingly mechanical." Others felt that inappropriate elements of romance had been introduced into the story, and received more than their share of attention.

A cartoon showed an audience viewing the picture. Most are intent on viewing Moses as he comes down from the mountain with the two tables of the law. One man, however, is leafing through a Bible and saying to the minister sitting next to him, "I wonder if it has the same ending as the Book."

Some there are who seem to think the Decalogue a sufficient guide to morality. It is important, however, to climb the New Testament mountain if we would learn how the story of the Ten Commandments really turns out. The law was succeeded by the Gospel, and Moses did not have the last word on morality! "You have heard that it was said to the men of old, 'You shall not kill,'" said Jesus (Matt. 5:21f, R.S.V.), "... But I say to you that every one who is angry . . . shall be liable to judgment." Half a dozen times within the Sermon the same refrain occurs (see Matt. 5:27f, 31f, 38f, 43f).

Since God Is in My Child

ERNESTINE HOFF EMRICK

Since in each soul God's own divinity

*Resides in part, I cannot in a whim
Address my child with rudely
sharp command,*

*But only with respect and dignity,
Mindful that I speak also unto
Him,*

*And that I in His holy presence
stand.*

KINGDOM GLEANINGS

A communion service was recently conducted in a church at Kongsvinger, Norway, by Pastor Helga Jensen of Denmark. It was the first time that a woman pastor had ever preached in a Norwegian pulpit and was described by the Oslo paper as "an event in the history of the church."

Southern Ohio Day will be observed on June 9, at Columbus, with an afternoon service at 3:00 in the new student center at 1993 Indianola Ave. The house at this address, recently purchased by the district, will serve the Ohio State University student fellowship and the new church fellowship as a worship center.

"I think it might have been mentioned in the Annual Conference offering brochure, in connection with the gain in Brotherhood Fund giving over the nine-year period, that the real gain was only 2½% when the increase in membership is taken into consideration," writes Galen T. Lehman, secretary of the Central Region.

The Christian Education Commission of the General Brotherhood Board presented four leadership training certificates to four Elizabethtown College students at their commencement exercises on June 3. The four who have completed the college level leadership training course are Mary Lou Armstrong, Ruthanne Butterbaugh, Marie A. Hoover, and Kathryn Swigart.

From the estate of Clara Elizabeth Kessler of Aurora, Ill., charitable bequests have been received by several Christian institutions. Included in the list are the following: General Brotherhood Board, \$9,401.56; Moody Bible Institute, \$8,401.37; Bethany Biblical Seminary, \$4,200.68; Marian Avenue Baptist church, Aurora, \$4,200.68; and Church of the Brethren, Batavia, Ill., \$500. Miss Kessler was the daughter of Morris J. and Susan W. Kessler.

Many Christians are concerned that our government continue its economic development and technical co-operation aid to our neighbors around the world. At this time Congress is considering budget for these programs. Check on current developments and write about your concerns to your congressmen. For information on the foreign aid program, write for Why Christians Are Concerned for Foreign Aid, Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Children's Workers Conference

The district and regional directors of children's work from over the Brotherhood will be meeting in Elgin, June 26-29. They will be giving consideration to children's work as related to the total program of the church and their responsibilities as directors.

Changes of Address

Elmer and Ferne Baldwin, from Garkida, Nigeria, to 22 S. State St., Elgin, Ill. The Baldwins are scheduled to arrive in New York on June 12 on regular furlough from the Nigeria field.

Charles and Margaret Kraft, Brethren missionaries, have reached Nigeria and should be addressed at Mubi, via Yola, Nigeria, W. Africa.

La Verne College

Student body officers for the coming year include Ben Hines of McFarland, president; Fred McGuire, commissioner of finance, and Leonora Rothrock, commissioner of forensics, both of Tonasket, Washington; Darrell Ford of Phoenix, Ariz., commissioner of athletics; Peggy Deal of Pomona, commissioner of welfare; and Howard Wolfe of Myrtle Point, Oregon, commissioner of publications.

Bob Richards gave the closing chapel convocation address to the student body on May 28.

Three faculty members will retire from the college with the close of the present year. J. C. Brandt, who since 1921 has served the college as professor of mathematics, registrar, business manager, and dean will close his term of service. Orin Gregory, associate professor of art and education, and A. R. Coffman, professor of Biblical literature will also retire after twelve years of service. Brother Coffman will teach one of two courses in extended day sessions during the coming year.

Sabbatical leaves have been granted to Dwight Hanawalt and Dorothy Dupler for the 1957-58 academic year. Brother Hanawalt, associate professor of physical education, will study at Indiana University. Miss Dupler, associate professor of speech, will be at the University of Southern California.

A new registrar has been appointed to succeed J. C. Brandt. Dayton E. Root, graduate of La Verne College and of Bethany Seminary, and a doctoral candidate at the University of Southern California, will join the staff on June 1. Brother Root has had experience in counseling and as a pastor, as well as in numerous district leadership posts.

Applications for admission are running far ahead of a year ago. Only a few dormitory spaces are available and it is possible that the college will have the largest freshman class in its history.

Bridgewater College

Over 500 women, representing the seventh district, Virginia Federation of Home Demonstration Clubs, convened on the campus April 23 during Easter holidays. The facilities of the college dining hall and the College Street church were used to feed the guests from approximately five counties of the state.

The college glee clubs concluded successful concert tours in the leading centers of the state. In all they gave some twenty-one concerts in Richmond, Harrisonburg, Staunton, Waynesboro, Christiansburg, Luray, and Roanoke, as well as on the campus and in other churches. The long-playing recording of the glee clubs has now been made available for purchase.

The college was host to the annual regional youth roundtable on April 27 and 28, bringing hundreds of Brethren young people from all parts of the Southeastern Region to the campus. The program, in charge of the regional CBYF cabinet, featured the theme: "You Shall Be My Witnesses," and had Paul M. Robinson, president of Bethany Biblical Seminary, as the guest leader.

Fred F. Wampler '47, son of the late Dr. Fred J. Wampler '08, has been appointed to the faculty for next year in the field of education. Mr. Wampler has his M.A. from George Washington University and has completed all the requirements except the thesis for his doctorate in education at the University of Mary-

Brotherhood Theme: Seek First His Kingdom

land. He has had experience in public education in Arlington County, Va., and Prince Georges County, Md.

Founders' Day was observed by a special chapel service on April 3, the exact birthdate of the founder, D. C. Flory. M. Guy West '26, pastor of the First Church of the Brethren, York, Pa., was the guest speaker for this occasion.

Among the new gifts to the college was a gift of a grand piano, valued at \$2,000, as a memorial to Mrs. W. E. Driver by her son, Frank S. Driver. Rubber aisle runners for Cole Hall were presented by Dr. and Mrs. J. S. Huffman; a new high fidelity tape recorder was presented to the music department by Prof. and Mrs. Nelson T. Huffman. New additions to the Reuel B. Pritchett Museum have brought the total collection to over 6,000 articles. One of the gifts was that of a 1776 edition of the Christopher Sower Bibles presented by Miss Mary Rothgeb. This brings the college's total collection of Sower Bibles to ten.

Annual Alumni Day was Saturday, June 1, with the following classes in reunion: 1897, 1907 (50th), 1917, 1927, 1932 (25th), 1937, 1947, 1952. After the Alumni Association meeting and class reunions, the alumni banquet was held at 5:30 p.m. in Rebecca Hall with Dr. William O. Beazley '37, as the principal speaker. The Alumnus of the Year Award will be presented to an outstanding alumnus. In the evening there will be a music recital by faculty and alumni.

The seventy-seventh baccalaureate and commencement were June 2 and 3. President Warren D. Bowman preached the baccalaureate sermon in the College Street church on Sunday morning. In the evening the glee clubs presented their annual concert. Robert E. Richards '46 gave the commencement address in Cole Hall on Monday, June 3, at 10:30 a.m.

A Music and Worship Institute will be held on the campus June 14-17, just prior to the Richmond Annual Conference, with Dr. Elmer A. Tidmarsh as guest organ lecturer and recitalist. This institute is for pastors, organists, choir directors, and pianists.

On the way to or from the Richmond Annual Conference, Brethren are invited to stop in at Bridgewater, the only Brethren college in the Southeastern Region. It is located just west of U.S. Route 11, south of Harrisonburg.

Bethany Hospital

The Bethany Hospital Membership Association, which now has 268 members, held its annual dinner meeting at the Sears Y.M.C.A. on May 10. A number of members were re-elected and new members added were: Mr. and Mrs. Wilbur S. Barnhart, Mr. and Mrs. A. Blair Helman, and Mr. and Mrs. David Oliver Schechter. Service awards were presented to five employees who have served five years, four for ten years, and one for fifteen years. Reports were heard from the Long Range Planning Committee and from the Research Committee on Nursing Education.

Trustees re-elected for three-year terms were: Mrs. Curtis Bowman, Ira Frantz, and James Elrod. Other trustees are: Wilber Bollinger, John Eichelberger, Robert Eshleman, Harvey Long, Ray Petersime, Perry Rohrer, and Nettie Weybright. The board met and reorganized naming Ira Frantz, president; Harvey Long, vice-president; and James Elrod, secretary-treasurer.

On recommendation of the Long Range Planning

Committee, appointed November 1955 and consisting of Harvey Long, chairman, Wilber Bollinger, Earl Garver, Curtis Bowman, M.D., Ira Frantz, Robert Eshleman, A. Stauffer Curry, Rosemary B. Rose, R.N., and John Eller, ex-officio, the Board of Trustees took the following action: (a) The Board reaffirmed the basic purposes of the hospital as set forth in its charter and declared nursing education and service as the continuing objectives of the hospital. (b) The Board accepted the expanding opportunity for the hospital and the church to serve in the healing arts in its present location. (c) The Board set in motion such steps as may become necessary to serve better the community, including the establishing of an Advisory Council, enlarging the hospital, furthering nursing education, and entering into community planning.

John C. Eller, administrator, has been appointed to represent the Church of the Brethren in the Department of Social Welfare of the National Council of Churches in America.

The Church Calendar

June 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Brothers Reconciled. Gen. 29-33. Memory Selection: As the Lord has forgiven you, so you also must forgive. Col. 3:13 (R.S.V.)

Pentecost Sunday

Children's Day

June 14-17 National Music Institute, Bridgewater College, Va.

June 17-21 Town and Country Ministers conference, Penn State College, Pa.

June 18 National Youth Cabinet meeting, Richmond, Va.

June 18-23 Annual Conference, Richmond, Va.

June 23 Annual Conference Sunday

June 26-29 Meeting of district directors of children's work, Elgin, Ill.

June 30—July 3 Southeastern Region women's work retreat, Bridgewater College Bridgewater, Va.

June 30—July 3 District meeting, Canada, Bow Valley, Arrowwood, Alberta, Canada

July 4 Independence Day

July 6-13 American Christian Ashram, Bridgewater College, Bridgewater, Va.

July 12-14 District meeting, North Dakota and Eastern Montana, Carrington

July 15-19 Southeastern Region children's workshop, Bridgewater, Va.

Gains for the Kingdom

Fourteen baptized and eleven received by letter in the Mt. Bethel church, Va. **Nine** baptized and nine received by letter in the Dayton church, Cooks Creek congregation, Va. **Six** baptized in the Mill Creek church, Va. **Four** baptized and two received by letter in the Brick church Va.

Four baptized and one received by letter in the Sipesville church, Pa. **Thirteen** baptized and two received by letter in the Woodbury church, Pa. **Six** baptized and two received by letter in the Cumberland church, Md. **Four** baptized and two received by letter in the Spring Run church, Pa.

Fifteen baptized and ten received by letter in the Troy church, Ohio.

Two baptized and two received by letter in the Ottawa church, Kansas. **Three** baptized and three received by letter in the Lone Star church, Kansas. **Three** baptized and one received by letter in the Fairview church, Iowa. **Three** baptized and nine received by letter in the Phoenix church, Ariz.

News and Comment From Around the World

New York Legislature Gets Bill to Study World Constitution Question

A member of the New York state legislature has introduced a bill which would provide for a joint legislative committee to study the election of delegates to a world constitution-drafting assembly.

The resolution recognizes that in the United States jurisdiction over elections remains in the states and so envisions the elections by states of delegates sent to draft a world constitution, following the precedent set in Philadelphia in 1787.

Supporters of the idea are at work in a number of other countries seeking to get a world constituent assembly into session to produce a draft constitution that could properly be submitted to the respective states or nations for ratification. This would be a step forward from the pre-atomic UN Charter drafted at San Francisco in 1945.

Plans for Continuing Co-operation Among Churches of East Asia

A new organization for continuing co-operation among churches and Christian councils of East Asia seems likely to emerge from the Eastern Asia Christian Conference that was held in Indonesia in March.

Thirteen Asian nations are represented on an interim committee which will deal with a recommendation for an Asian ecumenical organization. The committee will prepare plans for the next conference and make recommendations regarding the number and allocation of representatives to that meeting. At that conference, to meet within three years, final action will be taken on setting up a regional ecumenical organization.

President Abandons Efforts to Get UMT Program

Religious and other groups won a long campaign against universal military training as President Eisenhower formally abandoned efforts to secure Congressional enactment of a program that would have required every American youth to undergo six months of training at the age of eighteen and one half.

By accepting the resignation of the entire five-member National Secur-

ity Training Commission, the President officially buried the UMT plan which he first advocated in 1953. However, Mr. Eisenhower expressed "serious misgivings" about permitting the civilian body to expire.

A universal military training measure almost was enacted in 1949 when the House came within a few votes of approving a bill that had passed the Senate by a heavy majority. In 1955 Congress voted a voluntary reserve program fashioned along UMT lines. However, few youth have enlisted under the plan.

Protestant Leaders Form Committee to Aid Bombed Christians in South

Eight well-known Protestant clergymen have formed a Committee to Aid Bombed Christians of the South. The committee will seek funds to help rebuild churches and to aid congregations and other groups that have been the victims of economic and physical reprisals because of their participation in the struggle against segregation.

The committee's appeal emphasized immediate need for funds to rebuild bombed churches and parsonages in Montgomery and Birmingham, Ala.; to aid a Negro church in Tallahassee, Fla.; and to help a Christian community in Georgia that has been harassed both physically and economically for months because of its interracial constituency.

The committee pointed out that

four Baptist churches and the parsonages of a Lutheran and three Baptist ministers have been partially or wholly destroyed in the two Alabama cities.

Members of the sponsoring committee are: George Buttrick, Bishop Matthew W. Clair, Henry Hitt Crane, Edwin T. Dahlberg, Elmer A. Fridell, Bishop W. Appleton Lawrence, John Oliver Nelson, and Paul Scherer.

Freed Lutheran Missionary Plans to Stay in China

A missionary of the United Lutheran Church in America who recently was freed from a Chinese Communist prison plans to remain in Shanghai and look for a job there, according to recent press reports.

Paul J. Machensen, Jr., a thirty-two-year-old missionary, was released exactly five years after he had been arrested by the Communist authorities on charges of "acts threatening the security." He reported that six other Americans held under house arrest in Shanghai are in good health and some may be released on good behavior.

New Government Ruling Protects Clergy Social Security Rights

A new ruling of the Internal Revenue Service will preserve the social security rights of thousands of religious orders who paid their self-employment tax for 1955 but neglected to file the required waiver. It



This interracial sign was erected by Anglican authorities on the steps of St. George's cathedral in Capetown, South Africa. The South African Assembly recently passed a law which gives the government the right to prohibit Africans from worshipping with whites, a measure which has been denounced by leaders of most major religious bodies in South Africa.

Religious News Service

provides that clergymen who paid their taxes before April 17, 1956, for the 1955 calendar year will be presumed to have met the requirements of law "provided a waiver certificate is filed without unnecessary delay."

Members of the clergy and religious orders must have filed a waiver of social security exemption before April 15, 1957, in order to qualify for coverage.

Brewers Reported Marketing "Teen-Brew"

The Methodist Board of Temperance has reported that a Sheboygan, Wis., brewer is marketing to high school students a "Teen-Brew" containing alcohol. No reference to the alcoholic content is made on the label. The Methodist Board pointed out that the beverage is bottled like beer and tastes and looks like beer. It indicated that it contains some alcohol but not enough to make it taxable as a fermented liquor under federal law.

Protestant Mission Groups Plan New Philippines Radio Station

The National Council of Churches has announced plans for the construction of a 100,000-watt radio station in the Philippines. Announcement of the new transmitter came within two weeks after the council disclosed plans for a similar station for the Middle East.

The Far East station will beam broadcasts to all the Philippines and to the new nations of Southeast Asia in a variety of languages. The station is to be located in Dumaguete City on the campus of Silliman University.

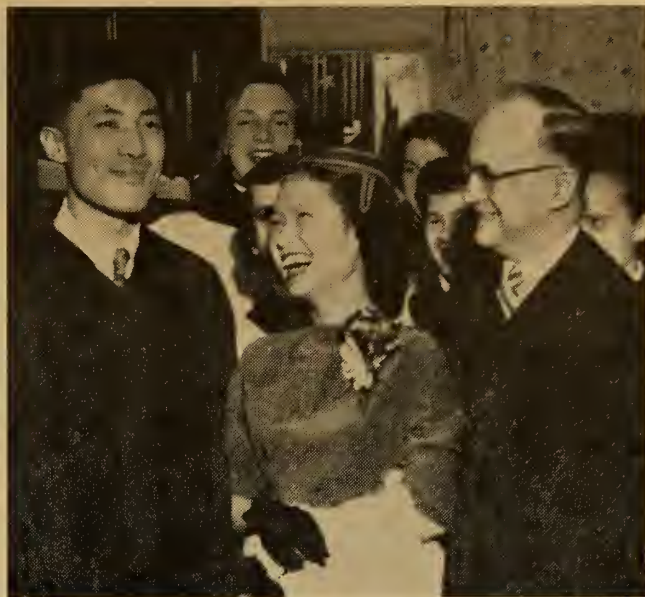
The transmitter will reach Indonesia, Burma, Thailand, East Pakistan, India, and other countries of the area. It will carry programs produced both in its own studios and in the countries where they will be heard. Broadcasts to Communist China are not contemplated at the present time.

Moravians Report Progress in Restoring Early Music

Rapid progress in restoring early American Moravian music has been reported by the Moravian Music Foundation. The nonprofit organization was created by the Moravian Church last April to develop research in 18th century early American music. It plans to make unpublished sacred and secular music available for public performances and research throughout the world.

The denomination's early music is being restored in connection with

The Rev. Richard Chen, twenty-eight-year-old Chinese minister (left) who was converted to Christianity in 1948, was installed as pastor of the First Baptist church in Highland Park, N. J., a white congregation. With him are his wife and the Rev. Alexander Shaw of the New Jersey Council of Churches



Religious News Service

the 500th anniversary of the Moravian Church. The foundation will soon publish Moravian music which has been out of print for more than 100 years.

The first work in the series will be twelve Moravian chorales by John Antes which have never been published. Mr. Antes was the first American missionary to Egypt, the maker of the first violin by an American and the first native American to compose chamber music.

Quakers Oppose Civil Defense Program

A Quaker group told a Congressional subcommittee that the present civil defense program "impedes constructive efforts to help build the conditions of peace."

The Friends Committee on National Legislation said, "By preparing people psychologically for war, by increasing their fear and hatred of an enemy, civil defense is increasing the danger of war by creating the sort of climate that will produce it."

The committee argued that the civil defense program is virtually useless because responsible government officials have stated that several hundred million people will die in a full-scale atomic war."

CROP Gifts Help to Prevent Food Riots

A newsletter released by the Christian Rural Overseas Program reveals how donations to the nationwide 1956 CROP drive helped to prevent food riots on Japan's northernmost island of Hokkaido and spurred a Japanese newspaper campaign for funds to move American relief rice to the famine areas.

The famine, the worst in 40 years, began to affect all 190,000 farm families late last year. Church World Service made available more than three thousand tons of rice, part of the U. S. Government surplus food stocks released to that agency for its relief program in Japan.

Non-Moslems Decrease in Turkey

The number of non-Moslems in Turkey, most of whom are Christians, has decreased from 318,421 in 1935 to 237,743 in 1955. The figures show that Moslems constituted 98 per cent of the population in 1935 but now make up all but one per cent of the people.

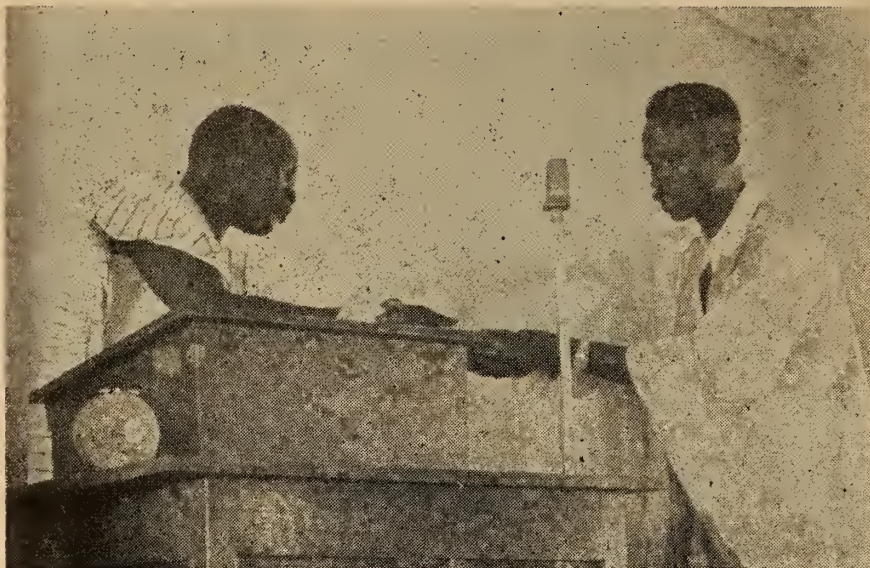
Among the non-Moslems are 177,274 Christians. About 84,000 of these are Eastern Orthodox, 40,000 are Gregorian Armenians, 29,000 are Protestants, and 22,000 Roman Catholics. The Orthodox for the most part are Greeks of either Turkish or Greek nationality. The Protestants and Catholics are mostly foreign nationals residing in Turkey.

Presbyterians to Restore Calvin Auditorium

A \$140,000 fund has been raised to restore historic Calvin Auditorium in Geneva, Switzerland, as a world Presbyterian and Reformed center. The auditorium was erected in the 14th century. It is a historic church where John Calvin, John Knox and Theodore Beza, Protestant reformers taught and preached. The restored center will contain a chapel housing a congregation of English speaking churchmen in Geneva.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Irven Stern

A Bible school and a theological college are needed to train leadership for a growing Nigerian church

NIGERIA, WEST AFRICA

Africa Missionaries Hold Annual Meeting

JUST as the Church of the Brethren in America has a conference each year to do its business so do its missionaries in Nigeria meet each year to work out problems and make plans for the future. At this meeting all of the missionaries on the field gather in one place to make decisions and participate in worship. The meeting this year was held in mid-January at Garkida. It promised to be an important meeting as the agenda was loaded with big problems. Dr. Marvin Blough, missionary doctor at the Garkida hospital, states that many of the missionaries were asking him for aspirin. He felt that the concern and strain of preparing for the week ahead was causing the tension that created the many headaches. The missionaries do have a vital concern for the mission!

Many items of business were discussed at mission meeting this year. They were so numerous that the minutes fill twenty-eight legal-sized

Irven Stern

pages. We cannot cover nearly everything in the limited space allowed for this report but we will glance at some of the highlights.

There is a definite move in the direction of Nigerianization on the part of our mission. This showed up in many ways at the meeting but it was especially evident in two decisions made: First, we look forward to turning over the proprietorship of our primary schools to the church. This is a big step in the direction of Nigerianization. There are many problems involved in a decision of this type but the missionaries have faith that it is the right direction and that all will work out well.

Our education system here is no small thing. The mission is currently operating more than 20 schools with a total enrollment of about 3,000. This is on the junior primary level. We operate, in addition, four senior primary schools with a total enrollment of more than 350. Besides this we have an elementary teaching training center. A large

part of the funds used in the schools come from government grants.

We realize that the church cannot take over the operation of this giant immediately but over a period of time as more Nigerians are better trained they will assume more and more of the load. For sometime yet they will need to depend on mission personnel and funds but eventually the church will carry the entire load.

The second decision was regarding the evangelistic work of the mission. Formerly this work was directed by a committee chosen by the mission. This year the committee is made up of six members—three African Christians and three missionaries. All members are chosen by the district meeting. More and more local church funds will be put with mission evangelistic funds to be used in expanding the work of the church here.

Everyone is happy when a child moves along through his adolescent period of life and begins to assume more responsibility. This helps to prepare him for the time when he is a mature adult and must make his own decisions. We rejoice that the Nigerian church is able to become more indigenous as it grows older. We ask for the prayers of every reader of this report that the church here might truly become a strong witness to all of the people in our mission area and that it might move out into wider areas of this great land.

The 1957 conference voted to open a new Bible school in 1958. This school would accept only persons who have completed seven years of primary education. It would be taught in English. Two missionary families are urgently needed before the school can open. Accordingly, the mission has placed these two families at the top of their list of "calls for new workers." The purpose of the new Bible school is to train in evangelistic work young men and women who will return to their home areas to give guidance in building Christian communities. The school would likely have a rural bias, training young men to be better farmers through the use of oxen and plows in a mixed farming program. It would teach handcrafts and home

GENEVA SUMMER SCHOOL OF MISSIONS

Mrs. H. Spenser Minnich

THE thirty-ninth annual session of the Geneva summer school of missions will be held at Conference Point, Williams Bay, Wis., Aug. 4-11, 1957. This interdenominational school is conducted to stimulate and deepen missionary interest, and to promote missionary education among women and girls in attendance.

The school is controlled by delegates from fourteen denominations, our church having full representation on the board. Each year a dozen or more of our women and girls, including one active missionary, attend the school.

The theme this year is "For God So Loved" (1 John 4:10-11). Each day begins with the cottage prayer groups and ends with evening vespers. The Bible is a required course, as is also one hour of mission study each day. The foreign theme for this

year is Japan, and the home theme, Christ, the Church, and Race. Many suggestions will be given on these subjects, which will be helpful next fall as we study these same themes in our churches.

The faculty is chosen from church leaders and competent teachers. All classes are held in the forenoon. The afternoons are reserved for study, rest, and recreation. Meet-our-missionaries time is at four o'clock each day. A class for children under twelve years will be provided during the morning to permit mothers to attend the school.

Come to Geneva this summer, where you can enjoy a week of spiritual enrichment, the fellowship of Christian friends, and a helpful and most enjoyable vacation on the shores of beautiful Lake Geneva.

For further information and registration blanks, contact Mrs. S. J. Yohn, 235 Hamilton Ave., Elgin, Ill.

The discipling of great numbers of people requires the opening of new stations, and stations and schools require more mission staff. Thus the mission has made a call for new workers. These new workers include eight families and eleven single workers who will work in evangelistic, educational, medical, agricultural and administrative work in the mission. Those of us who are at present serving here feel a great challenge from the work. We pray that others will be led to accept a call to this great work of God.

Our mission stations are stretched out over a space of 200 miles. Travel by car here is very expensive because gasoline and cars must be imported. It costs about 13c to run a jeep one mile. There is no telephone, telegraph, bus or train service in our area. Because of this the mission has decided to set up an interstation communications system in this year. Transmitters are being installed at three stations immediately with the plan of installing transmitters at all of the other stations as soon as possible. This we hope will greatly increase our efficiency and cut down our transportation expenses.

The African church and the mission have together chosen Anggaya Mshelbwala to be the Nigerian church representative to the 250th year celebration of the Church of the Brethren to be held at Schwarzenau,

Germany. We are pleased that one of our African Brethren can plan to represent us at this historic meeting.

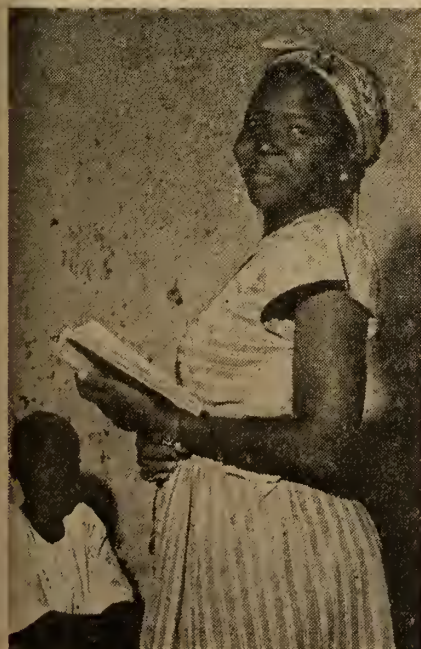
The missionary always looks forward to the fellowship that he finds at mission meeting. The conference program is planned each year to include time for spiritual and social fellowship. Each day of our conference this year was begun with thirty minutes of Bible reading and prayer. This helped the members of the mission to feel more closely the abiding presence of our Lord. There was also an hour set aside each day for discussing the ideas set forth in the book, *The Bridges of God*, by MacGavarn.

This of course led to a most stimulating discussion on our present mission strategy. How well are we as a mission serving the people's movements that we have among us? One morning this was the topic of a debate presented to the group. We did not answer this question as a group but individually in our own hearts. We did, however, say as a group that we need to deepen the spiritual tone of our work. This could be helped if every missionary would organize a Bible class among the African staff and others around him. It was suggested that this should be done by Easter of this year.

arts, and prepare young couples to be leaders in their churches, in camps, and in boys' and girls' clubs.

The mission decided to co-operate with other evangelical missions and churches in the northern part of Nigeria in a theological training college. We hope that we can make both staff and funds available to help in this project. This will help to provide needed trained Nigerians who will serve our churches as pastors and leaders. The Bible school and theological training college are greatly needed to help the rapidly growing church of our area. The church here has twelve congregations at present with nearly 3,000 members. In the past three years the membership of the church has more than doubled. What lies ahead greatly depends on the planning and action of the present. God has presented us a great challenge. Can we meet it?

The work of the entire mission is at present supervised from nine mission stations. Five members of our mission are engaged in teaching missionaries' children at Hillcrest in Jos. The other fifty-four missionaries on the field live at the nine stations. In a few months we will open our tenth station, Mbororo. A mission residence and dispensary are under construction. We are all enthusiastic about the new Mbororo station and the fact that our work can expand among the Higi tribe of people.



The mission looks forward to turning over the proprietorship of our primary schools to the church in Nigeria. Many Nigerians now teach in the schools



CHURCH EXTENSION

INTO A NEW LAND

On this 5.6-acre site purchased by the Richmond church for \$17,000 the new church is to be built. The site, bounded by Anoka, Wamymala, and Marroit Roads, may be reached from U.S. route 250 by following Skipwith Road. It is located in West Richmond, seven miles from the Mosque.

Richmond church relocates and looks to the erection of a
new house of God



Here at this site on June 17, 1956, Pastor Raymon Eller and the congregation gathered for an appropriate dedication service. Following the reading of the story of the crossing of Moses into the promised land, the group walked up the hill for the clipping of the ribbon ceremony at the spot where the new church is to be built. One hundred and fifteen people attended this service.

Dedication services for the remodeled 200-year-old Smith homestead, which now serves as the Richmond church chapel, were held on Sept. 9, 1956. The original pulpit and chairs from the old Richmond church are now used in the chapel, which seats 115 persons. Sunday-school rooms are available for all age groups.

Dr. Eugene Nolley moderates a specially called council of the Richmond church. Bro. Fred Wampler, a medical student and chairman of the Richmond church finance board, presents the new budget of \$14,000, which came as the result of a recent canvass. Included in the budget is \$4,000 for the building fund. The church's budget has been doubled twice during the last eighteen months. During the same period, the membership has increased from sixty-three to ninety. The average giving for the last fiscal year was \$127.52 per member.



Pastor Raymon Eller greets Mrs. Galen Wampler and Martin and Alice Bultman. Mr. and Mrs. Bultman are refugees from Holland who came to the Richmond church in November 1956. They have made a very fine adjustment to American life and the local church. Martin is serving as a member of the planning committee of the Richmond church.



The proposed Richmond church building, to be constructed of brick and stone, will be of a modified colonial design with a seating capacity of 400. Drawing plans were prepared by Arthur Dean, Brotherhood church building counselor.

JUNE 8, 1957

ADMINISTRATION

The Historical Function of Local Church Librarians

Gladdys E. Muir

THE librarian of the local church fills an important office; probably, next to the pastor, she has the greatest opportunity to further the spiritual growth of the individual church member. If she knows her job, through her personal knowledge of religious literature, the religious classics of the past which have inspired many generations of Christians as well as the current books which are constantly coming from the press, she should be able to introduce the adult Christian to some of the great literature which will feed his soul and strengthen him for his daily tasks. She can enlarge his knowledge of the history of the church, not only of his own but of the church universal.

The librarian can direct the aspiring youth of the church to the biographies of great men and women—such as St. Francis, Martin Luther, Erasmus, George Fox, John Wesley, and David Livingstone—which will appeal to their natural impulse for hero worship; she can place in their hands books which will help to illumine and clarify their thinking on some of the great Christian ideals, ideals of love and service, peace and goodwill, and the simple life.

She will know where to find for little children some of the fascinating books which lead them in the most natural way to an understanding of the elementary truths of the Christian religion.

The church librarian will watch for books to help the pastor and teachers in the church school increase their skills in teaching, counseling, and the various ministries afforded by the church. All this is possible on two conditions: First, that the librarian herself is a lover of religious literature and knows how to interest others in reading and, second, that the congregation sees the significance of her job and is ready to appropriate funds sufficient for her to build a useful, well-balanced library.

Conserver of Records

In addition to this function, which

is the one of which we usually think when the office of the church librarian is mentioned, there is another function that is also important and the one with which this guide is mainly concerned. This is the librarian's function as keeper and conservator of the records of the church, the raw materials of history we might call them.

A few churches have a church historian (often appointed when an anniversary is looming in the foreground). More often this historian is concerned with the writing of history rather than the preservation of historical sources. His job may make him cognizant of the latter, but usually, if that job is to be done at all, consistently and through the years, it will have to be done by the librarian of the local church.

The church librarian realizes, as many of the members of the congregation do not, that history is in the making all the time and that what happens in the local church may be significant not only to the local community but as a part of a much larger story, the growth and develop-

ment of the denomination of which it is a part. For this reason it is important that all historical source material be carefully conserved, particularly primary source material. This means material written at the time by eyewitnesses of the events discussed. The minute books of the congregation belong in such a category. Some churches systematically record baptisms, marriages, deaths, ordinations of ministers and deacons, etc.

Often such records have been neglected, in which case, the librarian might essay the task of a chronicler and begin such lists, also attempting to collect out of the past what data is yet available from personal records kept by the present members in family Bibles, diaries, scrapbooks, etc. Sometimes, among the older ministers or members there are individuals who have kept diaries for a number of years. These are invaluable in helping to reconstruct the history of a church. Ofttimes members of the immediate family do not appreciate the importance of such a record. Perhaps the church librarian can suggest that the church be made the custodian of such an important document.

Family letters and photographs of church pioneers, newspaper clippings and other personal data belonging to these leaders may prove to be very valuable to the church and can often be secured if the church librarian



Religious News Service

The ministry of a church library first of all meets the reading needs of the church family. It should also serve as a conservator of historical records, documents, and books

knows of their existence and is on hand to prevent their untimely destruction after the decease of the pioneer. All such records should be kept in some fireproof depository, a safe, or perhaps the lockbox at the local bank where the church keeps its deeds to property and other financial records.

While not as valuable as records made at the time, memoirs obtained through interviews with the older members of the congregation may yield anecdotes, colorful personal descriptions, and other material of interest that will help a church historian to feel the atmosphere of the early days, and to learn of incidents that throw light on more important recorded data. Some of the older members of the church may have files of church publications, such as Gospel Messengers, Yearbooks, and older periodicals no longer published by the church which they would be willing to place in the church library.

While the church librarian is making every effort to conserve the materials of the past, she will also be keeping up to date the files of current materials: the present publications of the church, the Sunday bulletins, newsletters, financial reports, etc.

There is scarcely a congregation which does not have in it some member with a literary gift to whom the church turns when a special occasion arises for an historical monograph or report to the press, or when some literary production is needed. Certainly, any such writing should be preserved. In one of our colleges the librarian attempts to procure for the Brethren archives all publications written by a Brethren author. A library of this sort is bound to create interest in the unique contributions of the Brethren. A local church could also do this. However, there is no reason for a church to stop at this point; the librarian should keep in mind that a library can direct attention as well to the ecumenical movement and help to build an intelligent membership, better informed on the major trends in Christian thinking. Both types of services are needed.

Where is this librarian to be found? Though her price may be beyond rubies, the chances are that there is someone with a flair for history who, with proper encouragement, could grow into this job in your local church. It is your task to find her.

Material Which Should Be Collected in the Archives of the Local Church

1. Minutes of the local church. Records of baptisms, ordinations, marriages, deaths, letters granted and received, list of pastors and terms served.
2. Minutes of important organizations connected with the local church, such as trustees, church school, women's work, men's work, etc.
3. Diaries of ministers, pioneers, or other individuals within the church.
4. Sunday morning bulletins, weekly, monthly, or quarterly newsletters, pastoral letters, etc.
5. Press notices in the local newspapers of church events or accomplishments of members of church.
6. Copies of deeds to church property.
7. Minutes of the district organization.
8. Annual Conference Minutes.
9. Files of church publications: *The Gospel Messenger*, *The Brethren Bible Study Monthly*, *Horizons*, *Journeys*, *Tell Me*, and *Yearbooks*; also periodicals discontinued, such as *Brethren at Work*, *Inglennook*, *Gospel Visitor*, *Missionary Visitor*, etc.
10. Papers written for important occasions such as the dedication of the church and anniversaries of organizations.
11. Photographs taken on such memorable occasions as well as copies of photographs of individual pioneers.
12. Antiques connected with history of church.

ADMINISTRATION

Strengthening the Pastor's Arm

IN THE average congregation of the Church of the Brethren there are many more things to be done than the pastor can expect to do by himself. Yet details of administration, sermon preparation, calling, special services, and community activities claim his attention and must be done or the program and influence of the church will suffer. To strengthen the pastor's arm and to lighten his load alert officials within the church can do much to help.

By dividing the congregational territory into small units which form natural neighborhoods, and a con-

venient calling area, containing about fifty homes in each, a plan can be devised for carrying on a more adequate ministry.

Each unit is assigned to a deacon and wife, or to other concerned laymen. It is their duty to keep informed regarding the needs, such as sickness, shut-ins, aged, problems, new families, prospective members, homes for sale, etc., and especially to pray for the people of the area. Other ministers within the congregation may be appointed as counselors for the deacons and the pastor.

The pastor is kept informed of all developments and works through the unit leaders. He is able thus to do much more than otherwise, and to fulfill more completely a ministry to his church and community. This can be a most efficient plan for visitation evangelism.—Submitted by a church that feels the plan is working very well.

BRETHREN SERVICE

News Notes From Europe

May 1, 1957

Farewell

George Jenkins and David McRae returned to the United States on May 23 after traveling around Europe following the completion of their service here. David worked in the refugee resettlement office of the World Council of Churches in Linz and George worked with refugees in Camp Hollaenderheim in Berlin.

Volunteer Assignments

The new volunteers have completed their orientation period and their stay with German families and have now been assigned to projects. Tom Endress is in the boys' refugee camp in Sandbostel, Germany. Nancy Hoff is in a family refugee camp in Loccum, Germany. Joanne Lett is in a girls' refugee camp in Westertimke, Germany, taking the place of Mary Church, who will work in the volunteer office in Kassel. Tom Pobst is working on the reconstruction of the Karlsschule in Vienna.

Student Exchange

Harlan and Mary Mummert spent four days traveling through Vienna, Eisenstadt, Wiener Neustadt, Graz, Klagenfurt and Villach presenting the new International Christian Youth Exchange to district superintendents of the Lutheran churches

and interested pastors, visiting families who have an exchange student in the United States this year through Brethren Service, and interviewing students who want to go to the United States next summer. Everywhere they found a great deal of enthusiasm for the student exchange program. Each one of the prospective exchangees will be an excellent representative for his country, but each one will also have difficulty paying for part of the ocean travel. The United States government no longer finances that part of the program. The Austrian churches, families, and Brethren Service cannot individually bear the expense and it will be difficult to do it together, for Austria is not a wealthy country. However, several families voluntarily opened their homes to the exchange program.

Plans are being made to develop the International Christian Youth Exchange program in other countries, including Switzerland.

Refugee Program

Mark Coffman writes of his activities in Camp Haid, Austria. "During the past few weeks I have done more visiting in the barracks with the people and made a number of new friends. The visiting seems to do as much good as anything I have been able to do. It is one thing the people respond to. Life in a refugee camp takes all the initiative and 'get-up-and-go' out of the people. A major part of the work seems to be not to give them something to do, but rather to give them a desire to do something."

In the meantime Frankie Hamilton, a busy Dutch social worker, John Raser, and Arlene Merkey have been busy resettling refugees from World War II who lived in Camp Enns, and are compiling a report of these activities for the United Nations high commissioner.

Arlene and John spent a great deal of time during the week before Easter helping the old folks in Barrack 37, Camp Asten, do their spring house cleaning. The rooms were scrubbed, plants placed in the rooms and corridors, sheets and blankets were distributed as were also some cooking utensils from Brethren Service. That week Arlene distributed clothing to the people in this barrack. Elsie Lucore, an exchange student from McPherson College

who is studying in Germany this year, spent the week helping Arlene in these activities.

After moving her kindergarten several times, Winoma Spurgeon is again located in the Swedish barrack, where she began this program a month and a half ago. Now she is without a Hungarian interpreter, but with the children learning German rapidly and with the few important words Winoma has picked up they get along well. She is limiting the age of the kindergarten children to three-to-six years of age. Attendance this last week averaged about eight. Before Easter she made baskets for all of the children. They were very excited when they went to find them in the garden.

The Red Cross has reorganized the program at Camp Steyr. The YMCA has set up a new barrack which will be used for such things as a sewing room, a library room, and an activities room. The YMCA will begin to assume its official responsibility of language instruction so it will take over Lavonne Ikenberry's English classes and also start a class in German. The Red Cross will also take over the movie program which Ken Kreider began. Since they have their own projector they will have a much more regular program. The Red Cross has found that they can depend on Brethren Service so they are most anxious that we have a volunteer in the camp who can work with a Dutch girl in starting a new recreation program.

One should not feel that the crisis is entirely over, for as long as 34,000 Hungarians, not to mention the thou-

RELIEF AND REHABILITATION

Clothing Distribution

THE state of Upper Austria has had much acquaintance with the homeless. Soon after World War II there were in Austria more than sixty refugee camps operated by the government as well as many privately owned homes for refugees. A large portion of these people were Volksdeutsch, or ethnic Germans, who found themselves without a country after the defeat of the German armies. The long-range plan of the Austrian government is the gradual closing of camps and the resettlement of the people in their own private homes. The process is a slow one and was almost halted by the new influx of Hungar-

sands who are of other nationalities, live in camps and have no home to call their own, that many crises last until each one has been resolved. The trend in Upper Austria at the present is to centralize the Hungarians in several large camps. Brethren Service is thankful that we had personnel here in Austria during the Hungarian crisis which could go into the camps to be, if nothing more, just a friend to the people. As other organizations are able to take over activities which we started, we are glad to go on to find the jobs which no one else can or will do.

Student Conference

Immediately after Easter Harlan Mummert attended a conference at Bad Durkheim, Germany, where many American Mennonite graduate students and representatives of the German Mennonites met. Among the outstanding leaders was Ernest Best, chairman of the International Fellowship of Reconciliation.

New Jobs

Tom Pobst of the December unit spent several days at Brethren House becoming acquainted with the people who live there and the work they do before going to his first assignment, working at Karlsschule.

After Easter Mark Coffman and Ralph Warner assumed new work. Mark is now acting as administrative assistant to Harlan Mummert, although he is still continuing his English classes at Camp Haid as long as interest remains. Ralph finished his work at the Methodist church and is now helping Gene Wampler in the material aid department.

Dan Raffensperger

ians. But some progress has been made. The settlement at Roithner is one example.

Roithner is a tract of land near Linz, which was the site of a prison camp for French and Italian soldiers during the first world war. After the last war the land was available for purchase at very low rates. In 1951 a Volksdeutsch family who had been living on a farm bought enough land at three shillings (one shilling equals 4c) a square meter to build a small home.

The news traveled rapidly and soon other refugees began buying the land until now there are more



Volunteer Gene Wampler greets a refugee woman and her two children at a clothing distribution. The man at the right keeps the records of each family and its needs

than four hundred families living in the settlement. In the meantime the price has jumped to fifteen shillings a square meter for the land.

The men found jobs in a building firm close to the settlement and worked on their own homes whenever possible. One by one, slowly, the houses began to rise. When a roof was over their heads the family would move in. The beginning was entirely unassisted. Now credit is available through the land government and some aid is supplied by the Protestant and Catholic churches.

While the men work, the women take in work at home, such as making cartons, packages, or paper bags for businesses in the town. With all of the earnings of both parents being poured into their home, little is left for necessary clothing if the family is a large one. The Brethren Service Commission is one of the organizations that is contributing to these families in need.

In January fifteen crates of clothing were distributed at the settlement. The settlement leader called in the larger families, and, one at a time, the families filed into his house to try on some of the clothing that they needed.

The clothing was in good condition and was sincerely appreciated. Each child was also given a "friendship packet"—some small personal items wrapped in a towel; these friendship packets had been given by the Greenville, Ohio, Sunday-school classes.

The distribution showed the con-

tinued responsibility for intelligent and sacrificial giving of clothing by the home churches to aid not only those who have just crossed the border with their possessions on their backs, but also those in other settlements like Roithner who are struggling to become independent people.

Anniversaries

Mr. and Mrs. James B. Bowie celebrated their fiftieth wedding anniversary with open house at the Valley Christian church near Hood River, Oregon, on March 31. They are members of the Prairie City church in Iowa. They have three children and six grandchildren.—Mrs. Clara Mason, Hood River, Oregon.

Brother and Sister Cornelius D. Bowman of New Windsor, Md., celebrated their golden wedding anniversary on Feb. 23, 1957. They are the parents of eight children. They have nineteen grandchildren and twelve great-grandchildren.—Mrs. Fred Yohn, New Windsor, Md.

Mr. and Mrs. J. Burton, Sr., celebrated their fifty-sixth wedding anniversary on April 6. They are deacons and very faithful members of the Liberty church in Jonesboro, Tenn.—Mrs. Glenn Rohrer, Jonesboro, Tenn.

Mr. and Mrs. Chris H. Cohick of 408 N. Pitt Street, Carlisle, Pa., celebrated their sixtieth wedding anniversary on April 6, 1957, at a dinner in the Molly Pitcher hotel.—C. Ernest Davis, Elgin, Ill.

Mr. and Mrs. Newton Haller of New Holland, Pa., celebrated their fifty-eighth wedding anniversary on April 13, 1957.—Mabel M. Myer, Ephrata, Pa.

Mr. and Mrs. Fred Klierim celebrated their golden wedding anniversary on April 20, 1957, at their home in Brookville, Ohio. They have been on the deacon board of the Brookville church since 1931. They have five children, nine grandchildren, and one great-granddaughter.—Mrs. Russell Miller, Brookville, Ohio.

Mr. and Mrs. George L. Peterson celebrated their golden wedding anniversary on April 3, 1957. They are active members of the Westmont Church of the Brethren.

They are the parents of three children. They also have four grandchildren.—Mrs. Ida Hunt, Johnstown, Pa.

Mr. and Mrs. Benjamin Roback celebrated their golden wedding anniversary on March 20, 1957. A special service was held in their honor at the morning worship service at which time they repeated their marriage vows. They have six children, three grandchildren, and two great-grandchildren.—Alice Blohm, Adrian, Mich.

Mr. and Mrs. Harry G. Snyder of Ephrata, Pa., celebrated their fifty-seventh wedding anniversary on April 10, 1957.—Mabel M. Myer, Ephrata, Pa.

Obituaries

Allison, Hattie Mae, was born in Charlesville, Pa., and died in Alliance, Ohio, Feb. 28, 1957. She was a member of the Alliance church. She is survived by her husband, three daughters, one son, eleven grandchildren, three sisters, and four brothers. Funeral services were held in the Walton-Schrader funeral home by Bro. J. D. Zigler. Interment was made in Fairmount Memorial park.—Mrs. Jennie M. Messer, Alliance, Ohio.

Ashenfelter, Nina R. Garber, was born Nov. 11, 1878, and died Dec. 12, 1956. On July 23, 1901, she was married to Charles Ashenfelter. She was a faithful member of the Panorama City church, serving as a deaconess. Surviving are her husband, two sons, two daughters, seven grandchildren, and one great-grandchild.—Marie Dobbs, Pacoima, Calif.

Baker, Malinda, daughter of John and Catherine Rider Brill, was born Sept. 18, 1866, and died March 12, 1957. She was preceded in death by her husband, Wendall Baker. Memorial services were conducted at the Miller funeral home in Elizabethtown, Pa., by Bro. R. W. Schlosser and the undersigned. Interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Bienafil, John R., died in Los Angeles, Calif., Feb. 10, 1957, at the age of eight years. Surviving are his parents, maternal grandparents, and paternal grandparents. Memorial services were held at the Panorama City church, Calif., with Bro. D. Conrad Burton in charge. Private interment was at Oakwood.—Marie Dobbs, Pacoima, Calif.

Breidford, John J., died Feb. 28, 1957, at the age of eighty-nine years. He was a native of Iceland, but had made his home in Alliance, Ohio. Funeral services were held in the Myers funeral home by Bro. J. D. Zigler. Interment was at Franklin Grove, Ill.—Mrs. Jennie M. Messer, Alliance, Ohio.

Burn, Ezra, son of G. W. and Susan Burn, was born Dec. 16, 1881, in Franklin County, Iowa, and died Oct. 1, 1956, near Van Nuys, Calif. He was united in marriage to Hattie Allen on Feb. 10, 1909. Surviving are his wife, one son, three daughters, seven grandchildren, and two sisters. A memorial service was conducted by Bro. D. Conrad Burton.—Marie Dobbs, Pacoima, Calif.

Day, Mary E., daughter of Michael and Josephine Koontz, was born March 9, 1863, in Iowa, and died Feb. 11, 1957, at Ottawa, Kansas. On March 7, 1882, she was married to William H. Younce, who died Oct. 2, 1886. On Jan. 12, 1890 she was married to Solomon P. Day. Survivors are four daughters, thirteen grandchildren, twenty-three great-grandchildren, and six great-great-grandchildren. Funeral services were conducted at the Bruce funeral home in Gardner, Kansas, by Bro. James Hickman of Olathe. Interment was in the Gardner cemetery.—Mrs. Robert Kramer, Gardner, Kansas.

Eshelman, Witmer, was born Aug. 30,

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our son is dating a very nice Catholic girl. We have heard so much about a Protestant marrying a Catholic that we are deeply disturbed and need advice. Can they be happy? Should we urge them to decide on religious affiliation before marriage? How can parents be of most assistance in such cases?

Disturbed Parents.

Dear Friends,

You have a right to be disturbed as the situation you speak of calls for the best thought and handling.

I believe the thing of first importance is to treat your son with deep love and respect as you try to talk this over with him so as to keep his confidence and not force him to a hasty decision he might later regret.

Next in importance is to see to it that in the most acceptable way possible he gets the facts of the situation. There are several publications it would be helpful for him to read, the pamphlet, *If I Marry a Roman Catholic*, by Leland Foster Wood; the book, *The People's Padre*, by Emmet McLaughlin.

Young people in love are likely to think their love for each other is strong enough to overcome any problem as it appears, but the truth is a very large per cent of such marriages end in disillusionment and sadness. When the first baby comes, the pressure of the Catholic background begins to really make itself felt and the strain begins. Either the parents go two separate ways with the children confused, or one parent gives in with possible regret.

If through your advice, or pastoral or professional counseling, they cannot be convinced they should consider waiting for mates with more similar backgrounds and religious beliefs, then I believe they should agree before marriage on their religious affiliation. Only in this way can heartache be lessened.

I have seen rare cases where both parents, one Protestant and the other Catholic, remain faithful to their churches, but my observation is that the children for the most part go to the Catholic faith because of the pressures exerted.

Naomi Will.

1901, and died March 11, 1957. He is survived by his wife, Sue Snader Eshelman, a daughter, a son, two grandchildren, three brothers, and two sisters. His funeral service was conducted in the Elizabethtown church, Pa., by Bro. John D. Long and the undersigned. Interment was in the Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Forney, Emma, daughter of Hershey and Amanda Groff, was born Jan. 6, 1877, and died Feb. 1, 1957. She was preceded in death by her husband, Lane Forney, who died in 1946. She is survived by ten stepchildren, and one sister. Funeral services were held in the Manheim house by the home ministers. Interment was in the Bareville church cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Gettel, Helen Appleby, was born Jan. 26, 1918, at Neelyton, Pa., and died March 15, 1957 at Chambersburg, Pa. Surviving are her husband, two daughters, mother, three sisters, and four brothers. She became a member of the Ridge church in 1956. Funeral services were conducted by Brethren Elmer Hall and James Heckman in the Ridge church, and interment was made in the Mongul cemetery.—Mrs. John Booz, Shippensburg, Pa.

Hoover, Emma S., daughter of Samuel and Susan Sell Kagarise, was born at Salemsville, Pa., June 5, 1871, and died March 1, 1957, at the home of her daughter in Woodbury, Pa. She was preceded in death by her husband, John B. Hoover. Surviving are four sons, two daughters, twenty-four grandchildren, and eighteen great-grandchildren. Funeral services were held in the New Enterprise church,

in charge of Brethren Wayne Dick and E. M. Detwiler. Interment was in the New Enterprise cemetery.—Fannie Dunkle, New Enterprise, Pa.

Kilhafner, Peter G., died March 15, 1957, at Ephrata, Pa., at the age of eighty-eight years. He was a member of the Ephrata church. His wife, the former Catherine Steffy, preceded him in death nine years ago. He is survived by one son. The funeral service was conducted in the Harold E. Miley funeral home by Bro. J. A. Robinson. Burial was in the Mohler cemetery.—Mable M. Myer, Ephrata, Pa.

Legue, Mrs. Roy W., died March 13, 1957, at Urbana, Ill., at the age of seventy-three years. Surviving are two sons. Funeral services were held at the Heath funeral home, Champaign, Ill. Interment was in the Grandview cemetery.—Garnett E. Phibbs, Champaign, Ill.

McCorkle, Uriah R., son of William and Emma Heisey McCorkle, was born in Lebanon County, Pa., April 7, 1876. He was married to Rosa Longanecker on Aug. 2, 1903. He served the Loramie and Poplar Grove churches in Southern Ohio in the free ministry. Survivors are his wife and three children. Memorial services were held in the Poplar Grove church by the pastor. Burial was in the Greenville cemetery.—C. C. Sollenberger, Union City, Ind.

Mohler, Edwin C., died March 10, 1957, at Ephrata, Pa., at the age of forty-nine years. He was a member of the Ephrata church. Surviving are his wife, one son, one grandchild, and a number of half brothers and half sisters. The funeral service was conducted in the Ephrata church by Bro. J. A. Robinson. Interment was in the Mohler cemetery.—Mable M. Myer, Ephrata, Pa.

Rogers, Verna G., died March 3, 1957, at the age of eighty-three years. She was a member of the Royersford church, Pa. Surviving are one son, one daughter, and three grandchildren. Funeral services were conducted by Caleb W. Bucher. Burial was in the Fernwood cemetery.—Martha A. High, Spring City, Pa.

Schubert, Ermina, daughter of Samuel and Dianna Newcomer Thomas, was born Jan. 10, 1868, and died March 19, 1957. She was preceded in death by her husband, Daniel Schubert, who died in 1938. She was a faithful member of the Manchester church. Survivors are a daughter, two sons, eight grandchildren, eleven great-grandchildren, a brother, and a sister. Funeral services were held by the undersigned. Burial was in Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Solley, Susan P., daughter of Hezekiah and Matilda Thomas Place, died Feb. 21, 1957, at the age of eighty-three years. She was a faithful and loyal member of the Greenville church, Pa., all her life. She is survived by three sons, four grandchildren, ten great-grandchildren, one brother, and two sisters. Funeral services were conducted by Bro. George E. Dilling. Interment was in the church cemetery.—Shirley Jean Haag, Grampian, Pa.

Sollenberger, Andrew K., son of David and Lydia Kensing Sollenberger, was born at Clover Creek, Pa., Sept. 23, 1891, and died in Altoona, Pa., Feb. 23, 1957. He was a faithful member of the Williamsburg church, serving as a deacon for many years. Surviving are his wife, three sons, one daughter, two stepchildren, six brothers, and one sister. Funeral services were held in the Friedline funeral home by Bro. John D. Ebersole. Interment was in the Shellytown cemetery.—Elizabeth Sollenberger, Williamsburg, Pa.

Warner, Ida M., daughter of Daniel and Matilda Crowell, was born in Miami County, Ohio, Jan. 5, 1873, and died Feb. 19, 1957. She was united in marriage to Albert Warner in 1890. She was a member of the Harris Creek church, Ohio. Surviving are her husband, five children, nine grandchildren, and nine great-grandchildren. Funeral services were conducted in the Harris Creek church by Bro. H. E. Helstern. Interment was in the Harris Creek cemetery.—Vineta Sargent, Bradford, Ohio.

Workman, John D., was born in Fayette County, Pa., Aug. 31, 1891, and died March 11, 1957. He had been a faithful member of the church most of his life. Memorial services were held by Bro. John Edwin Grim with interment in Bethel cemetery.—Mrs. Lorraine M. Grim, Farmington, Pa.

Church News

Northern California

Waterford—We began our mission study of Southeast Asia in January. Douglas M. Still of the California Migrant Ministry was one of our mission school speakers. He showed us some films on the migrant work of the National Council of Churches. Reports were given on the study book, *The Church in Southeast Asia*. Some of the mission projects we have had are materials for migrants, seeds for overseas, money for church extension, baby goats raised by the children for shipping to Ecuador, and different groups helping to pack clothes to be sent overseas. Our women's work is making bandages. At our January council we decided to support Edna Switzer on the Ecuadorian field. The men's work has done some much needed repairs around the church. The women's work presented a very fine playlet, *The Christian Woman and Her World*, at their January meeting. Several comforters have been made and given for relief besides many boxes of clothing. April is our regular yearly meeting with the Empire and Modesto ladies. It was held in Modesto this year. We deeply appreciate the visit with our district executive secretary, Bro. Forest Eisenblise, On

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March 3 the district peace oratorical contest was held in our church. Four of our young people were in this contest. We enjoyed a number of interesting sessions on the history of the Brethren. Our young people were in charge of the devotions for several of these sessions and their efforts were much appreciated. Bro. Dwight Enberg was our guest speaker for our pre-Easter meetings. The union services on Good Friday followed the theme, The Aspects of the Cross.—Sarah D. Sutphin, Waterford, Calif.

Washington

Seattle, Olympic View Community—March 24 was our ninth year in this community. Nine years ago we had a membership of fifty. Today we have 500. We have been in the midst of a world-wide church attendance movement since the first of the year. Our young people's classes are growing. The new classrooms are filled every Sunday, and more and more time is spent with them during the week to keep them in the church and interested in the many educational activities as well as physical. Each Sunday morning one of the young people assists Brother Rowe with the morning worship. Who Are the Brethren? was an article in the Seattle Post Intelligencer by Bro. Victor C. Bendsen. It answered the question that so many people ask. A refugee family will leave for this country in June.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Rocky Ford—D. W. Bittering of McPherson, Kansas, brought us the message on Easter morning. He also had preached for us four evenings preceding Easter. A class met several weeks prior to Easter each Monday night to study home visitation and personal evangelism. Now they plan to go out by teams and to do personal work among the unchurched. Some of the members of our choir took part in a cantata given in the First Baptist church. At our regular council meeting our delegates to Annual Conference were chosen. In January Bro. Andrew Holderread, a missionary to India brought us a message and showed us pictures of the work there. A luncheon meeting for Sunday-school officers and teachers was held in January with Mary Lou Bowman presiding. Several of our youth attended the regional youth conference in McPherson, Kansas. We have called Bro. Wilbur Hoover of Enders, Nebr., to be our pastor when Bro. Frank Nies concludes his work here in August.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Missouri

Kansas City—Our pastor held a church membership class for adults preceding Easter. He also held a class for juniors and junior highs on Saturdays. Women's work sponsored the World Day of Prayer. They had an all-day prayer vigil and an evening service for all. Fellowship night in March was under the direction of the children's department. It was a parent-teacher night. The men's work has sodded our church yard and installed floodlights at the front of the church. At our quarterly council we elected our delegate to Annual Conference. We also voted to employ Carr and Associates to help in our church canvass this fall. On Palm Sunday the a cappella choir of McPherson College brought a program. We had our love feast in the evening. At our April fellowship night, the youth gave a discussion on peace, emphasizing BVS. A missionary play entitled Beauty From Ashes was given by the women's work. Sixteen of our ladies attended the women's work district rally on April 27 at Osceola, Mo.—Mrs. Gertrude Gaba, Kansas City, Mo.

Oklahoma

Antelope Valley—The McPherson College trio sang at the Antelope Valley church on March 26. On March 19, our

women's work group held guest day at the church with fifty-five ladies attending. Our men's group meets every two weeks for their meetings. Our women's rally will be at Cordell the last of April. Bro. Nathan Hefley attended the youth conference at McPherson College on March 8 and 9.—Mrs. Maggie Cook, Garber, Okla.

Texas and Louisiana

Falfurrias—The World Day of Prayer service was held in our church. We had meetings preceding Easter. On Easter we had our communion services and eighty-one surrounded the Lord's table. We are planning our vacation Bible school for June. Bro. Stanley Bittering is resigning as our pastor at the end of the school term.—Mrs. C. M. Whisler, Falfurrias, Texas.

Northern Illinois and Wisconsin

Lanark—Two of our young people attended the Brethren youth seminar in Washington, D. C., and New York. The ladies have had four sewing days when they made comforters and several pieces

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of clothing. Our pastor conducted a class, entitled the Story of the New Testament, for six Sunday evenings in February and March. Thirty-two baskets of food were prepared and given to the shut-ins of our community on Feb. 14. One of the classes with the help of the church is sponsoring a Hungarian family. A number of our people attended a district stewardship skillshop held in the Freeport church. Twenty-one ladies attended

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29

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Miscellaneous

No. 293. If you are interested in coming to western Colorado, especially to the Grand Valley, we would be very happy to help you locate in our community. There are two Brethren churches in the area. The climate is excellent. Mountains and lakes. Fruits and vegetables in profusion. Contact: R. W. Hoover, 820 Chipeta Ave., Grand Junction, Colo., or Mr. John Moore, 501 E. Aspen Ave., Fruita, Colo.

No. 294. Wanted: Housemother for the Larkin Home in Elgin. The job is tough but interesting. Maintenance plus a salary of \$130 per month will be provided. Contact: Larkin Home, 1212 Larkin Ave., Elgin, Ill.

No. 295. Young man desires work along Eastern coast in business administration. Has had one year of college business work. Would like to earn enough to continue schooling. Contact: Dick Markley, 57 Carroll St., Trenton, N. J.

No. 296. Brethren family with children approaching college age wish to locate somewhere in the Elizabethtown area. Husband, 49, has varied experience with large bank for past 30 years, now an assistant cashier and auditor. Also familiar with other types of accounting. Contact: John H. Myers, Lock Box 34, East Berlin, Pa.

No. 297. Farms available in Brethren Community for Brethren folks to buy or rent. Most farms can be bought on contract. Write: John S. Senger, Astoria, Illinois.

the district women's rally at the Milledgeville church. During June, July, and August there will be no Sunday evening services. The film, Martin Luther, was shown in our church on April 7. The union Good Friday service was held in our church. An Easter cantata, The Crown of Life, was presented on Easter evening.—Mrs. Etta Horner Bowers, Lanark, Ill.

Northern Indiana

Blissville—The men of the church have been working on the newly purchased ground getting it ready for parking. Our women are busy making comforters and knotting comforters for relief. We purchased a new organ and piano which were recently dedicated. We are now making plans for the vacation Bible school. We had a mother and daughter banquet on May 3. Four of our women attended the women's rally at Goshen College. Our pastor is holding church doctrine classes for the young people.—Mrs. Arthur Long, Walkerton, Ind.

Yellow Creek—In October we celebrated the first centennial of the Yellow Creek church. Bro. V. F. Schwalm was our guest speaker. We have welcomed the Schuller family of Austria into our midst.

Bro. S. Clyde Weaver held evangelistic meetings in our church. Gladden Shrock gave a report on his trip to the youth conference in South America. In February Milo Yoder showed pictures of his trip to Russia. In March the CBYF of Section III gave a play, The Church Clinic. On March 31 we were inspired by the one-hundred voices of the Bethany Mennonite high school choir. The CBYF and their sponsors spent a week end at Camp Mack recently. The women's organization is making comforters and at the present time is also filling packets for women overseas.—Mrs. Guy Schrock, Elkhart, Ind.

Southern Indiana

Union Grove—Our annual birthday supper was held on Feb. 10, with Bro. Calvin Bright as guest speaker. Several months ago the pastor began sending church bulletins to all the shut-ins and absentees each week. This has had a good response. Bro. Roy Richey of the Walnut church held a revival in March. A visitation plan is now in action. Bro. Ben Hirt has been called to be our pastor for next year, 1957-58. Brother Elden Petry is elder for another year.—Mrs. Ruth Barber, Goshen, Ind.

Northeastern Ohio

Akron, Eastwood—We joined with other churches in our community for Good Friday services. The Manchester a capella choir gave a concert at our church on Palm Sunday. We had an early morning Easter service and then breakfast. We have purchased a house next to the church for a parsonage and have also bought several lots on each side of the house. The ladies' aid continues to quilt and do relief sewing. This group also supports a Korean boy and an Indian girl. In February we held a reception for our new members. Our pastor recently completed meetings at the Kent church, and our assistant pastor is holding meetings at the Maple Grove church. Vacation Bible school is planned for July.—Thelma Kieffaber, Tallmadge, Ohio.

Maple Grove—Our church sponsored a German family who are now living in Ashland. We had revival meetings April 7-21. The evangelist was Bro. Adam H. Miller of Akron. We had baptismal services Wednesday evening, April 17, and communion was held on April 18. On Good Friday evening Delbert Kettering was ordained and services were held for the new deacons.—Mrs. Rachel Tucker, Ashland, Ohio.

Northwestern Ohio

Eagle Creek—The young people of Section II of our district met in our church in January for their program. In January a group of our members went to the Brethren Home in Fostoria to give a program. Sister Goldie Swartz was with us on Feb. 10. She gave us a message on missions and her call to the field. Three of our young people and our pastor attended the district recreation lab at the Pleasant View church. Several from our church attended the vacation church school conference in North Manchester in March. On March 24 the Manchester College deputation team brought a program of music. Our church has undertaken the project of raising heifers for relief and we now have three heifers on the church farm. At our quarterly council meeting held in April we elected our delegate to Annual Conference. We had Holy Week services with four different ministers from nearby churches. On Easter our young people and others gave the cantata, Life Eternal. Our pastor has a new tape recorder, which is used to take our church services to the sick and shut-ins.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Lick Creek—Our school of missions closed with a fellowship supper for all ages with Mrs. Nettie Weybright as the guest speaker. A visitation of the entire membership in the interest of stewardship, the local budget, and the building fund was held recently. A group of our women's work went to the Fostoria Old Folks Home and took dinner for the folks there. They also furnished a program. Bro. L. W. Shultz gave a talk recently on his travels in Palestine and Egypt illustrated with slides. The annual youth banquet was well attended. John R. Worthman, who had been in Russia, was the guest speaker. Holy Week services were held by our pastor. On Easter evening the choir presented Peter and the Resurrection in song, story, and pictures. Our pastor and his wife have resigned to take up the work of the district executive secretary beginning June 1. Brother Lyle Klotz has accepted the call to come to the Lick Creek church as pastor beginning Sept. 1.—Ada Stombaugh, Bryan, Ohio.

Southern Ohio

Bear Creek—Personal work teams spent three evenings in personal visiting. The pastor conducted special classes for the juniors and adults who were considering church membership. T. Wayne Rieman of Manchester College gave us four messages over one week end. Our young people and junior highs averaged a good attendance at the services conducted by Bob Richards at the Fairview high school



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auditorium. Judge Frank Nicholas of Dayton spoke to us on juvenile delinquency. The building addition and remodeling are progressing. We will not need to vacate the building for our services. The cantata, Day of Resurrection, was presented by the choir on Easter.—Mrs. Hugh Norris, Dayton, Ohio.

Poplar Grove—We have just concluded a week's revival with Brother and Sister I. D. Leatherman. He preached some powerful sermons. We are planning for another vacation Bible school this summer. We trust this will be as well received this year as in former years. Hugo Lotsy, a young Netherlander, came into our midst during January. He has twice addressed various Sunday-school organizations about his native land, Holland. Our national temperance director, Bro. James Renz, brought us a morning message a couple of months ago.—Homer Halladay, Greenville, Ohio.

Eastern Pennsylvania

Heidelberg—In some of our morning worship services since January Bro. Abraham Hess of Bareville brought us a message on peace, the student deputation group rendered an interesting pro-

gram, and Bro. Harold Martin preached an inspiring missionary sermon. Mrs. Peter Kruger spoke of their work in Europe at a meeting sponsored by our women's work. Bro. Ralph Jones was with us for a two-week revival meeting. Eight of our women assisted one day with the ironing and mending at the children's home in Neffsville. Our women also spend one day each month sewing at the local hospital. Our men's work sponsored a program with Bro. Cyrus Krall as guest speaker. A number from our congregation made two trips to New Windsor to help with the work there.—Mrs. Alton Bucher, Myerstown, Pa.

Western Pennsylvania

Salisbury—Our church participated in union services during Lent. Our communion was held on Good Friday evening. The World Day of Prayer service was held in our church. An impressive sunrise service was attended by many. The children rendered a nice opening program of songs Easter morning.—Mrs. Mary E. Davis, Salisbury, Pa.

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31

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Tennessee

Liberty—Our pastor resigned at our February council. Bro. E. J. Rowe of Bridgewater, Va., will begin pastoral duties in September. The young adults organized in March. They now meet in one another's homes on the second Tuesday of each month. Some of the young adults attended the district meeting for their age group at the Mountain Valley church on April 6. The intermediates sponsored the coming of two BVS girls, Nancy Schall and Carol Stephens. The girls told us of their work on Boy's Mountain and helped us understand more about BVS. Bro. Enos Griffith, pastor of the New Hope church, exchanged pulpits with our pastor on April 7. On Wednesday, April 10, the cantata, The Resurrection Morn, was presented by the Johnson City and Kingsport choirs.—Mrs. Glenn Rohrer, Jonesboro, Tenn.

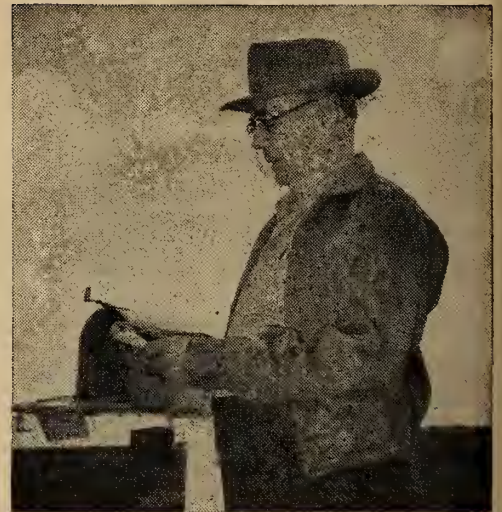
Northern Virginia

Harrisonburg—Bro. M. Guy West was our guest speaker for our pre-Easter services. The men's work organization has provided outside lighting for the church property. The women's work sent seventeen comforters and sewed several dozen cut garments for relief. During the year several heifers will be sent for relief. Our average church school attendance is now over four hundred.—Mrs. W. W. Cox, Harrisonburg, Va.

Southern Virginia

Christiansburg—Our pastor conducted the morning devotions over the local radio station for a week in January. Our father and son banquet was held in January with Bro. Rufus McDannel as guest speaker. During the month of February our Sunday evening services were broadcast over the radio. The president of our young people's group attended the district hilltop retreat in February. A representation from our men's organization attended the district men's banquet at the Bassett church in March. We participated in the World Day of Prayer service on March 8 in the Cambria Baptist church. Thirteen members of our CBYF attended the district youth banquet on March 23 in Spray, N. C. Our church participated in the union services on Sunday evening, March 31. Bro. Robert E. Crawford brought the message. Our planning committee has asked Arthur L. Dean, church building counselor, to draw preliminary plans for our new church building. Nine attended the all-day workshop for vacation Bible school teachers in Roanoke.—Mrs. Ruth Wine, Blacksburg, Va.

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Religious News Service

Guided by Faith

ANOTHER Mayflower recently set sail from England. It is an almost exact reproduction of the original vessel that brought the Pilgrims to America in 1620. The replica of the famous ship was built with funds raised by the British people as a gesture of friendship to the United States.

There is one concession to modern sailing, however. A radio room is the one exception in the careful plan of reduplicating even the materials of the celebrated boat. This seems to be a wise provision for a ship that makes the ocean crossing today, and one may wonder how the first Mayflower voyagers ever succeeded without the advantages of modern electronics. But they had the stars to steer by, and, above all, they had the kind of daring faith that motivates every pioneering venture. We could use the same kind of faith today for some dangerous ventures into troubled waters.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

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Press

JUNE 15, 1957

Volume 106

Number 24

In This Number . . .**Editorial—**

Guided by Faith 1
The Church Has an Evangelistic Mission 5

The General Forum—

Heroic Work Today. Leland Wilson .. 3
Walking (verse). Louise N. Gray 4
A Modern Miracle. V. F. Schwalm .. 6
Serenity (verse). Carrie Marecy Boring 7
Recompense (verse). May Allread Baker 9
Bearing the Marks of Jesus.

Matthew M. Meyer 10
The Family Counselor 11
Bethany Biblical Seminary Presents the
Class of 1957 13
Reviews of Recent Books 27

News —

News and Comment From Around the
World 18

Toward His Kingdom—

Summer Pastors Serve Throughout the
Brotherhood 20
School on Human Rights.
Rebecca Ann Petry 21
Kassel News 21
Door to America—Open or Closed? .. 22
Marriage Rededication and Family
Dedication 23
Metzler and Weiss Prepare Teachers'
Columns 24
Out of the Mailbag 24
Women in Anklesvar Area Meet.
Ruthben Manharlal and Elizabethben
Gershombhai 25
Our Vacation in Nigeria.
Lawrence High 25
Our Church in Nigeria Makes a Basic
Decision. H. Stover Kulp 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Point of View

Although I am not a member of the Church of the Brethren I read the Gospel Messenger often and I like to give my point of view on the problem discussed by the Family Counselor in the issue of April 13.

First, I should tell you that the Protestant church to which I belong is more or less liberal, but as a result of my religious education and experience I can understand other ways of thinking quite well.

The center of the problem concerned dancing and I can understand that parents who are members of the Church of the Brethren consider this not in accordance with their beliefs because dancing may incline to temptation.

Now I sincerely believe that temptation is a very good thing to test our faith or our steadfastness in believing certain principles. God put his own creation, Adam, to this test in Paradise, although we may assume that the first human being was perfect in every way, with the possibilities of eternal life.

Paul said: "Prove all things and keep that which is good." I think we cannot teach our children lessons without giving them the opportunity to test the value of these lessons in their daily life (see front article of Gospel Messenger, April 27, 1957). If the lesson was taught well, in such a way that children can apprehend its value, they will have no trouble in determining their attitude in later years. In any other case I think parents should ask themselves whether they had been (and are) a living example or not.

I like to apologize for my poor English, but I have been in the United States for five months only.—Alfred Macare, Greenville, Ohio.

Department of Peace—Why?

From the beginning of time men have always desired a peaceful world, well aware that security then as now could be hoped for only through a peaceful world. But man has always based that hope for peace upon compelling others to be peaceful through force of arms. As we well know this approach has always resulted in chaos, from the time men used clubs and stones for weapons to our present atomic age.

With world destruction in sight it seems that just ordinary common sense would call for a discard of

methods which have caused so much misery and suffering, as well as destruction of life and property, and compel us to try to find a new approach.

We of the Modesto Church of the Brethren believe along with others that the goal of a peaceful world can best be realized through a Department of Peace. This department could operate (with much less expense) and act as a counterbalance to the Department of War with its ruinous tax burdens and consequent loss of life among our younger men and women. This is not a new idea which is established by A Study of Our Foreign Policy, by Julius W. Pratt, and Peace or War, by W. E. Curti.

Very early in the history of the United States there was a strong pressure for the establishment of a Department of Peace as a counterbalance to the Department of War, especially at the close of the War of 1812. This urge for positive action by the peace parties in both the United States and England played an important part in establishing free boundaries between Canada and the United States, as well as between Mexico and the U. S.

With the shadow of the bomb hovering overhead surely the time is here to press for the establishing of a full-fledged Department of Peace to discover every possible peaceful means of solving the problems of the world today. This is what the query from the Modesto Church of the Brethren seeks. The cry for peace is urgent upon all sides.—W. H. Johnson, Modesto, Calif.

Which Century?

Some years ago I saw in the Gospel Messenger about the Brethren first organized early in 18th century. I cannot see it that way. The year 1708 was early in the 17th century as I see it. As an illustration—last September I became 68 years of age and I'll be 68 until next September the same date, then I'll be 69 and not before that date.

Some say we are in the 20th century—I don't believe we are. When we arrive at the year 2000 then we are in the 20th century I say. I'm about like the Dutchman who said, "I won't be convinced till I can be convinced with my own convincer."—R. S. Mohler, Pinedale, Calif.

Continued on page 22

*The day of sacrifice and
persecution because of a
Christian witness is not past*



Waltner

The influence of a pastor, a college professor, or a camping experience has helped some young men in their decision between the draft and alternative service

WENDELL PHILLIPS, the great reformer and orator fought against slavery both before and after the Civil War. One evening toward the closing years of his life a young man paid him a visit. As Mr. Phillips told of his many experiences, the young man listened with much interest. "Mr. Phillips," he said in leaving, "if I had lived in your time, I think I would have been heroic too!" This aroused the indignation of Mr. Phillips who said, "Young man, you are living in my time and in God's time. Be sure of this—no man would have been heroic then who is not heroic now!"

The day of sacrifice is not

over! Nor is the day of persecution. To be a great witnessing Christian still requires the rigors of discipline and, at times, maltreatment. Most of us are what Hoover Rupert has termed "vaccinated Christians." He refers to the work of Louis Pasteur who found that the various diseases caused by septic bacteria could be prevented by inoculation with a mild form of the disease, using a weak brood of bacteria artificially cultured. The mild form of the disease renders immunity to further infection. The health of mankind has made great strides with vaccination, but in the field of religion, one finds an area of life in which inoculation as a preventive measure is a danger-

ous thing. Rupert suggests that vaccination with a mild form of Christianity may result in immunity to the real thing.

"Vaccinated Christians" will feel content to sit idly in their pews and see no real difficulty about them that cries out for a Christian solution. They see nothing in the social order that demands the type of witness that Paul gave. They look upon those who do speak out and act boldly as being fanatics and as being unrealistic. It was Giles French who said: "At eighteen a lad wants and really expects to reform the whole world; at thirty he concentrates on his own country; at forty, on his state; and by the time he is sixty, he has to center his efforts on

Heroic Work Today

Leland Wilson

himself if he's going to reach eighty." Let us look briefly at one area which calls for dynamic, heroic, Christian action, working with the enthusiasm of the eighteen-year-old, but with the maturity of the sixty-year-old, if we are to preserve our heritage as Christians and as Brethren.

Consider our responsibility as citizens and as Christians. We say that we are a peace church and as such we optimistically view the peace movement. We are pleased that the Methodists, the Presbyterians, and others are giving official support to nonparticipation in war. It appears to be good that such powerful interdenominational groups as the National Council of Churches and the World Council of Churches have received the benefit of Brethren leadership and are making a peace testimony. The Supreme Court has broadened the rights of the conscientious objector and he now has a better chance of receiving the classification when he must make an appeal. In Kansas, within the year, the State Board of Social Welfare has ended discrimination against conscientious objectors in relation to employment and compensation.

There are indeed many positive signs, many indications that we are making progress. There seems to be no danger here—no need to be alarmed—no need for heroism. That is as it seems until one begins to scratch the surface, get beneath the whitewash, and see what else is going on.

Do you think that Christians no longer suffer because of what they believe? Five Amish conscientious objectors at a West Virginia prison camp earlier this year refused to wear prison clothing which was prohibited by their church body. The following morning they found that all their clothes had been taken from their lockers. Without

clothes they could not go to the dining hall and they were told that only prison clothes were available. In the days that followed, the five men spent one week without any food and three more weeks with only one meal a day. Prison authorities finally allowed the men to alter the prison clothing to satisfy their religious convictions. During the year just past, 121 men were sentenced to an average of two years in prison for being conscientious objectors.

A few years ago, high school and college students were debating whether or not our nation ought to have universal military training. It is no longer an issue. Most of us sat calmly as our church leaders urged us to pressure our congressmen to vote against such a compulsory system. It is no longer something to avoid. We have it; it is our way of life. Our officials may call it by another name to soothe and satisfy the consciences of many, but call it as you will, it is not difficult to recognize.

The church generally does its part in helping to indoctrinate

for militarism. There are, perhaps, as many pleas for war from the pulpit as there are from the editorial page of your newspaper. And have you ever noticed how many of our churches (the Brethren are certainly no exception) decorate their sanctuaries with a flag. Let there be no misunderstanding—this is not to suggest that citizens ought not love their country or that we ought not give allegiance to our flag. The Christian responsibility is to place the love of country in its proper perspective. Paul H. Bowman says that from its beginning Christianity has been a resisting religion and he goes on to say that one of the things Christianity resists is nationalism.

Certainly our American flag symbolizes a glorious tradition and a great heritage, but there is a real question as to whether it belongs in the house of God. The church ought to transcend our artificial barriers. Although we Americans are rather smug, in our better moments we must admit that we have no priority or a captured corner on God. By worshiping our nation as we worship God in our churches, we help to create a climate in which nationalism and militarism can thrive. As expressed in a statement by Leslie Weatherhead, we "forget that God does not exist for nations, but that nations exist for God."

It is time for our churches to give serious thought to the appropriateness of flags in the center of worship. If Jesus spoke out against anything, it was narrow provincialism, in which men draw a line around themselves to the exclusion of other peoples. How revolutionary it was when the early church learned that Christianity was for more than the Jews. How revolutionary it will be when we realize (and express the fact with appropriate symbols) that God is for more

Walking

LOUISE N. GRAY

*One step at a time
The toddler learns to walk.
The wondrous goal is there—
The promise of a wider vision.
With practice built of pain and hope
The foot grasps hold with tightened muscle.
The legs stretch straight,
Moved by that driving will,
One after the other.
Fists clenched, lips taut, eyes gleaming,
Each victorious move demanding more and more.
And there beside him and before
Arms reach out,
A voice speaks confident, assuring.
O Lord, in walking in thy way,
May we with boldness
Stretch our will and faith
To grasp our foothold
In thy kingdom's peace.*

EDITORIAL

The Church Has an Evangelistic Mission

FEW Christians would take exception to the title of this editorial. Of course the church must be evangelistic. Practically everyone agrees. About other aspects of the church's mission there will be frequent arguments. But concerning the need to preach the gospel, there will be little disagreement. It may not be regarded by all as the *first* great work of the church, but it is universally acknowledged to be an essential task of the church.

Why, then, do we so often fail in this aspect of our mission? One reason may be that we have considered evangelism in terms that are narrow and limiting. We have not recognized that wherever there is a congregation of people who have been called together by God to be members of the body of Christ, that group has a message of hope to share and a way of life to extend to others.

Too often we have thought of the church as an organization having a special function to fulfill for certain kinds of people, presumably people like ourselves. Therefore, when we consider an evangelistic task, we look on our first job as seeking out like-minded persons in a community who might be persuaded to cast their lot with us. In so doing we open a few channels by which the grace of God can reach some hungering hearts, but we close many other channels simply because we seek a certain type of person.

As a result our churches unconsciously adopt certain standards of membership that have little to do with God's standards. Instead of reaching out, farm by farm in the country or house by house in the city, we accept responsibility only for those we might happen to interest. We overlook the neighbor next door because he is of a different cultural background, because he has habits we dislike or because we assume that our version of New Testament Christianity may be distasteful to him.

The church, however, if it is truly the body of Christ, has an evangelistic mission that begins right where we are. Any congregation, to be true to its mission, must accept responsibility for the men and women in its immediate neighborhood.

There may be a variety of ways in which the church attempts to communicate the gospel of Jesus Christ to the people who live in its shadows, but there can be no question as to its calling to bear witness to every man within hearing distance. We are not called merely to rally together scattered members of Brethren families so that they will find a haven amidst strange surroundings. This is the idea that has stunted the growth of far

But I assert, that the whole human race, without any exception, should be comprehended in the same affection of love, and that in this respect there is no difference between the barbarian and the Grecian, the worthy and unworthy, the friend and the foe; for they are to be considered in God, and not in themselves, and whenever we deviate from this view of the subject, it is no wonder if we fall into many errors.

—John Calvin.

too many of our churches. Rather we are called to take Jesus Christ to our own neighborhoods. If we are unwilling to respond to that call, if we are inclined to rule out any prospective member by reason of his color, his language, his occupation, his past record or his present habits, we are certainly unprepared to bear witness to the Christ who is the Savior of the lost.

Let Brethren remember: we are not called to propagate a heritage, however much we value it and cherish it in an anniversary year. We are not called to preserve certain traditional practices, however significant and true we understand them to be. This is not our essential mission. Rather we are called to take the redemptive love of Jesus Christ to all who will accept such a gift of grace. The call is imperative and immediate. The opportunities are waiting at the doorstep of nearly every church member.

Furthermore, we are called to an evangelistic mission in areas of the world, perhaps far from our homes, where the gospel is not preached. But even though this mission seems to call us far away from the church as we know it, we do not go to establish missions but rather to establish churches. And the church will be established far more quickly and far more permanently if what we seek is not some extension of a denomination, not some transplanting of our own cultural heritage, not some Americanized program that satisfies our need for expansion—but rather a sincere effort to plant in foreign soil the seeds of faith, the experience of God's forgiveness and grace, the fellowship of suffering and sharing—the qualities which will encourage the grounding of new churches on the solid foundation of Jesus Christ as Lord. In this respect again our mission as a denomination is most successful when it is faithful to our mission as members of the body of Christ.—K. M.



The church at Gulak like the other churches is built of sun-dried mud bricks

A MODERN MIRACLE

AROUND 1920 when I was dean and teacher of history at Manchester College, Dr. H. Karl W. Kumm, an English geographer and explorer, came to speak at the college. He talked about Africa, which was largely populated by pagan tribes. But, said he, the Mohammedans were making rapid in-

roads into pagan Africa from the northeast. He then made a strong plea for Christian missionaries for Nigeria who would block the Mohammedan advance and thus prevent Africa from becoming altogether Mohammedan.

That night several Manchester College boys went out along the

V. F. Schwalm

old Vandalia railroad track and pledged their lives to go out to open a mission in Africa. At about the same time Dr. Kumm visited Juniata College in Pennsylvania and there interested students in the person of H.

The church at Lassa has a somewhat Western look



Ground is broken for a new church at Dzongola



Stover Kulp and Ruth Royer, who later became Mrs. Kulp.

It was not until 1922, however, that anyone was ready to go to the field. In that year H. Stover Kulp of Juniata and Albert Helser of Manchester decided to venture forth into Africa. Leaving their wives behind, they went to explore the territory, find a location, get permission from the British authorities to establish a mission in northeastern Nigeria. The capital of Nigeria is the port city, Lagos, in the extreme southwestern part of the country. They landed at Lagos, got a train to come some 400 to 500 miles to Jos. Here they caught a ride with a lorry, which in America we call a truck, and ended their journey on horseback, while native Africans carried their luggage on their heads.

They had heard that here among the Bura tribes near what is now Garkida, about 1,000 miles from Lagos, was an open field of work. But when they went to see the authorities they refused to give permission to begin their work there. It was, they said, "unsettled territory," which meant it was unsafe territory. But through the support of the lieutenant governor they finally were given the permission they sought.

Here after two months of preliminary work they opened the mission, just about thirty-four years ago now. In the meantime, Mrs. Kulp was in England studying in a school for prospective missionaries, and Mrs. Helser was waiting at home. While the men were staying alone at Garkida, Mr. Helser became very ill, and Mr. Kulp had to take him out 400 miles to Jos for treatment. Their wives came after some nine months of separation, and they all returned to Garkida to begin the work.



A few Nigerian nurses and technical assistants aid the missionary doctors and nurses in the three hospitals

SERENITY

CARRIE MARECY BORING

Beneath the sunlit, sapphire skies
A bird is on the wing;
Though but a tiny thing,
With perfect ease and grace it flies.

I scan the heights with eager eyes,
The goal God sets for me,
And trusting his decree,
On wings of perfect faith I rise.

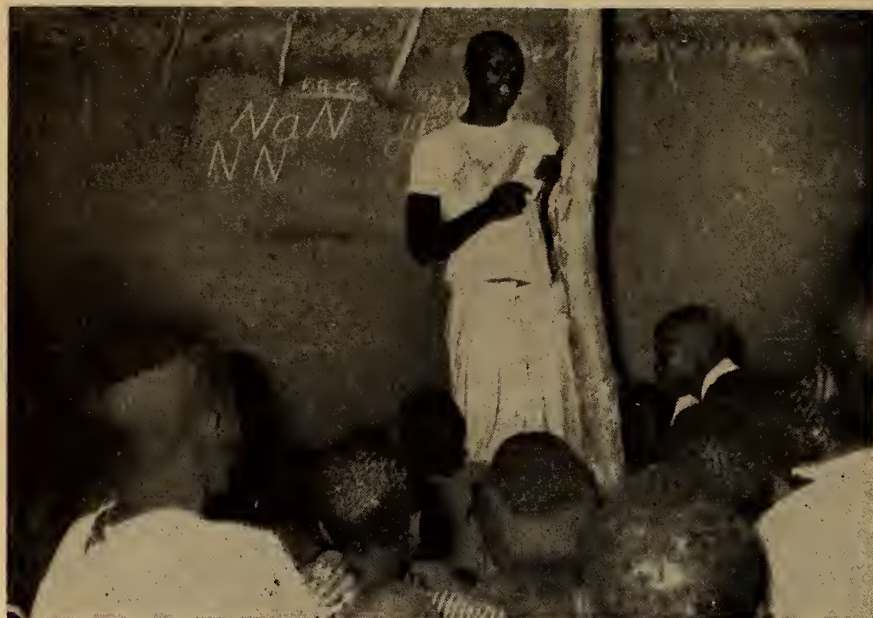
People from miles around come to the hospitals and to the dispensaries where trained helpers dispense medicine



Mr. Helser is no longer with the mission, but is working with the Sudan Inland Mission. But H. Stover Kulp, now a man in his early sixties, is still here. After having buried two wives less than 100 feet from where I am now writing, having raised and educated two children who are now in the States, he still carries on. He is known to all those in the field as "Uncle Stover," and is as much the father of this mission, with its dozen or more stations scattered over several hundred miles, as Albert Schweitzer is of Lambaréne. Loved and respected by missionaries and Africans alike he has built a series of institutions for the service of Africans which seems like a modern miracle. One needs to remember, though, that the service of scores of others has made this possible.

One gets an idea of the difficulty of the task these people faced if he remembers that the Buras had no written language. First comers had to listen to their sounds and then spell out the sounds in Anglo-Saxon letters. To add to the difficulty was the fact that every few miles they ran into a tribe that had a different language. The Bura tribe could not understand the Margis, nor could the Margis understand the Hausas, nor they the Falanis.

There are three main aspects of mission work here and a fourth is in its incipient stage. The first is that of evangelizing and building churches. Missionaries usually go out into the villages and preach to the people they can gather together under a tree or at some meeting place in the village. After a time a few are ready to accept a new faith. They are then given additional religious instruction. After a



There is a tremendous pressure for schools in Nigeria

time they are ready to take their first covenant which is in part an expression of faith and in part an expression of a desire to learn more about the Christian faith. After more time and more instruction they are baptized and become full members of the church.

There are now eleven churches with a membership of 2,800 here. After the first 20 years there were only 600 to 700 members. Recently many are ready to accept the new faith—many more than the staff here can instruct adequately. Some of the churches are fairly large. We attended one service at which an African pastor preached. There were from 500 to 600 people. Many, many were children. We sat in the "Amen" corner beside the preacher, beside a semi-silent interpreter. In the front section sat scores of shiny-faced, woolly-headed boys from six to fourteen years in age. They were quiet; they listened intently and sang lustily.

Their churches are built of sun-dried mud bricks with walls four or five inches thick. These are plastered inside and out and then painted white on the out-

side and in some cases blue on the inside. They have no glass in the windows—only a few iron bars run through them. Seats are made of hard dried mud. I thought they had been made of rough cement by the way it felt after sitting on them a while. They have no backs on the seats. There is no danger of anyone stealing the seats. The school seats are of the same kind.

It is not easy to imagine what it means to take a raw pagan with all his fears, tribal beliefs, superstitions, one who knows nothing about the beliefs of the Christian faith, and to develop him into a mature Christian. But it is surprising to see some of the people that have come out of that background—both men and women.

A second aspect of mission work is educational. Having translated the Bible into their language, they naturally had to teach them to read if they wanted to develop an indigenous church. Soon they were involved in elementary school work since there were no public schools. They now have two kinds of elementary schools, junior primary schools and senior primary schools. The former is four years and the latter three years.

This mission now has more than a hundred such schoolrooms in action, with more than 3,500 students enrolled. It is amazing to think that a few years ago no one here could read and that now they have 115 African teachers in the schools who are teaching others. Nigeria is having an educational awakening. There is a tremendous pressure for schools.

In addition the mission here is now conducting a teacher training institution which is a credit to Nigeria. It is undoubtedly the finest setup in the entire mission. It takes the students after they have had seven years of primary school work and gives them three years of teacher training including practice teaching.

The teacher training school is in four divisions. (1) The students nearly all men, who have completed the junior and senior primary school, and are planning to become teachers. There are about eighty enrolled at present,

Efforts are being made to introduce modern methods of agriculture. Here Yakubu finds his improved variety of peanuts yielding well



about half of whom are married. Many of these get started to school late and are older than our eighth, ninth and ten year students. (2) A practice school made up of children from the community with whom the above men do their practice teaching. (There is one woman in the class of teachers. Girls do not often get as much education as men.)

(3) A senior primary school made up of girls who come from communities where they do not offer senior primary work. Of these there are about fifty now. These girls live across a deep ravine from the boys' school. They have beautiful new classrooms and a dormitory suited to African customs. Their classrooms would compare favorably with our better American classrooms. Their buildings are built of stone of which there are millions within a stone's throw.

(4) There is a school for the wives of the men in the teacher training school. There were thirty-nine women, each with one, two, or three babies. Many have had little schooling; so to prepare them for their social position there is a practical school for them in charge of Clara Harper. She teaches them handcrafts, spinning, weaving, simple things of a practical nature. When I visited them they sang a hymn and sang the Apostle's Creed, the 23rd Psalm and John 3:16, and one of the women led in prayer. Every man who is married must bring his wife along and every wife must take this schooling.

In view of the educational awakening in Africa, it is anticipated that this school at Waka will become many times its present size within a few years. It is now about five years old.

There is a great deal of argument among students of missions as to the value of schools in spreading the Christian faith. But since Protestants believe in

Recompense

MAY ALLREAD BAKER

*Icicles fringe the eaves.
But when the sun appears
They quickly melt away
And fall as crystal tears.*

*And thus the erring soul
Made conscious of God's love,
Shall melt away its dross
In sunshine from above.*

the authority of the Bible as a guide to Christian living, it is important to get people to read for themselves. It is an accepted aspect of nearly every Protestant mission. It is from the schools that many native Christian workers are recruited. They do tend to take too much of the missionaries' time and cost much money. But the local governments are now helping finance these schools.

The third aspect of missions is medical work—the working of healing. This has been one of the important aspects of our Africa mission from its beginning. There are three rather large hospitals: two of them being general hospitals and one a hospital for lepers. In each hospital is one American doctor and one or more American nurses. They have a few Nigerian graduate nurses and also some technical assistants and many other helpers. To these hospitals come people for hundreds of miles.

But this alone is no measure of the health service. Every missionary has learned to administer simple remedies, and there are medical dispensaries scattered through the mission territory where trained or semi-trained helpers dispense medicines.

The extent of the work is indicated by the fact that the number of patients cared for in hospitals and dispensaries in 1955 was 25,000. In addition, they are treating from 4,000 to 5,000 lepers, some at the hospital, some in a colony around the

hospital, and others at stations far from the hospital. A new drug cures or arrests the disease in much less time so that they may be sent home much earlier.

The doctor in such a place cannot be a specialist. He has to be diagnostician, internal medicine man, eye doctor, surgeon, head mechanic for electrical equipment, and manager of the hospital. Moreover, he may be the only doctor within one hundred miles. Consultation is impossible; so he must rely on his own judgment.

The medical work of missionaries is a humanitarian service which has tremendous significance. The amount of suffering relieved by a good doctor is incalculable. The well of suffering seems like a bottomless pit, and even though thousands are helped, the amount of suffering and sickness remaining seems immeasurable. There is only one doctor for 60,000, while in America—I am told—there is one for every 600 to 700.

Some effort has been made to introduce modern methods of agriculture. But in this they have not been very successful. Africans are poor mechanics, the hand of tradition rests heavily upon them, so that they tend to go on from generation to generation "treading the same path their fathers have trod," and instead of plows, tractors, and electric power, they use the hoe, grind their corn by hand on the rocks, and live in mud huts.

But recently change is in the air. Schools are being established. They look forward to independence and want to be ready for it. I can imagine that the awakening now on in South Asia and in Africa will within the next half century bring these countries to the fore, to take their places among the nations of the earth on something near equality.

Bearing the Marks of Jesus

IN VIRTUALLY every area of life there is the problem of identification. If you wished to buy a car or cash a check or even establish credit with a clothing store, the first questions, in effect, would be, "How can we tell you are what you claim to be? Do you have references to prove your identity, or do you have credentials which identify you?"

When the police are looking for someone, they first attempt to ascertain what distinguishing features their man might have, perhaps a mark or a scar or something else which will help them tell him apart from thousands of others.

Sometimes we read in history books how slaves and servants were branded, similarly to the way cattlemen brand their cattle, to identify them as their property.

Things were not too different in Paul's time. Many people argued about the way loyal children of God could be identified. Some people claimed that those who lived up to the old Jewish law and meticulously carried out every phrase and command were God's true followers.

Paul brought a new and different approach to the truth. He said it is common for people to keep these outward laws and still fail miserably in keeping the inward laws. You cannot tell a Christian by the outward laws that he keeps, but you can tell him by the inner laws he follows.

Paul spoke in his own defense against accusations that he had not submitted himself to the requirements of the law. He told them that physical markings and righteous rituals did not prove anything, but a new inner crea-

Matthew M. Meyer

ture meant the difference. He concluded his letter to the Galatians, "Henceforth, let no man trouble me; for I bear on my body the marks of Jesus."

Perhaps he referred to scars from injuries received on his many exploits in behalf of spreading the gospel of Christ, or perhaps he meant symbolically that he had the imprint of Jesus on his heart and soul.

When people think of Christianity and of their relationship to it they join one of these three groups of people:

Those with no connection. "I want nothing to do with it. Christianity is for the weak and the weak-minded." Many men in history have put their faith in themselves or in the science and progress of man, rather than in God. They have taken an open stand against Christianity. They

have missed all the hopes and joys which Christians can have to carry them through sadness and failure in life, and on to joy beyond.

Those who belong but hide it. "I want to be a Christian, I want to belong, I want to receive the joys and rewards that Christianity has to offer, but I don't want it to show enough to make me different."

This group contains the weak Christians. They are Christians, but only about half. They see some of the values of giving allegiance to Christ and the laws of goodness, but either they do not have conviction or they fear the ridicule of those not connected with the church.

A boy went for several weeks to a camp where there was a large group of boys. Apparently the majority of the boys were not the most faithful church attenders. When the boy returned home, his father asked, "Did the

After Paul's conversion on the way to persecute Christians who did not follow the law he himself suffered because he no longer conformed to the old Jewish law. He wrote to the Galatians that he bore the marks of Jesus on his body



fellows accept you when they found out you were a Christian?" "Oh, they accepted me all right; I never let them know that I was a Christian."

Those with unashamed allegiance. "I am a disciple of the Master. I believe wholeheartedly in him and his teachings. I will not boast, but I will never hesitate to take a stand for Christianity."

This is the view of the martyrs who would not allow even the threat of death to cut their loyalty to Christ. This is the feeling of fearless prophets and missionaries who never ceased to work for the spread of Christianity. This is the goal we seek within our own lives. We need more Christians filled with an unashamed allegiance to God and to his Son.

As you meet people daily at work or at play, can you tell if they are Christians or not? Paul said, "I bear the marks of Jesus." What are the marks of a Christian? Should one be able to tell the difference? Is the Christian more polite and courteous? Does the Christian smile more warmly when he greets you on the street or at his front door? Can you tell the difference?

Sometimes it is tremendously difficult to tell the difference between one who has claimed to accept and follow Christ, and one who has not. Is this as it should be, or does this mean the potency of Christianity has sadly diminished in the lives of such Christians?

"I bear the marks of Jesus." What marks? "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." What light? "Do not conform to this world, but be ye transformed . . ."

Our ancestors had an answer. They wanted to be different, set apart, not of this world. They wanted something to remind

them constantly of their higher loyalty, of their transformation, and nonconformity to the world. They developed the plain clothes, the beards, and the bonnets. They became the "peculiar people" because of their strange dress.

It was and still is, to many, an outward sign of an inner loyalty. It let others know of their allegiance to Christ, and it was a strengthening force to guide the behavior of the person so dressed.

I have a tremendous respect for the plain clothes of the Brethren. It was an honest effort at something we should all be seeking. It was a tangible reminder of an intangible loyalty. It meant identifying oneself publicly with a sincere religious group. It meant high ethical and moral expectations from everyone. All in all, it was quite a stand.

I am not advocating a return to

plain suits and bonnets, for that day is fast sinking into history, but we need to reconsider the idea and aim behind it all. We need a similar fearless courage to be different when life's situations call for us to be different. We need the same strong determination to follow God in preference to anything else.

"I bear the marks of Jesus." You cannot tell a Christian by the clothes he wears or the color of his eyes, but there are marks of Christ which will stand out. There are certain distinguishing characteristics.

A Christian will be different in ideals. And his ideals will govern his life and lead his life down different and possibly more difficult paths.

In Galatians 5 we read about the fruits of the spirit. These are marks of a Christian, "... love, joy, peace, patience, kindness, goodness, faithfulness, gentle-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor

I am a working mother-wife. I have heard many differing and conflicting opinions stated about working wives. Some people say a wife should never work outside the home. Others say she might before children are born or after they are grown. Some people make me feel as if I'm a sinner for doing it.

What should I as a mother do about it? How can we explain our position? Why do some persons always "gripe" about us who feel the need to work?

Working Mother-Wife.

Dear Working Mother-Wife,

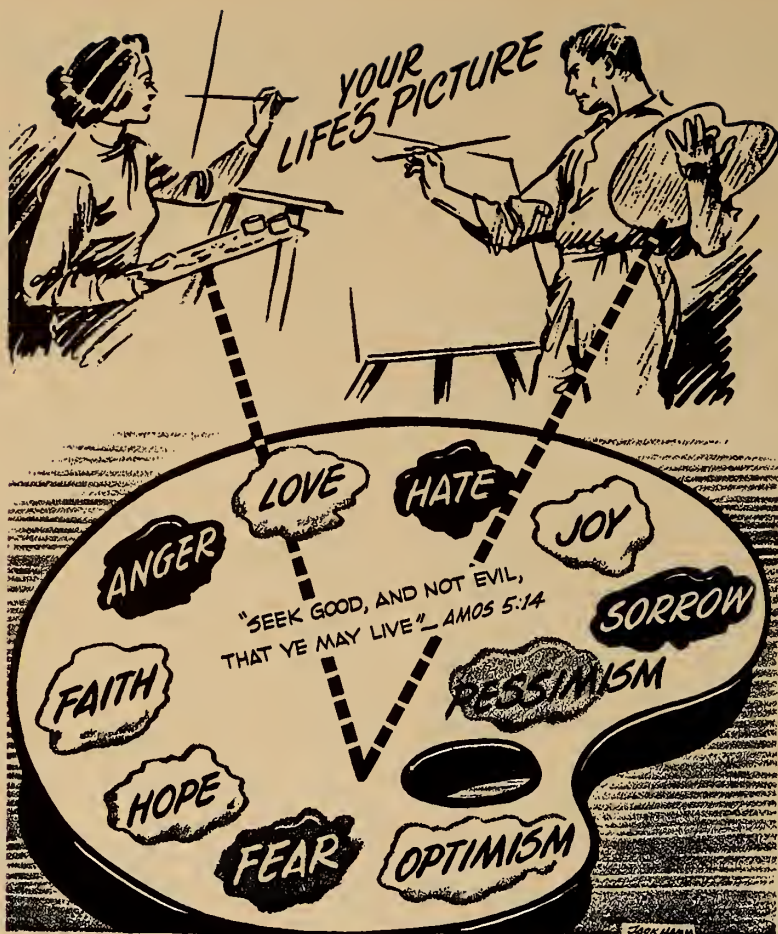
You do not indicate your reasons for working. If you have definite goals which you and your husband are trying to achieve, your reasons for working might be quite realistic. If these reasons are valid and are enriching your own family life, then you will not feel the need to be defensive to other people.

Why are you so bothered about

these people who "gripe"? To become a self-validating individual is one of the important goals of emotional maturity. This means becoming able to trust one's own judgment, rather than being the victim of everyone else's opinion. Some people have difficulty ever getting through the adolescent period of life. One of the hallmarks of this period is that the young person is in search of an identity of his own. When as adults we remain too dependent upon what other people think, we are still trying to find ourselves.

However, apart from your emotional conflict about this problem, it is wise to analyze very carefully how much additional real income is achieved when both husband and wife work. Sometimes the additional expenses entailed and higher tax bracket cause the net return to be very small.

Paul S. Hersch.



Miss Berry was crushed, "What will my girls think! They'll believe I don't know what is best and proper." But that night an assistant said to her, "I overheard the girls discussing our visitors today. They liked them very much, but they were saying it was such a pity that they couldn't have had you to teach them how to dress." Christianity calls for good taste and self-control in thoughts, actions, and possessions.

Another mark of a Christian is robust loyalty to Christ. A faithful disciple and follower of the Master will have a zeal for Christ. He will have an unquenchable thirst for more and more knowledge and growth in truth and goodness. This constant search is a must if we are to be healthy Christians. If ever we quit searching and climbing, we will begin to sink into bitterness and despair. And if ever we claim to know all the answers, we have outlived our usefulness.

To imply a continual search for truth presupposes an open mind, always willing to listen to a new idea, weigh its value, and then reject or accept it in whole or in part, according to its agreement with the teachings and life of Jesus.

We have been lifting up the ideal, the goal toward which each Christian is yearning. As the apostle said, "Not that I have attained . . ." None of us have attained all of these marks of a Christian, and day by day we fall short when we attempt another goal. But we all try.

Surely we dare not be so egotistical as to claim to be able to judge the virtue of every person we know or see. We are not able to tell exactly where the separating line really is, but we can recognize some of the marks. And, if we want to, we can tell if we are growing in them.

ness, and self-control; against such there is no law." Consider these marks of a Christian: love, self-control, and loyalty.

First, love. Love is a magical quality hard to define. A little boy, six years old, was fascinated by the world of numbers into which he was being introduced at school. He wanted his mother to know how very much he really loved her. So he said, "Mother, I love you as many times as God can count."

A Christian has a heart of love for God, for the church, and for others, "as many times as God can count." A heart of love includes kindness and politeness shown to everyone. It calls for mercy and forgiveness to trespassers; for service and help to needy; and for a vigorous positive effort for peace—all this and much more. Love is a big subject and a necessary mark of a Christian.

Another mark of a Christian is self-control. Control of self—tongue, body, desires, and possessions. We are exhorted by Christ to "deny one's self and follow him." The goal is total abstinence of all things harmful, and temperance of all things useful. This includes good taste in actions, speech, habits, and dress. This is practical Christianity when it reaches into one's life deep enough to affect speech and habits and dress.

Martha Berry was a teacher in a school of Southern mountain girls. She had taken great pains to teach them correct standards and principles of dress. She had been careful to see that simplicity and quality and fitness was the goal and practice throughout the school. Then one day visitors came, fashionable visitors, in hobble skirts and strange hats, with many jingling ornaments. They were good and interesting women, and they talked sympathetically and well to the girls.

Heroic Work Today

Continued from page 4

than those of the United States.

In his autobiography, Harry Emerson Fosdick wrote, "I could not dodge my conscience: I must never again put my Christian ministry at the nation's disposal for the sanction and backing of war." One could hope that our churches will be unable to dodge their consciences as they contribute to the entrenchment of nationalism and the will to war.

The implications are that we must provide a supportive environment in order to preserve the values we hold to be true. It is as young people associate at camp or at college with other young people who have similar ideals that these ideals become collective and the individuals are given a social referrant, that they become strong enough in their belief to withstand the difficulties that come. These ideals must have the strong backing of a firm

religious belief. Mere social approval of one's temporary associates is not sufficient.

We shall be able to preserve our distinctive doctrine to the extent that we are able to direct our children and our youth toward our camps and our colleges, toward involvement in institutional expressions of the belief, and it will most certainly depend upon the religious convictions acquired in our homes, our churches, and our communities.



Walter Blough

Harold Bowser

Wilbur Brumbaugh

Fred Cline

Thomas Davis

Fred Driver

Donald Fike

Bethany Biblical Seminary Presents the Class of 1957

THE fifty-second annual commencement exercises for Bethany Biblical Seminary were held in Bowman Chapel on May 20. At this time forty-one students were graduated from the various courses of instruction. Twenty-seven of these received the Bachelor of Divinity degree. Of these twenty-three were members of the Church of the Brethren. There were six students who received the degree, Master of Religious Education, four of whom were members of the Church of the Brethren. In the Bible Training School eight received the two-year certificate, all of whom were members of the Church of the Brethren.

Brethren students who received the Bachelor of Divinity degree were:

Walter H. Blough, son of Mr. and Mrs. Mahlon J. Blough of Boswell, Pennsylvania. Walter is from the Maple Springs church in Western Pennsylvania. He is married to the former Vera Ebersole, daughter of Reverend and Mrs. Elmer E. Ebersole of Martinsburg, Pennsylvania. They will be serving the Hickory Grove church in Middle Indiana.

Harold L. Bowser, son of D. Luke Bowser of New Enterprise, Pennsylvania. Harold comes from the New

Paul M. Robinson

Enterprise congregation. He is married to the former Betty Hyre, daughter of Mr. and Mrs. Guy Hyre of Bedford, Pennsylvania. They will be assuming pastoral duties in the Reading church in Eastern Pennsylvania.

Wilbur E. Brumbaugh, son of Mr. and Mrs. Ralph Brumbaugh of Carrollton, Ohio. Wilbur's home church is the Kent congregation in North-eastern Ohio. His wife is the former Eula P. Rohrer, daughter of Reverend and Mrs. F. C. Rohrer of Bean Station, Tennessee. The Brumbaughs have accepted a call from the Valley View Community church of Whittier, California, where Wilbur will serve as minister of youth and education.

Fred M. Cline, son of Mr. and Mrs. D. Arlie Cline of Waynesboro, Virginia. Fred comes from the Middle River congregation. His wife is the former Louise Via of Waynesboro, Virginia. The Clines will be going to the Birmingham fellowship, Alabama, where a new church is being established.

Edwin G. Collings, son of Mr. and Mrs. W. E. Collings, of Church Point, Louisiana. Brother Collings

is married to the former Pauline Sanger, daughter of Mr. and Mrs. Frank Sanger of Springfield, Missouri. He completed his residence requirements at the seminary several years ago and has now completed the requirements for the seminary degree. He has been serving the church at Independence, Kansas, as pastor.

Thomas A. Davis, son of Mr. and Mrs. Thomas A. Davis, Sr., of McFarland, California. Tom comes from the McFarland church and is married to the former Dorothy Baughman, daughter of Mr. and Mrs. A. J. Baughman of Sunnyslope, Washington. Tom will enter medical school at the University of Southern California to begin training in psychiatry. He will also be assisting in the Christian education program of the Pasadena church, California.

Frederick A. Driver, son of Reverend and Mrs. F. Wise Driver of Dayton, Virginia. Fred is a member of the Montezuma church in the Beaver Creek congregation, Virginia. The Drivers will assume the pastorate of the Dunnings Creek congregation in Middle Pennsylvania.



Loren Frantz

Ralph Hodgden

Paul Hoffman

Arthur Hunn

Mark Keeney

Delbert Kettering

Hardy McDaniel

Don L. Fike, son of Reverend and Mrs. Alva C. Fike of Peace Valley, Missouri. Don's home church is the Peace Valley congregation. His wife was formerly Shirley Wine, daughter of Mr. and Mrs. Lee A. Wine of Naperville, Illinois. The Fikes are under appointment to the Ecuador mission field.

Loren D. Frantz, son of Mr. and Mrs. David Frantz of Holmesville, Nebraska. His home church is the South Beatrice church in Nebraska. He is married to the former Evelyn Barkdoll, daughter of Reverend and Mrs. Galen Barkdoll of Marilla, Michigan. Loren is now negotiating for a pastorate in the Western Region.

church is Bear Creek in Southern Ohio. He is married to the former Phyllis J. Heeter, daughter of Mr. and Mrs. George U. Heeter of Elkhart, Indiana. The Hunns will be going to the pastorate of the Meyersdale church in Western Pennsylvania.

Mark R. Keeney, son of Mr. and Mrs. William Keeney of Bethel, Pennsylvania. Mark comes from the Little Swatara church in Eastern Pennsylvania. He is married to the former Anita Soderstrom, daughter of Mr. and Mrs. Joseph Soderstrom of Karlskrona, Sweden. The Keeneys are under appointment to the African mission field.

Delbert Kettering, son of Mr. and

Mrs. Clarence E. Quay, Sr., of Park-er Ford, Pennsylvania, which is also Clarence's home church. His wife was the former Mary E. Clingaman, daughter of Rodney G. Clingaman of Elverson, Pennsylvania. The Quays are negotiating for a pastorate in the Eastern Region.

Donald W. Rummel, son of Reverend and Mrs. Arthur L. Rummel, of Natrona Heights, Pennsylvania. He is married to the former Helen May Rumsey, daughter of Mr. and Mrs. Lewis C. Rumsey of LaFayette, Ohio. The Rummels will be going to Palmyra, Pennsylvania, where Don will be assistant pastor of the church.

Carmon Sollenberger, son of Levi



Berwyn L. Oltman

Clarence Quay

Donald Rummel

Carmon Sollenberger

Donald Thralls

Ernest Walker

Walter Westrom

Ralph M. Hodgden, son of Mr. and Mrs. Clyde E. Hodgden of Erie, Kansas. Ralph's home church is the Galesburg congregation, Kansas. He is married to the former Margaret Talbott, daughter of Mr. and Mrs. Floyd W. Talbott of Erie, Kansas. The Hodgdens will be serving in the pastorate of the church at Osage, Kansas.

Paul W. Hoffman, son of Reverend and Mrs. Ralph W. Hoffman of Logansport, Indiana. His home church is the Roann congregation, Indiana. His wife was the former Joan Begerow, daughter of Mr. and Mrs. Forest Begerow of Woodland, Michigan. The Hoffmans have been called to the pastorate of the Trinity church, Detroit.

G. Arthur Hunn, Jr., son of Mr. and Mrs. George A. Hunn of North Manchester, Indiana. Art's home

Mrs. Warring C. Kettering of Ashland, Ohio. Delbert comes from the Maple Grove church in Northeastern Ohio and will be serving the Elyria mission in the same district.

Hardy I. McDaniel, son of Mr. and Mrs. Milton I. McDaniel of York Center, Illinois. Hardy comes from the York Center congregation in Northern Illinois and Wisconsin. He is married to the former Viola Bradley, daughter of Mr. and Mrs. Walter Bradley. The McDaniels will go to Girard, Illinois, to serve in the pastorate of the church there.

Berwyn L. Oltman, son of Mr. and Mrs. George Oltman of Enders, Nebraska. His home church is also Enders. He is married to the former Kathryn Forsyth, daughter of Mr. and Mrs. Lyle Forsyth of Beatrice, Nebraska. The Oltmans have been called to the Beaver church in Middle Iowa.

Clarence E. Quay, son of Mr. and

Sollenberger of Curryville, Pennsylvania. Carmon comes from the Woodbury congregation of Middle Pennsylvania. He is married to the former Thessa Garner, daughter of Mr. and Mrs. Blair Garner of Huntingdon, Pennsylvania. The Sollenbergers are now negotiating for a pastorate in the Eastern Region.

Don Thralls, son of Reverend and Mrs. Kenneth Thralls of Falfurrias, Texas. Don comes from the Antelope Valley church in Oklahoma. He is married to the former Shirley Ann Coppock, daughter of Mr. and Mrs. M. P. Coppock of Xenia, Ohio. The Thralls have been called to the pastorate of the church in Covina, California.

Ernest H. Walker, son of Mr. and Mrs. Wilbur S. Walker of Fairfax, Virginia. Ernest's home church is Oakton in Eastern Virginia. He is married to the former Glennis Simmons, daughter of Mr. and Mrs. C.



David Wilson

Anita Keeney

Esther Merkey

Robert Neher

Alan Whitacre

Lewis Bloom

Harold Freeman

M. Simmons of Brookville, Ohio. The Walkers are negotiating for a pastorate in the Western Region.

Walter E. Westrom, son of Mrs. Lula Westrom of Greenacres, Washington. Walter came from the church in Lincoln, Nebraska. He is married to the former Ora Eaton, daughter of Frank A. Eaton of Lindsay, Montana. The Westroms are negotiating for a pastorate in the Western Region.

David C. Wilson, son of Mr. and Mrs. Esco Wilson of Mechanicsburg, Pennsylvania. His home church is also Mechanicsburg. His wife was formerly Sara Grossnickel, daughter of Mr. and Mrs. R. W. Grossnickel of Myersville, Maryland. The

University to complete his residence for the Ph.D. in science.

Alan L. Whitacre, son of Mr. and Mrs. Irvin W. Whitacre of the Old Furnace church of First West Virginia. He is married to the former Phyllis Mae Kline, daughter of Mr. and Mrs. Harry Kline of Myerstown, Pennsylvania. Alan received his B.D. degree last year and has been serving as pastor of the Erie church, Pennsylvania.

The students from the Church of the Brethren who received the two-year certificate from the Bible Training School are:

Louis D. Bloom, son of Michael Bloom of Johnstown, Pennsylvania. Louis' home church is the Moxham

Doramus, daughter of Mr. and Mrs. W. L. Doramus of Kuna, Idaho. The Kiesters will serve in the pastorate of the Grand Junction church, Colorado.

Shirley Mae Petracek, daughter of Mr. and Mrs. William H. Petracek of Chicago. Her home church is the Douglas Park church in Chicago. She expects to continue her services in the Douglas Park church.

Robert Glen Prosise, son of Mr. and Mrs. Carl Prosise of Kell, Illinois. Robert's home church is Rome in Southern Illinois. His wife is the former Katy Cripps, daughter of Mr. and Mrs. J. A. Cripps of



Jack Havice
Russell Kiester
Shirley Patracek
Robert Prosise
Laurean Smith
Gerald Walizer

Wilsons have accepted the pastorate of the Codorus congregation in Southern Pennsylvania.

Members of the Church of the Brethren receiving the degree of Master of Religious Education are:

Anita S. Keeney, daughter of Mr. and Mrs. Joseph Soderstrom of Karlskrona, Sweden. Anita will be going with her husband, Mark, to the African mission field.

Esther G. Merkey, daughter of Mr. and Mrs. John R. Merkey of Cloud Chief, Oklahoma. Esther comes from the Washita church in Oklahoma. Her plans for the future are uncertain.

Robert T. Neher, son of Dr. and Mrs. Oscar W. Neher of North Manchester, Indiana. Robert comes from the Walnut Street church in North Manchester. His wife was formerly Mary R. Timmons, daughter of Mr. and Mrs. Ben Timmons of New Paris, Ohio. Robert will be returning to graduate school at Indiana

church in Western Pennsylvania. He is married to the former Mary Kring, daughter of Mr. and Mrs. Harry W. Kring of Windber, Pennsylvania. The Blooms are now negotiating for a pastorate.

Harold Freeman, who comes from the Bethel church in Southern Ohio. He is married to the former Thelma Payne. The Freemans are negotiating for a pastorate in the Southeastern Region.

Jack L. Havice, son of Reed R. Havice of Burnham, Pennsylvania. The Burnham congregation is also his home church. He is married to the former Ida K. Simonetti, daughter of Anthony Simonetti of Burnham. Jack will continue his undergraduate work at McPherson College.

Russell W. Kiester, son of Mr. and Mrs. Charles Kiester of Marsing, Idaho. The Boise congregation, Idaho, is Russell's home church. His wife is the former Betty Hope

Salem, Illinois. The Prosises' plans are as yet not definite.

Laurean R. Smith, son of Mrs. Rufus Smith of Waynesboro, Pennsylvania. His home congregation is the Rouzerville church, Southern Pennsylvania. His wife was formerly Janet Benedict, daughter of Mr. and Mrs. A. R. Benedict of Shady Grove, Pennsylvania. The Smiths will be serving in the pastorate of the Moorefield church in West Virginia.

Gerald Walizer, son of Mr. and Mrs. Clifford Walizer of Loganton, Pennsylvania. Gerald's home congregation is the Sugar Valley church in Southern Pennsylvania. His wife was formerly Grace Salamone, daughter of Mr. and Mrs. Angelo Salamone of Jersey Shore, Pennsylvania. The Walizers are negotiating for a pastorate in the Eastern Region.

KINGDOM GLEANINGS

The first session of Standing Committee meetings will begin promptly at 1:30 p.m., Sunday, June 16 in the ballroom of the Jefferson Hotel in Richmond.

A conference of trustees for church colleges has been scheduled to meet at Lake Junaluska, North Carolina, June 28-30. It is sponsored by the National Committee of Church Men for Church Colleges. Additional information may be obtained from Dr. C. E. Davis, secretary of the Christian Education Commission.

Attention to those attending conference in trailers and desiring camping facilities: "Forest Lake," fifteen miles from the Mosque, south on U.S. 1, has ample space for trailers without sewerage privileges. A central restroom only and showers. Rates are \$1.50 per car and couple and 25c for each additional person. Contact W. J. Tucker, Chester, Virginia or call Richmond, Webster 43668.

Three hundred forty-six churches gave at least fifty per cent more for Brotherhood Fund causes the first seven months of this year than they gave the first seven months of the fiscal year wherein Conference adopted a goal of doubling the Brotherhood Fund in four years time. Of the above total 119 churches are of the Southeastern region; 67 of the Eastern; 81 of the Central; 57 of the Western, and 22 of the Pacific Coast region.

Under the will of Maggie Leedy, widow of Eldo Leedy of the North Manchester congregation, Ind., three institutions of the church have received bequests. A number of relatives received small personal bequests and the General Brotherhood Board, Elgin, Ill., Bethany Biblical Seminary, Chicago, Ill., and Mexico Welfare Home, Mexico, Ind., each received \$23,923. These sums have all been distributed less \$1,000 each for possible tax charges.

The unified budget as a method of "allocating sacrificial commitments of material resources" is one of the adopted goals of the 1955 Annual Conference action on stewardship. In the year ended Sept. 30, 1956, annual reports disclose there were 313 churches in the five regions using the unified system (parentheses indicate percentage of all churches in the region): Southeastern region, 78 (26%); Eastern, 28 (13%); Central 117 (38%); Western, 47 (28%); Pacific Coast, 43 (60%).

The retreat for the women of the Southeastern Region will begin with registration on Sunday evening, June 30, at six o'clock, and close on Wednesday, July 3, with lunch. The leaders will be Anna Warstler, national director of women's work; Mrs. Calvin Bright, member of the National Cabinet; Don Stern, stewardship secretary; and William Smith, Southeastern Region associate secretary. Preceding the retreat on Sunday afternoon the executive committee and the district presidents will meet at 2:00 p.m. The business meeting for the regional women's work will be held on July 1, beginning at 3:15 p.m.; each church should send one delegate for each twenty members. Advance registrations should be sent to Mrs. Faith Sanger, Bridgewater, Va., by June 20. For additional information see your local women's work president. All the meetings are at Bridgewater College, Va.

Any persons desiring lodging at Annual Conference who have not already written for advance reservations should do so at once. The address of the Lodging Committee is P. O. Box 5340, Richmond 20, Va.

Richard Huneryager, R. 1, Goshen, Ind., would like to obtain a copy of Descendants of Jacob Hochstetler, written by Dr. Harvey Hostetler and published by the Brethren Publishing House in 1912.

Merlin G. Shull's address has been changed to 2780 E. Nimishillen Church Road, N.E., North Canton 20, Ohio. The East Nimishillen church's address has also been changed to the above.

Changes of Address

Edna Switzer, from Costa Rica to Casilla 455, Quito, Ecuador, South America. Miss Switzer has completed her language study and has begun work in the mission in Ecuador.

Ordained to the Ministry

Jack Stapleton, ordained in the Cumberland church, Md., Western Pennsylvania.

John Barton, ordained in the Johnsville, church, Va. He is pastor of the Cave Rock church, Troutville, Va.

Travel Fellowship

The Brethren Travel Fellowship has explored possible trailer and campsites in and around Richmond for those planning to attend Annual Conference. The Jamestown Festival and the building of the Richmond-Petersburg Turnpike has made trailer parking and campsites within easy reach a high premium for conference-go'ers. The best to be offered at this date is the *Palm Leaf Motel* located on U. S. highway No. 1, twelve miles from Richmond. Here you will find adequate shade, playground facilities for children, central utilities and tie-in sewage for trailers.

Youth Roundtable

More than six hundred young people attended the Southeastern Region Youth Roundtable at Bridgewater College, April 27-28. Dr. Paul Robinson of Bethany Biblical Seminary served as the inspirational leader for the youth for this two day retreat. Bridgewater College and the Bridgewater Church served as hosts for the Roundtable.

The conference elected Joe Quesenberry of New Windsor, Maryland, as president of the regional youth program for the next biennian. Rev. Paul Fike of Cloverdale, Virginia was re-elected counselor. Besides the president and the counselor the following persons will serve on the executive cabinet: Velda Petre, Hagerstown, Maryland; Dale Mankamyer, Easton, Maryland; June Adams, Mt. Crawford, Virginia; Alma Sue Webster, Callaway, Virginia; and Doris Miller, Daleville, Virginia. The Rev. William F. Smith continues to serve the youth in the region as their executive fieldworker.

Brotherhood Theme: Seek First His Kingdom

All local, district and regional peace oratorical contests for youth are now completed. In the Eastern Region, Carol Ginder, Florin, Pennsylvania was the winner. Donna Kay Adams, Mt. Crawford, Virginia, won the contest in the Southeastern Region while Robert Johansen, Ridott, Illinois received the gold key in the Central Region. Faye Fields, Wichita, Kansas was the regional winner in the Western Region contest. The winner from the Pacific Coast Region was Carol Mazmanian of Fresno, California. These five youth will compete in the national contest which will be held at Annual Conference in Richmond. This will take place at the Brethren Service Sectional Meeting, Wednesday morning at 9:30 in the main auditorium, The Mosque.

Statement on Alcohol

In a new book, *Should Christians Drink?* by Everett Tilson (Vanderbilt University Divinity School), the author says, "If forced to choose the most penetrating and comprehensive statement on this problem (alcohol and alcoholism) so far offered by any Protestant denomination, I would cast my ballot in favor of the one adopted by the Church of the Brethren on the alcohol problem." This statement was adopted by Annual Conference at Richmond in 1952 and may be secured by writing to the Temperance Department of the General Brotherhood Board, The book, "Should Christians Drink?" is recommended reading and may be secured for \$2.00 by ordering from the Brethren Publishing House, 22 South State Street, Elgin, Illinois.

Juniata College

Four students were elected members of the Juniata College Honor Society this year. They are: Spencer A. Ward, Everett, Pa.; Robert C. Moore, Aitch, Pa.; Carol Ann Newborg, Ardmore, Pa.; and Bryan Stauffer, Greensburg, Pa.

The Juniata Christian Association held a series of discussions during the week of April 1-6 on the topic, Christianity and Courtship. Speakers were Dr. Elton Trueblood, professor of philosophy at Earlham College, Ind., Carl Myers, Church of the Brethren pastor, Roaring Spring, Pa., and Dr. William Orr, professor of systematic theology at Western Theological Seminary, Pittsburgh, Pa.

Summer school for Juniata College will open Monday, June 17, with two five-week periods: June 17 to July 20 and July 22 to Aug. 23. Courses have been selected in the arts and languages, the social studies, and the natural sciences to offer for high school graduates, college students accelerating, and teachers or other in-service persons. Director is Morley Mays, dean of the college.

The first meeting of parents of students at Juniata College was held on May Day, May 4. Remarks by Robert Over, Roaring Spring, Pa., President Calvert N. Ellis, B. F. Goodrich of Ridgway, Pa., and J. Ann Willson, chairman of general activities at Juniata, were included on the program.

Commencement week-end activities have been scheduled and will include: Saturday, June 1: Alumni lunch-

eon, 12 noon; Friends of the Library tea, 3:30 p.m.; class reunions, 5:30 p.m.; play, *The First Born*, by Christopher Fry, 8:15. Sunday, June 2: baccalaureate, 10:45 a.m.; commencement chorus, 8:15 p.m. Monday, June 3: commencement, 10:30 a.m.

Harold Boeschstein, president of Owens-Corning Fiberglas Corporation and one of the nation's most prominent figures in the glass industry, will be the speaker at Juniata College's commencement. He will keynote the emphasis on business and industry at this year's commencement.

Approximately 150 ministers and high school students who are members of the Church of the Brethren were guests of Juniata College on April 27, for a preview of life in a small church-related college. Ed Crill presented a keynote speech for a forum on Teen-Age Guidance, followed by a panel discussion, which included Morley Mays, dean of the college, Earl Ziegler, representing ministers, William O. Hambacher, professor of psychology, and Richard Livingston, student at the college.

The Church Calendar

June 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Joseph, a Favorite Son. Gen. 37. **Memory Selection:** Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Eph. 4:32 (R.S.V.)

July 17-19 Eastern Region women's camp, Camp Swatara, Pa.

July 18-21 District meeting, Texas and Louisiana, Falfurrias, Texas

July 21-26 Eastern Region workshop and laboratory school, Juniata College, Pa.

July 21-26 Pennsylvania School of Alcoholic Studies, Juniata College, Pa.

July 22-26 Southeastern Region youth leadership training conference, Bridgewater, Va.

July 22-27 Bethany summer extension school, Juniata College, Pa.

July 23-25 District meeting, Southern Virginia, Pleasant Valley

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Russell Greene West of Wiley, Colo., in the Pleasant Valley church, York, N. D., July 2-14.

Bro. Elmer B. Hoover, of Elizabethtown, Pa, in the Perry church, Pa., June 28-July 7.

Gains for the Kingdom

Fourteen baptized in the Brownsville church, Md.

Four received by letter in the Plumcreek church, Pa. Eleven baptized in the Shade Creek church, Pa. Twelve baptized in the Williamsburg church, Pa. One baptized and one received by letter in the Midland church, Mich. Eight baptized and four received by letter in the Cerro Gordo church, Ill. Twelve baptized and ten received by letter in the Dayton, Mack Memorial church, Ohio. Ten baptized in the Muskegon church, Mich. Fifteen baptized and four received by letter in the Salem church, Ohio.

One baptized and two received by letter in the Osage church, Kansas.

Twenty-one baptized and ten received by letter in the Laton church, Calif.

News and Comment From Around the World

Massachusetts Church Council Opposes Capital Punishment

Opposition to capital punishment was voiced by the board of directors of the Massachusetts Council of Churches in a statement sent to some 1,800 Protestant clergymen and other leaders throughout the state. Three denominational leaders who are members of the board issued simultaneous statements urging abolition of the death penalty for an experimental period of five years. The general secretary of the Massachusetts Council of Churches urged churchmen to make their views on the subject known to their legislators.

Protestant Church Women to Study Public School Problems

Protestant church women throughout the country will focus their attention on the problems facing public school education during the annual observance of May Fellowship Day on May 3.

The theme of their observance is "Free Schools in a Free America."

Women in hundreds of American cities will study the problems besetting their own local schools. They will examine the history and development of their school systems, look at the successes and failures, and attempt to come up with constructive programs.

International Christian Broadcasters Meet

Two hundred delegates from five continents were invited to participate in an international conference on the use of radio and television. The conference, under the auspices of the World Committee for Christian Broadcasting was held at Kronberg Castle, near Frankfurt, Germany, April 25 through May 1.

Experts in the field of radio and television met to discuss world-wide strategy as it relates to Christian broadcasting. They heard a wide range of speakers including Asians, Africans, Europeans, North and South Americans, and an Australian.

British Church Council Deplores Nuclear Tests

The British Council of Churches has approved a statement at its semi-annual meeting deploring the British government's decision to carry out nuclear tests near Christmas

Island in the South Pacific. At the same time the council called for an end to further hydrogen bomb tests by the United States, the Soviet Union, and Britain and urged them to make a new and determined effort to secure general nuclear control agreement. The British statement was in part a reply to a protest issued by the National Christian Council of Japan.

Religious Situation Changing in South America Slowly

The religious situation in South America is changing slowly, according to a report by Dr. Paul M. Limbert, secretary general of the World Alliance of YMCAs. He said that spiritual interest is growing and there are signs of new movements within Catholicism. He reported that there are more than 40,000 YMCA members in South America, but the movement has grown slowly during its 50 years of existence. The only notable expansion in recent years has been in Brazil.

Church of South India to Send Workers to Thailand

The Church of South India will send two Indian Christian couples as missionaries to Thailand as soon as negotiations have been completed with the Church of Christ in Thailand. The Thailand church is reported to be anxious to have workers from other Asian countries. Church leaders in India feel that Buddhists in Thailand, who emphasize the Indian origin of their religion, may listen with special interest to Christian missionaries from India.

Church Colleges to Benefit From Ford Fellowship Grants

Many church-related colleges and universities are expected to benefit from the Ford Foundation's \$25,000,000 appropriation for a five-

year extension and development of the National Woodrow Wilson Fellowship program.

The appropriations are made to attract able college students into the academic profession and thus to relieve the shortage of college teachers. The Foundation's actions will provide graduate fellowships to potential college teachers at the rate of a thousand a year for the next five years.

Individual awards, which will be applied to tuition and living expenses for the first year of graduate study, are expected to average \$2,000. They will require about \$11,000,000 of the total appropriation. Another \$10,000,000 will go to universities for aid to graduate students beyond the first year.

Church Colleges to Benefit From U.S. Steel Grants

Many church-related colleges and universities in this country will share in the United States Steel Foundation's grants totaling nearly \$1,800,000 for institutions of higher education this year. The grants reflect an effort by the foundation "to extend aid in some form to almost every voluntarily supported institution of higher learning which has clearly demonstrated both its desire and ability to help itself through the crisis presently facing higher education."

Crime Rate Set Record in 1956

J. Edgar Hoover, director of the Federal Bureau of Investigation, has reported that 1956 was the worst year on record for crime. Offenses known to the police numbered more than 2,500,000 last year. The 13.3 per cent increase over the former year was the largest ever recorded for a single year. It brought the crime rate to 43 per cent higher than in 1950.

Paul M. Robinson, president of Bethany Biblical Seminary, was elected president of the Church Federation of Greater Chicago at its annual meeting in May. President Robinson has also been named chairman of a newly organized committee on financial aid to theological education for the Association of American Theological Schools. It is hoped that this new committee, made up of five seminary administrators, will discover ways of promoting substantial gifts from foundations and industry to denominational theological schools



Gideons Present 35,000,000th Bible

The Gideons organization recently presented its 35,000,000th Bible to an executive of the world's largest hotel. The Bible was accepted by an official of the Conrad Hilton Hotel organization. Bibles have been placed in hotels, hospitals, jails, motels, trains, ships, and airplanes by Gideons since 1908. In recent years the Gideons also have begun issuing New Testaments to members of the armed forces, nurses, school-teachers, and students. The organization maintains its international headquarters in Chicago.

Voluntary Agencies Sponsor 30,633 Hungarian Refugees

Religious and other voluntary welfare agencies have sponsored more than 30,000 Hungarian refugees in this country since the October revolt in Hungary. Of the total number of refugees processed at Kilmer reception center in New Jersey, more than 16,000 were sponsored by the National Catholic Welfare Conference; 5,200 by Church World Service, 3,800 by the Hebrew Immigration Aid Society; and the remainder by other independent organizations.

Evangelicals Oppose Federal Aid to Education

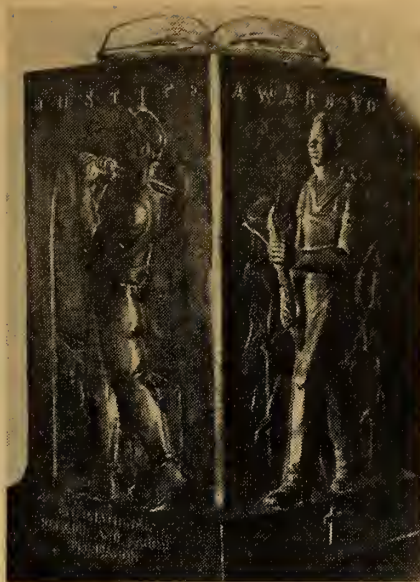
The National Association of Evangelicals in its fifteenth annual convention took a strong stand against federal aid to education. The resolution stated: "Our public schools are becoming increasingly secularized, and, in our judgment, federal aid would facilitate this tendency."

The organization reaffirmed its support of the national origins quota system of the present immigration laws. In other actions the association favored legislation to control liquor advertising, opposed U.S. recognition of Red China, and assured Evangelist Billy Graham of their support of his forthcoming New York crusade.

Church Group Rushes Aid to Greek Earthquake Victims

Blankets, clothing, and other emergency supplies have been rushed to victims of the recent earthquake in Greece, thanks to quick action by Church World Service. Ten thousand dollars in cash also was immediately made available in response to urgent requests from CWS representatives in the stricken area.

More than five million pounds of food and clothing had already been shipped in January to Greece. All



Religious News Service

This is the 1956 Social Justice Award presented by the International Religion and Labor Foundation to Rev. John La Farge, a Jesuit editor; Dr. Martin Luther King, leader of the bus boycott in Montgomery, Alabama; and Senator Herbert E. Lehman of New York. All three are being honored for their "highly significant contributions in the fight for racial equality"

heavy clothing and blankets were rushed to Volos, in the central part of Greece, where the damage was most severe.

San Francisco Church Council Plans Senior Centers

In San Francisco the Council of Churches will set up twenty "senior centers" throughout the city as the result of an anonymous contribution of \$28,000. It is planned to operate these activity centers for older persons on a nonsectarian basis and to open them to all "regardless of whether they have any church affiliations."

The first two centers are expected to have a membership of about 300 elderly persons who will take part in discussion groups, drama and music classes and craft courses.

Laymen's Movement Plans Conference on "New Kind of Man"

The Layman's Movement for a Christian World will sponsor a series of conferences, seminars, and retreats during 1957 to focus attention on the need to "create a new kind of man" capable of meeting the challenges of tomorrow's world through

the application of Christian principles in everyday life. The organization is also publishing a book on Questions Men Ask About Religion. The purpose of the volume is to clarify religious problems which most frequently disturb lay people.

Protestants Aided 133,000 Migrant Workers in 1956

More than 133,000 migratory workers and their families were aided in 1956 by the migrant ministry program conducted in thirty states by Protestant churches. To minister to the spiritual and physical welfare of the migrants, the National Council of Churches' Division of Home Missions maintains day nurseries for children of crop-picking mothers, mobile chapels, educational and recreational programs, and other activities. These are sponsored with the co-operation of state and local councils of churches and of church women.

Students Help Build Ellisforde Church

Thirty-four college students from the University of Washington Wesley House and their adult director worked as carpenters, painters, and cleaners for several days late in March helping to build a sanctuary for the Ellisforde Church of the Brethren. The Ellisforde laymen housed and fed the students and worked with them on the church whenever possible. Within one week sidewalls and rafters were erected and partially sheeted. The church interior was redecorated. Over a thousand man hours of labor were donated by the group of eighteen girls and seventeen men.

Quakers Withdrawing Co-operation With Point Four Program

The American Friends Service Committee disclosed to a Senate subcommittee that it is withdrawing from participation in the government's program of technical assistance to underdeveloped areas because of a requirement that all personnel of voluntary agencies receive "governmental security clearance and approval."

A spokesman for the Quaker group said, "We believe autonomy and independence of voluntary agencies must be recognized and respected by the government if they are to carry out any aspect of its technical assistance program."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



MINISTRY

Summer Pastors Serve Throughout the Brotherhood

THIRTY-SEVEN summer pastors are serving under the direction of the Ministry and Home Mission Commission.

Central Region

William Bosler. Special student at Bethany Seminary. Serving at Buchanan, Mich.; Northern Indiana.

Barry Deardorff. Junior at Manchester College. Wife, Arlene Tholf Deardorff. Serving at Champaign, Southern Illinois.

Worth George. Middler at Bethany Seminary. Wife, Mary Lou Smith George. Serving at Pleasant View church, Northwestern Ohio.

Ronald G. Lutz. 1957 Graduate of Manchester College. Serving at Oak Grove, Southern Illinois.

Donald E. Miller. Middler at Bethany Seminary. Wife, Phyllis Gibbel Miller. Serving at Marble Furnace, Bethany, Strait Creek in Southern Ohio.

Clem Rosenberger. Junior at Bethany Seminary. Serving at Grand Rapids, Mich.

Eastern Region

Donald R. Flory. Junior at Bethany Seminary. Serving as assistant summer pastor, First church, Philadelphia in North Atlantic District.

Donald H. Fogelsanger. Junior at Bethany Seminary. Serving as youth field worker in Middle Pennsylvania.

Jay Gible. Junior at Bethany Seminary. Serving as youth field worker in Eastern Pennsylvania.

Paul Hoffman. 1957 Graduate of Bethany Seminary. Wife, M. Joan Begerow Hoffman. Serving at Lewistown, Middle Pennsylvania.

Edward Kerschensteiner. Junior at Bethany Seminary. Wife, Anna Lou Mazer Kerschensteiner. Serving at Bedford mission, Middle Pennsylvania.

Galen R. Snell. Middler at Beth-

any Seminary. Wife, Ruth McClure Snell. Serving Snake Spring church, Middle Pennsylvania.

Robert Sooby. Junior at Bethany Seminary. Wife, Alice Cregger Sooby. Serving at Aughwick, Middle Pennsylvania.

Pacific Coast

John H. Brennecke. Junior at Bethany Seminary. Wife, Jean Snyder Brennecke. Serving as assistant summer pastor at McFarland, Northern California.

Martin Gauby. Junior at Bethany Seminary. Wife, Edith Buckingham Gauby. Serving at Weiser, Idaho.

Ronald Hershberger. Middler, Bethany Seminary. Wife, Martha Jeffers Hershberger. Serving at Richland Valley, Washington.

Ronald K. Morgan. Junior at Bethany Seminary. Wife, Dorla Kinsey Morgan. Serving at Tucson, Arizona.

Charles Rose. Middler at Bethany Seminary. Wife, Victoria Wilhelm Rose. Serving at Albany, Sunrise Community, Oregon.

Southeastern Region

Richard A. Bollinger. Middler at Union Theological Seminary. Wife, Anna Mae Ehrmin Bollinger. Serving at Baltimore, Friendship in Eastern Maryland.

Merle Crouse. Middler at Bethany Seminary. Wife, Martha Jean Potter Crouse. Serving the Elkton Fellowship, Mardela District.

Fred W. Groff. Junior at Bethany Seminary. Wife, Erika Holz Groff. Serving at Ellicott City, Eastern Maryland.

Theodore Kimmel. Junior at Bethany Seminary. Wife, Joan Stuckey Kimmel. Serving at Hopewell, First Virginia.

Robert K. Lenker. Middler at Bethany Seminary. Wife, Joan Stickelman Lenker. Serving at Mt. Zion, Northern Virginia.

Max Parmley. Junior at Bethany

Seminary. Wife, Evelyn Williams Parmley. Serving in Mount Tammany area, Hagerstown in Middle Maryland.

David B. Rittenhouse. Junior at Bethany Seminary. Wife, Laura Stone Rittenhouse. Serving at Mountain View, Middle Maryland.

Merle C. Rummel. Junior at Bethany Seminary. Serving as assistant summer pastor, Friendship church in North and South Carolina.

Ronald Spire. Middler at Bethany Seminary. Serving at Oak Park, Oakland, Maryland in Western Maryland District.

Forest Orland Wells. Junior at Bethany Seminary. Wife, Lillian Wimmer Wells. Serving the Cedar Grove church, Cooks Creek congregation, Northern Virginia.

Western Region

David E. Cave. Junior at Bethany Seminary. Wife, Beverly Gunterman Cave. Serving at Barnum in Northern Iowa, and South Dakota.

Lawrence A. Clark. Junior at San Francisco Theological Seminary. Wife, Ruth G. Clark. Serving as assistant summer pastor at Modesto, Northern California.

Harold M. Kenepf. Middler at Bethany Seminary. Wife, Janette Wagner Kenepf. Serving at Flour Bluff, Corpus Christi, Texas.

Norman Long. Junior at Bethany Seminary. Wife, Kay Chaney Long. Serving at Sugar Creek, Middle Indiana.

Samuel J. McCaman. Student at Bethany Biblical Training School. Wife, Donna Jehnsen McCaman. Serving at Mont Ida, Southeastern Kansas.

Owen H. Preston. Student at Bethany Training School. Wife, Helen Trimble Preston. Serving the Turtle Mountain camp, North Dakota.

Lowell E. Ritchie. Middler at Bethany Seminary. Wife, Maxine Mundy Ritchie. Serving at Cedar church, Middle Iowa.

Fred W. Swartz. Junior at Bridge-water College. Serving at Mill Creek, Northern Virginia.

Joel K. Thompson. Junior at Bethany Seminary. Wife, Phyllis Yount Thompson. Serving the Lybrook Indian mission, N. Mex.



A school on human rights makes a congregation "human rights conscious" and gives the members an opportunity to share ideas and concerns

SOCIAL EDUCATION

School on Human Rights

Rebecca Ann Petry

THE idea of a family night program once a month with the entire family taking part created interest and good fellowship among the members of the Westminster Church of the Brethren, Westminster, Md.; the board of Christian education sponsored these services. The pastor and ministerial board decided to have a series of meetings using the theme Human Rights.

The school met on consecutive Sunday nights with an attendance of sixty-five. The nursery and children's departments were open each evening with a scheduled program for the children. Refreshments were served by various church school classes each evening.

On Nov. 25, 1956, at 7:00 p.m. we came to the church for our first meeting. The film, *The Challenge*, was shown. The segregation issue was one which brought about informal discussion as we sat in a circle. If we were not conscious of the problem from reading the newspapers and listening to the radio, the film certainly stimulated our thinking.

On the first evening, there were two books we could buy to help us in our series of meetings. One was *You—Your Town—Your World and Human Rights* and the other, *The Bible and Human Rights*, by Kathleen W. MacArthur. We learned that

Dec. 10 was adopted as Human Rights Day. The United Nations General Assembly called upon the states and all interested persons to set this day apart and make an effort to improve in the field of human progress.

For the second Sunday evening we used the United States Bill of Rights and the Universal Declaration of Human Rights as the basis for discussion. The Universal Declaration of Human Rights consists of the preamble and thirty brief articles. The manner in which it is written tells how the people speak and describes the way people have a right to live.

The declaration sets forth four kinds of rights: personal rights, economic rights, political and social rights, and the right to equal opportunity in all areas of life regardless of one's religious belief, political standing, race, sex, color, social origin or birth status.

The third night brought our school on Human Rights to a close with the thought in mind, "What can I do in my community?" Each and every one of us needs to think, and become "human rights conscious" and consider this in our everyday life. Do we remember the people in mental hospitals, perhaps with a visit, by sending a box of cookies, or with a

letter of encouragement? What about community action?

Mrs. A commented, "If we only would follow closer the Golden Rule, 'Do unto others as you would have them do to you,' many of these problems wouldn't exist. The school showed clearly how miserably we fail."

Mr. X said, "This program gave us an opportunity to share ideas and concerns we otherwise wouldn't have had the chance to consider."

Mrs. R stated, "This school certainly was very worth while and helpful to all who attended it."

BRETHREN SERVICE

Kassel News

May 8, 1957

Student Exchange

Esther Mohler will leave for Berlin on Saturday to attend the selection committee meeting for the choosing of exchangees to go to the United States.

A twenty-eight-page issue of *The Echo*, written by the exchangees attending the April conference and edited by Peggy Zimmerman, was assembled at the center last night. The circulation is to 800 former exchangees.

Material Aid

The bimonthly old folks' evening was held last Friday night. The evening meal and entertainment were provided for the ten guests whose names were supplied by the Kassel welfare agency.

Heifer Project

On May 2 a shipment of heifers left the States bound for Germany. This shipment is the first of the shipments to be continued at six-week intervals throughout the summer.

International Work Camps

Elaine Stauffer, work-camp representative, will end her term of service by co-directing the international work camp at Marchtrenk, Austria.

Volunteers

Ellis Shenk is spending several days in Denmark doing research on history of the Church of the Brethren.

Elvis Cayford, I-W on his way home from two and one-half years

in Africa, left for Austria for a tour of the Brethren Service program.

"Queen for a night" was the theme for the gala birthday party given Mrs. Brower by the volunteers at the center, with a Chinese dinner and oriental decorations providing the atmosphere. The evening's en-

tertainment was provided by a talent show by the volunteers.

Visitors

M. R. and Amy Zigler, Mr. and Mrs. Donovan Beachley, and Dr. Hoover, spent the week end at the Kassel Center. They visited several

projects, the border, and a heifer-recipient family, before leaving for Schwarzenau on Sunday.

Dr. and Mrs. Schwalm are spending several weeks in Austria observing the Brethren Service program. Dr. Schwalm will lead the Bible study at the annual conference, May 12-19.



Although many refugees were helped through the Refugee Relief Act, there remain in various areas of the world more than a million refugees for whom the crisis is not yet over

Religious News Service

Door to America — Open or Closed

THE "final" numbers have been recorded under the Refugee Relief Act.

Although the Refugee Relief Act did not get moving operationally until long after the date of enactment, Aug. 7, 1953, a total of almost 190,000 refugees did arrive under the Act. Of course, the Church of the Brethren part of the United States total program is tiny, 2,237 persons, but it represents deep concern and co-operation of church congregations and individuals all over the Brotherhood. We nearly reached our goal of helping 1,000 families. Also, many refugee families (the number is rising) are being transferred from the Refugee Relief Agency to the regular immigration quota and will be arriving some time later. The need continues for church groups to sponsor some families.

The refugee resettlement program will now be called immigration services. We believe the new name is more in line with the continuing program in immigration.

The important thing now is to press for immediate legislation for an expanded immigration and refugee program. The crisis is not over for the refugee peoples of the world;

Ruth Early

there are approximately 700,000 refugees in Hong Kong; slightly less than one million Palestinian and Jewish refugees in the Middle East; 13,800 refugees in Greece; 16,000 Hungarian refugees in Yugoslavia; more than 300,000 Hungarian and other refugees in Austria and Germany.

There is immediate need for a permanent United States program to aid refugees and escapees. All temporary legislation has expired, and our existing immigration law is woefully inadequate. The United States has a moral obligation to relieve some of these countries of large numbers of refugees; this could be done through an expanded and nondiscriminatory immigration program.

At this writing no hearings have

yet been scheduled in the Subcommittees of the Judiciary Committees of either the House or the Senate. We strongly recommend that you write members of these committees, and your own senators and representatives in Congress, urging new legislation for refugees and an expanded immigration program. Hearings on appropriate legislation must start soon if action is to be taken in this session of Congress. Remind your Congressmen of this fact—and convince them that you are concerned.

Senate Subcommittee on Immigration and Naturalization: James O. Eastland, chairman, Olin D. Johnston, John L. McClellan, Sam J. Ervin, Jr., Arthur V. Watkins, Everett M. Dirksen, and John Marshall Butler.

House Subcommittee on Immigration and Nationality: Francis E. Walter, chairman, Michael A. Feighan, Frank Chelf, Patrick J. Hillings, and DeWitt S. Hyde.

Readers Write

Continued from page 2

The first century of our Christian era included the years from the year one to the year one hundred. The second century, therefore, included years numbered in the hundreds. We are correct in saying that the activities of the Brethren during the 1700's took place in the 18th century. When we complete the year 2000 we will be ready to leave the 20th century and to begin the 21st.—Editor.

The Statistics (Dec. 21, 1954—April 30, 1957)

Region	Refugees Arrived		Goal
	(Family Units)	(Persons)	
Central	413	1,143	350
Eastern	135	309	300
Pacific Coast	135	342	50
Southeastern	119	333	150
Western	39	110	150
Totals	841	2,237	1,000

HOME AND FAMILY LIFE

Marriage Rededication and Family Dedication

Helen S. Davis

A CEREMONY of marriage rededication was held in the Ambler, Pa., Church of the Brethren on Saturday evening, May 12, 1956.

All married couples of the congregation were invited to take part in the marriage rededication ceremony. It was suggested that those who wished could dress in their original wedding garments.

The sanctuary was beautifully decorated with flowers, palms, and tall candles. A cross and a large open Bible were used as the focal center of interest.

To the tune of the traditional wedding march Dr. and Mrs. Irwin Hoffer, elder of our church, led the procession down the center aisle of the sanctuary to the front pews.

After a hymn, meditations by the pastor, and a solo, Brother and Sister Hoffer took their places before the pastor to take their rededication vows as printed in the program. (see below)

After a prayer all the couples who wished to renew their vows stood and went through the service together.

As the couples walked back through the church to the strains of Handel's Largo, their families joined them for the service of family dedication as printed in the program. (see below)

Families joined hands forming a large circle around the outer walls of the sanctuary. This was indeed a beautiful and effective service.

After a solo and prayer of dedication, everyone went to the social rooms for refreshments and fellowship. Here a large wedding cake was cut by Brother and Sister Hoffer.

Wedding pictures of the couples which were on display were viewed with great interest.

All who took part and all who witnessed the service were deeply moved and felt spiritually enriched for having been there.

The Ceremony

Dearly beloved, we are gathered together here in the sight of God and in the presence of these witnesses to renew

Elder and Mrs. Irwin Hoffer cut the "wedding" cake during the social hour following the marriage rededication service

Moser Studio



the vows taken by each of you and to celebrate the fact that you have been united in holy matrimony and have under God been living in this happy estate.

The daily life within a happy marriage is its own celebration, but the deepest and most abiding joys are made the richer by bringing them before God within the fellowship of the church, and there recommitting ourselves to the kind of life which makes such joys possible.

Each man and woman who is tonight renewing these vows has learned much since first they took them. You have learned to give yourself without fear or reservation to your beloved. You have learned no longer to call things mine but ours. You have learned that there are times when your beloved needs especial sympathy and understanding because of heavy burdens carried alone. You have learned that no task, however menial, is worthless when done for the person you love. You have learned the joy of being as attractive as you can be for the one you love. You have learned that sorrow is not half as deep and that joys are more than doubled when shared. You have learned that playing is more fun and work less tiring when shared with your beloved. You have learned that God who speaks in the silence of your own vigil with him delights in revealing himself even more fully in the joint vigils you two have kept with him.

It is this relationship of mutual self-giving in love and loyalty to each other that tonight we come before our Father to celebrate and renew. If any of you has by thought or action broken faith, or has not been as loving as you know you should have been, let him now make silent confession to God and ask forgiveness so that he may give you what he desires for you.

As we renew our vows, may it be the desire of each one of us to deepen and

strengthen the bond of love that unites us as one. As we again ask God's blessing upon our marriage relationship, let us promise to make our love and concern for each other a growing part of our lives.

Irwin, will you continue to have this woman as your wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you continue to love her, comfort her, honor and keep her in sickness and in health; and having forsaken all others, keep yourself only for her, so long as you both live?

(You may say, "I will.")

Floy, will you continue to have this man as your wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will you continue to love him, honor, and keep him in sickness and in health; and having forsaken all others, keep yourself only for him, so long as you both shall live?

(You may say, "I will.")

It seems good to this fellowship that this man and this woman shall receive the blessing of the Lord and his church, and that your prayers will be for them.

(The man will take the woman's right hand and will say to her what I shall teach him.)

I, Irwin, take thee, Floy, my beloved wife, to have and to hold, today and through all the tomorrows, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and hereto I renew to you my vow.

(Release hands; the woman will take the man's right hand and will say to him what I teach you.)

I, Floy, take thee, Irwin, my beloved husband, to have and to hold, today and through all the tomorrows, for better, for

worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I renew to you my vow.

Forasmuch as you have now renewed your marriage vows before God and this company, and thereto have given and pledged your faith, each to the other, and have declared the same by joining right hands, we do lift you up in our united prayers as husband and wife. Whom God hath joined together let nothing put asunder.

Let us pray.

The Ceremony of Family Dedication

Just as the wedding day is a sacred memory and should be kept alive by the renewal of an occasional rededication, so our home and family bonds should be renewed and deepened.

Home was the first institution which God, our Father, established for his children. Before the church and before any form of civil government, the home was a divine institution. Love was the first bond which linked human lives together, and the home was its expression. The home became the nursery of religion, of education, of civilization, of culture, of beauty, of progress. In all the advance of human life, the home is still the greatest institution, and it is through the family that the divine presence is vitally expressed in human life. Assembled here as families, it is our purpose to dedicate ourselves anew to the all-important tasks that come to us in our homes.

God has said, "Except the Lord build the house, they labor in vain that build it." Every home needs God at its center, for it is in him that we live and move and have our being. A home without God is incomplete.

RESPONSE: We will endeavor to give God a larger place in our homes that his Spirit might permeate all our family relationships.

God has instructed us that we should train up a child in the way that he should go, and when he is old, he will not depart from it. Our home should be a school where we teach our children the Christian faith; that as a family we might learn to love God, Jesus, and the Bible. Let us translate truth into Christian living.

RESPONSE: We will strive to bring our children up in the nurture and admonition of the Lord.

God has asked us to live together in love and to be at peace with all men. May our homes be centers of love.

RESPONSE: We will aim to bathe our family relationships with an atmosphere of love that we might love and respect one another.

Churches are built on the foundation of Jesus Christ. But we also know that the church is built by families, by people who are God's children.

RESPONSE: We want our church to know that we will be loyal to it because we would be loyal to Christ.

We know that the home is not self-sufficient. We are a part of the world community. We are dependent upon others for our physical needs. We must learn to live together as a world family.

RESPONSE: We will strive to build our family that it might be a unit in

the brotherhood of man.

UNISON: These are a few of the many tasks and responsibilities that evolve upon the family through the home as a

divine institution. We here again dedicate ourselves and our homes to the discharging of these sacred tasks. We do it to the honor and glory of God.

CHRISTIAN EDUCATION

Metzler and Weiss Prepare Teachers' Columns



Burton Metzler



Lorell Weiss

FOR ten years Burton Metzler has been writing Bible Points for Teaching, a page appearing week by week in the Brethren Bible Study Monthly. The freshness of his presentations and the nuggets of truth he lifts up for study and discussion never fail to stimulate the thoughtful reader.

Out of a busy life of teaching at McPherson College and other church activities, he has faithfully served the Brotherhood with this regular contribution on the printed page. He is professor of philosophy and education at McPherson College, McPherson, Kansas. Before going to McPherson to teach twenty years ago he taught for eight years at Bethany Biblical Seminary, Chicago. Previous to that service he had been a pastor in Indiana. For a period of time he was a member of the General Brotherhood Board.

The Lesson in Everyday Life page in the Bible Study Monthly was prepared for a recent six months by Lorell Weiss. In his writing the teacher was rewarded by presentations of truth couched in concise, terse statements that all could pick up and understand and put to good use in practical application in the class. We hope to have further writing from his pen, likely in the special 250th anniversary materials in the spring of 1958 and perhaps beyond.

Brother Weiss has been director of the Idaho Institute of Christian Education at the University of Idaho at Moscow since 1952. In September of this year he will become pastor of the Empire Church of the Brethren in Northern California. For five years he was director of social education for the Brethren Service Commission at Elgin. Previous to that time he was on the staff of La Verne College, La Verne, Calif., for ten years. Still earlier he did pastoral service at Portland, Oregon; Elkhart, Ind.; and Pomona, Calif. Currently he is serving a second term on the Resolutions Committee of Annual Conference, and is a member of a special study committee on the church's peace beliefs.

Out of the Mailbag

LAST Sunday the Governor-General of Nigeria visited Waka. This was an honor. He is the Queen's representative in Nigeria and is the top-ranking government officer in all of Nigeria. The members of our staff were presented to him and his wife. He spoke to the student teachers in a group and to a number of them individually. Both the Governor-General and his wife spoke to the pupils

in the practice school and the students in the women's school and the girls' school. They inspected one of the girls' compounds which are unique in Northern Nigeria. Reports left behind after their departure indicate that they were pleased with what they saw at Waka.

Following the departure of the Governor-General and his wife we had our morning worship on the very appropriate theme, A Christian and His Government.—Ivan Ikenberry, Waka.

INDIA

Women in Anklesvar Area Meet

Ruthben Manharlal and Elizabethben Gershombhai

CHOOSE you this day whom ye will serve; but as for me and my house we will serve the Lord." This scripture verse served as a theme for the annual meeting of women of the Anklesvar church and four neighboring village churches.

The opening Bible study period was based on the story of Joshua from which the theme was taken. Examples of other Bible characters who had made the same decision as Joshua did were cited.

The sessions which followed were devoted to presentations and discussions of the ways in which we could serve the Lord in our homes, our communities, and our churches.

We were challenged by one speaker to deepen our own spiritual lives in order that we might be a blessing and a witness in the community.

Among the active service projects planned in an effort to serve the Lord in the villages were teaching and action against superstition, intemperance, gambling, illiteracy and foul speech; sewing, health and adult literacy classes for women and girls; and sharing Bible stories with other women and children.

During the session in which ways of serving the Lord through the church was discussed the importance of teaching children was stressed. Prayer as a means of service was also lifted up.

One speaker pointed out ways in which Christian women can serve the Lord through the home when living among non-Christians.

Dr. Blickenstaff discussed with the group what we can do in our homes and villages to lessen the incidence of smallpox, diphtheria, tuberculosis, typhoid, polio, and other diseases.

During the meeting the group had an opportunity to serve through ministering to the needs of a family whose baby died. Some women left the meeting to go to the bereaved home while others engaged in prayer for the family.

The closing service was a time of dedication. Each one present shared a portion of scripture which meant much to her. Miss Kiracofe talked about the greatest service we can do in telling others about Jesus, God's greatest gift. She helped us to see that our witness is hindered by little sins such as pride, jealousy, unkind thoughts, lack of love. She pointed out that Jesus calls us to come and receive release from these. In the quiet time which followed each of us examined her own heart.

Miss Kiracofe then pointed to the map of the Anklesvar area showing the five churches of this area and called our attention to the great responsibilities and opportunities of Christians in this section. She asked one woman from each church to

come forward and join hands as a symbol of our unity in this great work of serving. A prayer of dedication and commitment to our Lord of each of us and of our sisters who couldn't attend this meeting followed. We returned to our homes to strive to serve our Lord better.

Our Vacation in Nigeria

Lawrence High

ON NOVEMBER 30 Mrs. High and I left New York harbor to begin a most enjoyable vacation trip to Nigeria. After thirteen days of traveling during which we experienced our first ocean voyage and first plane flight we reached Yola, where our children, Mary Beth and Charles Bieber, were waiting for us. Our hearts were filled with gratitude for traveling mercies and the joy of seeing our loved ones.

The one-hundred-mile trip to Garkida was made by jeep. We discovered that the roads were better than we had anticipated. We also realized quickly that the sun was even hotter than we had expected and we found our clothing much too warm.

At dusk we reached the Bieber home in Garkida and were greeted by their five native helpers. How surprised we were to discover that our missionaries live in substantial homes with many conveniences.

During the days which followed we had many interesting experiences. We had planned our visit to include the Christmas season when the grandchildren would be home from school for vacation. It was a joy to share their Christmas season without the commercial rush to which North Americans are accustomed.

The mission families at various stations met for Christmas parties at which each family contributed to the dinner and entertainment. We received a gracious welcome into the fellowship.

In January when the missionary children had returned to Hillcrest School the annual mission meeting was held at Garkida. It was a real privilege for us to attend these sessions and learn of the progress and problems in the mission work. Our eyes were opened to the great volume of work included in the mission program. We noted, too,



Helping others learn to read is a good service project for many Christian women in India

the missionaries' sense of achievement and joy when a Christian institution could be handed over to the natives.

Our last days in Nigeria were spent at Hillcrest School with the grandchildren. Hillcrest is a friendly place and we were warmly welcomed by teachers and students.

Everywhere in Nigeria we found our missionaries extremely busy with a full program of evangelism, teaching, and healing. It can be truly said that they are turning Nigeria upside down. The churches are well attended for Sunday services and for prayer meetings. Hospitals are filled with patients who are treated with love and kindness. Schools are crowded with boys and girls eager to learn the new way of life.

Our Church in Nigeria Makes a Basic Decision

ON MARCH 15, 1957, almost thirty-four years to the day since the opening of mission work by the Church of the Brethren in Nigeria, a far-reaching decision was made by the district council of the church in the area where the Church of the Brethren mission operates.

The council decided to accept the recommendation of the mission conference that responsibility for and administration of the work of the department of evangelism should be transferred from the mission to the church. The central function of the church had really been the concern of the evangelistic department. This department had been responsible for all phases of presenting the gospel and teaching Christian truth, for instruction of inquirers and those preparing for church membership, for training of pastors and church leaders, and for the planting and development of churches. In other words, its concern had been the "Christian mission" of the church of this area. The church council decided to choose a committee to be responsible, under the church, for this work.

In recent years there had been a joint evangelistic committee. The church of the area had been choosing three members to sit with the mission evangelistic committee. Now it is a church committee. It has missionaries on it, but they are chosen by the church by virtue of the fact

Before beginning their day's work Nigerian workers gather for an early prayer service. Schoolboys meet for prayer at 6:15 a.m. and again at nine o'clock in the evening. The whole area seems to have an air of expectancy and an urge to reach up and learn more about Christ and the new life found in him. In their unwearied efforts to help make the Province of Nigeria a province of the kingdom of God our missionaries need our constant prayers and support.

We left Nigeria with many happy memories of a wonderful vacation, with a great appreciation for the work of the church there and with a determination to share generously through the church so that the "knowledge of God may cover the lands as the waters cover the sea."

that they are also members of the church in this area. It is no longer a mission committee nor is it a joint committee. It is a church committee with responsibility for planning and administering, under the church, the basic mission of the church in this area.

Our church in this area has as its official name *Ekklesiyar Kristi A Sudan, Lardin Gabas*, meaning the Church of Christ in the Sudan, Eastern District. Eastern District refers to the eastern area of Northern Nigeria. Our church district, one of six in Northern Nigeria, is on the extreme eastern border of Northern Nigeria.

Help from the sister church in North America will still be given and co-operation continued through the mission which the Church of the Brethren has sent to Nigeria. The basic planning, however, will be done by the church in Nigeria through its evangelistic committee. This will include even the opening of new stations.

The church is thus assuming the responsibility for what one might term the "Christian mission" for this area, or, one might more accurately say, its share in the church's mission to the world.

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In India Sunday-school work is receiving renewed interest. Ten new Sunday schools were started during the past year. Institutes were conducted in some areas.

Evangelism Conferences

TWO conferences on evangelism are being conducted in 1957 under the auspices of the Department of Evangelism of the denominations constituent in the National Council of Churches. Stewart B. Kauffman, director of ministry and evangelism of the Church of the Brethren, invites both laymen and ministers to attend these conferences, which formerly were called missions to ministers.

The Conference on Evangelism at Green Lake, Wis., to be held in the American Baptist Assembly grounds, will begin with dinner on Monday night, July 29, and close with breakfast on Saturday morning, Aug. 3. A variety of accommodations are available, ranging from dormitory beds to deluxe hotel rooms. Further information can be obtained from the Department of Evangelism of the National Council of Churches, 257 Fourth Ave., New York City, or from the American Baptist Assembly Grounds, Green Lake, Wis.

Leaders at the Green Lake conference will be Superintendent Hans Helmut Peters of Hannover, Germany, who has been quite closely related to the evangelistic developments in Germany since the war. Dr. J. Carter Swaim, who will be the Bible study leader, was active as an educational representative of the Standard Bible Committee, and is now executive director of the Department of the English Bible of the National Council of Churches. He is a very popular lecturer of the Bible, and the author of several works in that field. Dr. James Chubb, pastor of Trinity Methodist church, Grand Island, Nebr., who will be the leader on Practical Methods of Evangelism, is pastor of the fastest growing Methodist church in America. He will present the practical side of evangelism in the American church today.

The Conference on Evangelism at Northfield, Mass., will be held on the campus of the Northfield school which was established by Dwight L. Moody. The Northfield conference begins with dinner, Aug. 5, and closes with lunch, Aug. 12.

Dr. Cecil Northcott will be the evening preacher at the Northfield conference. He is one of the most distinguished Protestant leaders in Great Britain, and many Americans are acquainted with him through his books and periodicals which appear frequently in the United

States. He will preach at Northfield also on Sunday, Aug. 11, both at the morning and evening sessions. Dr. John Oliver Nelson, professor at Yale Divinity School, will deliver a series of lectures on the spiritual lives of the minister and layman; he is the author of many books, and one of the leaders of the Kirkbridge Retreat Center. Dr. J. Carter Swaim will be at Northfield also as Bible study leader. Rev. Berlyn V. Farris, director of the Department of Evangelism of the National Council of Churches, will lead the discussions on Practical Methods of Evangelism in the American Church today.

Further information can be obtained from the Department of Evangelism of the National Council of Churches, 257 Fourth Ave., New York City 10; from the Northfield Schools at East Northfield, Mass.; or from the Department of Ministry and Evangelism, 22 S. State St., Elgin, Illinois.

Obituaries

Baker, Elvin J., son of Courtney S. and Oda Rodeffer Baker, was born Jan. 6, 1916, and died April 1, 1957, at Harrisonburg, Va. He was married to Elnora Riggelman on April 2, 1938. Surviving are his wife, five children, his parents, and six brothers. Funeral services were held at the Harrisonburg church, Va. Interment was in the Woodbine cemetery.—Mrs. W. W. Cox, Harrisonburg, Va.

Baker, Pearl W., daughter of John G. and Elizabeth Witwer Porter, was born near Bradford, Ohio, June 17, 1891, and died April 6, 1957. She was married to Jacob L. Baker on Dec. 7, 1913. She was a faithful member of the church. Surviving are her husband, one son, two daughters, eight grandchildren, and two brothers. The funeral service was held in the Oakland church, Ohio, by the undersigned. Burial was in the Harris Creek cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Bigler, Jacob, son of Cyrus and Lydia Low Bigler, was born in Darke County, Ohio, April 15, 1876, and died March 10, 1957. He was united in marriage to Ida Farmer on Sept. 10, 1899. Surviving are his wife, one daughter, one grandson, one foster daughter, one brother, one sister, and one half brother. The funeral service was held in the Oakland church, of which he was a member, by the undersigned. Burial was in the Versailles cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Fry, Paul D., son of Lee and Mary Butterbaugh Fry, was born Dec. 14, 1914, and was crushed to death April 9, 1957. He was married to Velma Paul on Dec. 27, 1947. He united with the church in 1924. He taught a young people's class in the Polo church. Surviving are his wife, two sons, one sister, and three brothers. Services were held in the Polo church by Bro. Hubert Newcomer, assisted by Bro. Merle Hawbecker.—Mrs. Maynard Wisner, Polo, Ill.

Garber, Benjamin Bowman, son of Eli and Elizabeth Yount Garber, was born Oct. 31, 1872, near New Hope, Va., and died Jan. 27, 1957. He was called to the ministry in 1899. He served in the free ministry for a number of years and later became a full-time pastor. He was mar-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Gone Are the Days. W. Bruce Bell. Westminster, 1955. 186 pages. \$3.00.

This humorous account of the author's childhood on a farm in the Indiana Knobs during the horse-and-buggy days will captivate readers young and old—especially those who remember the old reed organs, canning season, horses and buggies and the first automobile, and the farm life of that time.

The adventures of Lance and his brother Hubert: their ways of attempting to escape farm work and "Grammaw Brown's" wrath, their meeting up with the bull, their pillow fights, etc., almost make you one of the family. There is a fitting climax as "Grammaw" leaves the family and then returns.—Paul M. Weaver.

***Paths of Shining Light.** Vera Idol. Abingdon, 1956. 111 pages. \$2.50.

Any reader whose summer vacation, camping, or even daily schedule takes him out of doors should consider including a book like this in his travel equipment. Here are nineteen meditations drawing on the rich resources of the Bible and of literature in order to impart new meaning to such familiar things as roads, mountains, valleys, trees, birds, and gardens—to list only a few of the chapter headings. Each meditation is introduced with an appropriate nature photograph. Camp leaders will find this to be a useful resource book for worship periods for young

people and adults.—Kenneth Morse.

***In My Father's House.** Grace Nies Fletcher. McGraw Hill, 1955. 235 pages. \$3.50.

An inspiring, beautifully written biography of Lee Nies, a Methodist minister, written by his daughter. It is the warm, human, delightful story of this courageous minister who served faithfully and fearlessly in average Methodist parishes. The humor and pathos woven into the account make it alive and real and touch one's life to bring insight, understanding, and blessing.—Charles E. Zunkel.

***The Whole Gospel for the Whole World.** Alan Walker. Abingdon, 1957. 128 pages. \$2.00.

This is a timely book on evangelism by one who is an outstanding evangelist in our own day. Mr. Walker is known best because of his outstanding leadership in the Australian "mission to the nation" evangelistic campaign. During the past two years, he has become well known in the United States because of his lectures throughout the country and especially in his work with the National Council of Churches in the mission to ministers conferences in 1956. This present book is of special interest to the Church of the Brethren because it is the material Mr. Walker presented to the students and faculty of Bethany Biblical Seminary in 1956 in the Wieand lectures on evangelism.—Stewart B. Kauffman.

ried to Mary Elizabeth Snell May 4, 1898. She preceded him in death in 1946. He is survived by one sister. Funeral services were held in the Middle River church by Brethren Ernest Coffman, Byron Berkey, and John Gosnell. Interment was in the adjoining cemetery.—Mae V. Diehl, Staunton, Va.

Hammers, Dana Delbert, died March 30, 1957, at the age of forty-eight years. He was a member of the Wesley Chapel church but attended the White Cottage Church of the Brethren, Ohio. Surviving are his wife, one daughter, two sons, one sister, and three brothers. Funeral services were held at the William Thompson and Son funeral home. Burial was in the Wesley Chapel cemetery.—Ella Weaver, South Zanesville, Ohio.

Horst, Alice, died April 15, 1957, at the age of forty-six years. Surviving are her husband, Myron Horst, one son, four daughters, six grandchildren, one sister, and two brothers. Funeral services were conducted at the Fry funeral home by the undersigned. Interment was in the church cemetery at Zion Hill.—J. Lloyd Nedrow, Columbiana, Ohio.

Krall, Ella K., was born Nov. 15, 1890, and died March 11, 1957. She was a member of the Heidelberg church for

many years. Surviving are her husband, Samuel, one daughter, two grandchildren, two sisters, and four brothers. Funeral services were held in the Heidelberg church by Bro. Peter Heisey, and Reverend Bachman of the Reformed church. Burial was in the Heidelberg cemetery.—Mrs. Alton Bucher, Myerstown, Pa.

McCracken, John W., was born Nov. 5, 1881, and died April 10, 1957, at South Greensburg, Pa. He was a member of the Greensburg church. Surviving are his wife, one daughter, two sons, seven grandchildren, three great-grandchildren, and one sister. Funeral services were held at the Seeman funeral home by Bro. Wilfred N. Stauffer. Interment was in the Westmoreland County Memorial park.—Galen Bittner, Greensburg, Pa.

Mitchel, John C., was born in Darke County, Ohio, July 10, 1856, and died March 20, 1957, in Clay City, Ind. He was married to Barbara Hensel in March of 1882. He was a long-time member of the Church of the Brethren. In 1890 he was called to the ministry. Surviving are his wife, one son, five daughters, and

Church News

Washington

Sunnyside—The Easter sermon was delivered by Bro. A. R. Fike. A lily for the church was donated by a member of the Bible Class. A children's day program will be held at our church on June 9. A picture was donated to the church by two sisters. Brother Fike gave a talk on the origin of the picture. It was a picture of the Lord's Supper.—Libbie Eshelman, Outlook, Wash.

Colorado

Colorado Springs—Our revival was held from April 1-14 by Bro. Frank Nies of Rocky Ford, Colo. The church has sponsored a single man from Holland. The women's work group made twenty-four layettes for relief and packed and sent several boxes of clothing. Cash donations were made to the Lybrook mission in New Mexico and to Camp Colorado. The junior choir gave the Easter sunrise service at the church, and breakfast was then served. Plans are going forward for daily vacation Bible school.—Mrs. Carl J. Reed, Colorado Springs, Colo.

Southern Iowa

Mt. Etna—The women's group are busy sewing for Falfurrias. They met a couple of days to paint the walls of the basement of the church. On Jan. 4 we had community night and showed motion pictures of Alaska. On March 1, Bro. Paul Miller showed pictures and told of his trip to Russia. Bro. Don Stern was here on Nov. 29. On Easter morning we had a sunrise service and then breakfast at the church. This was sponsored by the young adult class. Easter evening the a cappella choir from McPherson College was here.—Mrs. Dorpha Kingery, Mt. Etna, Iowa.

Northeastern Kansas

Appanoose—Bro. Ward Nance began his pastorate here last September. On family night, Feb. 6, Miss Julia King of Lawrence, Kansas, showed slides and told of her experience in Brethren Service work in Germany. Medical missionary pictures of Dr. and Dorris Blough were shown on March 6. The district youth rally was at our church on March 30 and 31. Our pastor and two young people attended the youth conference in McPherson. Our ladies' aid meets once a month with a covered dish dinner. We have recently made a dozen ready-cut women's gowns and rolled a box of bandages. We collect relief clothing and piece quilt tops. On April 16 we were host to the women's rally of the southern half of our district. The young people of Appanoose attended an Easter sunrise service at Lone Star Lake.—Mrs. John Snyder, Overbrook, Kansas.

Middle Missouri

Osceola—Our annual love feast was held on April 20. Brethren James M. Mohler of Leeton, Mo., Kent E. Naylor of Warrensburg, Mo., and Herschel Harbaugh of South Waterloo, Iowa, were here to commune with us. The district women's rally was held in our new educational building on April 27. All churches were represented in the district but one.—Mrs. Nettie Earnheart, Osceola, Mo.

Oklahoma, Texas, New Mexico

Tulsa Fellowship—Our pastor and his wife, Brother and Sister Gary Myers, have moved to Tulsa recently from Oklahoma City. Our group plans to work together unceasingly in prayer and with much faith to build our church in Tulsa. Tulsa is to be the first of a group of churches in the district to have a new church.—Katherine Prather Crowley, Tulsa, Okla.

Southern Illinois

Oak Grove—Brother and Sister Floyd Bowman of Muncie, Ind., were with us

Northern California

Bakersfield—Our pastor held a class on four Sundays for those desiring church membership. Bro. Forest Eisenbise brought us the morning message one Sunday and assisted with the groundbreaking service for the new educational unit to be built this summer. During Brotherhood Week a group of our members worshiped with a Negro church; then the next Sunday they sent a group to worship with us. A fellowship dinner was served each Sunday. The picture, Martin Luther, was shown one Sunday evening. Our pastor has been sharing with other city pastors in a radio program each Sunday morning. Bro. Ralph Turnidge, our pastor for the last nine years, will leave in August to join the staff of the Washington State Council of Churches as executive director of missions. Bro. Ralph Click will then begin pastoral work with us. Much relief clothing, new comforters, and soap has been sent to Church World Service at Modesto. A vacation Bible school is being planned with Joyce Lovelace as dean. A workshop will be held for all vacation Bible school workers in the city. A Mother's Day tea was enjoyed by many of our women and girls.—Lottie M. Ross, Bakersfield, Calif.

Southern California and Arizona

La Verne—We dedicated our new fellowship hall in March. Dr. Earl Crans of the University of Southern California was the guest speaker. The Christian Forum Sunday-school class is sponsoring another refugee family. T. Wayne Riemann was the resource leader and speaker during Religious Emphasis Week. Recent pulpit guests were Kermit Eby and Stanley G. Keller. The Everett Fasnacht family, on furlough from India, are living in our congregation. Plans are being made to send our pastor and his wife to Schwarzenau, Germany, and Palestine in 1958. The Christian Service and Fellowship Sunday-school class is sponsoring the movement.—M. M. Brubaker, La Verne, Calif.

San Diego—Among the first events of the year was a choral concert by the La Verne College chapel choir. We were happy to have the Everett Fasnacht family with us for both the morning and evening services on March 31. They have recently come to the States on furlough from India. Our three choirs took part in the Easter sunrise service this year. On April 16 and 17 the district junior high rally was held in our church. Our men's work is putting acoustical tile on the ceiling of our fellowship hall. The men are also organizing a softball team to play in the city church league.—Mrs. Joseph N. Forror, San Diego, Calif.

Santa Ana—In our school of missions on India, guest speakers were Dr. Jiles Brown, world traveler, and Beulah Woods Miller, former missionary to India. A film entitled, Empty Shoes, was also shown. At our annual birthday banquet the speaker was Rev. Carl Doss, who has adopted a family of twelve children of many nationalities. The choir presented the cantata, The Lord's Supper, on April 18. An Easter breakfast was served by the men of the church. Bro. Everett Fasnacht, returned missionary to India, was our guest speaker in the morning service of April 28. Our women's work group is co-operating with district activities and is sewing for Brethren Service relief. The men have reroofed our church building and created a mothers' room with a large window between it and the church auditorium. The room is equipped with permanent built-in baby cribs. Our church recently sponsored the resettlement of a Dutch refugee family. The annual district conference of Southern California and Arizona will be held in our church next October.—Iva A. Carl, Santa Ana, Calif.

eighteen grandchildren. Funeral services were conducted by Brethren Charles Dumond and Farrel Culler. Burial was in the Maple Grove cemetery.—Dora Mitchell, Clay City, Ind.

Roberts, Frank N., was born March 16, 1871, and died March 29, 1957. He was preceded in death by his wife. Surviving are two daughters, eight grandchildren, three great-grandchildren, and two sisters. Funeral services were held in the Delong and Baker funeral home by Bro. Alvin Kintner. Burial was in the Greenwood cemetery.—Ella Weaver, South Zanesville, Ohio.

Rose, Naomi Ruth, daughter of Lucy and Lee Rose, was born April 28, 1942, and died March 4, 1957. Surviving are her parents, two sisters, and four brothers. Funeral services were conducted by Rev. Jack Laymon. Burial was in the Merkey cemetery.—Mrs. Nora M. Dittmars, Washington, Kansas.

Stinebaugh, Jerome J., son of Daniel and Malissa Stinebaugh, was born in Pymont, Ind., Oct. 21, 1875, and died Jan. 19, 1957, in Flora, Ind. On Dec. 7, 1897, he was united in marriage to Lora Flora, who died in 1942. In 1944 he was married to Mrs. Cora Wagner, who died in January 1956. He had been a member of the church for many years. Surviving are his daughter, one grandchild, and two great-grandchildren. Funeral services were held in the Flora church by the undersigned and Bro. Boyd Bechtelheimer.—Charles Dumond, Flora, Ind.

Thompson, Stephen E., was born Jan. 17, 1870, and died March 19, 1957, in McPherson, Kansas. On Feb. 17, 1892, he was united in marriage to Elizabeth Viola Rench, who preceded him in death. He was elected to the ministry in 1891 and ordained to the eldership in 1896. He completed fifty years as a full-time pastor, retiring in 1944. Survivors are two daughters, two sons, eleven grandchildren, thirteen great-grandchildren, one sister, and one brother. Funeral services were conducted in the church at Fredonia, Kansas.—Mrs. Edna Nolt, Akron, Ohio.

Wampler, Fred J., son of Frederick and Anna Wampler, was born near Edom, Va., Jan. 7, 1883, and died April 6, 1957. He became a pioneer medical missionary to China for the Church of the Brethren in 1913. He was instrumental in the building of the P. S. Miller hospital in Ping Ting Chou, Shansi. Returning to the United States in 1926, he was briefly in county public health work on the Eastern Shore of Virginia. In 1928 he became professor of preventive medicine and director of the out-patient clinic of the Medical College of Virginia. He then spent three years in Peru, two years in Paraguay as chief of the field party for the Institute of Inter-American Affairs, an agency of the U.S. Department of State. In addition to his medical degrees Dr. Wampler was the holder of an LLD conferred by Bridgewater College, his alma mater. After the death of his wife in the spring of 1955, he married Mrs. Pearl Hoover of Harrisonburg. He was a devoted member of the church throughout his life. Surviving are his wife, one son, one stepson, one stepdaughter, five grandsons, two sisters, and one brother. Funeral services were held in the Bridgewater church by Brethren I. James Eshleman and M. R. Wolfe. Burial was in the Greenmount cemetery.—Mrs. Elizabeth B. Wampler, Bridgewater, Va.

Weaver, Ida R., was born Dec. 27, 1873, and died at the Neffsville Home, Pa., March 27, 1957. She was a member of the church for sixty-seven years. She was married to Myer Weaver. She is survived by two stepdaughters, one stepson, and one brother. Funeral services were conducted from the Stradling funeral home by Brethren Harry Dohner and Elwood Shelly. Burial was in the Carpenter's cemetery.—Minerva Rudy, Akron, Pa.

on April 28. Others who have filled our pulpit recently are: W. J. Heckman, William Longenecker, and Arthur Whisler. We are building a parsonage on the site recently purchased near the church. We conducted a school of missions in January. In March and April we had a school on peace and one on temperance. Bro. Forest Wells conducted our pre-Easter and Easter services. We held a church school workshop for teachers and laymen in March. Bro. Chalmer Faw and Mildred Etter of Elgin were our leaders. Our business meeting was held on April 28. Bro. M. A. Whisler was retained as elder. Delegates to Annual Conference were chosen.—Mrs. M. A. Whisler, Lowpoint, Ill.

Middle Indiana

Manchester—A school of missions was held in January. Bro. A. Blair Helman held pre-Easter services during Passion Week. On April 7 instead of having evening services the entire membership received invitations to visit in designated homes of the congregation. Bro. Hubert Newcomer of Polo, Ill., has been engaged to serve as pastor of the Manchester church, beginning Sept. 1, 1957. A new parsonage has been purchased. The old parsonage will be used to help relieve the congested facilities caused by a growing church school. A committee is working on plans for improved church plant facilities. Attention is being given by a committee to make changes in the church plan of organization. The college a capella choir gave a concert at our church on the evening of May 4.—Mrs. Galen T. Lehman, North Manchester, Ind.

Markle—Our people are continuing the task of finishing our new church house. More classrooms, equipment, and kitchen conveniences are being provided. Our evangelism committee sponsored visitation one evening a week during Lent. We co-operated in the community Good Friday service at the Methodist church and in the Easter sunrise service at our church. A consecration service for parents with small children was held May 12. The mothers and daughters banquet was held April 30 at the Bluffton Toll Gate inn. We are co-operating in a community vacation church school, May 13-24. Bro. Charles R. Oberlin will be our evangelist on Oct. 6-13.—Mrs. Bryce Freds, Huntingdon, Pa.

Spring Creek—We met in regular council under the direction of our elder, Russell Bollinger. Clara Heckman was elected our delegate to Annual Conference. In an effort to preserve Christian fellowship we have been corresponding with our nonresident members, urging them to place their membership with a congregation in their present communities and continue active service. A number of our youngsters are planning to attend Camp Mack this summer.—Mrs. Charles Heckman, Sidney, Ind.

Northern Indiana

Plymouth—We had a school of missions in January. Two of our young people attended the youth seminar in February. On Feb. 17, the Menno Singers, a men's chorus from Goshen, presented a sacred concert at our church. Miss Ida Arnone, a student from India attending Goshen College, was the speaker on Sunday evening, Feb. 24. We had an every-member visitation program in March. On March 10 we began our school of peace. On March 17 Dr. Paul Macy of Evanston was with us for the morning service and also in the school of peace in the evening. A deputation team from Manchester College presented the play, Brothers, on April 7. The community Lenten service began on Thursday, March 14, and continued for five Thursday evenings. Holy Week services were held the week preceding Easter. On Easter the community sunrise service was held at our church. In the evening the cantata, The Easter Story, was presented by our choir.—Mrs. Raymond Ullery, Plymouth, Ind.

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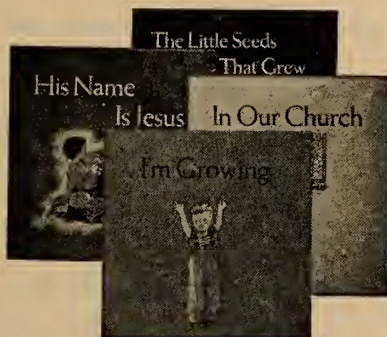
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Northeastern Ohio

Canton, Maple Avenue—One week in February we had a laymen's revival with different men from the church as speakers. The Dorcas society sent two medical kits, sewing machine supplies, seeds, jars, clothing, and grease for relief. The choir gave a Sunday afternoon musical program. The young people sponsored the Gospel Team from Akron, Ohio, one Sunday evening. Four of our Sunday-school workers attended the training conference for vacation Bible school workers at Manchester in March. On March 21 a farewell tea was given our pastor, Bro. J. W. Meyers, who accepted the pastorate at Tampa, Fla. In the absence of a pastor we have had as our speakers: Joseph Panlus, Leroy Domer, Glenn Coats, and G. K. Beach. The young people conducted one evening service recently. There was an Easter sunrise service at McKinley monument. Breakfast then followed at the church.—Florence E. Dickerhoof, Canton, Ohio.

Cleveland, First—Dr. and Mrs. John Hamer from the mission field of Nigeria were our guests at a dinner meeting.

Our pastor is conducting two classes which are proving to be very interesting and helpful. The one for adults is on Bible History and Interpretation. The other one is for children nine years and older. It is on The Christian Way. During the Lenten season our pastor interchanged pulpits with the minister of the East Mt. Zion Baptist church, a large colored denomination of our city. These worship services and fellowship meetings following were greatly enjoyed and appreciated by both congregations. The children's department has been holding regular meetings of the teachers which result in helpful co-ordination and happy fellowship among the staff.—Henry P. Harley, Cleveland Heights, Ohio.

Southern Ohio

Brookville—Our pastor conducted a class in church membership for twelve weeks. Bro. Edward T. Angeny of the Lower Miami church was guest speaker on race relations for our local women's

*Making those months that matter
to mater, matter to pater*

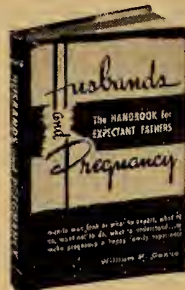
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

work meeting in February. On March 3, Ralph and Joy Dull showed pictures and told of their recent experiences at Pilot House in Baltimore. We participated in community Lenten services and Good Friday services. Eleven of our workers attended the school of Christian living at the Potsdam church. On March 17 we had Bro. Floyd E. Mallott, professor of church history and New Testament at Bethany Seminary, as our guest speaker. Bro. Paul Kinsel was our guest speaker at the family fellowship supper at the Golden Gate park. Our ladies' aid and some other women made eighteen white baptismal robes. Stewardship of time and talents has resulted in many making useful material aids, doing needed improvements at the parsonage and grounds, and cleaning the church building. Bro. Raymond R. Peters was guest speaker on April 7. Paul Weaver, national director of junior high work and camping, spoke to our youth at a covered dish fellowship at our church. Palm Sunday began the week of evangelistic services by our pastor. On April 26 and 27 a district peace retreat was held here with the Manchester College deputation presenting the play, Brothers.—Mrs. Russell Miller, Brookville, Ohio.

Dayton, Ft. McKinley—A number of our delegates attended the World Order Conference at the First Lutheran church. Dr. Kenneth L. Maxwell from the National Council of Churches was the speaker. Several from our church attended the Bible school conference in March. Churches from our area joined with us in the afternoon and evening for World Day of Prayer services. Bro. Dan Welmer delivered the message on Sunday in the absence of our pastor. A special meeting at the Salem church, sponsored by the Heifer Project committee brought reports from an American farmer, Ferris Owen, and Thurl Metzger of the Heifer Project committee, both who served on deputation to Soviet Russia. The a cappella choir from Manchester was at our church on April 18. We had a fellowship breakfast on Easter morning. Baptismal serv-

ices were held in the evening. On the 29th there was a district conference for members of personnel and nomination commissions at our church with Galen Lehman and Moyne Landis as leaders.—Hester Buck, Dayton, Ohio.

North Atlantic

Ambler—The women's work of our church is sponsoring the project of remodeling the kitchen in our church basement. We have been fortunate to have a group of volunteers to give free labor for construction, installing all modern equipment in the kitchen, and for sanding and painting of the church school floors. We have enjoyed some Sunday evening hymn sings. Brother and Sister J. C. Wine, who served in Africa, shared their experiences with us at a mission meeting. Mrs. Buck of Palmyra, a worker with the American Indians, also shared some experiences with us. Cottage prayer meetings have been started. Bro. Berkey Knavel conducted evangelistic meetings in March at the Spring Creek church. A church membership class has been started and meets every Sunday morning for instruction in and preparation for church membership. On Holy Thursday our senior choir presented the cantata, The Prince of Life.—Mrs. Mary E. Harding, Lansdale, Pa.

Eastern Pennsylvania

Palmyra—At a recent church council we elected our delegates to Annual Conference. Bro. Donald Rummel will begin his duties as associate pastor by Sept. 1. The peace committee reported that they plan to introduce elective material in the young people's department in the Sunday-school period. They sponsored a group to work in youth work camps and have accepted the responsibility of sponsoring a German refugee family. The board of Christian education is planning a daily vacation Bible school to be held the first two weeks in August in the evenings. This will be a family plan school. The plans for a new educational building are on exhibit. We had an impressive baptismal service at our morning worship on April 28. Bro. Crumrine performed rites for the German

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Miscellaneous

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No. 299. Personnel needed at Bethany Hospital: An experienced office worker. Also a medical technician. Should be ASCP or have laboratory experience. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

family in the German language.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Shamokin—Services were held the week before Easter by Bro. Milton Hershey of Manheim, Pa. We held our love feast and communion on April 28. There was special music during our meetings. Our new elder in charge is Brother Bucher.—Mrs. Eugene Barnes, Shamokin, Pa.

Middle Pennsylvania

Aughwick—Two weeks of evangelistic meetings were held at the Germany Valley house by Bro. Clayton Gehman of Lewistown. Bro. Fern Dummire of McVeytown has been filling the pulpit for the past year. We have not yet secured a full-time pastor. Plans are being made for a vacation Bible school. Eighteen members of the Sugar Run women's work group have joined the Morrison Cove

home auxiliary. Nine of our ladies attended the women's work banquet at Everett. The Easter play, The Cross on the Hill, was presented by our CBYF. Stewardship lessons are being used for five weeks in place of the regular Sunday-school lessons.—Helen Garver, Mount Union, Pa.

Martinsburg—Our annual father and son meeting was held on Jan. 30, with Harvey Hyle of the Blair County home and family life department as speaker. Sister Mabel Claypool, India missionary, was a speaker at a session of the school of missions in February. Twelve young people and four adult leaders attended the seminar in Washington. Four from our church attended the Brethren adult seminar. The women's work served a meal at the Morrison Cove home for the aged on March 20. Bro. R. W. Schlosser of Elizabethtown College was here the week end of March 24 for a Bible institute. Bro. L. W. Shultz of North Manchester, Ind., was speaker at the men's work meeting in March. Juniata College day was observed with a deputation team in charge of the morning service. On April 8, Bro. Wilbur Mullen, Brethren Service worker in Europe, brought the message. The Elizabethtown College choir rendered a program in our church on April 15. Our church participated in community Lenten services, Good Friday, and an Easter sunrise service. On Easter evening a musical program was presented by the four church choirs. It has been decided to use the five weeks' study on Christian stewardship in the adult classes of the Sunday school. We observed the fifth anniversary of the erection of the educational building and the remodeling of the church on April 28. Bro. A. C. Baugher of Elizabethtown was the speaker of the day. —Mrs. C. O. Beery, Martinsburg, Pa.

Southern Pennsylvania

York, Second—Bro. Henry Bucher was speaker at our anniversary service. A student deputation team from Elizabethtown College had charge of one of our morning worship services. Our school of missions was conducted in January. On Feb. 3, the young people had charge of the morning service. In the afternoon the CBYF and junior highs presented a program at the York county home. On Race Relations Sunday, Rev. Claude Kilgore, a Negro Presbyterian minister in our city, delivered our message. The Elizabethtown College male quartet presented a program on Sunday evening, Feb. 10. Our church conducted services at the Brethren Home at Cross Keys in February. The men laid tile blocks in the basement Sunday-school room and in the kitchen. A group of women from our church helped to process clothing at New Windsor on March 14. In March Bro. Ralph Schlosser conducted a Bible institute. Bro. James Renz, Brotherhood director of family life and temperance, was with us in the evening of March 10. Family night was held March 30. Our pastor has been having membership classes for new members.—Mrs. Walter Bachman, York, Pa.

Western Pennsylvania

Rummel—The CBYF was in charge of the morning worship service on Jan. 27. During the month of February we had Bible study and prayer services, using the Book of Colossians. Our seventh golden wedding service was held in February. On Feb. 19 Dr. Bergerstock of the Pennsylvania Temperance League gave us a fine address. Our pastor was the speaker for the Lenten services which alternated each week between our church and the Lutheran church. The World Day of Prayer service was held in our church. The women's work had charge of it.—Mrs. Warren Hoover, Windber, Pa.

Somerset—Missions U.S.A. was the subject of our school of missions directed by Mr. H. B. Speicher. Our church joined

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with the various churches of Somerset for the Week of Prayer services. Our young people had charge of one Sunday morning service. The Juniata College choir brought us a message in music recently. The children's workers of our district met in our church with Miss Mary Spessard, the national director of children's work. A class in the meaning of church membership was taught by the pastor. Bro. William Gould from the Pleasant Hill church conducted our revival services. Some of our women went to New Windsor for a day of

service. The junior choir presented a short Easter cantata on Good Friday. The Lord's supper and communion services were held Easter evening.—Mrs. Samuel J. Cupp, Somerset, Pa.

Mardela

Denton—The women's missionary society met each Sunday evening in January with a fellowship supper and then studied

Classified Advertising

WANTED: A qualified youth leader, choir director, or combination of the two, who could teach in our school system and receive partial wages from the church. A husband and wife team would be ideal. Write: Gospel Messenger, Ad Box, 22 S. State St., Elgin, Ill.

Naff, Roanoke, Va.

Trinity—We had a week of evangelistic meetings in March, with Bro. James Flora as evangelist. The young adult class sponsored several interesting prayer meetings and hymn sings during the months of February and March. For two of these meetings they had guest speakers from nearby churches. Bro. James Renz, national temperance and family life director was with us on March 24. Our spring love feast was held on May 5.—Mrs. H. B. Layman, Troutville, Va.

Second Virginia

Bridgewater—The resignation of our pastor, I. James Eshleman, will become effective in June. Bernard N. King of Ashland, Ohio, has been secured as pastor and will begin his work here August 1. William C. Willoughby will serve as pastor during the interim. The school of missions and the leadership training school were held in January and February, respectively. During the month of March, the women's work sponsored the Sunday evening services which included James Renz as a guest speaker, an evening with the parents of our BVS youth who are now in Europe, and an evening on peace with alternative service being the main topic. The young people who attended the seminar also gave their reports at this time. The youth round table was held here in April with Bro. Paul M. Robinson as guest speaker. Our church has sponsored the relocation of a Dutch family from the Hague. We are participating in the pulpit exchange program of the district. The month of May was observed as family life month.—Mattie V. Glick, Bridgewater, Va.

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Missions-U.S.A. The fathers and sons banquet was held on Feb. 8, with Bro. T. J. Turkington as guest speaker. On Feb. 10, Mrs. Mary Crouse Smith presented slides and a talk on Palestine and Turkey. Some of our members helped with the processing of clothing for overseas relief at the relief center, New Windsor, Md. Bro. David Hanawalt preached on March 17. Sixteen from our church attended the district leadership training school held at Easton. A number attended the Mardela women's rally held in the Bethany church. The Easter play, The Dark Days, was presented on April 14 by members of the Bethany church.—Mrs. S. H. Krabill, Denton, Md.

Eastern Maryland

Frederick—An every-member canvass was held at our church last fall. The women of the church have made a number of comforters for foreign relief. We have a newly formed Boy Scout troop. A Girl Scout troop is also in the early stages of being formed. Bro. Lawrence Rice of Roanoke, Va., held a week of meetings prior to Easter. The young people's department staged a play for Easter evening entitled Home in Bethany. This department has recently formed a youth choir. A number of youth and adults journeyed to Bridgewater College for the annual youth round table. The women of the church have gone to New Windsor several times these past few months to help with the work there.—Mrs. Florence Shober, Frederick, Md.

Washington City—Bro. Alvin P. Zunkel began duties as associate minister of our church last Sept. 1. Guest speakers in our church have been: Bro. Glen Weimer, pastor of the Arlington church, Robert S. Zigler, Jr., who spoke on World Peace Sunday, Bryson Couvillon, director of the Service Commission of the Federation of Churches, Percy Baker, director of International Student House, Dr. Stanley B. Niles, representative of the National Temperance League, Chaplain Ivan L. Bennett, executive secretary of the Washington Bible Society, Mrs. Everett L. Davis, executive director of United Church Women, Gerard M. Shea, director of public welfare, and Marshall Levy, a supervisor in the juvenile division of the District Court. Movies and filmstrips recently shown were: The Beginning, Workers Together With God, Indians for Thanksgiving, O Holy Night, They, Too, Need Christ, and In His Name.—Mrs. Richard C. Witmer, Washington, D. C.

First Virginia

Peters Creek—During February we had a school of missions on the theme, Missions—U.S.A. During the school we had guest speakers for the adults and several films on missions were shown. The ladies' quartet from Bridgewater College presented a program on Jan. 20. William Willoughby gave a very interesting message on college day. We have recently had a leadership training school for five consecutive weeks under the leadership of Brother and Sister Edward K. Ziegler. On Palm Sunday the temple choir rendered a program. Plans for construction of a new sanctuary and classrooms are well under way. Our mothers and daughters banquet was held on May 10. The fathers and sons banquet will be in the near future. Our daily vacation Bible school will be held the latter part of June and the first part of July.—Mary E.

Making Home Sweet Home for teens—

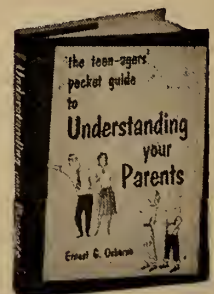
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The Christ of the Lofty Heights



A. Devaney

A WINDING road switches back and forth as it climbs almost to the top of a pinnacle overlooking Rio de Janeiro. The last few steps must be taken on foot, however, before a tourist can stand at the base of the magnificent statue of Christ. Up there the Master seems to gaze with outstretched arms over the lovely city. He appears to reach out to the mountains that jut into the shores of the Atlantic.

Although there is a graded road for motor cars and paved steps for the traveler on foot, the climb to such a height may prove to be too great an undertaking for many tourists. They will be satisfied to look at the commanding figure of Christ by sighting him through field glasses. It is always difficult and hazardous to follow the steps that lead to the heights that he has attained. Yet what a vision awaits those who make the effort. To follow him at a distance is never adequate. The closer we come to standing beneath his outstretched arms, the greater is our understanding of what he sees and our sense of sharing in his mission.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

FLOYD E. BANTZ Kansas City, Mo.
HAROLD Z. BOMBERGER
..... Harrisburg, Pa.
MRS. LELAND B. EMRICK
..... Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around Press

JUNE 22, 1957

Volume 106

Number 25

In This Number . . .

Editorial —

The Christ of the Lofty Heights 1
Candidates for a Museum 5
Out of the Ashes 5

The General Forum—

Abundant Available Power.
A. C. Baugher 3
That the World Might Believe.
Kurtis F. Naylor 6
A Challenge to Christian Conviction.
Massey Mott Heltzel 10
Grandmothers. Dan West 14
The Family Counselor 15
Reviews of Recent Books 27

News—

News and Comment From Around the
World 18

Toward His Kingdom—

The Exchange of Students.
John R. Eberly 20
A Land of Many Tongues. Dorris Blough 21
March 1957 BVS Unit 21
1957-1958 Local Church Program Guide
Calendar 22
Teachers and Parents Work Together.
Juan and Matilde Benalcazar 24
Church Extension Conference in East-
ern Region. Charles E. Zunkel ... 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

No Attention to Nationality

In the Messenger of Feb. 16 Bro. Ray Lentz questions whether Jesus was a Jew.

Jesus was born of Mary and all the blood that was in his veins was from his mother, and she was a Jew. God the Father gave his only begotten Son, Jesus Christ, to come to earth as a servant (Phil. 2:7), but made of himself no reputation, but took upon him the form of a servant and was made in the likeness of men (Heb. 4:15), but was in all points tempted like as we are.

Remember the Jews are God's chosen people, and, furthermore, God is no respecter of persons. Men cannot pull Jesus down to human levels. God gave his only Son and put him in a world of human levels that he might redeem men from their terrible condition. When Jesus was on earth he went about doing good; he stooped down to help sinners and outcasts in all walks of life. He paid no attention to nationality or caste anywhere. The last message that he gave to his disciples was this, "Go ye into all the world and preach the gospel to every creature."—O. B. Bossermen, Ft. Wayne, Indiana.

Influence

Which of two examples is going to influence young teen-agers worse, seeing cigarette and beer ads on TV or studying enough to write on their exam papers that man began as a jellylike mass in the ocean, developed fins, became a fish, was thrown upon dry land, learned to climb trees, evolved along a series of kinds of animals until he reached monkeys, and that there was a missing link between monkey and man on the family tree, as taught in our public schools?—Mrs. A. E. Kroon, Nordland, Wash.

Christian Parents

My father was small of stature but he had a big and youthful spirit, a keen and active mind, and a sturdy body.

While still a young man he took for himself a young bride, and together they started to build a home. Early they discovered that to be a good home it needed to be a Christian home. They joined the church of their first choice, the Church of the Brethren.

Father was soon called to the ministry. He preached many sermons, taught classes, officiated at

communion services, visited the sick, helped the needy, married couples and helped in many other ways.

There was a large family with many problems and lots of new experiences to face. The time came when the children started to scatter and leave home to find their life's work and do their task elsewhere. Now as each one is at a different post of duty, meeting daily new experiences, he finds that those first early lessons on faith and prayer have been a great foundation on which to build.

Father has gone to his new and eternal home. Mother remains to help each in her own way. Thank God for Christian homes and godly parents!—Esther Gosnell, Chicago, Ill.

Stimulating Debate

Seldom have I read such a stimulating and informative debate as that presented by the Weaver-Doty disarmament articles in the May 25 issue.

May I suggest that, as one foot follows the other in walking, reorganization of national and international thought and action patterns should proceed together? That personal patterns are identical with both?

The psychological axiom, "We are what we do," requires a companion, "We do what we are." Challenging pioneer moral offensives project crises demanding thinking; the larger understandings resulting ennoble character. Then we have new men in a new age.

Both the blood of heroic martyrs and co-operative adventures based on constructive agreements have promoted the Christian principles. Let us thank God for this helpful discussion and the possibilities they describe!—Paul F. Bechtold, West Branch, Iowa.

• • •

A fifteen per cent increase in enrollment in Catholic schools, colleges, and seminaries in the United States in the last three years was reported to the annual convention of the National Catholic Educational Association.

The largest increase was in elementary schools. The report showed that 421 new elementary schools and 54 new high schools had been built in the last three years. Two new Catholic colleges were opened.



Abundant Available Power

Gendreau

A. C. Baugher

*The church must discover ways to make
available to man the spiritual power
that can help him solve his problems*

WHEN God had finished creating the sun and the moon and the stars, and the earth, he set bounds to the ocean as if to say to the sea, "Thus far shalt thou come and no farther, here shalt thy proud waves be stayed." Ever since that time the tides have been rising and falling twice every twenty-four hours. These restless, resistless tides are a constant challenge to man to harness the power they display.

Earliest man was terrified by the lightning that flashed across

the sky. Its beauty and grandeur made him afraid. He could not know that its force was not threatening to destroy him, so much as it was waiting to be his servant. He was not prepared to know that it was waiting to lift his burdens, carry his messages, and bring music to his ears, light to his eyes, power to his hands, and healing to his body.

When the Indians roamed over the hills and through the valleys of Virginia and Pennsylvania, they spent many cold nights shivering, but never dreamed of the abundance of fuel in the coal and oil buried under their feet.

Our forefathers labored in backbreaking toil in their fields and forests, not knowing that the day would come when the flowing streams and rushing rivers would be harnessed to do their work.

We now know that the sun pours enough energy upon the earth in one day to do the physical work of the world for an entire year. There is enough energy in one pound of ordinary iron to drive the largest ocean liner across the Atlantic Ocean many times without any other

fuel. Actually all matter is but a form of energy. There is a limitless abundance of energy about us. And every day thousands of engineers are busy in their research laboratories seeking ways of making this power available to man.

The Abundance of Spiritual Power

Although I have been trained as a chemist, I believe with a profound faith that the spiritual power at the disposal of the Christian is far greater than the physical power of the universe, and that some day we will discover how this power can be made available to solve the spiritual problems of mankind. I believe that it is the business of the church of Jesus Christ to discover ways for making this power available to help solve the problems of man.

Our greatest problems today are not physical but spiritual. Our scientists and engineers are so successful in releasing and harnessing the vast sources of physical energy, first, because they were obedient to the laws of nature, second, because they spent years of time in preparation for the task, and third, because of their deep devotion and willingness to sacrifice for the work. Their success has been so great that all of us are too easily tempted to try to solve the spiritual problems of mankind by physical means alone. And nowhere has this misapplication been more evident than in the areas of our international and interracial relations, and in our social, moral and economic life.

It is the business of the church of Jesus Christ to play the role of spiritual engineer to carry on research to make available the spiritual power to solve these problems of mankind. The church and her leadership must care for the spiritual needs of mankind as the physicist, the

chemist, and the electrical engineer cares for the physical needs of the world. And if necessity is the mother of invention, then I sincerely believe that the time is now here when we need to devote ourselves to the discovery of the great spiritual laws of God's universe, and be as obedient to them as the scientist is to the law of gravitation. Then we shall be able to apply them to the solution of the problems of mankind. This, I believe, is what Jesus meant when he instructed his disciples to be as wise as *the world* and as harmless as *the Holy Spirit*.

And this is what Paul meant when he wrote to the church at Ephesus (Eph. 6:10-17): "Finally my brethren be strong in the Lord, and in the power of his might."

How Spiritual Power Can Be Made Available

The founders of the Church of the Brethren from the beginning in 1708 held the position that a continuous study of the Word was essential for the Christian. Therefore, they refrained from adopting a set of

statements of belief as a creed. With this as an ideal I do not disagree. But we must honestly ask ourselves the question whether we as a church have been as devoted in our study of the Word of God as the founders of our church hoped we would be. I am afraid we have all been negligent.

My plea is not that we formulate a creed but rather that we, on the eve of the 250th anniversary of the founding of our church, rededicate ourselves to a prayerful study of the Word of God and to a daily reading of the Bible. This, it seems to me, should be one of our resolves as a church, especially if we want to continue to claim the entire New Testament as our creed. Such a return to the study of the Word would, I hold, bring new life into our church, revitalize our worship, give a renewed challenge to our whole program of education in our church schools and our colleges, strengthen our family life, and release to us reservoirs of spiritual power. If it is true that "knowledge is power," then a

Continued on page 9

When Jesus raised Lazarus from the dead he gave prophetic proof of his power over death in his own resurrection and gave to the Christian his greatest hope, that of eternal life



Carl Bloch
Camera Clix

EDITORIAL

Candidates for a Museum

A KENTUCKY mansion has been equipped to serve as the Museum of Whisky History. It opened its doors to the public on a recent Sunday. Exhibits include historical items like a copy of George Washington's license to run a still, original bottles and flasks, advertisements, and letters. These displays are supposed to trace the history of whisky making from the early years of our nation through prohibition and repeal to the present time. The \$900,000 it took to develop the museum, it need hardly be said, was provided by the head of a whisky-making company.

If the museum is to fulfill its purpose, it really ought to show the whole picture of liquor production and its social effects. For examples of realistic art we would suggest that the museum include Hogarth's graphic drawings of the effects of whisky consumption in the 18th century England. There are also several excellent Currier and Ives prints that hardly recommend the liquor industry but surely ought to be exhibited because of their realism.

A recent book* contains a whole gallery of portraits that ought to be exhibited in any whisky museum. The author is Upton Sinclair, a best-selling writer whose novels have been widely read for fifty years. In those years he learned to know intimately many of the prominent literary figures of this century. During these years he observed close at hand what alcoholic drinking, the cup of fury, could do to destroy the men and women who became enslaved to it.

Sinclair compiled a list of seventy-five persons, all of whom were victims of alcoholism. Forty of them died as a result of their drinking. Eleven of them were suicides. He tells the stories of Jack London, George Sterling, O Henry, Stephen Crane, Finley Peter Dunne, Eugene Debs, Sinclair Lewis, Isadora Duncan, William Sea-brook, Edna St. Vincent Millay, Dylan Thomas, Sherwood Anderson—these and many others of great talent, whose best years were often wasted by alcoholism.

The portraits in this picture book are not pleasant to look at even though the author treats his subjects as sympathetically as possible. Many of them, when heavy drinking began to take its toll, thought they could revive their fading creative powers by absorbing more alcohol, but the result was always more tragedy.

Upton Sinclair's book was not welcomed by

publishers and his pen portraits will not be accepted as likely candidates for a museum of whisky history. Perhaps the men and women he describes behave more like candidates for a morgue. But if the whisky makers are going to celebrate their product in a Kentucky mansion, let them at least be reminded that the story of alcoholism, nearly all of which begins with social drinking, is a sordid and tragic story that brings no credit to anyone sharing responsibility for it. Only the most famous victims are described in Upton Sinclair's book. For every such gifted alcoholic there are thousands who will have no greater fame than to be listed on a court record. What a tragic waste of life, what a senseless expenditure of human and financial resources. Yet the liquor industry spends around a quarter of a billion dollars each year to promote the use of its products.—K.M.

Out of the Ashes

THROUGH the facilities of World Around Press a news report comes from Hiroshima, Japan, signed by T. M. Konoye. The release speaks for itself and needs no editorial comment.

"When the first atom bomb fell upon Hiroshima, on August 6, 1945, three hundred and fifty children were annihilated of the nine hundred attending the Evangelical School on that fateful day. The buildings were pulverized and a scene of untold horror replaced what, minutes earlier, had been well-ordered rooms in which Western teachers were trying to explain and exemplify the Christian Gospel of brotherly love.

"By some miracle, only three months later, in four patched-up rooms, more than one hundred children had gone back to learning and within a year a new school stood where the old one had been since 1886. The courage it took to face what had happened and to try, somehow, to make reparations for the appalling act, had its reward. By 1947 a secondary school was added to meet the ever-growing demand for education, and now, as these buildings mark their tenth anniversary, the Evangelical School looks with pride upon its student body of more than thirty-five hundred. Ten of Hiroshima's children for each of the three hundred and fifty who paid the price of Western folly, are receiving Christian education on this same site. Are their faith and their eagerness to learn to be betrayed again?"

* The Cup of Fury, by Upton Sinclair, \$3.00. Order from the Brethren Publishing House.

God's people have a key to give to the men of the world that they might have a home, for he calls his church to be his ministers

ELFAN REES of the World Council of Churches recently told of visiting refugees in the Middle East. In talking with one of the men he asked him, "What would you most like to have?" The man paused a bit and then said, "I would most like to have a key." "A key?" said Dr. Reese in surprise. "Yes," said the man, "a key to a house that I might have a home."

The question facing us is, Do we have a key to give to the men of the world that they might have a home?

It is just in this situation that we must face the fact that God calls his church, his people that they might be his ministers to the men of the world.

There is a breath of air moving through the whole body of Christ, here and throughout the world. This is the voice of the Living God, who in judgment, grace, and power is calling to his church in order that the world might believe.

God called Abram, and you remember that this summons to leave homeland and kindred and to go out to a land shown him by the Lord follows hard upon the debris of the fallen power of Babel.

The call of Abram was a call to be a blessing to all the families



That the World

of the earth. This was a call to oneness not in pretension and human might but to the oneness of blessing and being blessed.

This call to Abram, which we call a covenant, is the golden thread of the Old Testament. The epic of Israel is the account of the winding, halting pilgrimage of the people of God toward their destiny with God, a destiny of servanthood and obedience. This journey of service and obedience was and is to be the vehicle for God's benediction and

Kurtis F. Naylor

guidance, not only for his people, but for all the nations of the world.

The bondage of Egypt, the exodus, the wandering in the wilderness, entering the promised land, the glory of David, the wisdom of Solomon, the magnificence of the Temple, the fall of Jerusalem, the exile and the return are but epics in the hesitant response of Israel to be the serv-

Tuesday evening Conference address

ant of God and his instrument of blessing to all the families of the earth.

This covenanting call of God comes to a focus in an Upper Room. This is the new covenant of God through Christ.

Jesus ate a meal with his disciples. He washed their feet. He gave them the embodiment of himself in the bread and the wine as the perpetual rations for the journey of faith to be the mystery of his living presence among them.

We can see them leave the Upper Room to wend their way through the silent streets of Jerusalem. Jesus walks with heavy heart but with the confident step of trust. The disciples are now animated with expectation and gripped with heady expectation and now paralyzed with uncertainty and fear.

They come to the Temple square and cut across its courtyard.

The disciples are now silent as they stand in the Temple courtyard in the intimate presence of the Lord and he says, "Let us pray."

This is the real Lord's Prayer.

world may believe." This is no prayer for grandeur and greatness in the church but for the greatness of God's mission to the whole world.

The Lord prayed that we might be filled with joy. Because God has already laid the only foundation for our fellowship, because God has bound us together in one body with other Christians in Jesus Christ long before we ever enter into common life with them, we enter into that common life not as demanders but as thankful recipients.

This is our joy in that we thank God for what he has done for us in giving us our brethren in the other churches who also live by his call. Here is our gratitude for what God has given to us in the others as a sign to us of his richness and grace.

Secondly, God did not pray that we might be taken out of the world. We must see our divisions and consider the problems created by them against the background of the paganism of the unconverted, whether overseas or in our own country. At every turn our divisions hinder our service. They blunt our appeal

for genuine community and would even, in fact, settle for some assurance that we will not commit mutual suicide. But with all our yearning our towers of Babel lie in ruin and the tumbling minarets of our dreams have crashed around us in chaos and confusion.

In this very situation, as the call came to Abram, so the call comes to the church to answer the prayer of her Lord. That we might be one as he is one with the Father, that the world might believe.

The unity of the church is essential to the complete discharge of its commission. It is called to give witness to the one God of universal fellowship for all mankind in his service. Plainly we cannot do either of these things effectively if we are divided and therefore fail to be ourselves the fellowship into which we call the various nations and the many sections of the nations.

Christ not only stood in the Temple courtyard of Jerusalem lifting his eyes to heaven in prayer but he stands in the courtyards of this Conference and in the courtyards of all our congregations in prayer. The message from God to his church is in the prayer of his Son our Lord that we might be one as they are one. We are not to pray to be taken out of the world but that as the Father is in Christ and Christ in the Father we may be in him that the world might believe.

We are called to be consecrated in truth. This truth is in the Living Word of God who walked among us and who dwells with us in glory. We are the heralds of God's good news. This has no primary place for the preaching of judgment save it be seasoned and flavored with grace. What we have to say about the seriousness of the human situation is

Might Believe

In fact one might almost call it the neglected prayer of our Lord. Here, as the Lord lifted up his eyes to heaven we feel the very throb and compassion of his heart pouring forth. We sense here the miracle which is the life of his church. In the "disorder of men we glimpse the order of God." Amidst the threat of impending doom and the despair of men the prayer of God comes clear and sharp, "That we may be one, even as God the Father and Christ are one, that the

to the general public at home and abroad.

We are one not because it is nice to be together but because we are intimately related to Christ. The basis of all spiritual reality is the clear, manifest Word of God in Jesus Christ. The community of the Spirit is the fellowship of those who are called by Christ and the brightness of our light is the shining rays of God's love in that while we were yet sinners he loved us.

The world yearns and groans

but the prelude to our speaking the saving word to our fellow men. What we preach is the gospel of salvation wrought out in the Christ event. This has introduced a new situation between God, the world and the adversary, and has placed the destiny of man on a new footing. Every reality in the world and in history is in some way related to this central event and relative to this absolute point of reference.

On the night before his passion our Lord prayed that the plan of God may be brought to its consummation in the glory of the new creation. Now it has often been suggested that this profound unity is to be understood only as a spiritual and invisible unity. But this is to deny the very evidence of the text. For this unity is to be visible that the world may be convinced.

The unity of the church is the sign and instrument of the salvation which Christ has wrought. In so far as a church exists in separation from the other members of the body of Christ this is a contradiction of the gospel and we stand before the world convicted of living in sin and of having submitted ourselves to some partial emphasis of the faith rather than to the whole counsel of God.

There is one Lord, one faith, one atoning act, and one baptism by which we are made participants in the glory of God. In so far as we, who profess to share that faith and that glory, that atonement and that baptism, fail to agree and come together in one body, we publicly proclaim our disbelief in the sufficiency of that atonement.

Therefore, the world does not believe because even in the church it does not see the power of the atonement so real and so meaningful that all mankind in



Rudolf Schaefer

Three Lions

The call of God came to a focus in the upper room in the new covenant

all its infinite variety and contradiction can find there its lost unity.

To face one another in Christ is to face the ultimate secret of the church's life, which is life-through-death in Christ. "He that seeks to save his life will lose it and he that will lose his life for the sake of Christ will save it."

It is in Christ that we will find our fractured ideas and broken life reknit into his body and quickened by his living blood.

We cannot confront the world with the call to be reconciled unless we in the church first of all become one in our reconciliation in him.

God is again meeting his people in the hard facts of our situation in the world. This is just as he met Abram in the rubble and ruin of the Tower of Babel. We are not here dealing only with a matter of theological dis-

cussion but with the very mission of the church. We are called to come in answering obedience to the prayer of our Lord.

Our task at this 171st Annual Conference of the Church of the Brethren is first, to call the church to a new acceptance of her missionary task to the whole world; secondly, in obedient answer to the prayer of our Lord to do everything in our power to extend the areas of co-operation among all Christians in the fulfillment of that task by seeking to draw all into fellowship with him and through him being united each to the other; and thirdly, for the Church of the Brethren to press with all vigor the necessary steps for the encounter and discussion leading to organic and visible union with some other church in the family of God, so that the day may be hastened when all the family of God shall be united in him.

We ought to go forth in the full confidence that this is the call of God to get out of the arid confines of our own smallness in order to enter the land of God's promise. Short of such a leap of faith in obedience we can in no wise expect that a needy and hesitant world will believe.

Abundant Available Power

Continued from page 4

thorough knowledge of the Word of God should yield great spiritual power which we so urgently need today.

New sources of power will become available to us in proportion to our faith in God as the Creator of the universe and as the one who created us in his image. The fall of man must have been a great disappointment to God, but it was not a defeat for him. God did not create man in his own image to see him dashed to pieces on the rocks. He was going to have the last word.

So God provided the plan of redemption. He salvaged mankind through the giving of his own Son. The church of his Son is the agency through which he works today. His gospel is the "power of God unto salvation."

The creation of the stars and all nature about us is evidence of his power and wisdom, but the plan of salvation is everlasting evidence of the love of God. Just as the human mind is not able to understand all the mysteries of nature, neither can any of us comprehend the length and breadth, the depth and height of his love. Faith in the fact that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life," is a source of spiritual dynamic infinitely greater than all the physical forces of the universe.

The greatest hope of the Christian rests in his certainty of the resurrection to eternal life. Our

hope of eternal life is based upon the resurrection of Jesus Christ. Jesus, the Son of God, had power over life and death. Those who put Christ on trial and crucified him thought that they had full control of his life. But they were mistaken. Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself, I have power to lay it down myself, and I have power to take it again" (John 10:17-18). Jesus was willing to lay down his life so that he could demonstrate that he also had power over death.

When Jesus raised Lazarus from the dead, he gave prophetic proof of his power over death, and illustrated what he meant when he said, "I am the resurrection and the life" (John 11:25).

Paul recognized the power of the resurrection as the power of Christ when he wrote to the Philippians: "That I may know him and the power of the resurrection, and the fellowship of his sufferings, being made conformable to his death" (Phil. 3:10). The writer of Hebrews described the power of the resurrection as the power of an endless life (Heb. 3:16). This is the power of the church.

This hope of an endless life is the power that transforms what would otherwise be but a humanitarian institution into the body of Christ. This is why all the forces of evil cannot withstand the church. This great hope is a source of abundant power to us.

The Holy Spirit provides the power to witness. "But ye shall receive power after that the Holy Ghost is come upon you. And ye shall be my witness unto me in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

John the Baptist recognized this same power when he said: "I indeed baptize you with

water, but one mightier than I cometh after me, the latchets of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

The power of Pentecost represented a holy zeal and a divine enthusiasm which nothing could stop. And so it can be today. It is like a river; you can detain it for a time by building a dam across its path, but all the while it builds up into a reservoir of resistless power.

The early church, according to Acts 6, faced a serious race problem when the Grecian widows complained against the Hebrews. The answer of the church was found in choosing seven men of honest report, full of the Holy Ghost and wisdom. And when these men went into action the church increased and grew rapidly. Men of integrity, who are filled with enthusiasm for righteousness and good judgment cannot be stopped.

Conclusion

The church of Jesus Christ has made great progress through the centuries. She has been able to withstand empires of evil and kingdoms of darkness. The church has been able to achieve these victories only after long and patient and persistent struggle. But her victories have always been in proportion to her faith in the ultimate triumph of truth and righteousness.

Today mankind is struggling with problems in human relations which can be solved only by the application of long-suffering love, and forgiveness, by the process of education and co-operation, rather than by the use of physical force and violence.

Just as our physical scientists and engineers almost daily startle us with new sources of power, so the church needs to

Continued on page 13

*Christians changed the world in the
early days and change it today when
they have convictions and act upon them*

A Challenge to Christian Convictions

THE tie that binds them across the frontiers of nations, across barriers of language and differences of class and education, in defiance of . . . the weaknesses of the body and the irresolutions of the mind, even unto death, is a simple conviction: it is necessary to change the world. Their power, whose nature baffles the rest of the world, because in a large measure the rest of the world has lost that power, is the power to hold convictions and to act on them. It is the same power that moves mountains; it is also an unfailing power to move men."

Of whom would you think this was written? Of the early Christians, perhaps? It might well have been said of them. But, in fact, this is Whittaker Chambers, writing in his massive volume, *Witness*, about that which inspires modern Communists in their world-wide mission.

Massey Mott Heltzel

If there has been one significant movement in all history that could match the Communists in conviction and zeal, it was that of the early Christians. They too believed that it was necessary to change the world. They too had the power to hold convictions and to act on them. Now, we are their spiritual descendants and we have the same marching orders. By both the early Christians and the modern Communists, then, we are challenged at the crucial point of conviction and character.

First, the conviction: *It is necessary to change the world.* That is exactly what the first Christians believed. A heathen world must be brought under the sway of Christ the Lord. So with burning hearts they faced a frowning world and turned it

upside down; they changed customs and moral and ethical ideals; they changed the very face of society because they could not rest till the name of Christ was made pre-eminent.

T. R. Glover in *The Jesus of History* says that the early Christians conquered because they out-lived, out-died, and out-thought the pagan world. They *out-lived* those around them because they were putting into practice the principles of Jesus. They were observing, and teaching others to observe, all things whatsoever he had commanded them.

Do the ideals of Jesus mean as much to his disciples today as the ideals of Lenin mean to his disciples? Which group is out-living the other? The payoff is on the question of sacrifice. Which group is more willing to give financially to win the world to its way? What shall we say of church members who in a year's time give to the carrying out of the Great Commission of our Lord just about the cost of



Religious News Service

Studying God's truth, meditating on the person and work of Christ, buttressing his beliefs will enable the Christian to outthink and outlive the world

a few football tickets or a few evenings of entertainment?

We can never win the battle against the evil ideologies abroad in our day unless we honestly come to grips with this whole business of giving our time and treasure to the work of God's kingdom. We can never change the world as we think it should be changed, can never live victoriously as the early Christians lived, unless we sincerely face the challenge of Christian stewardship.

We already have the best organization for combatting evil and out-living the enemies of God that could be conceived: the Christian church, with its facilities for education and missions, is organized on a world-wide basis. We need not look for another movement, or another leader, if we would change the world. It is all arranged and

waiting, wanting only our conviction and zeal to put our money and our lives into it to remake the world for Christ.

Next, the first Christians *out-died* the pagans. They met death at every turn, and met it with magnificent faith and courage.

There are still Christians in the world who can do that. Many in our time have endured persecution as bitter as that of the early martyrs. The big question for us now is, Would the average American Christian do it? Would we be willing to risk, if not our lives, then at least our popularity and prestige, for the sake of the gospel?

Again, according to Glover, those first followers of the way *out-thought* the pagans. We may be sure that they spent much time buttressing their beliefs, studying God's truth, meditating on the person and work of

Christ. Do we not read in Acts that they "devoted themselves to the apostles' teaching"?

Today the Communists are devoting themselves to their basic doctrine which is known as dialectical materialism—logical, closely-reasoned materialism. This is the belief that the only reality is matter, and, reasoning logically from such a starting point they argue that mind and spirit do not exist, that nothing exists which cannot be apprehended by the physical senses.

Are we out-thinking them about man? And are we out-thinking them about morality, or sometimes thinking with them? Believing in no God, the Communists have no ultimate source of truth, no objective standard by which conduct must be judged. Their thinking is

based purely on expediency. Here in our Western world our thinking is supposed to be based on the belief that God is and that his moral law is forever constant. There is a standard outside ourselves by which things are seen to be right or wrong. To believe that really and teach it effectively would change the world, but are we working at it?

Also, Chambers speaks of the *power to hold convictions and to act on them*. "Communists," he writes, "are that part of mankind which has recovered the power to live or die, to bear witness for its faith." And if we as Christians would recover such a power we need only return to our sources, to the convictions which motivated the early Christians.

What were those convictions? They believed and proclaimed with fervor that the age of fulfillment had dawned at last, the age by prophets long foretold; that God had actually invaded the world in the person of a lowly Nazarene (think of that! the most tremendous truth which we could even imagine—the early Christians were sure it had occurred, but are we?); they recounted something of the life and teachings of that Nazarene; they told of his atoning death at a place which was called Calvary; most of all, they bore witness to the fact of his resurrection; and they said that he would come again to judge the quick and the dead. These are precisely the facts which gave power to that early church, and to look for any other reason for that power would prove quite futile.

The first Christians would have been a match for modern Communists! But are we, with our mild case of religion? Is it not the scandal of the church today that many of our members are simply not convinced of the truth of the church's message,

not intellectually committed to the finality of Christ and his claims? Is it not tragically true that many nominal Christians are utterly inarticulate about their faith because they do not know what historic Christianity is?

Jesus urged his followers to go and teach, and the challenge to Christian teaching was never more pressing than today. We must do a better job of it down in the local churches, where so many "low average" members may be found. We must inspire our people to think through their beliefs, perhaps talking them out in the family circle; to set themselves to rigorous mental discipline and hammer out their convictions and fix them firmly in mind and heart and not wait till next year to do it, for that may be a bit too late.

After all, the most dangerous man in our midst is not the organizer from Moscow but the indifferent Christian, the man who recites the Apostles' Creed without caring whether or not it

is true; the man who joins a Christian church knowing full well that he is not going to do anything vital about its Great Commission, "Go ye, make disciples, teach."

The early Christians knew no easy tolerance which held that one religion was as good as another; no broadmindedness which argued that it does not matter what you believe as long as you believe sincerely; no spineless liberalism which made them afraid to speak out against the ideological evils of the day. They were delivered from such weakness because they took seriously the command of Christ: "Go, make disciples, baptizing, teaching."

No doubt there have been Christians who have made a point of being odd and who have hurt the cause with misplaced or unenlightened zeal. That may have been the error of some Christians, but it is not the error of the average church member today. He could go a long way before anyone would accuse him



Three Lions

Paul believed that God was in Christ, reconciling the world to himself and he proclaimed his convictions without hesitancy or fear

of being overzealous. Whatever else the world may say about him, it is not likely to say that he is fanatical. It is more likely to pity him because he does not seem to care greatly about anything.

But the Communists care, and that is why they have made such a difference in the world. They care greatly. In fact, says Whitaker Chambers, they have the power to live or die to bear witness for their faith. They have shown that it is still possible to evangelize the world, for they have won converts from every race and under every sun. Their missionaries have been most effective, for there is hardly a spot on earth today without devout believers and workers for their cause.

And it was all done within the space of forty years!—if we date its beginning from the Bolshevik Revolution, when the Communists really began their march to the uttermost parts. They believed that it was necessary to change the world, and there can be no doubt that they have changed it. They hold sway over 900 million people. They dominate the thinking and living of millions who are not now under their rule.

Edwin Lahey, chief of the Chicago Daily News Washington bureau, wrote recently: "When you look at the improbable beginnings of the Bolshevik Revolution, and then try to grasp the extent of its repercussions, you are tempted to compare the first forty years of international Communism with the early brush fire of Christianity 2000 years ago."

And though he is not writing specifically to challenge Christians, he shows that our work is cut out for us as he says, "When the theory of Communism hits its hardest obstacle, it is the rock of the Christian ethic, rather than the jerry-built fortress of 'capitalism' that stops it." Here is a newspaperman, not a

preacher, saying that it is not economic theory and practice, but Christian faith and morality, which stops communism in its tracks.

This gives us hope; it is at this point that we may thank God and take courage. The Communists have changed the world, but the Christians changed it, too, in the early days. And they have changed it here and there across 2,000 years of history. And they can change it still if they prove themselves capable of holding convictions and acting on them.

Signs are not lacking that this is indeed happening around the Christian world. There seems to be a sound as of "a going in the tops of the mulberry trees," signs that we are taking the Great Commission more seriously than for a long time, that we are developing a sense of urgency which at least approaches that of the modern Communists and the early Christians. More and more church members seem to be awaking to their responsibilities and opportunities in the world crisis.

Who among us is not moved and encouraged by the resurgence of interest in the Bible and Christian theology, in the meaning of the church and its mission to men? In our schools and colleges there is greater emphasis than for decades on truly Biblical theology, on discovering God's word for such an age as ours. And if we keep pouring into this organized work around the world our time, our talents, our money, our young people, if we are sure of what we believe and are not ashamed or afraid to act on it, soon we shall stop the flood of atheistic communism and other forms of godlessness.

We have tarried long, but there is still time to bring the world, not to Moscow, but to Jerusalem, the city of the great king, the blest city of our God.

Abundant Available Power

Continued from page 9

rediscover the spiritual laws so that the power displayed at Pentecost may be repeated.

When the New York Central railroad built its lines into New York City, the engineers had to decide on the best way of getting across the East River. They finally agreed to build a bridge rather than a tunnel. In the place for one of the piers the engineers encountered an obstruction which they could not move by blasting, by tug boat, or by derrick.

Someone suggested changing the location for the pier. But the chief engineer had another plan. He proposed that the old derelict ship sunk deep in the mud could be moved by fastening it to a barge when the tide was low. The barge was fastened to the ship with the strongest cables and chains. The engineers and workmen waited for the tide to come in. As the tide came up East River, the barge lifted, the cables strained and creaked but held as the old derelict ship was lifted out of its muddy resting place. Actually the sun and the moon and the stars pulled on the ocean and swept it up into the river and in effect lifted the barge and the ship chained to it. Just so we need to harness the spiritual forces of God's universe which are waiting to be harnessed to help solve the problems of mankind. This is the power we are waiting for.

"The world is waiting for the sunrise," of the glorious day when the church of Jesus Christ shall lead the way to the great reservoir of abundant spiritual power.

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First-hand reports of Annual Conference activities as well as notes on messages given in various sectional meetings will appear in the July 20 special Conference issue.



Religious News Service

Grandmothers are good baby sitters but they are also worth far more to younger generations than many persons recognize

have in the church, then open doors for them (the best grandmothers do not barge in) and give them a chance to share what they have learned about life with the rest of us who need all the help we can get. Some people feel a grandmother ought to be an outstanding person, a "leader." Some are that, but many are not. Most of them are not very articulate. Even so, they furnish powerful, quiet influences that reach much farther than their own lives and that will last when they are gone.

Now there is nothing about the mere biological fact of having borne a child who is father or mother to another child to warrant all this enthusiasm about grandmothers. Nor is the fact of having lived a long time any guarantee of values. It does, however, mean a good chance at learning some important things. And if any woman has done a fairly good job of raising her own children and has had a longer time to test out what she believes, to watch how her children are raising theirs, she is likely to have something of lasting value—maybe of eternal value.

This is chiefly a spiritual matter rather than the biological fact. Some biological grandmothers lack the spiritual quality, while some women have these values without ever having been even a mother. Jane Addams was one of these. She never married, but she reminded me of some of the best grandmothers I ever knew. I am inclined to agree with a certain orator who got his ideas mixed up a little. In the midst of his speech he made this strong appeal, "We need more men like Jane Addams!"

What is a good grandmother anyhow? It is difficult to describe a good grandmother, although

Grandmothers

Don West

MOST people are very warm toward their own grandmothers. There is good reason for this because most older women have earned their ways with little children, really endearing themselves. The word usually carries a happy flavor.

However, we may become sentimental about grandmothers, feeling somehow better ourselves if we appreciate them. If we feel secretly guilty over our resenting them, we may be very sentimental. However, in many cases it is a healthy appreciation; we know many grandmothers who are all that we have believed them to be. The word itself has a sound basis in our experience. Grandmothers are good baby

sitters, for all age groups. But they are far more than that. They may be worth far more than any of us have felt, for life purposes in general.

And they may have much more to pass on to younger generations than they themselves believe. Across the past thirty years, I have come to have a heightened appreciation of what a grandmother can mean in the life of persons and groups, both within her own family and outside. Especially, I have come to believe that grandmothers can be very valuable in the church life. That is the main reason for this article.

It would be good for us to discover the best grandmothers we

we have seen many of them. Answers to the following questions might help to describe her, but none would completely fill the bill:

Do the people who know her best think of her as a good woman—a person of steady, reliable character, habitually accepting the storms of life calmly and rising above them? Does she have a positive philosophy of life—seeing above and beyond the immediate—the now and here—whether it is pleasant or tragic?

Is she habitually cheerful about herself, her family, her community, her church—expecting the world of the future to be better because she has lived? Does her face have “the wrinkles in the right places”? Is her major role that of a “nourisher of life”? Is she still trying to accomplish some new, good things? Does she know God? Are the people around her getting a clearer picture of how they should live.

These are rigid tests, but not too rigid for the world we live in. Sadly enough, many promising young women fade out on many counts and become selfish. And some mothers weaken under the heavy pressures of modern life. And even some grandmothers become defeated and wistful as they witness many changes in life. But the best grandmothers measure up to all of these tests. That is the kind we need to discover and “borrow from.”

One grandmother I knew, very simple in her tastes and unschooled in the modern sense, had part of what it takes, at least. She held a steady acceptance of life which helped her rise above many kinds of hardships. Once she said, “I was glad to do what had to be done.”

Another person with something of the same idea was asked why he was so cheerful all the time. He used bigger words than this grandmother: “I try to cooperate with the inevitable.”

Why the concern? Before reading thus far you may have wondered why a mere man is so much concerned about grandmothers. Never having been one, I am always something of an outsider. But my concern is valid, illustrated by this bit of conversation.

During a meeting of several men, most of them economists, the thinking was going deep: “Well, we shall have to change the culture for this new idea to have a chance.” “If you want to do anything so ambitious as that, you will have to work with the women. We men don’t amount to very much when it comes to changing a culture.”

Changes are coming so fast now that it is a world different from that which we knew only twenty years ago. As the world is filling with people and as new machines—especially for transportation and communication—are developing at fantastic rates, many of the old values from former cultures are passing. And some of the good things are disappearing with some of the bad ones. No wonder youth are bewildered. One thinker gave the opinion that a teen-ager now

has to make more moral decisions than his grandfather ever did in a long lifetime. These facts cannot be brushed aside.

But they cannot be met easily—or even successfully—unless we are increasingly clearer about our values as we are becoming clear about new inventions and styles. Otherwise, we have no basis for selecting the good from the bad. The “cultural hash” we are witnessing in many places is not a good diet. Many are getting spiritually sick, with no remedy in sight.

When some of the better values pass, the world may become an increasingly hostile place to live in. In every generation some people have felt they have to fight for whatever they get. And the fighting against people destroys some other good values they once had. The extreme of this hostility shows up in warfare sometimes.

But destructiveness need not be the chief characteristic quality of the emerging culture. There are greater possibilities for a truly Christian culture spreading over the world—if we care enough and pay out enough.

Continued on page 26

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What do you think of a husband who will take his wife's own money that came from her parents and buy a stone to put up at her and his graves, when he spent very little for her when she lay sick for two thirds of a year? Her own money paid her doctor bills also when her children were born.

A Reader.

Dear Reader,

I find it difficult to determine from your letter how directly you are associated with the family whose concern you share. Sometimes these

matters observed at a distance are much different than at close range. From what you have said I could not regard the husband of which you write as ideal.

Fair play is one of the bases for good marriage. Sometimes it is most difficult to display fair play in financial matters. This is often particularly true in matters of inheritance.

I can only conclude from your short letter that, if things are what they seem to be, they are not all they ought to be.

Harry K. Zeller, Jr.

KINGDOM GLEANINGS

The Seeking Years, a summer religious TV program for young people may be seen on CBS channels each Sunday this summer at 10:30 a.m. EDT. The program is sponsored by the United Christian Youth Movement and produced in co-operation with the National Council's Broadcasting and Film Commission. The dramatic series will explore problems confronting teen-agers.

The United Bible Societies will hold their 1957 council meeting in Brazil from July 11 to 23, partly in Sao Paulo and partly in Rio de Janeiro. The American Bible Society will be represented. The purpose of this meeting will be to co-ordinate the global effort of twenty-three Bible societies in their mutual task of distributing the Scriptures.

An extra page for the World Friendship Book was ordered for his Sunday school by William H. Rogers of Wakarusa, Indiana. This book containing the names of Christian education workers around the world is to be presented to our friends in Japan at the 14th World Convention on Christian Education to be held in Tokyo, Japan, August 6-13, 1958.

More than 1,000 young people from around the world are expected to participate in forty ecumenical work camps in twenty-six countries this year. The annual ecumenical work camp program is sponsored by the World Council of Churches' youth department. For the first time an ecumenical camp will be held in Iceland, where workers will help a parish start building its own church.

A shipment of fifty-nine head of cattle donated by American farmers and church members sailed early in May for Western Germany, where they will be given to refugee farmers. Many of the farmers have abandoned large farms and sizable herds for a new start in Western Germany. Most of these families settle on small ten-acre plots, which are barely large enough for subsistence living. Fifty-one of the fifty-nine heifers were donated by Church of the Brethren members.

Six representatives of Eastern Mennonite churches made a week's visit to the South in order to become acquainted with persons and situations where racial problems are acute. The visit was the result of a concern expressed by members of the Mennonite Central Committee peace section at its annual meeting to discover if Mennonites could be helpful in this problem. A group of Midwest Mennonites plan to make a similar tour at a later time.

The Tucson, Arizona church, which had been holding its Sunday-school and church services in public school buildings since May 1956, began worshiping in its own building on Easter Sunday. The church property is at 2200 North Dodge Blvd. (at East Edison Street). Any readers who have relatives and friends living in Tucson should convey this information to them and send their names and addresses to Dr. W. Arthur Cable, 524 E. Fourth Street, Tucson, Arizona. Ronald K. Morgan, a student at Bethany Biblical Seminary, is serving as summer pastor.

The American Protestant churches donated more than \$125,000 worth of relief supplies to injured and homeless victims of recent earthquakes in the Province of Mugla, Turkey. The supplies were made available through Church World Service.

The standard of need employed by Church World Service in distributing CROP and U.S. surplus food in Japan is that of the Japanese government: Aid goes only to families of five members (or more) whose monthly income is less than 10,000 yen or \$27.77. It is estimated that last year two million people were helped.

More than 200 delegates and visitors from the United States plan to attend the sixth Mennonite World Conference at Karlsruhe, Germany, August 10-16. The delegates represent most Mennonite bodies in the United States. The conference will have as its general theme, The Gospel of Jesus Christ in the World. Delegates also are expected from Canada, Germany, France, the Netherlands, Switzerland, Austria, England, India, Indonesia and Africa.

Homecoming

Pittsburg church, Ohio, will have its centennial and homecoming July 14 at 10:30 a.m. Bro. Wilmer A. Petry will be the speaker.

Change of Address

The office of the secretary of the Northwest Tri-district Council, embracing the three districts of Washington, Oregon, and Idaho, has been established at Portland, Oregon. The address of the executive secretary, Glen R. Montz, has been changed from 5303 Sawmill Road, Paradise, Calif., to Apt. 10, 811 N. E. 102nd St., Portland 16, Oregon.

Manchester College

Manchester College graduated 176 seniors in its 68th annual commencement exercises held in the college auditorium on June 3. The degree of Bachelor of Arts was awarded to 33 graduating seniors and of Bachelor of Science to 143. Desmond W. Bittinger, president of McPherson College, was the commencement speaker, and president of Manchester College, A. Blair Helman, gave the baccalaureate address.

Spring enrollment has increased this year over a similar period last year with an increase of eighty-seven part-time and full-time students. There are 881 registered full-time students and 103 part-time for a grand total enrollment of 984 students, an increase this year over last year of nearly 10%.

The March of Progress campaign has now exceeded the challenge goal of \$750,000. According to a recent report the total in cash and pledges is more than \$906,000. The freshmen and the new faculty members this year are preparing to join the March of Progress this spring, each group planning to carry on a separate campaign among its members.

In a recent meeting of the Board of Trustees the committee on buildings and grounds was authorized to work with a firm of landscape architects to prepare a plan for the development of the campus. This committee was also authorized to employ an architect to prepare plans for the new science hall. For the first time the faculty met with the Board of Trustees at a joint dinner meeting to hear the report of the president to the trustees.

Brotherhood Theme: Seek First His Kingdom

The men's dormitory long known as "Men's Home" was renamed by the Board of Trustees the L. D. Ikenberry Hall in honor of L. D. Ikenberry, for many years vice-president and treasurer of the college. During the years of his significant service to the college from 1900 to 1943 he supervised the erection of most of the buildings on the campus.

Prof. A. R. Eikenberry, head of the department of psychology, has announced his retirement this June after thirty-nine years on the faculty. Professor Eikenberry became a member of the faculty in 1918. For ten years he served part time as assistant business manager of the college, and from 1938 to 1946 served as dean of men.

An announcement has recently been made that Dr. Charles S. Morris, head of the physics department, has received word of the renewal of the \$3,000 Frederick Cottrell grant by the Research Corporation of New York for continual research in the peaceful use of atomic energy in the physics department of Manchester College. Dr. Morris will serve this summer as a research associate in the physics division at Argonne National Laboratory. His work will be in association with Dr. S. B. Burson of Argonne Laboratories, a nationally recognized authority in this field.

Mrs. Esther Ashley, associate professor of education was recently selected as one whose biography is to appear in the first edition of "Who's Who in American Women."

Mary Alice Gilchrist, a senior, placed fifth in public speaking at the national conference of Tau Kappa Alpha, public speaking and debate honorary society, held at Butler University, April 15-17.

Recent chapel services have included Bob Richards, Siguid Rascher, world's outstanding concert saxophonist who has been featured with many of the noted symphony orchestras of the world, Bishop Ivan Lee Holt of the Methodist Church, Dr. D. Frederick Wertz, president of Lycoming College and Hodding Carter, southern newspaper publisher.

The a capella choir completed a tour this spring that included sixteen churches and several high schools in Ohio.

The music department conducted its annual string festival and music festival. More than 100 string musicians from northern Indiana high schools participated in the string festival under guest conductors. The music festival featured the operas Ruwanna, composed by Prof. Gary Deavel of the music department, and Down in the Valley, by Weill. Advanced student soloists of the college were also presented during the music festival.

The Manchester College Alumni Association held its first alumni workshop on the campus on April 26. The purpose of the workshop was to acquaint the students of the college and those graduating this year with the purpose and workings of the Alumni Association.

A series of conferences and a workshop met on the campus of the college in recent weeks. Included were a camp leaders' conference for leaders of summer church camps, and the annual meeting and conference of the Rural Life Association. An adult education workshop met on the campus with the purpose of promoting adult education in Indiana. Manchester College served as a co-sponsor in these last two events.

The first term of summer school is scheduled for June 10 to July 12. The second from July 15 to Aug. 16.

Licensed and Ordained

Richard Landrum, licensed to the ministry in the First Church, Hutchinson, Southwestern Kansas.

Chester Eugene Huckabey, licensed to the ministry in the First Church, Hutchinson, Southwestern Kansas.

The Church Calendar

June 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's Steadfast Love. Gen. 39—41.

Memory Selection:

The steadfast love of the Lord is from everlasting to everlasting upon those who fear him. Ps. 103:17 (R.S.V.)

July 17-19 Eastern Region women's camp, Camp Swatara, Pa.

July 18-21 District meeting, Texas and Louisiana, Rosepine, La.

July 21-26 Eastern Region workshop and laboratory school, Juniata College, Pa.

July 21-26 Pennsylvania School of Alcoholic Studies, Juniata College, Pa.

July 22-26 Southeastern Region youth leadership training conference, Bridgewater, Va.

July 22-27 Bethany summer extension school, Juniata College, Pa.

July 23-25 District meeting, Southern Virginia, Pleasant Valley

July 29—Aug. 2 Southeastern Region home and family life workshop, Bridgewater College, Va.

July 29—Aug. 3 Central Region training school, Camp Mack, Ind.

July 29—Aug. 3 Central Region ministers' seminar, Camp Mack, Ind.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Russell G. West of Wiley, Colo., in the Cando church, N. Dak., July 15-28.

Bro. Homer J. Miller of Spray, N. C., in the Antioch church, Va., Aug. 11-18.

Bro. Raymond R. Peters of Dayton, Ohio, in the Christiansburg church, Va., July 28—Aug. 4.

Bro. Charles Albin of Grundy, Iowa, in the Peace Valley church, Mo., July 15-28.

Bro. I. L. Bennett of Nokesville, Va., in the Nokesville church, Va., July 21-28.

Gains for the Kingdom

Three baptized and one received by letter in the Manor church, Md. Twenty-two baptized in the Crab Orchard church, W. Va. Twenty baptized and ten received by letter in the Morgantown church, W. Va. Five baptized in the Broadfording church, Md. Six baptized in the Roanoke, Hollins Road church, Va.

Seventeen baptized and eight received by letter in the Everett church, Pa. Three baptized in the Maple church, Pa. Four baptized in the Fredericksburg church, Pa.

Nine baptized and one received by letter in the East Chippewa church, Ohio. Seventeen baptized and six received by letter in the Liberty Mills church, Ind. Six baptized and twelve received by letter in the Cherry Grove church, Ill. Eight baptized and eleven received by letter in the Decatur church, Ill.

Two received by letter in the Peace Valley church, Arkansas. Two baptized and six received by letter in the South Bay church, Calif.

Reports ACP Papers Reach Thirty-three Million People

Member papers of the Associated Church Press have a total circulation of 13,164,116 and reach more than thirty million readers, according to a report given to the group's 38th annual meeting in Philadelphia by Dr. William B. Lippard, the executive secretary of the organization.

The Associated Church Press comprises editors of Protestant publications in the United States. The Gospel Messenger is a member of the Associated Church Press. There are 148 member publications.

The editors heard William H. Whyte, Jr., assistant managing editor of Fortune and author of the best selling book, *The Organization Man*, say that instead of joining a church for a religious and spiritual experience, the "organization man" joins it to identify himself with a social group and to have that group make decisions for him. He said, "For some time the church has been sounding a note of community belongingness. In trying to drown out the call for rugged individualism it has dropped its guard against the dangers of the social ethic."

Dr. William Hordern, associate professor of religion at Swarthmore College, said it was too early to tell if America's religious revival is an asset or a liability, but the answer is being determined largely on the nation's college campuses. Although the professor noted many evidences of revival among the present student generation, he said, "College students still are the largest unevangelized group in our population."

William B. Arthur, managing editor of Look Magazine, told the editors that their periodicals were competing on the coffee tables with secular publications. He warned them against being too theological and too sanctimonious. He urged them to meet modern competitive standards in layouts and techniques.

According to the Rev. Alfred W. Price, an Episcopalian rector, spiritual healing is the "neglected part of our religion." Mr. Price has been practicing what he calls "sane Christian healing" in his downtown Philadelphia church for the past fifteen years. He says, "We have discovered from our experience over the years that there is no disease that is incurable, and no problem that cannot



In 1955, under the "sea-cowboyship" of Harold Kettering, now pastor of the Longmeadow Church of the Brethren, Md., a shipment of cattle from the United States was sent to Lebanon through Heifer Project, Inc. In February 1957 Miss Annetta C. Mow visited the Jebrail Rural Fellowship Center, north of Beirut, Lebanon, where some of the cattle are located. Here Miss Mow is shown with one of the heifers and a boy who is in training at the center. Miss Mow, a former missionary to India, served at the Elgin headquarters office for a number of years as the director of missionary education. She was also a member of the staff in the beginning years of the Brethren Service program

be solved when God is allowed to take over."

Dr. O. Fredrick Nolde, a member of the staff of the World Council of Churches, urged editors to keep reiterating three principles in regard to the current world situation: "Seek a peaceful settlement of international problems; press for the development of international law; recognize that there has to be a world community built on mutual respect."

Dr. Liston Pope, dean of Yale Divinity School, said that although the world is in one of its most critical moments the influence of religion on human affairs appears to be "indirect, immeasurable and, all told, rather minimal." He noted that in spite of the current revival of interest in religion in this country religious convictions seem to make little difference in American policies. He spoke especially of such man-made cults as those that are centered around indifference, objectivity, and education.

Editors Stress Growing Importance of Religious News

The growing importance of religion as news was stressed by speak-

ers and representatives attending the twenty-eighth annual meeting in New York of the National Religious Publicity Council. The council is composed of men and women who are engaged in publicity and promotion for denominational and interdenominational national agencies throughout the country. The delegates to the meeting learned that the extension of religious news coverage by the American press can be expected during the next ten years. However the journalists were also reminded that religion will face tougher competition with other types of news during the same period.

Protestants Ask Bigger Foreign Aid Program

Dr. Eugene Carson Blake, president of the National Council of Churches, urged the special Senate subcommittee on foreign aid to favor a bigger and stronger program of American technical and economic assistance to underdeveloped countries. Dr. Blake outlined five basic religious and moral foundations which "compel us as a nation to greater responsibility in constructive foreign aid."

He said these are: (1) The indivisibility of humanity under God our Creator; (2) our stewardship as a wealthy nation in a world of poverty; (3) our policy in foreign aid will indicate whether we do or do not have a real concern for the lives of others who are in need; (4) our responsibility to help in sustaining life, for we believe that human life is sacred, being of ultimate value; (5) Foreign aid must go beyond material considerations.

Kiwanis Sponsor Peace Week

A "Work and Pray for Permanent Peace Week" was sponsored by Kiwanis clubs throughout the United States and Canada for the period May 26 to June 1. The Kiwanis International said its purpose was to point out to the individual the fact that he, himself, "can actually do something about man's universal desire for peace."

Local Kiwanis clubs invited clergymen and lay religious leaders to express their own desires in the local press and over local broadcasting stations on how the individual can help to bring about permanent peace.

Protestants Mark 150 Years in China

The Protestant Christian world is quietly marking the 150th anniversary of missionary efforts in China this year. A major event in the observance was a service of thanksgiving for more than 1,000 missionaries, former missionaries and Chinese Christians, which was held Sunday, May 12, at Riverside church, New York City.

Protestants are marking the anniversary of the arrival of the British missionary, Robert Morrison, in China. During his long service there, Dr. Morrison translated the Bible from English into Chinese.

Seek Reduced Postage Rates on Educational Materials

Legislation has been introduced in Congress which would give religious and other nonprofit organizations a reduced rate of four cents a pound on educational materials "exchanged" among them through the mails.

The rate would apply to books, printed music, academic theses, bound volumes of periodicals, other library materials, films, filmstrips, slides, microfilms, sound recordings, and catalogs when mailed by a religious, educational or nonprofit institution and addressed to another nonprofit organization.

The present book rate for these materials is eight cents for the first pound and four cents for each additional pound. The proposed new rate would be four cents a pound and one cent for each additional pound.

Reports Hungarian Revolt Spurred Church Attendance

An official of the World Council of Churches said upon his return from a six-day visit to Hungary that last fall's revolt there had resulted in larger church attendance and "new opportunities for evangelization." Dr. Robert Mackie said he talked with Reformed, Lutheran, Baptist and Methodist leaders in Budapest and with local pastors there. He made the trip to discuss the needs of Hungarian churches in relation to interchurch aid.

Plan Hymn Festival to Mark Whittier's Birthday

A hymn festival marking the 150th birthday anniversary of John Greenleaf Whittier, Quaker poet, was scheduled to be held in May under the auspices of the American Hymn Society and the Hymnal Committee of the Friends General Conference. About sixty-five of Whittier's lyrics have been set to hymn music. Among those most often sung are Dear Lord and Father of Mankind, O Brother Man, and Immortal Love.

East German Theologians Ask Atomic Weapons Ban

Deans of the six Protestant faculties at the East German universities and all Soviet Zone Evangelical bishops issued a statement condemning atomic weapons and urging every individual German to advocate a ban on them. Among the signers was Bishop Otto Dibelius of Berlin, the chairman of the Council of the Evangelical Church in Germany.

The statement thanked West and East German nuclear scientists for recent warnings against equipping German armed forces with atomic weapons and against the continuation of atomic bomb experiments.

Younger Asian Churches Help Hungarian Refugees

The latest evidence that the so-called younger churches in Asia are taking on responsibilities once assumed to be exclusively those of Western churches is the way some have responded to the plight of Hungarian refugees.

A World Council of Churches executive reported that Christian churches in India, Burma, Ceylon, and the Near East have come for-

ward with gifts of cash and supplies for the escapees—despite heavy relief demands in their own countries. Dr. Edgar H. S. Chandler said, "The warm response of the Asian churches to the Hungarian emergency is outstanding." Dr. Chandler declared that 30,000 Hungarian refugees remain in Austrian camps, without a new home to go to. There are another 18,000 in Yugoslavia.

News Briefs

The rector of historic St. John's Episcopal church in Richmond, Va., where Patrick Henry made his famous "give me liberty or give me death" speech, announced his opposition to restaging that event in the church as part of the Jamestown Festival. He insisted that the church "has a great deal more history and importance as a church than as a national shrine."

World-wide membership in the Assemblies of God, a Pentecostal body, reached 1,046,172 at the end of 1956. This was the first time the denomination passed the million mark since it was founded in 1914. Membership in the United States is around 470,000. Assemblies of God in foreign mission fields number 575,811. Membership in the church body has increased sixty-five per cent in the past ten years.

During the past year the Southern California Council of Churches has continued a program of greeting emigres from Japan as they stop in California en route to their new homes in Brazil. Just before Christmas more than 900 of these emigres arrived at Wilmington, California. Thirty-five bales of clothing from the Brethren Service and Church World Service warehouse in Modesto were put aboard the ship and packets were handed out containing personal articles and also a Bible.

The Board of National Missions of the Presbyterian Church in the U.S.A., has approved a record 1957 budget of \$7,693,000 for missionary operations in this country. The board operates 3,721 schools, hospitals, community centers, mission churches, and medical services in the United States, Alaska, and the West Indies.

The scholarship committee of the World Council of Churches has announced an ecumenical prize essay contest open to young full-time ministers and missionaries. The deadline for the 15,000 word essays is Dec. 15, 1957, and the first prize is a thousand Swiss francs or \$232.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Norma Standerford, an exchange student from Mt. Morris, Illinois, shows her picture album to her host family, the Feichtingers, in Wels, Austria

The Exchange of Students

A STUDENT exchange means a trading of places for two persons. The students trade homes, schools, friends, and countries for a period of one year, more or less. Each goes to the other's church and listens to the sermon, sings the hymns, enters into discussions about religion and politics with new-found friends. The exchangee is delighted to find new food, new ways of thinking, and new landscape and cities. He takes many snapshots and fills scrapbooks with all kinds of memos like tickets, programs, and news clippings.

When a young person and his parents first think about the exchange program, it seems too daring. It might be possible for someone else, but not for them. Actually everyone else who ever entered this program, or one like it, is just an ordinary person. Anyone can do it with, of course, certain qualifications. After people make decisions to do these things "intended only for other people," they say they can hardly

John H. Eberly

believe it's true for them. The exchange is intended for the ordinary person with vision and daring, and is a program of the people.

The exchange program does not cost much. The actual dollar cost is low because of family hospitality. A boy or girl goes to live with a family in Austria or elsewhere and the groceries, school supplies, movies, and clothing are not supposed to cost any more for the family than they did for their own son or daughter who is then in the United States with the other family. About the only cost is the ocean transportation and travel necessary to make the trade. Of course, this exchange is a special thing for both families and they'll do some extras.

There are other costs besides dollars. It takes some "iron in the blood" to leave home and everything familiar and go to another country where much is strange. You have to have or to learn a new language. It takes hard study to learn another language, but it is interesting and

helpful in bringing different peoples to a better understanding and appreciation of one another. The mastery of a second language has great cultural and educational values. It opens up new vocational opportunities and immensely increases one's interest and understanding of world affairs.

The exchange student in this program is sixteen to eighteen years of age. He lives with a family and has everything a home can give. He isn't lost, doesn't go "broke," and can't become very homesick. He has a host father and mother, and usually brothers and sisters, who help straighten him out on many points. He writes letters home to his real parents often, and they and the host parents compare notes and become real friends. Both these sets of parents who have exchanged sons or daughters for one year come to have a vital love for one another, and soon make plans to visit the other country when they can. They now have special friends in this other country.

The neighbors in each host community soon know about this exchange student. A story about him appears in the local paper. They see the student at church or in the stores and shops, and he soon becomes a well-known and popular student in the school. A lot of questions are asked and before long he is being invited to the homes of friends and even making talks before groups about his own country. This student is now an ambassador of goodwill among the people.

It is amazing to see how much value the governments of many nations, especially of our own country, place on this people-to-people relationship. Young people of high school age are among the best representatives for this "goodwill" and "better understanding" philosophy. Young people of this age are successful in giving this message to adults, perhaps even more successful than adults themselves.

This program tells the spirit and message of the church. It is brotherhood and co-operation. It is peace and neighborliness. The young people involved in the exchange and the ordinary folks to whom they talk

recognize the monstrous evils of hate and war. At this moment in the exchange experience, world peace seems both possible and imperative if we are civilized human beings.

We have come to call the high school exchange program the International Christian Youth Exchange. This means it is a Christian program, one the churches can well use in their world outreach. Already the Methodist, Disciples, Evangelical and Reformed, and the Episcopal churches have joined the Church of the Brethren in ICYE. Other denominations will join later when they get official permission and when interest is great enough to carry the program.

The program for 1957-58 is to receive 100 foreign students and to send twenty-five students from the United States in direct exchange. As soon as possible, every project will be a true exchange, student trading with student. Both sides are expected to help pay the costs, and to assume equal responsibility to make the exchange a success in their communities. The actual sponsoring organization is the local church in each case. The United States Department of State is helping the program by giving official clearances and with some financial grants. The government believes this is a good program.

American students should go into the program during the high school junior year. They need to be good students. We believe they can do enough work in the right classes during their absence that their high school principals can permit them to rejoin their class the next year and graduate. Foreign students coming to the United States for the past eight years have more and more often been permitted to do this. In some cases, they are asked to take a general test to indicate that their work was successfully done.

Programs are set up primarily in European countries. It is hoped to begin projects in the Middle and Far East soon. Inquiries should be made through the Student Exchange Office, Brethren Service Center, New Windsor, Md. Applications and preparation for 1958-59 should begin immediately. Thorough and complete planning will permit a more satisfactory and successful program for each student.

Two leaflets describing the ICYE program, *A High School Year in Europe* and *Host to a European Student*, are available free of charge from the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

NIGERIA, WEST AFRICA

A Land of Many Tongues

Dorris Blough

SOMETHING happened the other day which reminded me of a subject I have touched only briefly in these letters to you. That is the language situation present in the hospital.

I happened into the surgery just as Dr. Blough was beginning an eye operation. A very common disease is trachoma, in which the eyelid is scarred and drawn down so that the lashes rub the eyeball, causing ulcers. If left alone, blindness will result. The operation consists of cutting the scar tissue and allowing the eyelid to return to its normal position. Dr. Blough had just put the anesthetic into the eyelid. He then asked the patient in Bura if he could feel the pinprick—since he wanted to know if the anesthetic had taken effect. The man did not answer. The surgical assistant, Bariyo, asked him in Hausa, which is a much more widely understood language than Bura. The man still did not answer.

Dr. Blough asked if there was someone with the patient. Yes, there was a man. He came in. Bariyo

Continued on page 24



Traughber Wagner Fox Hartman Turner



Brädt Donovan Driver Lambert Layton Simmons

THE March 1957 BVS unit, like most March units, was smaller than average. The eleven members of this unit began their training period on March 4 and completed it early in May.

During the training period, one week was devoted to each of eight areas. The subjects and teachers for this unit were: Orientation, Frances Clemens; Personal Disciplines, Dan West; Church History, Graybill Hershey; Recreation and Music, Joe Bell; Brethren Service Philosophy, W. Harold Row; Pacifism, Ellis Guthrie; Boy-Girl Relations, Glenn and Eva McFadden; Social Problems, Garnett Phibbs.

March 1957 BVS Unit

During the last week of training, the unit members were assigned to various service projects. Following are the assignments.

Fresno, California

Imogene Traughber, Decatur, Ill., and Rufus Wagner, Sinking Spring, Pa., are working in the program of the community center at Fresno, Calif.

Europe

Benjamin Fox, Fleetwood, Pa., will serve in one of the various aspects of the Brethren Service program in Europe.

Castañer, Puerto Rico

Eugene Hartman, Westover, Md., has been assigned to the Brethren Service project at Castañer, Puerto Rico.

Baltimore, Maryland

Cerelda Turner, Girard, Ill., is working in the East Pilot House project, a community rehabilitation program, in Baltimore, Md.

New Windsor, Maryland

Carol Sue Brädt, Marion, Ohio, Jeanne Donovan, Akron, Ohio, Samuel Driver, Miamisburg, Ohio, Ella Lambert, Purgitsville, W. Va., David Layton, Greenwood, Del., and Robert Simmons, Jr., West Alexandria, Ohio, have been assigned to the Brethren Service center at New Windsor, Md., where they are serving in the total program of the center.

1957-1958 Local Church Program Guide Calendar

Anniversary Theme: "Brethren Under the Lordship of Christ"

250th Anniversary Celebration

October—December, 1957

The church is called to Bible study, prayer, and penitence. Pastors and leaders of local churches are urged to implement this movement among their people with study groups, prayer circles, special sermons, and such other services as may seem appropriate and helpful.

January—March, 1958

Celebration observed at the level of home and family with encouragement, inspiration, and guidance from pastor and pulpit. Emphases will be on the history of the church, the character and personality of her early leaders, and the mission of the church in the world.

April—June, 1958

Emphasis on the genius of the church, her teaching, doctrine, and the Brethren heritage and its meaning for us today.

July—September, 1958

Emphasis at the district and regional levels on the message of the church and its relevance to human life and world problems of our times, and on the future outreach of the church in all areas of life and service.

Detailed suggestions for the celebration may be found in the *Leaders' Guide for the 250th Anniversary Celebration*.

OCTOBER 1957

Rally Day or Loyalty Sunday	Oct. 6
World Communion Sunday	Oct. 6
Men and Missions Sunday	Oct. 13
Churchmen's Week	Oct. 13-20
Laymen's Sunday	Oct. 20
World Order Sunday	Oct. 20
United Nations Day	Oct. 24
World Temperance Sunday	Oct. 27
Reformation Sunday	Oct. 27

Begin the new church and church school year by a carefully planned and promoted rally day or loyalty Sunday and through a rich spiritual experience in the love feast and communion.

The pastor should meet with the pastoral board (or ministerial committee) in regular meetings to plan how best to meet the spiritual needs of the church. A frank sharing of mutual concerns will help the church grow in happy church-pastor relationship.

The evangelistic committee and the pastor should lay plans for the church's comprehensive evangelistic outreach for the church. A careful survey should be made to find all persons in the community as yet unreached by a church. Write for the packet on Conservation of Members.

The Christian education and leadership training program for the fall and winter months can profitably incorporate the following:

This program guide for the local church is merely suggestive. On the one hand, it does not completely cover the total program of the church and, on the other, it sometimes suggests more than can be undertaken in a given month. A church should study its own situation and plan a calendar of events for the year that most nearly meets its needs.

Refer to the various program area manuals for additional guidance in your planning.

- (1) Monthly conferences for all workers and teachers.
- (2) A one-day training conference as outlined in the folder by that title.
- (3) A Bible study course or leadership training class. Use the 1956 Leadership Education Handbook in planning the leadership training courses. Educational films in the area of training are:
 - (a) The Leadership Education Audio-Visual Kit,
 - (b) Church School Administration Audio-Visual Kit,
 - (c) Youth Audio-Visual Kit,
 - (d) The Children and the Church Audio-Visuals.
- (4) A church library supplied with books that will be of help to teachers, parents and pupils. If you do not have a library, order the manual, *Your Church Library* (25c), and plan to begin one.
- (5) A visitation program in homes of both church families and prospective church families carried out by church leaders and church school teachers. Home visitation is especially important in the work of the teachers of children.

A meeting early in October for parents and teachers of children to explain the use of the closely graded materials and the purposes or goals for which we are working in the church school would be very valuable.

Has the church school kit of Let's Fly with Jim and Jane been used with your primary and junior children?

Be sure you have ordered the new curriculum materials for your kindergarten department and your second year junior high classes. The filmstrip, *The Junior Highs in Our Church School*, will be helpful to junior high teachers. Investigate the possibility of organizing a Junior High Fellowship. Use the Junior High Kit for program suggestions.

The Sunday-school class, the evening fellowship, youth socials (everything that youth do together) is the CBYF program. Help the CBYF get started in an active youth program. The *Youth Fellowship in Action* filmstrip on organizing and planning a CBYF should be used. The CBYF Program Kit, Volume 4, is available.

Adult leaders of youth should confront and encourage the youth to strengthen their Youth Serves program. Pledge cards are available. CBYF's need to consider the district and national youth project in their Youth Serves budgets. Youth envelopes are available for churches that wish to encourage the Youth Serves program in your church. Start a parent-teacher fellowship for those who are directly responsible for youth.

Now is the time to help the youth to lay plans for attendance at the National Youth Conference, Lake Junaluska, N. C., Aug. 25-29, 1958.

Making a Christian Will is the theme under which stewardship of accumulated possessions is to be em-

phasized. A manual outlines plans extending through a month to be used in the local church. *Over the Wall*, a 15-minute, color, photographic filmstrip with record, describing a typical layman's reaction, is basic in the materials for use. Purchase price of film and record is \$5. Rental fee is \$1. Will emphasis material is available free upon request.

Churchmen's Week, promoted by the General Department of United Church Men of the National Council of Churches of Christ, is a time of special emphasis upon laymen's responsibility in the advance of missions and world order.

The Department of Men's Work will be glad to supply a leaflet of suggested matter for observance of Layman's Sunday. The theme this year is "My Father's Business." The layman's role in the life of the church is receiving new attention as evidenced by United Church Men. An estimated 100,000 churches in Protestantism observed this day last year.

With World Order Sunday and World Temperance Sunday being observed in October and World Peace emphasized in November, it is suggested that use be made of the undated peace and temperance materials for children in some extended sessions or on Sunday evenings. Use Hallowe'en as a time when children collect articles for relief in co-operation with UNICEF.

Use the special World Order Sunday and United Nations Day materials available and this month conduct a Sunday evening School of International Relations or of World Order. Study international issues, American foreign policy, and guiding Christian principles. Engage in legislative action on U. S. policy toward the UN, regional pacts, foreign economic policy, military appropriations, disarmament, technical assistance, surplus foods, etc. Sponsor a local or community World Order or UN Day conference; bring in foreign speakers or persons who have been abroad.

NOVEMBER 1957

World Community Day	Nov. 1
Church Vocations Sunday	Nov. 3
Peace Emphasis Day	Nov. 11
Thanksgiving Offering	Nov. 24
Thanksgiving	Nov. 28

The theme for World Community Day is Building Lasting Peace. Program materials for the day are available from the General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

Plan to participate in the Brotherhood observance of a Church Vocations Sunday. This will help young people realize the numerous opportunities for Christian service through their vocations.

The Music and Worship Committee of the Church of the Brethren feels that Nov. 11 should annually receive a peace emphasis in our churches to counteract the military emphasis given it by the community. If the day itself cannot be observed, use the nearest Sunday. Sing the hymns of peace so that their phraseology will be buried in the subconscious mind of our members to rise in times of need when they are faced with crises requiring decision and speech. Make it a day of worship when scripture and song leave deep and lasting impressions for peace.

Plan for a Sunday evening School of Peace this month. Study the basis of pacifism, the historical position of the church, the program of alternative service, and nonviolent methods of settling international dis-

putes. Engage in legislative action against continued and extended conscription and militarism. Sponsor a local peace round table for high school youth. Interpret the alternative service program through local newspaper, radio and TV channels, through local high school channels, and through community meetings and conferences.

The Thanksgiving Offering emphasizes home mission and church extension opportunities and the training of ministers at Bethany Seminary. Helps for interpreting the home mission, ministry, evangelism, and seminary programs are supplied by the General Brotherhood Board. Why not enlist more new members in the Ten Dollar Club to build more churches? Write for particulars.

Have a Sunday evening School of Evangelism now, or in late winter, to train the entire membership of the church in personal and visitation evangelism—a revival or preaching mission.

A vigorous program of fellowship cultivation should be carried on, calling upon and inviting in all persons of the community, to the various group meetings, church school, and worship of the church. The responsibility list of the church should be kept up-to-date.

Plan ahead to make special days have Christian significance for children through projects and programs. Christmas programs should lift up Christ and Christian values. Order the Christmas offering folders for the children to use until Christmas. The church can give guidance to parents in the selection of books and other gifts for children.

One or more church leaders should be encouraged to attend one of the recreation leaders' laboratories during the Christmas holidays. Recreation labs not only train leaders in the area of recreation, but in general leadership techniques as well.

Order copies of the devotional booklet for use in homes January through March as a part of the 250th Anniversary Celebration.

DECEMBER 1957

Universal Bible Sunday	Dec. 8
Human Rights Day	Dec. 10
Christmas World-wide Mission Offering ..	Dec. 22
Christmas	Dec. 25
Watch Night Service	Dec. 31

Universal Bible Sunday presents an excellent opportunity to encourage intelligent and devoted Bible study. Try to motivate people to appreciate the Sunday-school class hour as an opportunity to study the Bible. Encourage preparation of the lesson at home and the use of Bibles in the classes instead of relying on the brief text printed in the quarterly.

Observe Human Rights Day by a sermon on the subject, by making a special study in adult and older youth church school classes, or by conducting a Sunday evening panel discussion. Read and study the Universal Declaration of Human Rights and the Bill of Rights in the United States Constitution. Discuss how you can improve human rights in your community. Co-operate with other community organizations in planning and holding a community-wide meeting on human rights, featuring a pageant, a concert, a panel, or an inspirational address. Write to government leaders, urging U. S.

Continued on page 26

A Land of Many Tongues

Continued from page 21

spoke to the patient's friend in Hausa; the friend translated into Mundung and asked the patient if he could feel the pinpricks. The word for "no" had to be translated into Hausa and then into Bura before Dr. Blough knew if he could proceed with the surgery.

I spoke early of the language difficulties involved in a missionary's first term on the field. For a doctor, learning one language, Bura, is by no means the end. In the course of making rounds in a ward, he may encounter any of these: Bura, Hausa, Fulani, Mundung, Nvwa, Yoruba, Ibo, and Kanuri, many requiring one or more translators.

This may give you an idea of the situation. The doctor wants to know when a certain condition began. He may ask, "When did this start hurting you?" He speaks that in Bura or English to his Nigerian nurse. The nurse repeats it to a translator in Hausa who speaks to the patient in any of several languages. Perhaps the patient actually says, "Not very long ago." Her translator tells the nurse, "Just recently." The nurse tells the doctor, "It has just begun." The doctor has learned to add a week or two either way. But such necessary guessing does not make diagnosis and treatment very easy or particularly scientific.

A patient came without anyone with her. There was not a person here who knew her language. Can you imagine the doctor trying to treat her?

We had the idea that as soon as we knew the language well, we could spend some time talking to the patients regarding their religious beliefs. It was not that easy. It is important to know what a person believes about God before you start talking to him about anything so personal as his religion. A person still stumbling in the language or needing an interpreter is of little use in that area. It is easy to make a person embarrassed, or even hurt his feelings by saying the wrong thing about his soul and his sins. We must depend on local church members who are willing to come to the hospital and see the patients. They hold religious services for them.

Right now we are very much in



Parents work together on needed improvements at the school in Ecuador

ECUADOR, SOUTH AMERICA

Teachers and Parents Work Together

WITH fear and trembling the various parents of five little boys enrolled their children as the first pupils of the new Protestant mission school, much against the wishes of their families and neighbors and despite dire threats on the part of the local priest.

In spite of fears many parents from the very first had a keen desire for the best for their children and they felt that our mission school would be the best. In the first two years in the history of the school the Parent Teachers' Organization was small but everyone worked hard, filling up the holes in the school patio and helping level it out, cleaning up the road leading to the school and

need of an African who would act as a chaplain for the hospital. He should be a good evangelist and must know several languages as well as understand the backgrounds and cultures of many tribes. The hospital patients represent many cultures, peoples, and languages. Through them the message of Christ could be carried into many untouched or waiting villages.

Note: This article was written by Mrs. Blough while she was still in Nigeria. The Bloughs have now returned to the States for furlough.

Juan and Matilde Benalcazar
Translated by Josephine Flory

enthusiastically arranging for the big fiesta at the last day of school, hiring a band and bringing food for the celebration.

Among Indians there is the custom of the *minga*, when many folks get together for a work day, either for public roads and public projects or for private enterprises such as building a house. In the year 1952-1953 there were three *mingas* of our Parent Teachers' Association, when they worked to clean up the school grounds and road. Many of the parents were still fearful as to what the mission would expect of their children after attending the school, but co-operated in the *mingas* as this was a custom of long standing.

From the very first, officers were elected and business meetings conducted. To these Indians who had never had a voice in any public meeting before, this was a big event, the first step in the process of learning what democracy is and what it means to help make decisions for the good of the entire group.

At first there was one father of the "white" group, that is, a man with a Spanish name and some Spanish blood and therefore supposedly of higher social strata than

Church Extension Conference in Eastern Region

Charles E. Zunkel

the Indians, who sent his children to our school. He was immediately chosen president of the organization for two years. Unfortunately he did little for the group.

For the last three years the school has had the good fortune to have as president of the PTA an Indian man, Pedro Manuel Alobuela, who is completely altruistic and energetic and is also much respected in the entire Indian community. It is, therefore, easy for him to lead the parents, and under his guidance they have done some fine things.

They have worked on the average in seven *mingas* each year, constructing a soccer field, building shower rooms for the children, digging ditches for pipes for running water, and this past year each furnishing one hundred sun-dried bricks for the new small crafts building. There were two *mingas* for carrying rocks from a very steep ravine for the foundation of the new building which indeed was difficult.

This past year, for the first time, the parents decided to assess each family for a small Christmas treat for each child in school. The last day of school the parents decided to give the lunch for all the invited guests (formerly provided by missionary wives), a group of about fifty people. They did it so well that everyone was pleased. The splendid way the parents work together in various committees is commented upon by all visitors who see it and the parents take great pride in doing what they feel should be done.

We who are Christians always invite these parents to our church services and although many show no enthusiasm for religion, one can see that they are gradually becoming interested in doing better things and are beginning to develop a consciousness of right and wrong. Even though they themselves do not become Christians because they feel they cannot give up their old life of drunkenness and fiestas, many say they will be glad for their children to become Christians. We have not given up hope that many of the parents, too, may yet become real Christians.

Thanks to the reports given by the school inspectors, our school has received congratulations from the minister of education which has been cause for much pride on the part of the parents. As we see the advancements made in the past eight years we hope for even more progress.

REPRESENTATIVES from each of the five districts of the Eastern Region met with Harold Z. Bomberger and Charles Zunkel at the Everett church on April 6. The concern which brought them together for the day's sharing and discussion was church extension, the establishment of new congregations within each of the districts. With them was shared the exciting story of church extension as it is operating in at least twenty districts of the Brotherhood.

In some of these areas it was pointed out that three or four districts have united effort and resources for a major thrust. In Kansas, for instance, the entire state, comprising four districts, has united in the new work that was launched June 1, 1957, at Overland Park in Kansas City. In Indiana the three districts united to assist the Indianapolis congregation and are now seeking a second place of development. In Missouri the three districts have successfully launched the new work at Springfield and are planning now to assist a newly developing work in St. Louis. In each of the above instances the Brotherhood assisted with counsel, planning, and financial resources in the developments.

In some stronger districts and in some where combination efforts were not possible they teamed up with the Brotherhood to achieve some gratifying results. In Michigan, Bethany church in Detroit is making splendid achievement. In Northern Illinois, York Center was aided in its development; now plans are laid to open work Sept. 1 in Boulder Hill in Aurora, and sites are being sought in two other places. In Southern Illinois major support was given to Peoria, and it is becoming a strong congregation. In Eastern Maryland across recent years Dundalk in Baltimore, Reisterstown, and now Wheaton are the fruitful children of the district. Both Northern and Southern California and Oregon have had a series of excellent congregations develop. In Idaho, where closing churches has been the major experience of the district, a new turn has been taken this year in the

launching of Brethren work in Boise.

Like the writer of Hebrews, one has to say, "Time (fails) me to tell of" Southern Ohio, Northeastern Ohio, Eastern Virginia, First Virginia, Colorado, Oklahoma, and even Western Pennsylvania and North Atlantic, where a glorious chapter of church extension is being written in a glowing record. Thus the record was shared with those who came.

Attention then turned to the possibilities for a similar development in each of these districts. Almost everyone of them reported one, two, or three opportunities which were ready for the launching of needed new congregations. It was pointed out that the need today is not alone to provide a ministry for a few Brethren, but to share as well the good news with a community needing the ministry of a church. Nuclei of Brethren who truly want to share the gospel can be a real asset in any such development.

Time was also given to a discussion of methods of procedure in setting up a program of church extension within the district so that it may capture the imagination and the moral and financial support of the people. In other districts such major efforts, involving \$20,000 in Northern Illinois and \$40,000 in Southern Ohio, have not decreased giving to the Brotherhood Fund. Rather, it has seemed to stimulate and increase it. Further, if these new congregations are properly launched and taught, they soon become strong supporters of the worldwide outreach of the church through the Brotherhood Fund. Many of them become congregations of one hundred fifty to two hundred members within five years. As such they are equal to the average size, 186, of our congregations.

Finally, the group discussed methods of launching a church extension effort, beginning with the survey of the community, clearance of "comity" rights, forming the fellowship group, timing and the kind of leadership needed, securing the proper size and location of a church site, financing the develop-

Continued on page 26

Local Church Program Guide

Continued from page 23

ratification of the Universal Declaration of Human Rights.

Encourage sacrificial giving to Christ through the church at Christmas. Highlight the total mission effort through sharing in this Brotherhood Fund offering. Order helps early to avoid delays caused by heavy holiday mails. Christmas "candles" are again available free for children's giving.

Church Extension

Continued from page 25

ment, and the launching of the building program.

The writer came away from this day of eager discussion and planning feeling that the Eastern Region of our Brotherhood has all the potential needed for a tremendous program of church extension. It has in addition that which many of our other regions lack—the numerical and financial strength to do this thrilling task for our Lord and to do it well!

Grandmothers

Continued from page 14

In such a culture there can be no indiscriminate acceptance of whatever was or whatever is readily available. There must be a careful selection of the best elements of the past and the best elements of the present, looking toward creating better elements in the future. None of these processes will be easy—just possible, with God's help.

Now let us come back to grandmothers. The best ones will represent the best from the past culture. We need that and need it badly. Otherwise, all the good that might be included in a new culture may be lost. If so, what our forefathers have learned has to be learned all over again. That seems too wasteful. One girl in camp asked me a hard question with some accusation in it: "Why," she said, "do we have to make the same mistakes our parents made?"

We have many good grandmothers with us. But we may

not be aware of the possibilities they have as carriers of the best culture our forefathers knew. Once we recognize this, we can begin in new ways and old, to put together that old best with the new best. Such a creative job is for all of us, but likely we shall have to depend on women to do most of that delicate work.

Anniversaries

Mr. and Mrs. William Dutcher of North Liberty, Ind., observed their golden wedding anniversary on May 5 with a family dinner in their home and open house at the church. They are both members of the church and have served in the office of deacon for forty-one years. They have five children, twenty-one grandchildren, and twenty-eight great-grandchildren.—Mrs. Agnes M. Gorbey, North Liberty, Ind.

Brother and Sister Isaac Hoover celebrated their fifty-seventh wedding anniversary on April 14, 1957. Their family includes four children, twenty-two grandchildren, and forty-two great-grandchildren.—Lewis Naylor, Grand Junction, Colo.

Obituaries

Achor, Florence, was born Jan. 29, 1902, and died Jan. 25, 1957. She is survived by her husband, Herbert L. Achor, one daughter, one grandson, two brothers, and two sisters. Funeral services were conducted at the Spring Creek church, Ind., by Bro. Emerson S. Fike. Burial was in Pendleton, Ind.—Mrs. Charles Heckman, Sidney, Ind.

Acker, Margaret, daughter of Daniel and Mary Claar, was born Dec. 21, 1864, and died at Roaring Spring, Pa., April 21, 1957. She was united in marriage to Raymond Acker, who preceded her in death. She was a member of the Lower Claar church. Surviving are two daughters, one son, twenty grandchildren, twenty-one great-grandchildren, and one great-great-grandchild. Funeral services were conducted at the Lower Claar church by Bro. Ralph Z. Ebersole. Burial was in the Lower Claar cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Ballinger, John Henry, was born in 1870, and died at Ithaca, Mich., March 22, 1957. He was a long-time member of the church. His wife, Eva M. Ballinger, preceded him in death on Dec. 11, 1952. Survivors are eight children, seventeen grandchildren, eighteen great-grandchildren, one brother, and one sister.—Mrs. Walter Cook, Alma, Mich.

Recognize the college students and others home for the holidays in programs of special fellowship occasions.

New Year's Eve may well be observed as a fellowship and worship experience for the church through a Watch Night service.

Write early for the Youth Week Packet for National Youth Week next month. The Youth Week theme is in the area of Christian faith. Make plans for the young people to attend the Brethren Youth Seminar, Washington, D. C., and New York, Feb. 3-7.

Barnard, Gertha Merle, son of Mr. and Mrs. Frank Barnard, was born near Park Rapids, Minn., July 11, 1900, and died in Duarte, Calif., April 23, 1957. He was an active member of the La Verne church and served as a deacon and usher for many years. Surviving are his wife, one daughter, his parents, three brothers, and one sister. Funeral services were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

Barnhart, Levi, son of Joel and Sally Barnhart, was born in Franklin County, Va., May 10, 1875, and died March 3, 1957. He was a loyal and faithful member of the Bethlehem church for many years. He was married to Della Gibson on Jan. 12, 1897. Surviving are his wife, six sons, three daughters, twenty-one grandchildren, twelve great-grandchildren, and one sister. Funeral services were held at the Bethlehem church by Bro. Dewey D. Fleishman, assisted by Bro. Newton C. Peters. Interment was in the church cemetery.—Christine Peters, Boones Mill, Va.

Bowman, Eli Abraham, son of Daniel and Emezetta Hylton Bowman, was born April 2, 1875, in Floyd County, Va., and died April 18, 1957 in Springfield, Ill. He was married to Carrie Heckman in 1904. She preceded him in death in 1916. In 1918 he was married to Sarah Lizzie Spangler, who died in 1948. He was a member of the church for many years. He is survived by one son, one daughter, one brother, one sister, and one half brother. Funeral services were conducted at the Girard church by Bro. Perry R. Hoover. Burial was in the Pleasant Hill cemetery.—Eva Brubaker, Waggoner, Ill.

Boyd, Lydia, daughter of Solomon and Emma Long, was born May 7, 1874, and died March 25, 1957. She was a member of the White Oak church, Pa. Surviving are three sons, one daughter, six grandchildren, and one sister. Funeral services were held in the Longenecker church. Interment was in the Campbelltown United Christian cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Carstens, Mildred Lucile, daughter of Mr. and Mrs. John Crist of Mound City, Mo., was born Oct. 15, 1904, and died April 18, 1957. She was married to Ralph Carstens in November 1942. She had been a faithful member of the church. Survivors are her husband, one son, one stepson, two brothers, and six sisters. The funeral service was in the Omaha church by the undersigned.—John B. Wieand, Omaha, Nebr.

Codieux, Cora, daughter of Charley and Caroline Knight, was born July 3, 1879, in Noble County, Ind., and died Feb. 2, 1957, near South Whitley, Ind. She had been a member of the Spring Creek church for a number of years. Survivors are two daughters and one son. Funeral services were conducted by Bro. Emerson S. Fike.—Mrs. Charles Heckman, Sidney, Ind.

Dickersheid, Grace, daughter of Adam and Annie Lausch Dickersheid, was born in Earl Township, Pa., and died April 9, 1957, at the age of forty-one years. She is survived by two sons, her father, six sisters, and three brothers. Funeral service was held in the Ephrata church

by Bro. J. A. Robinson. Interment was in the Bergstrasse cemetery.—Mabel M. Myer, Ephrata, Pa.

Dilling, Jacob M., son of Albert O. and Melinda Croyle Dilling, was born July 14, 1883, and died in Martinsburg, Pa., April 28, 1957. He was married to Mary E. Fockler on Aug. 27, 1909. He was a member of the Martinsburg Memorial church. Survivors are his wife, a son, a daughter, four grandchildren, and two brothers. Funeral services were conducted in the Memorial church by Bro. Roy S. Forney, and Rev. Donald Hurley of the Methodist church. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Dorsey, Sarah I., daughter of Andrew and Susan Danner, died Jan. 22, 1957, at the age of ninety-five years. She is survived by two daughters, seven sons, thirty-five grandchildren, thirty-seven great-grandchildren, six great-great-grandchildren, and three great-great-great-grandchildren. Funeral services were conducted at the Manor church by Bro. J. Rowland Reichard. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Ekquist, Dyrus, son of Vernon and Dolores Ekquist, was born Aug. 27, 1935, and died Aug. 15, 1956. He united with the church at the age of twelve years. Funeral services were conducted by Bro. Charles Nettleton. Burial was in the Reading cemetery at Farnhamville, Iowa.—Sylvia Sahr, Farnhamville, Iowa.

Englar, Margaret, daughter of Wesley and Rose Ann Bellison Repp, was born Aug. 20, 1887, and died Feb. 8, 1957. She was married to D. Myers Englar on June 12, 1912. She was an active member of the Pipe Creek church for a number of years. Surviving are her husband, one daughter, and two grandchildren. Funeral services were held by Brethren C. R. Simmons and B. O. Bowman. Interment was in the Pipe Creek cemetery.—Mrs. J. W. Speicher, Uniontown, Md.

Fisher, Ida Catherine, daughter of John and Sarah Richer, was born near Peru, Ind., Oct. 24, 1869, and died in Youngstown, Ohio, April 7, 1957. She was married to John Anderson Fisher on Oct. 28, 1888. Her husband preceded her in death in 1934. Survivors are four children, sixteen grandchildren, twenty great-grandchildren, and one great-great-grandson. Funeral services were held at Mineral Ridge, Ohio. She was buried in North Manchester, Ind., with Bro. H. F. Richards conducting a graveside service.—Mrs. Florence E. B. Arnold, Logansport, Ind.

Fuller, Bertha Elizabeth, died April 22, at the age of seventy-seven years. She was a member of the Mechanicsburg church. She is survived by one daughter and two sisters. Services were held at the funeral chapel by Bro. Howard A. Whitacre.—Mrs. Thelma V. Wareham, Camp Hill, Pa.

Geyer, Lon, son of Joe and Rachel Geyer, was born July 11, 1886, and died April 5, 1957, in Nappanee, Ind. He was married to Valley Hollar on Feb. 5, 1907. He was a member of the Nappanee church for many years. Survivors include his wife, one son, two daughters, eight grandchildren, and two brothers. Funeral services were conducted at the Nappanee church by Brethren Leland Emrick, Everett Pippen, and Homer North. Burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

Christ, George Edward, son of Edward and Malinda Jortzer Christ, died May 8, 1957, at the age of seventy years. He was a member of the Greensburg church. Surviving are his wife, one daughter, one son, two grandchildren, and two sisters. Funeral services were conducted by Bro. Wilfred N. Stauffer. Interment was in the Greensburg Union cemetery.—Galen Bittner, Greensburg, Pa.

Christ, Minnie, daughter of Jesse and Louisa Harr Campbell, was born Feb. 28, 1881, and died April 26, 1957. She was united in marriage to William H. Christ, who preceded her in death in

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Modern Science and Christian Beliefs. Arthur F. Smethurst. Abingdon Press, 1957. 300 pages. \$4.00.

This is a book of limited scope and modest intent. Its author, who is both an Anglican clergyman and a research scientist, has written it in the belief that there is a place for "sketching out the field, even in an amateurish manner, and drawing at least preliminary attention to the variety of issues which arise." Like many others, he is convinced that there has been too much hostility between science and religion; or is it between scientists and religionists?

In taking the role of the mediator, Smethurst is drawn more to the side of modern science than he is to Christian beliefs. Indeed, perhaps the principal virtue of the book is its usefulness to the preacher, the scientifically illiterate layman, and anybody else who is dazzled by modern science, who wishes to get on speaking terms with the scientific enterprise. The history of modern science is traced from its beginning in the 17th century to the present time. Anyone wishing to know what quantum theory and relativity are, for example, will find here simple and reasonably satisfactory accounts of them. No one need fear becoming bogged down with technical formulae or heavy abstractions.

Readers outside the Anglican communion may find the consideration of miracles and creeds as the two principal problems of Christian belief a bit strange. Theologians of varying hue will wonder whether the author has successfully furthered the rapprochement between science and religion. But any Christian can profit from the introduction which this book will give him to some of the issues involved. Most of us can use all the cultivation we can get in the two fields under consideration, separately or together, and this book at least does some of the spade work.—*Morley Mays, Huntingdon, Pa.*

Nearer to Heaven. Frank Baker. Westminster, 1955. 235 pages. \$3.50.

This book by Frank Baker has a profoundly moving story, centering in the home of an English vicar. The wife of the vicar feels the pinch of her husband's salary and uses money not belonging to them to give her daughter music lessons. The vicar's response to this and the events which

follow hold the reader's interest in a vicelike grip.

The story was considered worthy to be filmed by the English producers with Robert Donat playing the part of the vicar.—*Charles E. Zunkel.*

***The Family at Dowbiggins.** Elfrida Vipont. Bobbs-Merrill, 1955. 253 pages. \$2.75.

Mrs. Wilson's announcement that she has come to the conclusion that the only way to save their home is to take in paying guests causes consternation in the household. Reluctantly the proposal is accepted by the family. In spite of their determination not to like the guests who come and their scheming to devise ways of getting rid of them quickly, the five children in the family quickly find themselves becoming attached to each succeeding group of visitors and accepting them as friends and as a part of the household. The family loyalty and the understanding and acceptance of each member of the family for all the others stands out throughout the book.—*Geraldine Plunkett.*

A Lift for Living. Ralph Sockman. Abingdon, 1956. 144 pages. \$2.00.

This book of brief messages was written by the author over a period of years in a column of newspaper entitled *A Lift for Living*. Written under nine headings are fifty-two brief, thought-stimulating messages which do give "a lift for living." Each message is capable of stimulating much wider thinking along the lines suggested. An excellent book.—*Charles E. Zunkel.*

Fast Falls the Eventide. Olle Nystedt. Augustana Book Concern, 1956. 96 pages. \$2.00.

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

1946. She was a member of the Greensburg church. Survivors are two sons, one daughter, seven grandchildren, and twenty-two great-grandchildren. Funeral services were conducted at the Greensburg church by Bro. Wilfred N. Stauffer. Interment was in the Union cemetery.—Galen Bittner, Greensburg, Pa.

Gottshall, William F., son of Moses and Mary Freed Gottshall, was born in Vernfield, Pa., April 10, 1868, and died at Sellersville, Pa., May 2, 1957. His first wife was Elizabeth Price Kern, whom he married on Dec. 15, 1888. His second wife was Mary Stearly Kratz. Both preceded him in death. He was a member of the Hatfield congregation, where he served as a deacon. Surviving are five sons, two daughters, twenty grandchildren, eighteen great-grandchildren, one sister, and one brother. Funeral services were conducted at the Robert Moyer funeral home by Bro. Ralph H. Jones. Interment was in the Mingo church cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Grabill, Mabel Maria, daughter of Christ and Mary Hargleroad, was born June 2, 1889, and died Jan. 13, 1957. In 1910 she was married to Jacob V. Grabill. She had been a member of the Second Irricana church for many years. Surviving are her husband, three daughters, three sons, eight grandchildren, and two brothers. Funeral services were conducted by the undersigned in the Pentecostal Assembly church in Stettler. Interment was in the Lake View cemetery.—R. Truman Northup, Irricana, Alberta, Canada.

Gripe, Robert Esta, son of Jacob and Emma Line Gripe, was born near Quincy, Ill., Sept. 22, 1878, and died April 18, 1957. He was united in marriage to Blanch Emma Logue on Dec. 25, 1901. His wife preceded him in death six

months ago. He was a faithful member of the Thomas church, Okla. He is survived by two sons, one adopted son, three daughters, ten grandchildren, and ten great-grandchildren. Funeral services were held in the Thomas church by Brethren Alva Swartzendruber and Delbert Smith. Interment was in the Mound Valley cemetery.—Mrs. Sue Huckins, Thomas, Okla.

Hawse, Annie Barnhart, was born April 3, 1889, and died April 2, 1957. She was a member of the Hooversville church, Pa. Survivors are her husband, John, two daughters, eight sons, one sister, and four brothers. Services were held in the Berkebile funeral home by Bro. Kenneth Blough.—Blanch Hershberger, Hooversville, Pa.

Heatwole, Daniel R., son of Daniel F. and Sallie Lineweaver Heatwole, was born in Rockingham County, Va., Dec. 20, 1894, and died March 22, 1957, in Philadelphia, Pa. He was married to Nellie Brunk on Feb. 19, 1920. He was a faithful member of the Palmyra church, Pa. Survivors are his wife, three children, and three brothers. Funeral services were held in the Palmyra church by Bro. F. S. Carper. Burial was in the Hanoverdale cemetery.—Mrs. Ruth H. Saufy, Palmyra, Pa.

Higgs, Solon H., son of John and Drucilla Higgs, was born Jan. 13, 1876, and died in Waynesboro, Pa., April 29, 1957. He was a member of the Church of the Brethren for the last forty-seven years. He is survived by his wife, three daughters, two sons, and three brothers. Bro. George L. Detweiler conducted the funeral services in Waynesboro.—Miss Lillian R. Good, Waynesboro, Pa.

Holloway, Martha Emma, daughter of Elihu and Eliza Salsbury Moore, was born in Greene, Iowa, April 18, 1864, and died Dec. 30, 1956. She was united in marriage to George Holloway on Nov. 29, 1888. Her husband and an infant son preceded

her in death. She was a faithful member of the Thomas church, Okla. She is survived by three sons, one daughter, twelve grandchildren, thirty-two great-grandchildren, five great-great-grandchildren, and one sister. Funeral services were held in Apache, Okla., and interment was made at Cement, Okla.—Mrs. Sue Huckins, Thomas, Okla.

Hoover, Elmer R., son of John H. and Catharine Replogle Hoover, was born in Fredericksburg, Pa., Dec. 24, 1884, and died in Roaring Spring, Pa., April 23, 1957. He was a charter member of the Roaring Spring church where he served as a deacon. He was united in marriage to Lena M. Replogle on April 9, 1908. Survivors are his wife, two daughters, four sons, fifteen grandchildren, one sister, and one brother. Memorial services were held in the Roaring Spring church by Bro. Carl E. Myers. Burial was in the Fairview cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Ikenberry, Benjamin Riley, son of Henry and Catherine Frances Hirt Ikenberry, was born April 11, 1870, and died April 14, 1957. On July 1, 1896, he was married to Idonia Layman, who died on April 18, 1941. On Aug. 23, 1944, he was married to Alice M. Wynn. He had been a member of the Daleville church since 1899. Survivors are his wife, three daughters, two sons, thirteen grandchildren, one sister, and four brothers. Funeral services were held in the Daleville church by Bro. Roy D. Boaz. Interment was in the Daleville cemetery.—Mrs. J. M. Newton, Daleville, Va.

Kampmeier, Frank Archie, was born in Shannon, Ill., March 21, 1893, and died in Pomona, Calif., April 17, 1957. He was a member of the La Verne church, Calif. Surviving are his wife, one son, two daughters, five grandchildren, and three sisters. Funeral services were held at the La Verne church by the undersigned. Interment was made in Lanark, Ill.—Galen B. Ogden, La Verne, Calif.

Kindell, George, son of George and Myrtle Kindell, died April 4, 1957. He was married to Lucille B. Shepherd on Nov. 20, 1937. Surviving are his wife, two daughters, one son, four brothers and two sisters. Funeral services were conducted at the Middle District church by Brethren James Simmons and H. H. Helman. Interment was in the Maple Hill cemetery.—Mrs. L. E. Davidson, Tipp City, Ohio.

Knight, Nora Belle, daughter of Thomas and Ann Elizabeth Miller Barklow, was born near Myrtle Point, Oregon, April 4, 1886, and died in Portland, Oregon, Dec. 10, 1956. On Sept. 25, 1904, she was married to Henry H. Knight, who preceded her in death. She united with the church at the age of twelve years. Survivors are two sons, two daughters, ten grandchildren, and two great-grandchildren. Funeral services were held in Myrtle Point, Oregon, by Elder William Barnett, assisted by Bro. Leo Miller. Interment was in the Norway cemetery.—Mrs. M. R. Kroeger, Eugene, Oregon.

Koogler, Ruby M., daughter of Aldine and Mary McLaughlin Koogler, was born Jan. 10, 1900, and died April 16, 1957. She was married to Roscoe J. Koogler on Jan. 28, 1938. She had been a member of the Bridgewater church since her early childhood. Survivors are her husband and her mother. Funeral services were conducted by Bro. I. James Eshleman. Burial was made in the Oak Lawn cemetery.—Mattie V. Glick, Bridgewater, Va.

Schwanger, Paul Tillman, son of Tillman and Barbara Meyers Schwanger, was born in Mt. Joy Township, Pa., and died at Lancaster, Pa., April 12, 1957, at the age of forty-seven years. Surviving are his wife, Madeline Frantz Schwanger, nine children, four brothers, and three sisters. He was a member of the West Greentree church. Funeral services were held at the Boyer funeral home. Interment was in the Milton Grove cemetery.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Church News

Washington

Seattle, Olympic View Community—The all-family potluck dinner was held in the church on Sunday, May 5. On May 14 the deacons and their wives gave a dinner for the new members. The Good Friday services were the largest ever held in the church. Brother Rowe gave a short address and the choir presented the cantata, Our Mighty Lord. On Easter the young people sponsored a breakfast after the sunrise service. Two services were held on Easter.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

First Grand Valley—On Easter the choir gave the cantata, Palms of Victory. A family life institute was held in Denver at the Prince of Peace church in April. Brother and Sister D. W. Bittinger of McPherson College were the guest leaders. Sunday, May 19, was McPherson College day in the Western Region. It emphasized the development program of our college. The women's work plans to redecorate the parsonage.—Mrs. Paul Mitchel, Grand Junction, Colo.

Northern Iowa and Minnesota

Kingsley—The McPherson College a capella choir presented a concert at our church on April 16. Bro. Raymond Flory, professor at McPherson College, was our guest speaker for Holy Week services. Twenty ladies from our church shared in the sectional rally at Worthington, Minn. A sectional meeting on district church extension was held here. Daily vacation Bible school was held May 27 to June 7. We will be host church to the district conference in August.—Mrs. Richard Christenson, Kingsley, Iowa.

South Waterloo—Attendance has been increasing the past quarter. Vacation Bible school was held the week of June 10 to 16. The church building program is progressing and plans are being made to start the Christian education building in the early fall. The mothers and daughters banquet was held on April 30.—Mrs. G. R. Platt, Waterloo, Iowa

Southwestern Kansas

Pleasant View—Our women met on Feb. 20 to roll cancer bandages for the local hospitals. Recent guest speakers were Merlin Frantz and Gorman Zook of McPherson. The church redecorated the parsonage and did some repair work. Some of our members attended the pre-Easter communion services at the Hutchinson church. Family night was on April 27; members of the Castleton church were guests. Lorene Clark of Newton showed slides and told of her work with refugees in Germany.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Texas

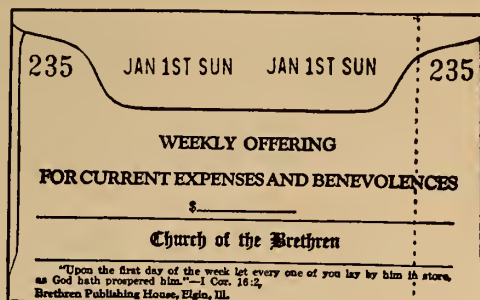
Pampa—On Feb. 19 the pastors and other interested persons from our district met in a sharing session at our church with Bro. Archie Patrick. The McPherson College ladies' quartet brought us a message in song on Feb. 10. One of our local youth is a member of the quartet. We have started our first midweek prayer service. We call it the Hour of Prayer. Our Christian education commission sponsored a teachers' meeting for all teachers and assistants on March 17. Miss Sara Wescoat, Christian education director at the Presbyterian church, was the guest speaker. On April 12 we had an all-church supper, followed by our regular quarterly council meetings. On Palm Sunday our young married folk held an Easter sunrise service at the Burger ranch. Breakfast was served following the service.—Thelma Irwin, Pampa, Texas.

Northern Illinois and Wisconsin

Lena—Our school of missions was held during the month of January. On Jan.

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13, Bro. J. Henry Long of Elgin showed slides of his trip to India. A fellowship hour followed the close of each service. Several young people and adults attended the district youth rally at Lanark on Jan. 13. The fathers and sons banquet was held at our church on Feb. 4. Our church held the afternoon service at the Home at Mt. Morris on Feb. 17. The men had charge of a service and showed the film, the Difference. The Homemakers class presented a Song Sermon on the Christian Life one Sunday evening. On March 31, the young people had charge of the worship service. This was followed by a report of the adult seminar by the couple who had attended.—Clara Sandrock Miller, Freeport, Ill.

Middle Indiana

Logansport—Our board of Christian education sponsored a school of missions each Sunday evening for a month. The intermediate class met to finish their friendship kits for boys and girls in another country. A youth leadership training school was held in our church. A deputation team from Manchester College presented an interracial worship program. March 3 was family night. Eleven of our ladies attended the women's rally held at the Eel River church. We handed in twenty kits for the European project. The ladies' aid redecorated four rooms of our parsonage. Our building committee has shown slides for our church building expansion plan.—Miss Laura Wells, Logansport, Ind.

Pleasant View—On March 21 the men's organization had a supper in the hall and invited the neighboring men of the community to enjoy the supper and films that were shown afterwards. The temperance play entitled What Shall It Profit? was given on March 31. Nineteen women from our church attended the district women's rally on March 28. Our pre-Easter services were held on Friday and Saturday nights with Bro. Richard Knarr as speaker. On Easter night we had a children's program, followed by the playlet entitled A Voice in the Garden. A district men's rally was held at our church on April 7. The women of the church are having their regular monthly meetings sewing for relief and

quilting.—Mrs. Charles Wine, South Whitley, Ind.

Portland—Six from our women's work group attended the spring rally at Eel River. Our work group participated in making children's clothing kits and bedpan covers and baby blanket holders for Bethany hospital. We also sent a box of clothing to the Flat Creek mission in Kentucky. We had Easter sunrise services and breakfast at the church sponsored by the young people's class and their sponsors. Bro. Samuel Harley was with us in our board meeting to instruct us in our duties and to give us a better understanding of what each should do in our work. We held a daily vacation Bible school the first two weeks in June.—Eva Dalrymple, Portland, Ind.

Roann—Bro. Samuel Harley had charge of the installation service for our new pastor and his wife, Brother and Sister Howard Breneman, the church and Sunday-school officers, the teachers and all lay members. The ladies' aid tore and rolled bandages and has been making comforters for relief. Our regular quarterly council was held on March 6. Bro. R. H. Miller showed pictures of the Holy Land on Feb 17. Don Wilson showed pictures of Alaska one Sunday evening. The father and sons banquet was held on March 17. The children of the primary department met in the basement and had an Easter egg hunt, played games, and sang songs on Easter. Family night was observed on Sunday evening, May 5, with a carry-in supper. Bro. A. Blair Helman will be our guest speaker for our home-coming and harvest meeting on Nov. 10.—Edith Hoppes, Wabash, Ind.

Northern Indiana

LaPorte—During March and April we had guest speakers fill our pulpit while awaiting the arrival of our new pastor and his wife, Brother and Sister I. D. Leatherman. A temperance program was given by the women's work on March 24. The Homemakers gave a program at the Mexico Home on April 7. On April 14 a world church service program

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Elgin, Illinois

was given by the aid-service department. Brother and Sister Leatherman came to the church on May 5. We had a fellowship meal at noon and in the afternoon our elder installed our new pastor and his wife. May 7 was the date of our mother and daughter social. On May 9 was the church council.—Agnes Merchant, LaPorte, Ind.

Turkey Creek—Our church held its regular council meeting on Jan. 7 with Bro. Harry Eshleman serving as moderator. Our ladies' aid has been making comforters and sewing for relief needs. We made bandages for the leper colony in Africa one evening and went to the Nappanee center to work one evening. We also canned for needy folks in the neighborhood. On Feb. 23 we held a teacher's workshop with Sister Anna Mow conducting it. The women's work group gave eleven packages of clothing at the women's rally at Goshen. One evening Bro. Mark Shrock spoke and showed pictures of his recent trip to Russia. On Easter evening the ladies' chorus presented Peter and the Resurrection, a song and story program. We held pre-Easter services with three of our neighboring churches. The men's group is renting land this year for farming. Our mother and daughter banquet was held on May 10 with Helen Rowe, a returned missionary to South America, as our speaker.—Mrs. Lloyd Hurst, New Paris, Ind.

Southern Indiana

Upper Fall Creek—The men of the church are looking forward to farming twenty-three acres this summer. Bro. Carl Hilbert preached for us two Sunday mornings and evenings while our pastor took his vacation. The debt on our new

organ has been paid off. Our ladies' aid has been making comforters for relief to be taken to district meeting in August. Several from our church attended our area meeting at the Anderson church. We also took a quantity of boys' clothing for relief. One class in our church sponsored refinishing the church floors. On Easter we had a sunrise service followed by breakfast.—Mrs. Martha Chandler, Middletown, Ind.

Michigan

Sunfield—Early this year we had a Sunday evening mission study for several weeks. The men's work prepared the church basement for a contractor to install a new ceiling and folding partitions to improve the primary classroom facilities. Plans are being made to complete the remaining space as a new kitchen. Our ladies' aid has made twelve quilts and mended clothing for relief. Our church took part in union Good Friday services and had an Easter sunrise service and breakfast. Guest speakers recently have been Brethren Wayne Wheeler, Ernest Jehnson, Russell Hartzler, and Gladden Schrock. The men's work sponsored family night on April 26.—Mrs. Joyce Snavely, Vermontville, Mich.

Northeastern Ohio

New Philadelphia—The women's work group of our church sponsored the Seeds of Hope project. Bro. Henry Krommes, who accompanied the heifers overseas, showed colored slides of his trip to Europe at our family night covered dish supper. The film, *The Growing Teacher*, was shown at the Sunday-school teachers' meeting. Bro. Leonard Carlisle was our evangelist for a week of services in April. A special Easter program was presented by the children of our church on the evening of April 21. The CBYF group of our church purchased a ping-pong table for their recreation. The district ministers' meeting was held at our church May 8.—Marjorie H. Landes, New Philadelphia, Pa.

Olivet—Bro. Blair Helman, president of Manchester College, brought the morning and evening message on Feb. 3. Richard Reinke of Ashland, Ohio, was here in February to show pictures and tell of his work while in Puerto Rico doing Brethren Service work. A family life program was given on March 10. Holy Week services were conducted by Bro. David Wieand of Bethany Seminary. Family night was observed with Mrs. Nettie Weybright of Indiana showing pictures and telling of various families from around the world. Seventeen of our young people attended the youth rally held at the Kent church, Kent, Ohio.—Gertrude Danison, Glenford, Ohio.

Paradise—Recently we concluded a Sunday evening school of missions. We studied India, Puerto Rico, Falfurrias, and Northeastern Ohio missions. We were host to the district youth rally the first of the year. Sister Anna B. Mow of Bethany Seminary was guest speaker. Three heifers have been donated to Europe through the efforts of the junior high class the children's class, and men's work. The ladies' aid has also been making comforters, quilts, and garments for relief. A donation was presented to the church building fund and chairs and silverware were purchased for the basement fellowship center. A number of our members attended the leadership training school for the district. We participated in the community Holy Week services, acting as host one evening. On Easter evening the film, *I Beheld His Glory*, was enjoyed by the members of our church.—Mrs. Paul Yoder, Smithville, Ohio.

Southern Ohio

Donnels Creek—We had a special dedication service for our newly installed public address system on March 17. Guest speakers for our morning worship periods have been Rev. Lewis Berger, head of the Temperance League of Ohio; Rev.

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Clyde Rogers of the Ohio Council of Churches; Rev. Carl Hutchinson of Columbus; Bro. Paul Noffsinger of Sidney; and Bro. Ira H. Frantz of North Manchester. The missionary society held a school of missions with Sister Nettie Weybright as guest speaker. Bro. Pieter Westra spoke to us on Indonesia. At another session the film, *Valley of the Sun*, was shown. The Manchester College a cappella choir gave a program on the Saturday evening preceding Easter. Our young people entertained the tri-county CBYF at their regular meeting. Our yearly mother and daughter banquet was held recently. Our Sunday school has had to combine some adult classes into a new fellowship group in order to make more classrooms available for an increased number in the children's department. Bro. Fred Teach continues to make periodic trips to the Flat Creek area with goods and supplies for the mission there. The missionary society prepared thirty-six May baskets and delivered them to the ill, elderly, or lonely residents of the community. Our church sponsored a Dutch family this year. A German student was also sponsored, and he is making his home with the pastor's family. The junior-intermediate department has been quite active. They collected for CROP caps, mittens, gloves, and scarves. Our church choir gave a special program recently entitled *Hymns From the Cross*.—Mrs. Roy W. Barnhart, Springfield, Ohio.

Troy—Dr. and Mrs. John Hamer and John's mother were with us on March 3. We had a potluck dinner at noon and pictures were enjoyed in the afternoon. Our church supports Mrs. Hamer while she is in Africa doing mission work. The churches of the community observed the World Day of Prayer at our church. Our CBYF and their leaders held a work camp at Flat Creek, Ky., in April. The women's work has been busy making many things for relief. Bro. Chalmer Faw of Bethany Seminary was our speaker at our pre-Easter services. Our pastor conducted two classes of special instruction for those intending to join the church. A reception was given for all new members on April 26. On Easter the Manchester a cappella choir sang during the worship hour. Recent guests included Elder Ray O. Shank and Bro. A. M. Dixon, director of the Troy youth center.—Mrs. Joseph Gnodle, Troy, Ohio.

Eastern Pennsylvania

Reading—We had a school of missions during the month of January. Bro. Ray Kurtz has consented to fill our pulpit until a full-time pastor can be secured. Over 2,000 pounds of clothing and food were collected for Hungarian relief. Bro. Robert Byerly of Elizabethtown was with us in February and gave an illustrated talk on his summer's work in Europe. The women's work group sponsored a seeds-of-hope program and seeds were purchased and sent to New Windsor. Bro. James Butcher, a returned Brethren Service volunteer, spoke to us recently. Our church had charge of the services at the Neffsville Brethren home on Feb. 24. A deputation team from Elizabethtown College was with us on March 3. The women's work project for March was the collection of clothing for the Piney Woods school in Mississippi. On March 17, Miss Janet Trimmer presented an illustrated talk of her experiences in a European work camp. We had a baby dedication service on April 7. Bro. Roy McAuley, dean of Elizabethtown College, was with us during our pre-Easter services. Bro. Harold Bomberger brought our Easter message. The combined choirs had charge of the evening service on Easter. Bro. Harold Bowser of Middle Pennsylvania has accepted a call from our church to serve us as a full-time pastor and will come to Reading after graduation from Bethany Seminary. On May 19, the male chorus from the Chiques church brought us a program of music which was very much appreciated. We are having a two-week vacation Bible school June 17-28.—LaRue Hart Bassler, Sinking Spring, Pa.

Salunga—The members of the Elizabethtown College choir presented a concert of sacred music in one of our morning worship periods. Bro. A. C. Baugher of Elizabethtown College conducted a Bible institute one Sunday morning and evening. The student deputation team from the college also had charge of a worship program recently. Bro. Hartman Rice conducted two weeks of revival meetings. Twenty-one persons from our church helped with the work at New Windsor for a day. The church choir presented the cantata, *The Savior Lives*. The first Sunday night of Family Week the women's work held a marriage rededication service. After the service refreshments were served in the social room of the church.—Elnora B. Cope, Lancaster, Pa.

White Oak—In a morning service in the Manheim house we had a temperance sermon by Bro. Clarence Horst. Brother and Sister Robert Hess, missionaries on furlough from Africa, told of their work. Our revival was held in the Manheim house, March 31 to April 14. Bro. Howard Bernhard was the evangelist. Good Friday and Easter services were held in the Manheim house. Our congregation met in council on May 4 and elected Bro. Rufus Fahnstock to the ministry. The women knotted comforters and sewed

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cut garments for relief. Groups from our church, at various times during the past few months, helped process clothing at New Windsor.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Middle Pennsylvania

Spring Run—We had sixty-three people enrolled in the leadership training school. Our Sunday school shared in seeds-of-hope project and the One Great Hour project. One of our youth participated in the youth seminar held in Washington, D. C. The Elizabethtown College choir presented a concert of sacred music recently. Judge Paul Lehman was the guest speaker at the father and son banquet. The guest speaker for the annual family life festival was Dr. George Dolnikowski, a Russian refugee.—Florence Sweigart, Mattawana, Pa.

Upper Claar—Bro. Ralph Ebersole has taken up his pastorate here since our last report. We held two weeks of evangelistic meetings, April 7-21. Our pastor was the evangelist. Our church held a community sunrise service on Easter morning. On May 4 and 5, Bro. Ralph Schlosser of Elizabethtown College held a Bible institute here. The Upper and Lower Claar churches held a mother

and daughter banquet on May 7. We joined together for our Bible school on June 3-14. Our Sunday school is studying the five lessons on stewardship. We are considering remodeling our church. Our building committee met with Arthur L. Dean on May 16.—Stella Walter, Claysburg, Pa.

Western Pennsylvania

Mt. Pleasant—Our young people presented the play, *On the Road to Emmaus*, and the pantomime, *Scenes at the Sepulcher*, on Palm Sunday evening. We cooperated in the district pulpit exchange program during Holy Week. Our communion was observed on Easter morning. Bro. Carl Yoder conducted revival services April 22-28. Our quarterly council was held on May 8. A mother and daughter banquet was held on May 10. The women have sponsored Sunday evening programs on missions, temperance, and family life. Vacation Bible school will be held in the evening, May 27 through June 7. The children will give a program on the evening of June 9.—Lillian Yoder, Mt. Pleasant, Pa.

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Sipesville—Our mission study was held for four consecutive Sunday evenings in February. The play entitled Take Any Street was given at the close of the study. Brother and Sister Hess, missionaries to Africa, were with us on Feb. 10. A number of our folks spent two days at New Windsor, Md., working in the relief center. The women's work has knotted five comforters for relief. They also did some quilting work during the winter months. The Gideon male chorus of the Walnut Grove church in Johnstown gave a sacred concert on March 24. The father and son banquet was held on March 28. Bro. Ralph Z. Ebersole was the guest speaker. The adult choir presented an Easter cantata on Palm Sunday evening. Our mother and daughter banquet was on May 9. Mrs. Robert Thomas of Sipesville was guest speaker. May 5 was Juniata Day at our church. Bro. Morley Mays of Juniata college was the speaker.—Mrs. A. G. Maust, Sipesville, Pa.

Southern Pennsylvania

Shrewsbury — Bro. Milton Hershey preached at the New Freedom church January 13. Bro. J. M. Baugher spoke at our young people's meeting January 26. We had a temperance program in February at which time Norma E. Dettra of Annville was our guest speaker. The Women's work had a program at our church February 24. A Bible conference was conducted by Dr. A. C. Baugher of Elizabethtown April 13-14. Our children's group had charge of the Easter program.—Esther Keeny, New Freedom, Pa.

York, First—We conducted our school of missions during January. We studied Missions-U.S.A. Mr. and Mrs Ralph Dull from the Pilot House in Baltimore were speakers. Our pastor's sermons in January centered on age groups. Our Brethren service committee sponsored a race relations service on Feb. 17. Two sacred concerts were presented recently. One was by the York County educators chorus and the other by the Elizabethtown a capella choir. Evangelism was our Lenten theme. A school of evangelism was held four Sunday nights in March. Bro. Charles E. Zunkel of Elgin was our evangelist during the week of our pre-Easter services. Our annual Easter sunrise service was conducted by the youth organizations of the three city congregations of the Church of the Brethren. Our chancel choir presented The Seven Last Words of Christ on Good Friday evening. The play, The Boy Who Discovered Easter, was given on Easter evening.

Talent night was held by the Sunday school children on April 23. The Boy Scouts held their annual family dinner. They spent a week end at Camp Tuckahoe and had an overnight campout at the Fitz Farm. The Girl Scouts had a birthday party and a talent night. On April 24 they cooked a supper for their mothers. The junior high department had a progressive dinner, conducted the morning worship on March 3, and on April 6 had a backwards banquet in our church, to which they invited the Gettysburg church junior high department. Women's work groups have been going to New Windsor to work and to the Brethren Home at Cross Keys, where they read to and visit with the guests. We held the district women's work luncheon in our church on March 20. A number of women attended the district spiritual life retreat at Camp Michaux with Anna Warstler, national director of women's work, as director. Our young people attended a regional recreation laboratory at Elizabethtown. They presented the skit entitled, Day of Decision, for Youth Week. Several of our young people attended the youth seminar in Washington, D. C. A budget for the fiscal year ending September 1957 was accepted at our council meeting this year. This is the first budget under our new system. We now have a unified system of giving.—Mary A. Lehman, York, Pa.

FOR RENT, Sept. 1, 1957, 150-acre dairy and poultry farm in Northern Indiana. Near Brethren church, school bus at door. Thirty Holsteins furnished on a 50-50 basis. New bulk tank. Producing grade A milk; member P. M. A. Laying house with a capacity of 900 hens. Write: John B. Smith, R. 1, New Paris, Ind.

North Atlantic

Covenry—On Palm Sunday the senior choir presented the cantata, Risen Indeed. Under the sponsorship of the women's work committee of the church, Miss. Evelyn Kulp of Ambler showed slides and spoke of her experiences in Brethren Service in Europe. Six women attended the district conference of the women's work organization held at Drexel Hill. Two attended the spring rally of the men's work of the district held at the Green Tree church. On March 24, Bro. T. F. Henry, professor of social studies at Juniata College, was our speaker for the observance of Juniata day in our church. The filmstrip, Teaching Religion in the Home, was shown at our PTA meeting. Our pastor held regular classes in preparation for church membership for those planning to join the church. The women's work committee presented several evenings of programs on missions. Their guest speakers were Brother and Sister Robert Hess from the Africa mission field, and Mr. and Mrs. John Moser, former missionaries at the Navaho Indian reservation in Arizona. Bro. Herbert E. Hass from the Pennsylvania Temperance Council brought our temperance message on Jan. 20. About fifteen of our church took a bus trip to New Windsor to work in the processing room on Jan. 26. An all-day sewing project for relief was held on Jan. 31. A training school in Christian education was conducted by the Pottstown ministerial association. About thirty of our members attended. The young people have been meeting regularly on Sunday evenings.—Mrs. C. Rudolph Kulp, Pottstown, Pa.

Pastoral Ministry to Families

Minister's Book of the Month

Selection for JULY

J. C. WYNN

With more and more pastors taking the family approach in church activities this book comes as a timely aid to strengthening that approach. The author points up the parallel between the human family and the church family. Some of the other areas he covers are: premarital and marriage counseling, family worship, worship in the church for families, how to meet the problem of divorce. Artificial insemination is frankly discussed.

Regular price, \$3.75; to club members,
\$2.62 plus postage and handling.

Copies will be mailed to members of the Book
of the Month Club about July 10.

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

JUNE 29, 1957



Waltner

Thy Wonders Are Displayed

*Lord, how thy wonders are displayed,
Where'er I turn my eye,
If I survey the ground I tread,
Or gaze upon the sky!
There's not a plant or flower below,
But makes thy glories known;*

*And clouds arise, and tempests blow,
By order from thy throne;
While all that borrows life from thee
Is ever in thy care,
And everywhere that man can be,
Thou, God, art present there.*

—Isaac Watts

KENNETH MORSE Editor
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MRS. LELAND B. EMRICK Nappanee, Ind.
LUCILE LONG STRAYER .. Milford, Ind.
CARL W. ZEIGLER Lebanon, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JUNE 29, 1957

Volume 106

Number 26

In This Number . . .

Editorial—

Billy Graham in New York 5
Forgetting the Charter 5

The General Forum—

Thy Wonders Are Displayed.
Isaac Watts 1
The Sin of Being Ordinary.
James H. Beahm 3
The Church in a Troubled World.
Harold D. Fasnacht 6
Problems of Social Change.
C. E. Dumond 10
Toward a "More Perfect Union."
Frances Fenner 12
The Family Counselor 13
While He May Be Found.
Wilmer R. Kensinger 14
The Darkest Dark. J. Carter Swaim .. 15
A Final Word 15
Reviews of Recent Books 27

News—

Kingdom Gleanings 16
News and Comment From Around the World 18

Toward His Kingdom—

1957-58 Church Program Guide Calendar 20
Schoolboys Participate in Poultry Project 22
From Vision—A Church. Carl Kime .. 24
A Friend to the Navaho. Patricia Huber 25
It Really Works. Winoma Spurgeon .. 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Co-operation and Affiliation

This letter comes as a result of prayerful study and consideration of the Board report to Annual Conference on pages 25-28 of the May 18 Gospel Messenger.

"Co-operation" and "affiliation" with other denominations are two entirely different things. Many denominations already co-operate in many ways with the Church of the Brethren. They don't need, and probably would not welcome, our "affiliation." They have their own theological backgrounds, beliefs and practices and would not welcome our trying to change them. The thing we would have to do in our "affiliation" would be merely to join and become a part of them, fading gently out of the picture as Brethren.

We certainly have a "oneness in Christ" with other Christian bodies who share the main stream of our Protestant faith and must needs co-operate with them. Jesus prayed, "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us," so they can witness most effectively.

But just as Jesus and the Father were one, they were also distinct and separate, with separate functions, co-operating. That should be the situation with the Protestant churches. Jesus, himself, set the foundation for separate denominations. In Luke 9:49-50 we are told that the disciples found a man casting out devils in Jesus' name but he was not one of them so they told him to quit it. Jesus told his disciples not to stop him. Jesus did not ask his disciples to affiliate themselves with the other man—nor did he ask the other man to take a place along with the twelve. . . .

God made people different, with different emotion-reason balances, and with the need for different approaches to him. Co-operating but separate denominations were in his plan. . . .

Our denomination is certainly not lacking a sufficient number of people who are mentally, physically, and spiritually capable of ministerial leadership. A New Testament-based extension program, bending every effort through prayer, preaching and propaganda to shake us out of our smug, self-centered complacency and giving us an outward look, would undoubtedly attract more volunteers into the ministry. The peace position report (p. 12, May 18

Gospel Messenger) indicates that 13% to 20% of our pastors don't dare give the New Testament teachings on peace. Correcting this should attract volunteers to the ministry who now refuse because it is a matter of conscience that they preach all the New Testament—or none. The church could, under the guidance of the Holy Spirit, "call" to the ministry some who aren't sure otherwise that this is where God wants them to be. In some places a "free" or only partly supported ministry could be obtained and would be effective. The circuit system could be used, if necessary, in some places.

Our concern for the size of our denomination should not be greater than our concern for our New Testament faith.—Fred Cripe, Wenatchee, Wash.

Avoid Appearance of Evil

Once again many laymen and church officials will be going to conferences. May their light shine for Jesus when away from home just as radiant as when at home where they are known.

So often what is said on the platform is drowned out by what people do when not at the conference.

Many patronize restaurants that serve liquor . . . God sees where you spend your money and what you do even though the home folks don't and the people of the town are quick to notice that what the people do when away from home shouts much louder than what they say.

Better fast a few meals than to patronize a store or restaurant that sells liquor . . .

When you walk in such a place you influence others even though you do not buy alcoholic drinks yourself. Avoid all appearance of evil.—Total Abstainer.

Stimulating and Helpful

I have read with real interest the May 11 issue of the Messenger. I want to congratulate you and your helpers for the fine work you did. It was stimulating and helpful. Keep up the good work you are doing. We like your creative work. Thanks to your helpers.—H. L. Hartsough, North Manchester, Ind.

Within the ten years of India's independence, fourteen new universities have been established in that country. This year has seen the founding of the fifteenth at Kurukshetra in Punjab.

Ordinary devotion will not be enough for the world in which we live; only Christians with extraordinary dedication and willingness to sacrifice will be able to "turn the world upside down"



Religious News Service

The Sin of Being Ordinary

James H. Beahm

God calls Christians to transform the world, not to be conformed to it

JESUS challenged his disciples with the question, "What do you more than others? If you just love those who love you what does that amount to? The common run of people do that. Except your righteousness exceeds others you shall not enter the kingdom." There is a plus quality about being a Christian; it goes beyond necessity and is not satisfied with minimums, or just getting by.

Sunday morning Conference sermon by the pastor of the Wichita church, Kansas

In reading Paul's letter to the Corinthians, we get the impression that there must have been some who forgot this plus quality. In 1 Cor. 3:3 Paul says, after speaking about some of their failures, "Are you not . . . behaving like ordinary men?" He was implying—yes, more than that—he was emphasizing that a Christian ought to be more than ordinary.

Now being ordinary is sometimes considered a virtue; and there is a sense in which this is

true. If it means to be free from conceit or not to have exalted notions of one's own importance, then this is commendable. I read somewhere that dignity does not consist in possessing honors, but in deserving them. Someone asked a man once why he had not been given an honorary D.D. degree; he replied that he would rather people would ask him why he had not been given this honor than why he had been

JUNE 29, 1957

3

given it. So it is good to be ordinary if that means to be free from conceit.

But we cannot afford to be ordinary when it means to be just like everyone else: getting our standards from society and conforming to the "run of the mill" pattern of life. There are those who like the chameleon take on the protective coloration of their surroundings. I am not urging, of course, that we be crude or churlish or that we be different just for the sake of being different; certainly not like the man who said in a council meeting, "As long as I'm in this church, there will never be a unanimous vote." But the world being as it is there is a point at which a Christian must be different and refuse to "behave like ordinary men." This becomes a very practical matter and we ought to look at ourselves rather ruthlessly and give ourselves a thorough going over to see whether we are satisfied with just being ordinary.

We are either changing the world or being changed by it. It was said of the early disciples that "they turned the world upside down," but it was never done by those who adjusted to society or were behaving "like ordinary men." Rom. 12:2 which says, "Do not be conformed to this world," has been translated by J. B. Phillips to read, "Do not let the world squeeze you into its own mold."

This says it vividly! And this very thing can happen to us easily and when we are unaware of what is happening. Like the undertow of the ocean which insidiously pulls a person away from the shore into grave danger, there is pressure from every side to make one conform to social customs and standards rather than to have one's life determined by the question, "What does the Book say?"—a question familiar to our fathers and one

which should be familiar to us.

Alexander Pope wrote, "Vice is a monster of so frightful mien, as to be hated, needs but to be seen; but seen too oft, familiar with her face, we first endure, then pity, then embrace." This is the process of conformity or "behaving like ordinary men." We are today tolerating things which we once frowned upon and are beginning to take them for granted.

Ordinary men think one way about divorce and remarriage; Christians have a different standard. Ordinary men think one way about temperance, and total abstinence; Christians think in a different way. Ordinary men think one way about war and peace; Christians think with "the mind of Christ."

One of the main weaknesses of the Christians of our generation is that there is not as much difference between being a Christian and not being a Christian as ought to be in evidence. I am highly in favor of getting more and more people into the church; we have not done at all well in this matter; but we need to re-

member that there are some exclusions to the Christian gospel. A few years ago I held a meeting in an Eastern city church which is growing by leaps and bounds; and the amazing thing about that church is that it holds up some very definite standards for its members and these standards are quite strict and exacting; the people know that something is expected of them.

We have been quite wrong to operate on the assumption that to bring people into the church we must "lower the bars" and refuse to emphasize the difference it makes when a man becomes a new creature in Christ. Certainly becoming a Christian is more than merely enlarging one's circle of friends to include those of another organization. It is a whole change in one's way of life, and he ceases to "behave like ordinary men" because something more than ordinary has happened.

Perhaps we need to take a look at our faith and see whether it is just ordinary or the kind that causes us to expect something

Continued on page 9



Religious News Service

A Christian's standard for family living should be different from that of the ordinary man

EDITORIAL

Billy Graham in New York

THE lasting results of Billy Graham's New York campaign will be determined not by the record crowds that attend or by the number of converts who go forward but rather by the extent to which those persons who make decisions for Christ are brought into fellowship with a Christian church.

It frequently happens that an evangelistic campaign conducted in a public auditorium by a popular speaker and his team of associates draws faithful Christians away from their churches. It may also produce converts who never find their way into a church home. Every decision for Christ should be regarded as just an initial step, to be followed by growth in the Christian life. Yet in many evangelistic campaigns it is the only step. Strong emphasis is placed on being "born again," but the newly born spiritual child is literally left without protecting care on some church's doorstep, and few such orphans survive the transition from the excitement of the campaign to the difficult course of living a Christian life.

It is apparently the hope of Billy Graham that this will not happen in New York. His campaign is engineered on a large scale and it is geared to getting decisions for Christ. Yet extensive preparations have been made for a follow-up program to counsel converts and guide them into churches. Furthermore the evangelist is not appearing on his own but under the auspices of the Protestant churches of the city.

This fact of interchurch sponsorship is rather unique in large-city campaigns of the Billy Graham type. It has brought vigorous criticism of Graham from persons who regard councils of churches as agents of the devil, as well as criticism from churchmen who do not want to see established churches sponsoring the Graham kind of evangelism. But the value of this relationship may be that it does bring mass evangelism and the ongoing work of local churches closer together. It may encourage more evangelistic zeal in the churches and it may keep independent evangelists from bypassing the churches.

This paper has occasionally criticized certain statements Billy Graham has made and we still have some doubts about the permanent values of mass conversions. But we admire the sincere and co-operative spirit the evangelist has shown in working with sponsoring groups, and we pray God's blessing on his campaign even as we humbly point out what may be some of its limitations.

For the churches of New York the Graham campaign should offer unique opportunities to reach thousands of persons with not only a Christian message but also a Christian fellowship. But it also offers some unique opportunities to churches all over the nation.

Because Billy Graham is now a national figure he is able to speak not just to twenty thousand in Madison Square Garden but to twenty million by means of radio, television and press releases. For better or worse he will have many people talking and thinking about religion. Even those Christians who feel that his theology is limited have an opportunity to teach a better theology in response to the interest he has aroused. Even the sharpest among Billy Graham's critics can benefit by his efforts to preach the gospel as he understands it. It certainly behooves the rest of us, critics or supporters, to use the best methods we know for the same cause of seeking to win—and to hold—men for Jesus Christ.—K.M.

Forgetting the Charter

A CERTAIN hospital in Chicago decided to close its doors rather than change its policy of refusing service to persons of darker skin. The ironical note in this announcement was the disclosure that the original charter for the hospital had been obtained by an attorney named Abraham Lincoln.

The news story failed to explain how the original charter read, but one can imagine that it must have been in keeping with the ideals of the "great emancipator," whose own statements of policy have provided a charter for brotherhood among the races.

But institutions have a way of forgetting their charters. One such institution is the Christian church. You would hardly expect to find a color line in the house of God, but not until recently have many congregations attempted to provide "a house of prayer for all people." And there are still many churches that perpetuate the "dividing walls of hostility" that the Christian gospel seeks to break down. A serious reading of its Charter might help the church to remember its calling. We suggest beginning with Gal. 3:23-28 or Eph. 3:13-22.—K.M.

• • •

Prejudice is not held against people because they have evil qualities. Evil qualities are imputed to people because prejudices are held against them.—Marshall Wingfield



The Church in a Troubled World

Religious News Service

IT IS a cliché to remind ourselves that this is a small world in which we live. But it is never trite or superfluous to remind the Christian church that the problems of the world are the business of the church, if our gospel is a gospel for all men everywhere. And if the good news of Jesus Christ is replete with compassion, goodwill, love, brotherhood, virtue, the good life, then it is the business of the church to be concerned for the spread of these good things everywhere.

Were we to fix our gaze on the adverse and repressive forces of the world we could readily come to the conclusion that Christianity like other religions

has passed its peak and is declining as a force in the life of mankind. This is obviously not so. However, in a day of revolution—one in which each new day seems replete with more speed, new gadgets and gimmicks, and radical "isms," than the one before—it demands continuous reappraisal of the forces against which the Christian must match his tools.

Let me suggest a few of the identifiable forces which need the church's attention: the growing power of the state; critical population dislocations; the effect of other historic religions; influence of the West; the disaster of war; the plague of secularism; and the fact that two thirds of the world is hungry.

There are other disturbing

Harold D. Fasnacht

forces on the human scene—so many that one shudders to list them—which affect the church adversely and which create battle with us but these will suffice to remind us that much is not right around the world. These do not mention the forces of evil that are ever present within our own ranks—pride, hatred, deceit, ignorance, lethargy, selfishness, and others—and which gnaw away at the very roots which should supply vigor to our strength. But we are not pessimists if we are Christian.

Really it is not our worry whether Christianity will survive, but whether the Church of

Friday evening Conference address by the president of La Verne College, California

the Brethren will rise to meet the urgencies of the day which these disturbances on the human scene create.

Our Lord has reminded us that there are two commandments, spelled out with concise distinctness and certainty: to love God, and to love man. It is not necessary to resort to lengthy theological discourses or arguments to grasp at least some of the implications of these commandments. It is John who reminds us that in the final analysis they are inseparable, that love of God is impossible apart from love toward man. This must be so not because it is commandment; it is commandment because it is inexplicable in any other way. One cannot love in the abstract; he must love something.

But it is deeper than the simple sounding phrases which we have just repeated. When the simplicity and forthrightness of love are translated into human terms they can be understood only in human terms: peace on earth, goodwill to men, sober judgments, giving of aid, honor to one another, showing humility, overcoming evil with good, sharing mercy, praying for our enemies. These and others, taught by our Master and by the Apostle Paul, remind us of the "big order" of human relationships heaped upon us as proponents of a religion which we call Christian.

Man Is Not Master of the Universe

On the afternoon of December 19 Mrs. Fasnacht and I stood on the brow of the Acropolis near the famed Parthenon, built in that golden century of Pericles between 400 and 500 B. C. It was a shivering, drizzly afternoon, but at our feet lay a sight which recalled centuries of history almost in one sweeping glance. There but a few rods below us was the spot of which we are reminded in Acts 17: "So Paul, standing in the middle of the

Areopagus, said, 'Men of Athens ...'."

It is obvious from the sermon which he preached that the Athenians were worshipers of shrines made by man, that they conceived of God as a deity like unto gold or silver or stone. And as Paul could well see hereby, he added also that "God is not a representation of art and imagination of man." Thereafter, he ordered them to repent.

This is a serious reminder to men in an age of secularism. That God does not dwell in things made by men's hands is difficult for citizens of the twentieth century to believe. We have believed that to have mastered the atom is to have conquered the universe; we are dependent upon pushbuttons, elevators, deepfreezers, and the stock market.

But if the church in 1957 would be virile, a church which sees its mission in the entire world, it will speak to our people emphatically, reminding all of us

that God is not a representation of gold, silver, and things of art. I believe in the power of the ecumenical movement, but its effect can never be half so great as the expressions of humble, dedicated followers of Christ living to the full their commitments.

Our Testimony Can Be a Leaven

I am deeply convinced that Christianity deals with the attitudes of people in terms which translate attitudes into actions.

We were in twelve of the countries of Southern and Western Europe—all, more or less briefly. But we were there long enough to learn one forceful, hopeful fact. Upon many occasions we had opportunity to chat with people of those countries as we met those who could speak English and with whom we could converse through interpreters. Conversation would always include these questions, "Where are you from?" and "Why are you here?" When our reply included the fact that we had

Christianity
believes in the
importance of
individuals and
has a core of
values with which
to develop life to
its fullest



H. Armstrong
Roberts

visited, or were about to visit the Brethren Service projects, more often than not it struck a harmonic note. For many times, the reply followed: "Yes, we know of the Brethren; they are doing a good work here."

In India as well, there are many villages where some Christian has come into prominence in local affairs or where one of our missionaries, endued with the spirit of public service, is serving as a leaven for the growth of the kingdom. But it is so not because of theological pronouncements or verbalisms of profession. It is so because of the integrity of the person, the honesty, virtue, generosity, or fair judgment of one endued with the Spirit of Christ. As we approach a new day in India missions, I believe this hope—perhaps not that of sheer evangelism—will be the guiding light of the future.

I am not so concerned about the leaven in Europe or India as I am in Virginia or Illinois or Louisiana or California. A criticism leveled at us many times by our friends in other countries was in this vein: "You Americans don't quite live up to the high-sounding religion which you profess, or better yet, to the Christian religion as we believe it means." One has little defense, and there are no words which appropriately meet the charges they hurl at us in judging us by our Hollywood version of sex, divorce, and crime.

I Am My Brother's Keeper

To be my brother's keeper is no cliché of an ancient day—it is a 20th century urgency. Visits to a half-dozen Hungarian and German refugee camps were proof of the fruitfulness of giving "a cup of cold water in my name." The presence of our workers in Europe has been a leaven for peace and goodwill beyond measure.



Giving a "cup of cold water" has been a testimony and a leaven for peace and goodwill

Church World Service

If Christian love is a technique which our Lord knew with all certainty would overcome even the greatest evil of his time, then we must examine our techniques in building human relations. In time of persecution or in prosperity, love is ever the same. Its patience, its kindness, its unending generosity and concern, its maturity and its understanding deal righteously when naught else can. If 200,000 members of the Church of the Brethren could assess their real strength in this virtue, we would be surprised at what could be done to end wars.

Convictions Equal to Reality

Whatever else one may say about the first century Christians he must conclude that they had convictions beyond all danger of fluctuation or power of fear. They knew what they believed and were tenaciously determined not to deny their Christ. This fact becomes convincing as one pays a hurried visit to the Cata-

combs. The small portion of the ten miles of underground passageways on four different levels which tourists are permitted to view bear testimony to the unswerving loyalties of 100,000 Christians who were buried there.

As we stood at Verdun and again at Luxembourg, and beheld thousands upon thousands of crosses marking the burial places of those who had given their lives in two wars our hearts sank within us. And as we entered the great railroad station at Calcutta, and stumbled over literally hundreds of bodies of men, women and children who have no place to call home, no food except the one meal doled to them daily—ill, maimed, misled, dejected, miserable—the ancient scriptures haunted our minds: "As sheep having no shepherd," and "He had compassion on them."

My deepest concern for the

peoples of the backward and distressed areas of the world is that they lack the norm or standard or basis upon which to correct their ills. One can argue that it is desirable to be good simply because it is good. One can argue that it pays to be good. All this is true, but such pronouncements only lead one to abstract verbalisms about the abundant life, and do not get at the basis of the nature of the relationship of man to man, and certainly not of man to God. Nor do they appeal to a pagan, foreign world. Here is where the church and its colleges must come inseparably to grips with vital issues.

In the final analysis this relationship is a theological one, one in which life takes on meaning as it can be evaluated in terms of the standard of Christ himself. In this respect, we Christians are fortunate, for there is not in Hinduism or Buddhism or Mohammedanism the whole core of values with which to build the fullness of life and the sacredness of virtuous living, as there is in the gospel of Jesus Christ.

The Sin of Being Ordinary

Continued from page 4

more than ordinary to happen. In our churches, "services as usual" may be too accurate a description of what we expect. And if something tremendous happened we might be surprised or even shocked. If God's Holy Spirit really manifested itself would we know what to do about it, or would we be flustered and feel it to be an intrusion into our orderly order of worship? I am reminded often about the time that Simon Peter was in prison while some of his friends had met to pray for his deliverance. When a knock was heard at the door, a young girl went to see who was there; in amazement she ran into the room

telling those who were in prayer that Peter was free and was standing at the door. And their reaction was quite ordinary; they said, "Surely not; this can't be. You must be beside yourself." They were praying for it and when it happened, they could not believe it.

God does wonders even with meager faith, but what he could do if our faith was great! For Jesus, nothing was just ordinary. The church of the first century expected some unusual things to happen and they did! I live in a part of the country where it is said that they used to put up the road sign advising, "Choose your rut wisely; you'll be in it a long time." We can go along in a sort of dull routine without much happening because our faith is just ordinary when we need an extraordinary faith in the goodness of God, the reality of the living Christ, and the power of the Holy Spirit.

We also need to have more than ordinary love and forgiveness. Jesus said, "If you just love those who love you what does that amount to? Even the despised tax collectors do that much." He is challenging us to more than the ordinary way of reacting to others. If it is easy for us to say unkind things to others or if we get hurt continuously about what others say, we are behaving too much just like ordinary people, and we are putting ourselves and our personal feelings before the kingdom of God. Factions and cliques were among the problems the Apostle Paul faced at Corinth and he reprimanded the people for thus behaving like ordinary men. Christians should have a different attitude toward others—something more than ordinary. But sometimes we see the same bitterness and bickering among members of the church that we see anywhere else. Sometimes we see the same kind of politics used in the church to get done what we want as are used in oth-

er circles—the same selfish motives, the same trickery. The ordinary way may be to see something one wants accomplished and then use any means to get it done. But this is certainly not the way it ought to be done in the church.

But the most important thing and that which perhaps points out the area of our deepest need is that Christian discipleship requires more than ordinary dedication to Christ and to the kingdom of God. The disciples had one main qualification: they had more than ordinary dedication. And no wonder they "turned the world upside down"! Are we making much of a difference in our world? I feel sometimes we go along in one "lane of traffic" and the rest of the world travels in another and our paths never cross, at least as far as having much influence is concerned. Are we doing much to "turn the world upside down" or rather, right side up?

This is no ordinary world we live in, and just ordinary devotion will not be enough; we are going to have to give ourselves with extraordinary devotion if the world is ever to know Christ. Nothing much will ever be done by those who are satisfied with "behaving like ordinary men." If we are to have a warless world, racial equality and justice, a nation free from the curse of alcoholism, and a church that is dynamic and filled with power, it will take sacrifices too. Our comfort cult may be the desire of ordinary people but it is not sufficient for the followers of Christ. There is more to following Christ than "how to stop worrying, how to wake up happy, how to stop what's bothering you, and how to be free from tensions." There are dedicated service, sacrifice, and even suffering. "If any man would come after me, let him deny him-

Continued on page 15



Improved transportation facilities compel the nations to think of other countries as neighboring peoples with whom it is necessary to establish friendly relations

UNations

Problems of Social Change

EDUCATION and the pursuit of truth has created an era of social change in all nations. Underdeveloped countries such as China, India, Indonesia, are experiencing social changes similar to those occurring at the time of the French Revolution in 1789 and the Russian Revolution in 1917.

Our own nation and the other so-called "Western nations" are also encountering social and political adjustments. Russia and the United States could be removed from the world scene tomorrow, but the following problems involving social and political change would remain:

We must make adequate transition to the physical reality of one world. Our transportation facilities have improved until living in Kansas I am as close to

China, Africa, India, as my Indiana grandfather was to Kansas. All peoples potentially may construct a jet that shatters the sound barrier. As a result, we no longer can think of distant nations, but must begin thinking of neighboring peoples.

Exploding atomic weapons and their hydrogen counterparts almost became a Sunday afternoon sport for two prominent nations. With every explosion man was reminded of Hiroshima's devastating heat and Nagasaki's crippled and maimed bodies. We also awoke to the fact that knowledge, even knowledge of an atomic idea, can never be kept secret. Laughing at some of the ridiculous statements by educated generals and scientists at the close of the second world war, diplomats are beginning to face the stark reality that there is no such thing as absolute secrecy or

C. E. Dumond

safety in a world containing hydrogen power and atomic fusion. The secret is out—it is time we realized we are one world.

Social change requires adjustment to the idea of one world. The sociologists say we have a problem of "cultural lag." They have been saying this for some time, and it is about time we did something about it. Our minds are able to ride in blue skies with navy's "jet angels," but our souls are in the back seat of an Amishman's buggy. Our social, ethical, religious control factor has not kept pace with scientific and industrial advancement.

All this implies it was time we learned more about one another and adjusted to the idea of being friendly. Regardless of what

Pastor of the Hutchinson church, Kansas

happens to the United States or Russia, adjustment to the idea of one world will be a problem for earth's people.

Our world must look realistically at its food problem. The bare facts of population growth indicate that food is a bigger problem than carnal warfare itself. Ralph Waldo Emerson, writing in 1860, raised this problem when he wrote, "If government knew how, I should like to see it check, not multiply the population. When it reaches its true law of action, every man will be hailed as essential."

We have not checked the population, however. The World Conference on Population met in Rome under the sponsorship of the United Nations Economic and Security Council. They reported that we can go to sleep tonight and wake up in the morning with a population count of 93,000 more people than on the beginning of the previous

day. India's population is expected to go from 400 million to 600 million; China's from 600 million to 1,000,000,000 people, thus making a total for these two nations of 1,600,000,000 people by 1980. From these figures we conclude that the Rev. Robert Malthus was not wrong in 1798, but merely premature—unless . . .

This problem of food is also entangled with distribution and economic complications. Wladimir and Wayhinsky in their book, *World Population and Production*, claim that to bring underdeveloped nations to a moderate standard of living would require \$25 billion in food; and \$15-\$25 billion in housing, medicine and clothing. The world's food problem has economic complications.

International trade problems arise from this same source. A millionaire grain man in Hutchinson, Kansas, reported that he

would like to see some of our stored grain given to starving peoples, but international merchants protest their economic losses in terms of export and space taken by grain from export. Until our problems of distribution and trade are solved, we will not conquer famine.

More relevant than any of these conflicts is the tendency empty stomachs have to cause angry faces and clenched fists. De Castro's *Geography of Hunger* illustrates the influence diet and food have on human behavior. This was further illustrated by CPS men who served as human guinea pigs on starvation diets. Their emotional reactions related to hunger have become a matter of record.

We see the confusion in world economics. Russia and the United States could both cease to exist and earth's people would have to solve their economic problems.

There are hundreds of economic systems. In some islands people exchange stones; others exchange grain. A British shilling or a Canadian quarter changed into the copper cash of the Chinese would fill one's pocket with an uncomfortable weight. Since this is not such a "wide, wide world," we can see complications in future years.

Moreover, the average income of peoples according to locality is different. For instance, the per capita income in the United States was \$1,500 in 1955, while in India it was \$43, and in China only \$16. With this difference in income there is a parallel difference in living standards. A young man in China or India feels happy to walk or ride on another's means of conveyance; a boy in Europe feels fortunate to own a bicycle or motorcycle; but no American youth is happy without an automobile or "hot-rod." Per capita income, stand-



UNations from Monkmeier

Improved methods of cultivating the land means a greater supply of food in the Greek villages where refugees are being resettled

Continued on page 13

Toward a "More Perfect Union"

Frances Fenner

Seth Kobla Anthony (left), representative of the new state of Ghana, congratulated on the admission of his country as the eighty-first member of the United Nations



UNations

VISITORS to New York City's greatest tourist attraction, the headquarters of the United Nations, are greeted by the inspiring spectacle of flags of eighty-one member nations snapping in the breeze.

With appropriate ceremony, the flags of Japan, Morocco, Sudan, and Tunisia were raised at the UN headquarters on December 19, 1956, following their admission to the organization during the eleventh session of the General Assembly.

"Gold Coast is no more . . . Long live Ghana!" At last independence and freedom came to an ancient West African kingdom, about the size of Nebraska. Four and one half million people of several languages and distinctive ethnic origins and customs united in their desire for self-government and voted for independence. As literacy spread, native sons returned from European and American colleges and universities, and the desire

to control their own affairs developed.

American-educated Kwame Nkrumah's leadership entertains a broad view: "We believe that the constitutional advance of the Gold Coast has a significance far beyond the boundaries of our own country. It provides a symbol of hope and inspiration to the people of Africa still seeking their national liberty."

Premier Nkrumah takes pride in the fact that independence was achieved through a disciplined nonviolent movement. Citizens of the new nation of Ghana recognize their responsibilities in the world community. Two days after the official ceremony of independence, Seth Kobla Anthony was escorted to his seat as representative of the eighty-first member state of the United Nations, following the unanimous approval of a resolution to admit this new nation.

Much has been said about the self-conscious nationalism of the new nations emerging from colonial rule. A glance at the

record shows them to be in the forefront of co-operation and partnership when it comes to participation in world affairs as equals.

There is all the difference between day and night in the elements of compulsion and voluntary action. In fact, Ghana elected to join the British Commonwealth of nations along with India, Pakistan, and Ceylon. Malaya, Singapore, and Nigeria are moving in the same direction. The British West Indies are forming a federation as a step toward independence.

Arranged in alphabetical order, the flags of the United Nations symbolize the equality of the member nations now including an overwhelming majority of the family of man.

During the Senate hearings on the United Nations Charter, wherein the citizens and organizations of the United States were invited to express their views on present structure and future changes of the UN, many proposals were made to improve the

operation of this organization to accomplish its objectives "to save succeeding generations from the scourge of war . . ." One of the most frequently heard suggestions dealt with membership. According to the Index of the Hearings held from January 1954 to May 1955, Membership in the United Nations was listed fifty-seven times in addition to which universal membership was listed a total of seventy-four times, in a predominantly favorable way.

Many citizens feel that to be effective the world organization must be truly world-wide in scope and effect, implying an expansion of geographical influence as well as actual powers.

Meanwhile, progress is being made in many ways, both from the expansion of existing powers through usage, and by a growing awareness accompanied by an increased demand that that United Nations become or be made the instrument for peace that the world must have for its very survival.

The soil on which the UN buildings stand is an *enclave*, extraterritory transferred to the world organization by the state of New York by legislative act.

The flags of the eighty-one members of the United Nations fly from standards set on the soil of the world territory.

Said the Father of our country to the founders at our own great Constitutional Convention, "Let us raise a standard to which the wise and honest can repair; the event is in the hand of God." Together, the delegates from the thirteen sovereign colonies proceeded to "form a more perfect union." Our constitutional federation is the happy result.

Like a beacon light of history, our experience can point the way to the Parliament of Man, "a more perfect union" of the world, the home of man.

Problems of Social Change

Continued from page 11

ards of living, items purchased differ according to locality, but human desire and basic physical need is essentially the same.

We will be making social and ethnic changes in this new world of ours. Foremost among the social changes will be a gradual transformation of attitudes prevalent in North Africa, Northern Europe, and the United States on matters of race. Intermarriage will become more and more common. Although this fact will be hard for many to accept, our technical and population increases make it a truism.

It is to be hoped that the white man, who is completing three centuries of world domination, will remember that he represents only about one tenth of the world's population, and it is time for him to make friends with God's other children.

Also the major religions of the world will have to make adjustments based on a greater appreciation of one another. Pope Pius XII shocked the world on December 6, 1953, when as pontiff of the Roman Catholic Church, he declared the need for "friendly and cordial toleration among the religions of the world." It is to be hoped that these religions will be drawn into God's love, that no conflict be baptized in religious blessing.

Then too, some of us will be disturbed by these cultural and ethnic changes when someone feeds us a plate of French snails instead of steak. It may be hard to adjust to social change!

These problems of social change—adjusting to our one world; food; economic and trade arrangements; cultural and ethnic changes—are the really significant problems in our world. They are greater than any carnal warfare between East and West.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

To me, our yard fence has been impossible for the past five years. The cows knock it over and my husband drives another stake, puts up another board, stretches another wire, or barbwire, the cows knock it over again, and after awhile we go through the same process again. Needless to say, there can be no flowers or shrubs, and I am quite ashamed of the fence.

My husband has a growing business and is quite busy, but I feel that he has responsibility to his family too.

How do I meet this situation?

Bothered.

Dear Bothered,

It does seem that the fence needs to be mended—for the sake of beauty, pride, the cows, or the flowers.

There are many ways to get a fence built. If your husband is not the nail-driving kind, you may want to hire it done. Direct action, however, may increase, rather than abate your problem. A patient resignation

to the present situation may be unbearable to you. Your solution will probably lie somewhere between these two.

Do you think a broken fence ought to cause so much anxiety? Apparently widespread unhappiness has been created by what is on the surface a relatively simple problem. This being true the fence may merely be an indication of unresolved dilemmas in other areas, of which the fence is but a symbol and thus the bone of contention.

You are aware, I am certain, that merely building the fence will not cause your husband to change his basic concept of the responsibility he has to his family.

Try to make it a smaller, rather than a larger issue. Talk it over as calmly as you can. Find some way to have the fence mended which is satisfactory to both of you.

Harry K. Zeller, Jr.

While He May Be Found

Wilmer R. Kensinger

ONCE a would-be passenger was pursuing an old-fashioned train, thinking he could catch the back of the coach and climb aboard. When he did not make it, an onlooker jeered at him, "Well, you didn't run fast enough." Between breaths, he hissed, "I didn't start soon enough." Whatever the reason, he "missed the bus," as we say. Is there such a thing as "missing the bus" in religion?

Most of us prefer not to think so. We would like a religion similar to a book on a shelf which we can pull down at will. The church is always here; when it is convenient we can attend. God is constantly available. When it suits us we can accept him and his ways. When we make up our minds to serve him, he will be happy to receive our homage. That is the kind of religion we want.

So we are just a bit disturbed when we read Isa. 55:6: "Seek ye the Lord while he may be found. Call ye upon him while he is near." Might there be a time when he cannot be found? Might there be seasons when he is far away?

Is he somewhat like the noted English preacher who was scheduled for just one service in New York City, a service which a certain student wanted to attend very much? But this fellow dawdled away his morning and the opportunity was forever gone. Might we miss our opportunity to get right with God and enter into his ways while he is near and may be found?

The writer of Isa. 55 is speaking of such an opportunity all right. The Jews were in bondage in Babylon for half a century and

had become accustomed to the life of the city. Now a mighty general is on the march, one whom Isaiah called the shepherd and anointed of the Almighty (44:28, 45:1). Cyrus, while himself a worshiper of Marduk, had adopted a co-operative attitude toward the religions of the displaced persons of that day. The prophet saw in this policy a door of opportunity opening for the Jewish people. For a year or two, or at the most until the reign of his son, Cambyses, Cyrus would permit the exiles to return to the Holy City. This was the time when the Lord was "near," the season when he "could be found."

In a sense it was a repetition of their early experience as a people, viewed from the prophetic standpoint. The Red Sea opened at exactly the right time. The Jordan held back its waters when the people arrived. And the Promised Land, according to recent findings, was available for the chosen race just a short time in the days of Joshua. Then the Lord was near in a golden opportunity.

To grasp such opportunities required faith. This was the requirement a prospective employer asked of a young applicant who was recommended as a good steady fellow. "Yes, but does he have nerve?" That "nerve" was the faith required to enter a door of opportunity. It is the courage to take a chance, to enter a door opened by God himself. There are times like this, when the Lord makes a way, when he bids us rise and move on. Such moments do not last forever. If by our laziness and lack of faith or carelessness we fail, we are forever the poorer.

If then the Lord is near in ex-

ceptional opportunities, he is also near in youth. In that strange book almost immediately ahead of Isaiah is the important advice: "Remember now thy Creator in the days of thy youth before the evil days come and the years draw nigh when thou shalt say, I have no pleasure in them." The poet has sung, "Heaven lies about us in our infancy! Shades of the prison house begin to close upon the growing boy."

Observation verifies these things. Every year away from the Lord tends to harden the soul and make the step of acceptance more difficult. Childhood is the ideal time to learn about God and his ways. Then is the time to dedicate ourselves to him and his cause. He is near then. Every succeeding day finds him farther away unless we are constantly seeking his will. If we learn of him then while he may be found, he will be nearer and more valuable to us every moment.

Finally, the Lord is near in times of repentance. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy and who will abundantly pardon." The gospel is a message of forgiveness. The door is thrown wide open. We have access to God through him who was delivered up for our trespasses (Rom. 6).

And while we may have neglected many opportunities in youth, with many a wasted year—now bitterly regretted—and while some doors have been closed forever, the way is still open to a loving Father through Christ.

But behold, *now* is the acceptable time. Behold, *now* is the day of salvation. "But *now* in Christ Jesus you who were once afar off have been brought near in the blood of Christ" (Eph. 2: 13).

The Darkest Dark

J. Carter Swaim

THE eye," said Jesus, "is the lamp of the body." Two square inches of sensitive retina is all we have to face the world with. If anything happens to that or to the nerve linking it with the brain, then for us the lights have all gone out. Strange how significant are the parts of the body that seem so small. A schoolteacher left his job because he was unable to walk. He insisted, however, that he was 99% sound. All that had happened was that the fluid in his inner ear had hardened, and he, therefore, had no sense of balance. Almost nothing the matter with him, but he was wholly incapacitated!

A broken toe made it impossible for Dizzy Dean to employ his most effective pitching stance, and his spectacular successes were ended. The interdependence of the body's parts is described by Paul: "The eye cannot say to the hand, 'I have no need of you,' nor again to head to the feet, 'I have no need of you!' On the contrary, the parts of the body which seem to be weaker are indispensable" (1 Cor. 12:21f). The eye is a small organ, but through it the body derives all its illumination.

How important then that the eye do its work well! "If then the light in you is darkness," said Jesus (Matt. 6:23), "how great is the darkness!" Even if the eye functions only partially, what distortions it may cause! Said Alexander Pope:

"All seems infected that th' infected spy,
As all looks yellow to the jaundic'd eye."

The English word *fraternity* is built upon the Latin word for *brother*; fraternity means brotherhood. Some years ago a fraternity at a New England college initiated a Negro into its membership. The local chapter was

A Final Word

When Carroll S. Rinehart of Westminster, Maryland, died in January of this year, among his papers was a message intended to be read at his funeral. He had instructed also that a copy be sent to the Gospel Messenger. The message addressed to his family and friends included the following words:

May I also urge each of you to continue to glorify your Father, God, a little each day? Remember for only as you serve his children, your brothers and sisters, can you serve God. It may be only a smile, a cheerful word of encouragement, a cup of cold water, or a pint of blood. Remember, also, you must so serve all of the children of God, regardless of color, country, language, etc. We cannot serve God with part of ourselves or part of the time or part of his children. We serve God all or none. There can be no division. Each of us must decide if we will be for God or against God. There is no middle ground.

There is a great need that every man, woman, and child live his best daily. My work is finished here. I appeal to each of you yet living on the earth of our Lord God. There is a great responsibility on all church members, to those of you who have made a public profession of your loyalty and service to your God. I especially appeal to you of the Church of the Brethren. There is a great need of leadership. It could be you. You are a small group. God with a small number can do much against a great number without God. There are great armies now here with much money and supposedly power. They result in destruction of the beautiful world that God created with his own hands. They result in misery and destruction of men, women, and children—children that God created in his own image. They boast of their loyalty to God and that God is on their side. Be not deceived for they will hear at the judgment day, the voice of God, "Depart from me, ye servants of evil, I know you not."

Yesterday is gone; tomorrow may not come, but today is here. Serve today as you have never served before. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; and secondly, you shall love your neighbor as yourself." Talk with God in prayer. Be quiet and listen that you may be guided by the will of God. In that future day, may you hear the voice of God saying, "Well done, good and faithful servant; enter into the joy of thy Lord." Amen.

thereupon expelled from the national organization on the charge of "unfraternal conduct." Darkness is pretty dark when organizations that profess to stand for brotherhood penalize members who practice brotherhood for being unbrotherly. "If then the light in you is darkness, how great is the darkness!"

The Sin of Being Ordinary

Continued from page 9

self and take up his cross daily and follow me."

People are needed who have extraordinary devotion, who are

available to God. I believe it was the evangelist, D. L. Moody who said when he was a young man, "The world has yet to see what God can do with a person who is fully consecrated to him." And then he added, "By the grace of God I want to try to be that person." We are all called to be more than ordinary. Jesus said, "Except your faith, love, and devotion exceeds that of the common run you will not be part of the kingdom." This is the life to which Jesus calls us, and it is the life which he makes possible.

KINGDOM GLEANINGS

Older Adult Conference

A conference for older adults has been scheduled to be held at New Windsor, Md., August 11 to 14 under the auspices of the Eastern and Middle Maryland districts in co-operation with the adult department of the Commission on Christian Education of the General Brotherhood Board.

The purpose of the conference is to provide fellowship, worship and inspiration for the older age group in the church. Devotionals, Bible study, group singing, recreation, hobbies, retirement interests, church service opportunities, etc., will come in for attention.

Leaders will include C. Ernest Davis, executive secretary of the Christian Education Commission; Rufus B. King, director of men's work and adult work; and Mr. and Mrs. George W. Kunz, superintendents of the Fahrney-Keedy Memorial Home.

The conference will begin with registration on August 11 starting at 3:00 p.m. and conclude with the noon meal on August 14. The total cost will be \$14.00 which includes room and board and an advance registration fee of \$4.00. While primarily planned for older adults in the sponsoring area others may attend in limited numbers with the suggestion that they should be sixty-five or older. Registration assurance and additional information may be had by writing Rev. Arthur W. Scrogum, 797 Hamilton Blvd., Hagerstown, Md.

Persons with experience in taking and developing pictures and in related skills will be interested in an opportunity for service to the Brotherhood provided by an opening in the Audio-Visual Education Department in late July. For further information, write to the General Brotherhood Board, 22 South State Street, Elgin, Illinois, providing data on background of training and/or experience in photography.

Gerald C. Wagoner, Route 1, Clayton, Ohio and Ora Huston, 22 S. State St., Elgin, Ill., are both interested in securing copies of the following books: A History of the Tunkers and the Brethren Church, by H. R. Holsinger; A History of the Brethren, by M. G. Brumbaugh; and The History of the Brethren in Southern Ohio, 1920 edition. Persons having copies to make available will please notify them.

The Wheaton Fellowship, a new church fellowship in the suburban area of Washington, D. C., has recently moved their church school and worship services from the Glenmont Recreation Center, Randolph Road, Wheaton, Md., to the Rock Creek Palisades Elementary School, 3901 Denfeld Ave., Kensington, Md.

It is not too late to sign up for the fall 1957 Brethren Tour to Europe. The dates are September 6 through October 29, 1957. Transportation will be by steamship both ways. For information write immediately to L. W. Schultz, 603 College Avenue, North Manchester, Indiana.

A record gain of 38,434 baptized members in 1956 has been reported by the American Lutheran Church. This brought baptized membership to more than 937,000. There are 2,093 congregations and 2,062 pastors in the church.

Norman Harsh wishes to give credit to Galen Lehman and Moyne Landis for original research and study that

went into the article that appeared under his name in the June 1 issue on the topic, Budgeting the Minister's Salary.

William G. Kinzie, pastor of the Mathias and Mt. View churches in W. Va., died early in June. Funeral services were conducted in the Mathias church. The Kinzies served as missionaries in India from 1937 to 1945 and from 1948 to 1952.

Victor L. Ullom of Wiley, Colorado, formerly a member of the National Council of Men's Work and long a leader of his district and local church, passed away June 7 following an illness of three years' duration. Further details will appear in a future Messenger.

The Geneva Summer School of Missions will be held Aug. 4-11 at Conference Point, Williams Bay, Wisconsin. The school is designed especially for leaders and teachers who are responsible for the promotion of missions in their district and local churches. Mission courses selected for this year's study will be presented. The foreign theme is Japan, and the home theme is Christ, the Church and Race. Further information may be obtained from the registrar, Miss Margaret Webb, 483 South State Street, Elgin, Illinois.

Many Christians are concerned that our government continue its economic development and technical cooperation aid to our neighbors around the world. At this time Congress is considering budget for these programs. Check on current developments and write about your concerns to your congressmen. For information on the foreign aid program, write for *Why Christians Are Concerned for Foreign Aid*, from the Brethren Service Commission, General Brotherhood Board, 22 S. State Street, Elgin, Illinois.

The Evangelical Lutheran Church added 38,900 members in 1956, bringing its baptized total to 1,043,000. Confirmed membership was reported at 692,000. According to an announcement by the general secretary of the church, growth continues at the fastest rate in the West, where the church's California district grew by 18.3 per cent and the Pacific district by 8.1 per cent.

The Peiping Radio has reported the Chinese Protestant churches are planning this year to "increase their contacts and exchange visits with foreign religious bodies and churches."

A total of 47,232 Bibles were sold during the past year by the Jewish Publication Society of America. This was a 12 per cent increase over the previous year. The society was founded in 1888 for the purpose of helping preserve the Jewish tradition of culture through the publication and dissemination of good books on religion, history, and literature.

Homecoming

Schuylkill church, Pine Grove, Pa., will have its homecoming July 14, 1957, at 10 a.m. at the Big Dam House, R. D. 2, Pine Grove, Pa.

Changes of Address

I. James Eshleman will become pastor of the recently re-located Calvary congregation in Los Angeles, Calif. After June 15 he should be addressed at 7707 Boeing Ave., Los Angeles 45, Calif.

Ronnie E. Thompson from P. O. Box 457, Bridgewater College to 410 West Fredrick St., Staunton, Va.

Brotherhood Theme: Seek First His Kingdom

McPherson College

Three hundred alumni and friends attended the annual alumni banquet, May 25. The classes of 1957, 1932, and 1907 were honored. Eighteen members of the class of 1932 were present to receive the twenty-fifth anniversary year award, and fourteen 1907 graduates were in attendance to receive the fiftieth anniversary year award.

The seven missionaries commissioned during Annual Conference are all McPherson College graduates or former students. McPherson is pleased that her sons and daughters serve the church widely.

Carl Harris, a junior from Jennings, La., Valerie Miller, a sophomore from Rocky Ford, Colo., and Ana Rosa Rodriguez, a senior from Castaner, Puerto Rico, are representing the college and giving leadership in summer camps throughout the Western Region. Faculty members are also giving leadership in several camps.

Ronald Anderson, McPherson's star senior discus thrower, won the discus event in the Missouri Valley AAU track and field meet in Kansas City in May with a throw of 170 feet, 3¾ inches. Anderson participated in the national AAU meet in San Diego, Calif., June 7-8.

The development fund campaign, under the direction of the National Fund Raising Services, is progressing, with the church phase having been conducted throughout the region. As of May 22 a total of \$58,405 had been pledged by churches and individuals within the region. On June 8 the campaign began in McPherson with the approach to business and industry in the city. Later, a campaign will be conducted among selected alumni. All phases are expected to be completed by October.

Dr. John Burkholder, professor of biology, has been granted an award of \$1,025, plus travel expenses, for study of marine life on the Pacific coast by the National Science Foundation. He was one of twenty professors to receive this summer study award.

Gene Myers, a 1957 graduate from Dexter, Mo., has been accepted by International Voluntary Services for two years of alternative service in Viet-Nam.

Duane Fike, a senior from Ramona, Kansas, has been elected student council president for the '57-'58 school year. Carl Harris, a junior from Jennings, La., was elected treasurer. Marlo Oltman, an Enders, Nebr., senior, was elected president of the McPherson Christian Association.

Three dairy heifers have been donated to the college farm to start the dairy herd. Holstein heifers were given by Ray Miller and O. L. Hamer, members of the South Waterloo, Iowa, Church of the Brethren. A Guernsey heifer was given by Mrs. Alice Martin, McPherson College registrar.

Ten seniors graduated with special honors at the sixty-ninth annual commencement. The total graduation class numbered 83. Graduating cum laude were Richard Carney, Nickerson, Kansas; Jeanine Corn, Independence, Kansas; Orval Eshelman, White City, Kansas; Lyle Neher, Oswego, Kansas; and Inez Vorhees, McPherson, Kansas. Those who graduated magna cum laude were Barbara Gooden, Maxwell, Iowa; Nancy Keim, Peru, Ind.; Irene Shull, Colo, Iowa; Galen Stucky, McPherson, Kansas; and Edward Wolf, Quinter, Kansas.

Dr. D. W. Bittinger recently announced gifts to the college which were presented by two 1907 graduates and their wives. Dr. and Mrs. R. E. Mohler have given

a \$5,000 contribution. Mr. and Mrs. Furman Cline, Denver, Colo., gave a color television set to be placed in Dotzour Hall.

Licensed and Ordained

J. Becker Ginder, ordained in the Chiques church, Eastern Pa.

Clem Rosenberger, ordained in the Philadelphia First church, Philadelphia, Pa., North Atlantic District.

Paul Groff, ordained in the Pottstown church, Pottstown, Pa., North Atlantic District.

The Church Calendar

June 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Joseph, Man of Mercy. Gen. 41:53-50:26. **Memory Selection:** Blessed are the merciful, for they shall obtain mercy. Matt. 5:7 (R.S.V.)

July 17-19 Eastern Region women's camp, Camp Swatara, Pa.

July 18-21 District meeting, Texas and Louisiana, Rosepine, La.

July 21-26 Eastern Region workshop and laboratory school, Juniata College, Pa.

July 21-26 Pennsylvania School of Alcoholic Studies, Juniata College, Pa.

July 22-26 Southeastern Region youth leadership training conference, Bridgewater, Va.

July 22-27 Bethany summer extension school, Juniata College, Pa.

July 23-25 District meeting, Southern Virginia, Pleasant Valley

July 29—Aug. 2 Southeastern Region home and family life workshop, Bridgewater College, Va.

July 29—Aug. 3 Central Region training school, Camp Mack, Ind.

July 29—Aug. 3 Central Region ministers' seminar, Camp Mack, Ind.

Aug. 4-9 Central Region laboratory school for children's workers, Manchester College, Ind.

Aug. 5-9 Southeastern Region family camp, Mardela

Love Feasts

Maryland

August 10, 7:30 pm, Fairview

Ohio

June 29 and 30, Poplar Ridge

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Raymond Peters of Dayton, Ohio, in the Happy Corner church, Ohio, July 14-21.

Bro. Russell G. West of Wiley, Colo., in the Bethel Center church, Hartford City, Ind., July 30—August 11.

Bro. William Longenecker of Mt. Joy, Pa., in the Fairview church, Pa., August 1-10.

Gains for the Kingdom

One baptized and five received by letter in the Jacksonville church, Fla. One baptized and two received by letter in the Oak Grove church, Va. Seven baptized and six received by letter in the Cloverdale church, Va.

Six baptized and two received by letter in the Mount Joy church, Pa. Five baptized in the Leamersville church, Pa. Nine baptized in the Schuylkill church, Pa.

Fourteen baptized and nine received by letter in the Happy Corner church, Ohio. Fifteen baptized and one received by letter in the Salem church, Ohio.

Two baptized and three received by letter in the Oklahoma City church, Okla.

News and Comment From Around the World

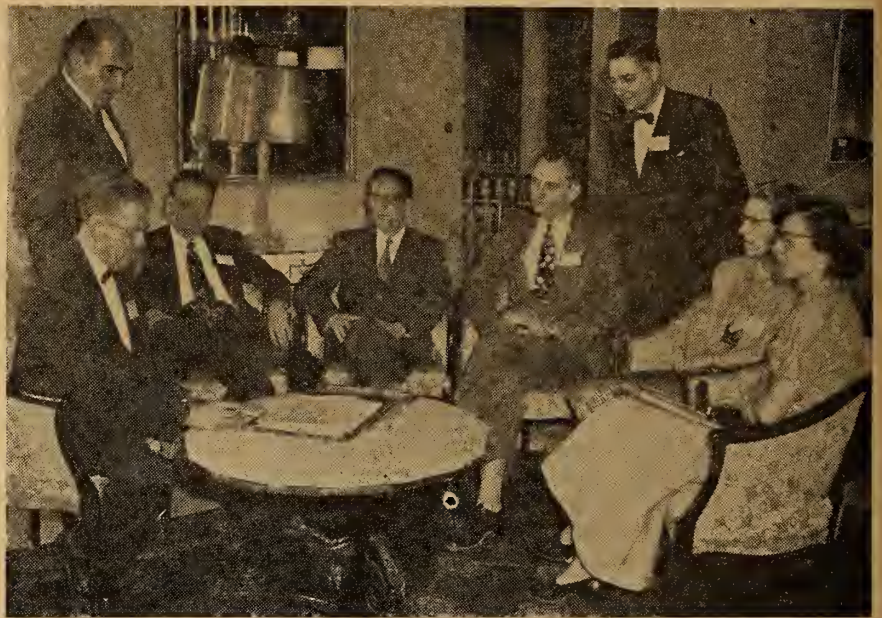
Brethren Participate in Social Welfare Conference

THE NATIONAL CONFERENCE on Policy and Strategy in Social Welfare was held at Atlantic City, N. J., May 7-10. Sponsored by two units of the National Council of Churches—the Department of Social Welfare and the Division of Home Missions—the conference brought together about 300 delegates representing the member churches of the National Council and several additional groups. The Church of the Brethren delegates were: Ora I. Huston, Rufus B. King, Mrs. George W. Kunz, W. Harold Row, Ralph E. Smeltzer, and M. Guy West. Unlike the much larger gathering in Cleveland two years ago, this conference sought to bring together primarily the “experts” who are responsible for the direction of Protestant welfare agencies. The object was to deliberate on policy and strategy in social welfare, and on the basis of findings speak, not for the council or the churches, but to them.

The conference opened with an address by John A. Perkins, U. S. Undersecretary of Health, Education and Welfare, and closed with a message by George M. Leader, Governor of Pennsylvania. Between these major addresses the serious work of the conference was done in a series of plenary sessions and round-table discussion groups.

The first task of the conference was to consider a carefully prepared paper on the Role and Function of the Church in Social Welfare. Here it was agreed that the task of the church involves three central aspects: First, there is the impartation of the gospel (*kerygma*); secondly, there is the fellowship of participation together (*koinonia*); and thirdly, the expression of the Christian faith in love and service to all men (*diakonia*). The well-being of the whole man and the whole community is involved in the church's expression of its faith in love and service. This *diakonia* is a mandatory venture and must be performed neither because it brings justification to the worker nor assurance of success in the venture, but because of the love of God.

The following questions, selected after polling 2,000 church and welfare workers, formed the basis for



Brethren delegates to the National Conference on Policy and Strategy in Social Welfare, left to right: Guy West, pastor of First church, York, Pa.; Rufus King, director of adult work; Ora Huston, director of social action, Brethren Service Commission; W. Harold Row, secretary of the Brethren Service Commission, General Brotherhood Board; Robert Gemmer, executive director, social work department, Cleveland Church Federation; Ralph E. Smeltzer, director of social education, Brethren Service Commission; Mrs. George W. Kunz, associate director of the Fahrney-Keedy Memorial Home, Boonsboro, Md.; Doreen Harms, administrative assistant in the executive office, Mennonite Central Committee, Akron, Pennsylvania

the small round-table discussions: (1) What should church-related health and welfare agencies accomplish? (2) What should the churches do together in meeting mental health and welfare responsibilities? (3) What should churches accomplish for social welfare by their social education and action programs? (4) What principles should guide church-related health and welfare agencies in the acceptance of community tax funds? (5) How can church-related agencies recruit enough qualified health and welfare workers to meet their needs and keep them? (6) How can the churches help in the education of health and welfare workers? Reports from the various round-table discussion groups were brought to plenary sessions for discussion and revision before being approved for the use of the findings committee.

At the concluding plenary session the conferees received, discussed, revised, and finally approved the report of the findings committee. Based on the material in the paper on the Role and Function of the Churches in Social Welfare, and the

reports from the round-table discussion groups, the findings committee dealt with motivation, objectives, areas of social need, methods of achieving objectives, and relationships with other agencies and organizations. The total report of the conference, which includes the eight reports adopted at the plenary sessions, is being assembled under one cover and may be secured by writing the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.—M. Guy West.

Friends Service Committee Marks Fortieth Anniversary

The American Friends Service Committee recently marked its fortieth anniversary with a special program at Haverford College. Over the years the committee has spent many millions of dollars mostly in material aid. It has a \$7,000,000 budget for this year, and a staff of about 500 working in 15 foreign countries. There are twelve regional offices in the U.S. and a modest headquarters in central Philadelphia. A

large part of its support comes from non-Quakers. Of the working staff, only about one third are members of the Society of Friends. The committee is the only American organization ever to have won a Nobel Peace Prize.

One of the speakers at the anniversary was Dr. Clarence Pickett, who recently returned from a trip around the world. He said, "There is fear and misunderstanding almost everywhere as to the intentions of the United States. We are so strong and so heavily armed and putting such dependence upon this combination that it is difficult for them to accept our claim of peaceful intention."

German Physicists Bar Role in Atom Arms Making

The leading nuclear physicists in West Germany, including four Nobel prize winners, recently stated that they would refuse to co-operate in any way in the production, testing or use of atomic weapons. Included in the group is Professor Otto Hahn, the first physicist to split the atom.

The physicists said that in their opinion a small country, such as West Germany, could best defend itself in world peace if it expressly and freely went without the possession of any kind of atomic weapons. They declared that not one of them would be prepared to participate in any way in the production, testing, and use of atomic weapons.

On the other hand, they said it was of utmost importance to develop the peaceful use of atomic energy and they were prepared to co-operate in this task. The physicists said that their scientific work placed upon them the responsibility for the possible consequences of their labor.

Once Fierce Head-Hunters Get Own Bible Translation

A new translation of the Bible has been completed in the Marovo language for the benefit of people who were once fierce head-hunters in the Western Solomon Islands. The Marovo people today are mostly Christians.

Three thousand copies of the new translation have been printed as the initial run. The translation was made by three European native Seventh Day Adventist pastors. There are seventeen Adventist churches on their islands.

Reports 55 per cent of Chicago TV Audience Saw Martin Luther

Fifty-five per cent of the available Chicago area television audience was



Volunteer Youth Associate Joins Youth Staff

RICHARD LIVINGSTON of Johnstown, Pa., and a member of the Westmont church, will join the staff this fall as the first volunteer youth associate. Dick, as he is known by the young people, will assist the youth program in the areas of leadership training, promotion, and publicity. More specifically, for the year ahead, Dick will assume some major assignments for the 1958 National

Youth Conference at Lake Junaluska.

Dick is a June graduate of Juniata College with a major in English. For many years he has had a genuine interest in church music and is an accomplished organist. Among many of his abilities, Dick has served the church and the youth program in various leadership capacities in his local church, the district, and the region. During the summer of 1956 he served as the youth field worker for Western Pennsylvania. He will again serve the district this summer.

In preparation for his youth assignment Dick will enter the Brethren Volunteer Service program with the September unit for two months of training with the other volunteers. He will begin his service for the Brotherhood on Nov. 1 following the New Windsor experience. It is hoped that Dick may pave the way for other young people who wish to serve the Brotherhood youth program in a similar capacity, attempting to meet the needs of an ever-enlarging youth enrollment of the church in the years ahead.—Ed Crill.

tuned to Martin Luther for the movie's TV premiere in Chicago. A research bureau gave the television station that showed the film a 28.2 rating when the controversial film was shown under commercial sponsorship.

Telephone comment from viewers ran 70 per cent in favor of having the film shown on TV. The movie was shown after a long controversy between WGN-TV, which canceled the showing of the film on December 21, and the Action Committee for Freedom of Religious Expression, which protested the ban to the Federal Communications Commission.

Churchmen Voice Cautious Optimism Over Race Relations in South

Speakers at a Conference on Christian Faith and Human Relations in Nashville, Tenn., voiced cautious optimism over the progress and the future of race relations in the South. One speaker pointed out that the most widespread and general change in the religious field since the 1954 Supreme Court antisegregation decision has been the formation of interracial ministerial associations.

A Presbyterian layman from Charlottesville, Va., said that if the churches challenge irresponsible leaders in the South, this will bring

about a change in the race relations situation. The conference was attended by some 300 Protestant leaders from over the South.

News Briefs

Baptized membership of the Augustana Evangelical Lutheran Church totaled 557,404 in 1956, an increase of more than 20,000 over the previous year. Per-capita contributions by church members were \$53.78 for local purposes and \$12.18 for missions and benevolences.

Because Protestant missions in Malaya are opposed to gambling, they have not received grants from the government's social welfare services lottery. The minister of health and welfare who is a Roman Catholic made this explanation in replying to charges that he supported only applications for lottery aid from the Catholic mission to finance its extensive welfare work.

Membership in the United Lutheran Church in America has reached an all-time high of 2,332,000. This represents an increase of 2.64 per cent over the previous year. Financial giving by the denomination's 4,443 congregations amounted to more than \$90,291,000. The church now has 4,506 pastors.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



1957-1958 Local Church Program Guide Calendar

JANUARY 1958

Week of Prayer Jan. 5-12
Church and Economic Life Week Jan. 19-25
Youth Week Jan. 26—Feb. 2

Renew efforts in lay or fellowship evangelism from now until Easter. Use audio-visual materials to aid in enlisting the lay people for this work and in training them how to do it.

Plans should be laid for a church membership class to which you will invite all adults and young people who would like to study what it means to become a Christian to share in a series of classes between Jan. 1 or Feb. 1 and Easter. A similar class should be set up for the older juniors and junior high youth, giving opportunity toward the close of these classes for individual decisions to be made for Christ. It is unfair to bring into the church family new members who have not had this opportunity for training in their Christian life. Provide opportunity for class members to participate in the morning worship during Lent.

Conduct a School of Missions. The themes for 1957-58 are *Japan and Christ*, *the Church and Race*. Special materials pertaining to the Church of the Brethren work are available for use along with the general study books. Be sure you get and use Missiongrams, a sheet giving current news on missions at home and abroad.

Gospel Messenger subscriptions and renewals should be sent to the Brethren Publishing House early this month or in whatever month your church uses as subscription month. Have you considered designating a particular Sunday as Gospel Messenger Sunday? This might easily coincide with your renewal period. The Gospel Messenger office has available a booklet giving numerous suggestions for such an emphasis. Each home should receive the church's weekly paper of inspirational, instructional, and informational materials.

Conduct a Sunday evening School of Economic Life or of Christian Daily Work. Use the text, *Ethics in a Business Society*, and the study guide, *The Camel and the Needle's Eye*. Study the structure and problems of American and world economic life and the application of Christian principles to them. Engage in legislative action on labor and management legislation, farm and co-op legislation, tax and social security legislation. Sponsor small group meetings in the congregation of persons from the same occupation to study the application of Christian principles in their daily work.

Do you have a parent-teacher fellowship? The Brethren Children's Worker and the Youth Counselor's Manual give practical suggestions for this fellowship. See comments on this under October.

Add books to the church library for leisure-time reading.

Adults, especially leaders of Women's Work and Men's Work, should make plans to attend the Brethren Adult Seminar, March 3-7, in Washington and New York.

FEBRUARY 1958

Brethren Youth Seminar Feb. 3-7
Race Relations Sunday Feb. 9
Brotherhood Week Feb. 16-23
Ash Wednesday (first day of Lent) Feb. 19
World Day of Prayer Feb. 21
Commitment Day (for total abstinence) .. Feb. 23

Emphasize interracial brotherhood this month and plan some interracial experiences for your church family. You might wish to plan a Sunday evening School of Race Relations or a School of Civil Rights and Liberties. Write for suggestions and study materials. Order the peace and brotherhood book trunk for all forms of civil rights legislation. Sponsor a pastoral and fellowship exchange with a church of another race; or, better yet, co-operate with a racial minority church in a common service or a common project. Invite persons of other races into the fellowship and membership of your congregation. Plan now to send someone to a Brethren Service Commission summer institute on race relations.

Plan your summer program for children and youth. Day camping plans should be included. Write for suggestions and guidance materials. Use the filmstrips, *Summertime Activities* and *Day Camping for your Church* with your children's and junior-high workers. (The latter is also available as a slide set, *Discovering the Day Camp*.)

Arrange for your vacation church school leaders to attend the vacation church school institutes in your area during March or April. The church school teachers can benefit from these meetings, too. The book, *The Vacation Church School in Christian Education*, will be helpful.

Look ahead to other training opportunities planned for church leaders during the summer months. The church should encourage attendance by paying the expenses of workers. Plan to help some young person participate in a work camp in the states or overseas.

Co-operate in the community observance of the World Day of Prayer if there is one. If not, plan a service in your church or prayer meetings in homes and invite others of the community to attend. In advertising the World Day of Prayer, you may want to use the new filmstrip, *While Earth Rolls Onward Into Light*, a description of the impact of the power of this day around the world. Arrange to supply your schools with the service for children.

Hold a School of Temperance culminating in the observance of Commitment Sunday. Write for suggestions.

See last week's issue for the Local Church Program Guide Calendar for October to December, pages 22-23

MARCH 1958

Brethren Adult Seminar	March 3-7
One Great Hour of Sharing	March 16
Palm Sunday	March 30

Our relief and rehabilitation program and stimulating support for the broadening peace witness of the church are emphases of the One Great Hour of Sharing. Order materials early for this Brotherhood Fund offering.

Plan for a Sunday evening School of Relief and Rehabilitation or of Social Welfare: first session, material aid; second session, refugee resettlement, student exchange and international work camps; third session, Brethren Volunteer Service; fourth session, social welfare needs in your community and in your congregation. Write for study materials. Invite in former Brethren Service workers and BVS'ers. Study and visit the social welfare agencies in your community. Collect food, clothing, medical supplies, and livestock. Resettle a refugee family. Apply for an exchange student for next year. Plan to send an exchange student overseas or someone to a work camp, into Brethren Volunteer Service, or to a Brethren Service Commission summer international relations institute.

Are plans for your vacation church school well organized? Order your materials early; the theme for 1958 is Jesus.

Continue to point up the value of participating in summer leadership training opportunities, spring institutes, workshops and camp leadership training programs.

APRIL 1958

Easter	April 6
National Christian College Day	April 20

Easter to Pentecost may be the high point of the entire year's program of evangelism. Carry on a strong intensive program of visitation evangelism for one week, followed by a continued regular program once or twice a month by carefully selected and trained workers. A spring outing or other fellowship gathering will be a rewarding experience for the church family.

Support the college in your area by a generous offering on National Christian College Day. Invite a representative of the college to share in the worship service on that Sunday.

Add children's books on nature and hobbies to your church library.

Begin to plan an observance of Children's Day that will further the Christian growth and nurture of the boys and girls.

Local churches should supply camp leadership. One leader should be furnished for every four to six campers. When teachers share in the camp program, the experience has a greater carry-over value to the church.

Plan to devote the last two Sunday evenings of April and the first two Sunday evenings in May to a School of Family Living. Or plan at some other time in the year to hold a week-end Institute of Family Life.

MAY 1958

May Fellowship Day	May 2
Family Week	May 4-11
Mother's Day	May 11

Rural Life Sunday	May 11
Brotherhood Program Interpretation Day	May 18
Annual Conference Offering	May 18
Pentecost Sunday	May 25

Many churches have adopted the plan of holding a dedication service for little children on Mother's Day. It makes a fitting and impressive climax to the National Family Week observance.

The Annual Conference Offering is a time of significant sharing in the total Brotherhood program. Secure materials in April for interpreting the work and opportunities confronting the church and for enlisting financial commitments. Brotherhood Program Interpretation Day, now integrated with Annual Conference Offering Sunday, offers added assistance in centering interest on our church's world-wide ministries.

May is a good month to enlist people for the Brethren Travel Fellowship, especially those persons who are planning to attend Annual Conference or planning a vacation trip.

Appoint an every-member canvass committee. Order the canvasser charts, stewardship leaflets and other helps you will need for stewardship studies and every member enlistment in September. The new stewardship elective unit for four weeks for adult use in the Sunday school or at other times during the week is available. Order sets and units for other ages on form in pastor's special packet of April 26, 1957.

Make arrangements for representatives of your church to attend area mission institutes. Write for the schedules.

Recognize young people graduating from high school and college, perhaps by a banquet or other special event. Their achievements should be noted and shared in the church. Challenge them to accept opportunities for service in the church program. Welcome returning college students in June and give them a place to serve in the church during the summer.

Elect Women's Work officers and provide funds to send them to summer coaching conferences.

Secure the current family life promotional materials and make plans for all aspects of the family life program for 1957-58. Provide for purchase of new books and pamphlets in this field. Subscribe for several magazines in the family life field for your church library.

Have you tried the weekly or biweekly all-church picnic idea during the summer months? Potluck suppers, time for visiting, and games for all the family help to keep the bonds of fellowship strong during the summertime. Vesper services could climax the picnic experiences.

Are you promoting attendance at the various age group camps, the vacation church school, and your day camp? Help the children and youth to go to camp by offering financial aid if needed. Leaders should attend a camp leaders' training conference.

Pentecost may be the greatest day in the life of the church as the climax of the year's program of evangelism. Prepare for it as a day for baptism and reception of new members. Help the new members feel at home in the social and work life of the church.

Schoolboys Participate in Poultry Project



ECUADOR, SOUTH AMERICA

Through co-operation with Heifer Project, Inc., and the Point IV Program of the U. S. government more than 3,500 baby chicks have been distributed by our mission in Ecuador. Many of them were sold at a low cost to the Indians in the community. Each boy in the 4-F Club was given chicks to raise as a project.

Well-kept records are an important part of any project. Most boys worked diligently at this task.



The club boys receive careful instruction in the proper care of chickens. Here five of the boys listen eagerly as their instructor calls attention to a photograph in a magazine.

When the chickens were mature the boys returned eight hatching eggs for each chick they had received. These eggs will be given or sold to others in an attempt to improve the quality of chickens in the community. The provincial 4-F Club director receives eggs from Segundo Muzo.

One of the highlights of the school year was a chicken fair, the first in Ecuador, attended by parents and friends of the schoolboys. A judging ring and stand for refreshments give the school patio a festive appearance.



Vincente Oyana, president of the 4-F Club, exhibits his chickens before the judges. Some of his eggs have already hatched.

Miguel Simbana proudly displays his prize winning rooster. Miguel won first prize in the poultry project. Decision was based on the records kept by the boys as well as the quality of their chickens.





Completed first unit of the Mountain View Community church, Boise

CHURCH EXTENSION

From Vision—a Church

THE District of Idaho, known unfortunately in the past for closing churches, has begun a reversal of that trend in the development of the Mountain View Community church in Boise, Idaho. In the completion of its building program the church has been one of the most rapidly developed new mission churches. From a desire for a church on the part of some men of vision in the district, it progressed in a comparatively short time to a nearly completed unit in which regular worship services and a Sunday-school program are now conducted.

A spot survey of the rapidly growing area on the western edge of Boise convinced the district board of administration and church extension that there was in this area a need for a church to serve the community. After asking for and receiving permission to build from the Boise Ministerial Association, a three-acre plot of ground, on which there was a house suitable for a parsonage, was purchased.

During the summer of 1955 Carl Beckwith, a seminary student, conducted a more thorough survey of the area and discovered approximately eighty families who, in varying degrees, were interested in seeing a church built and a full program of services and Sunday school begun.

On July 1 of the following summer Carl and Jeanne Kime arrived in

Carl Kime

Boise to begin full-time work toward the establishment of a congregation and the building of a church. Their early work consisted of visiting the interested families, meeting with them in small fellowship groups, and keeping them informed of the progress being made toward obtaining a place to meet or build.

The small size of the parsonage and the distance from any building suitable for holding services or Sunday school made it imperative to construct some type of building in which to begin the program. Since it seemed inadvisable to build a temporary structure of any kind, Arthur Dean, Brotherhood church building counselor, was contacted to discuss the possibilities of building a first unit which would become later part of the permanent church.

On Oct. 4, 1956, Arthur Dean met at the Boise parsonage with the district executive board and interested persons from the community to discuss building problems. The group approved at that time sketches for a building plan that would meet present needs and provide for future expansion.

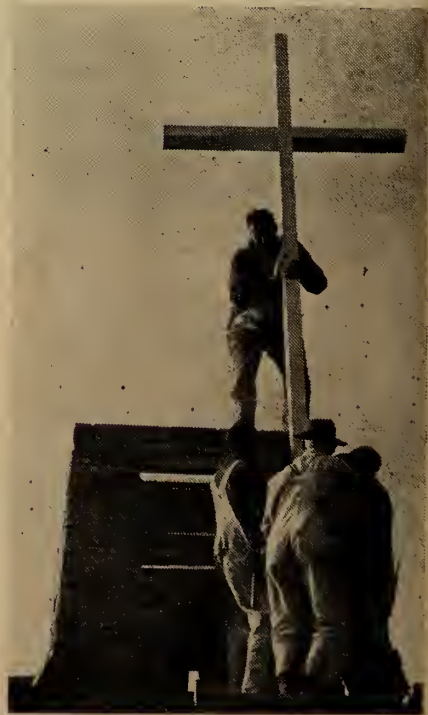
Less than four weeks later at the district conference at Bowmont on Oct. 27, the district approved the preliminary plans, voted to request a loan from the General Brotherhood Board, and appointed a building committee with Bro. G. G. Bollinger as chairman.

On the following day, Oct. 28, 300 members and friends of the district and community participated in the ground-breaking services. After the service the building committee met with a local builder and proceeded to outline the work and plan for its beginning. The site for the building on the lot was determined, preparations were made for digging the footings and foundations, and the building was under way.

In less than six months the building, although not entirely finished, was completed sufficiently to make worship services possible. On April 21, Easter morning, the first service was held in the fellowship hall with approximately 120 people participating.

The work on the building was done by paid, skilled workmen and by volunteer help from the other churches in the district and from the community. Installation of the window glass, for example, was done without charge by a glazier from the community. It is a beautiful building in keeping with the new homes being built in the community—a building which, though costing approximately \$36,000, has been estimated by some to equal buildings costing twice that much.

As the church grows it plans a steadily decreasing dependence on the General Brotherhood Board and the district, and looks forward hopefully to the time when it will not



The cross is placed on the church

only be able to carry its own load, but can assume a share in the work of building still other churches in Idaho and in the Brotherhood.

We realize that our building could not have been erected in such record time, nor the services made meaningful without the very gen-

erous support in time and money which those in the district gave so willingly to this mission project. Each one who contributed—even the children—had a vision of bringing the gospel to this community, and a desire to see the work of the kingdom go forward.

BRETHREN VOLUNTEER SERVICE

A Friend to the Navaho

Dear Friend,

My name is Marie Golina Singer, and I'm fourteen year old. I go to school to Monroe junior high school. I'm in 8th grade. I sure like my school. I'm going to school with white children. I think it a great pleasure to go to school with them and get education. We have lot of thing to do at school like party, social stuff and like that, etc.

We bring books to studies at Dorm.

We are very thankful for gift which you sent to us.

Well myself, I come from Kaibeto, Tonalia, Arizona. It's near Flagstaff. My Daddy and ma want me to get an education, so they sent me to school here in Richfield, Utah. One of my bro. is going to school to Phoenix, the other is finished school last year. My two little brothers are going to school over at Kaibeto. My little brother is at home. My father is Tribal Council of Navaho Reservation, and also Welfare Committee too. My dad and Ma want me to learn, so that why I'm here, I think that's right for me, so I can get along with white people in good

Patricia Huber

modern way, and also help my Navaho people over at Navaho reservation.

I thing I'll enclose here with much Best Wish and Best regards to you.

Respectfully your
Marie Golina Singer

The above letter was written by one of the 122 Navaho students who through government support are now going to public schools in Richfield, Utah, and other surrounding towns. Marie's letter was one of the best of those written after Christmas, thanking the people who have sent money and gifts through the church for the Navaho students. I think it is a good picture of what it means to Marie to have this opportunity to go to school and to learn the white man's way.

Because of the growing responsibility of the small Presbyterian Community church to provide for the spiritual needs for the Protestant Navaho students, about ninety in number, Brethren Volunteer Service has been asked to help by sending

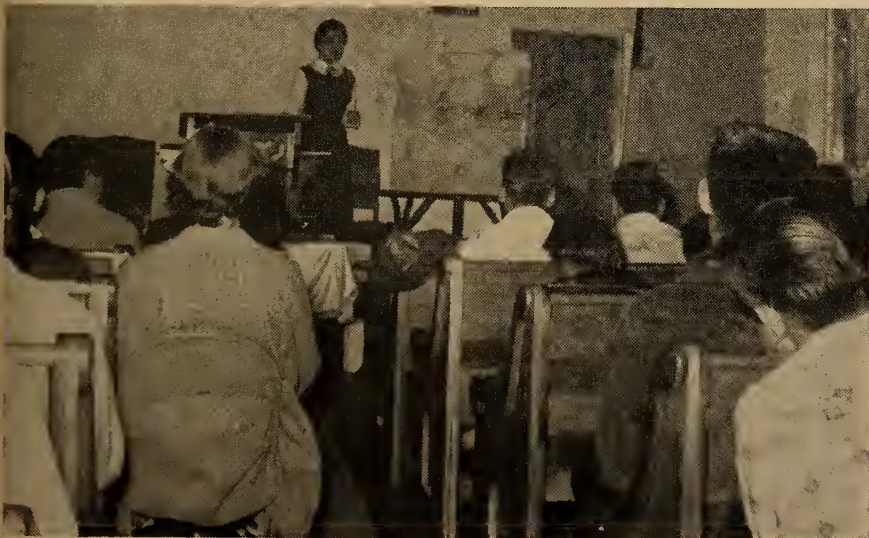
volunteers to be friend and teacher to them. So, after two months of a wonderful and enriching training experience at New Windsor, I came as a pioneer BVS'er to this community.

I still remember my first day here, which was a Sunday, and my first impressions of the town, the small community church, and the Navaho children. I have a wonderful memory of the many happy, smiling faces as I made a trip with about forty-three of the girls to visit a community church in Marysville, thirty-six miles from Richfield. At the time I kept wondering, "How am I ever going to learn to know all of these girls' names!" but now as time has gone by I find that I know almost all the girls individually. It really pleases them to be called by their own name and not that of someone else.

I cannot say that I know all the boys yet by name because they have been playing a joke on me just as they like to do on any person—they exchange names! It has been quite confusing for me but now I am beginning to know them better and know some by name.

I have been teaching a Sunday-school class of twelve of the youngest boys whose ages are from ten to thirteen and grades four to six in school. Knowing their names has made a difference in our class lately, because they do not like to be referred to as just "you." Even though these boys feel that a woman cannot teach a man, I believe they have changed their ideas a little. This class has been a real challenge and it has been very rewarding to teach it. I can see a great improvement in their behavior in the church; they have respect for teachers and, most important of all, their class participation is good.

Ever since I started teaching the boys in November they have been wanting me to take them on a hike. So one Sunday afternoon one of the women from the church who has a jeep came for us. We intended to get out farther down the road and hike up the mountain. But it was such a treat for them to ride in the jeep that we ended by going most of the way in it. It was like being packed in a can of sardines, but it was good to hear and see the children enjoying it so much. The Navaho people have many things to be proud



Pat Huber tells a flannelgraph story of the Prodigal Son in a Sunday morning service for both Navaho and white children

Pat Huber teaches a Sunday-school class of eager Navaho boys between the ages of ten and thirteen



of, I think, and these include their lovely smiles and beautiful white teeth. These boys certainly showed theirs that day. Outdoor activity is what these children crave because it is almost like home to them.

Being away from home and living in a dormitory which used to be a bowling alley is not the happiest situation for anyone; so having outside friends helps. Learning to know and understand the girls and boys as individuals has been part of my project and I have developed many friendships with the Navahos. When I have had recreation for them in small groups, or we paint or bake together, we become better acquainted and make friends fast.

In my conversations with the girls and boys, many questions arise from them. Questions like these: "Where did you went to school?" or "Where is your home?" are easy to answer but when they ask, "Are you Navaho Indian?" and "Why not? We think you look like a Navaho and should be one," then I am stumped for a moment. They really keep me on the alert!

One evening I was talking to some of the older girls who are eighth and ninth graders. Josephine Smallcanyon asked me if I was all white. This led into an interesting conversation in which we discussed and decided that no matter what are the differences on the outside we are all the same on the inside in God's sight.

Because of the lack of a good recreation area at the dormitory the students are limited in their activity. To give them a little outside activity from the school and the dorm, some of the people of the

community church have organized a club for both boys and girls and have introduced scouting to them. Of course, the nature part of it is very real and familiar to the Navahos. I have been helping with the younger Girl Scout troop on Tuesday nights.

The most pleasant time I believe I have had with them was at Christmas when we took all twenty-four of the girls Christmas caroling. The girls were good carolers; after singing for some time we ended the evening with several games and refreshments. In the scout program we are trying to teach the girls to learn to accept responsibilities and to do things for themselves. We have had two Scout Sundays in which the scouts had charge of the morning worship service. It was good experience for them to get up before a group.

Sundays are very full, but also very inspiring and rewarding in teaching the Navaho students. Words cannot express the wonderful feeling I receive when I see how eagerly they listen to the Bible flannelgraph stories I tell in the morning. The pictures and stories are simple and easy for them to understand. They are very enthusiastic singers; I like to hear them sing all the old favorite hymns which they do so well. Sunday evenings we have a program of either films, talks, singing, or some type of crafts for them.

There are many things I have found to do as a volunteer to help the minister in his work and correspondence; I have even done a little painting and repair work in the church! On Thursdays I have a junior high choir practice composed of some of the Navaho girls and some

of the white Sunday-school children. This has been another attempt to integrate the children.

Although all the other work seems valuable in the church, it is evident that the most worth-while part in being on project is to be a friend to the Navaho girls and boys. It is a thrill to see them adapting so well to the newness of this type of life. It has made me realize that we are all brothers and that skin and language make no difference in God's sight.

As I supervise four of the Navaho girls each Saturday in cleaning the church we become better acquainted. Also, I learn to know them better as I escort them to and from the dorm for scout night and other occasions. I know already that I am going to hate to see them leave for the reservations after school is out for the summer.

The community here is over ninety per cent Mormon-settled and of course the Church of the Brethren and its program of Brethren Volunteer Service are new to the people. I have found it a joy to tell about our beliefs and practices in the church and of our church's outreach program in different areas.

This project has been a wonderful experience for me thus far and I feel, as so many other BVS'ers have said, that I receive so much more than I've given.

WORK CAMPS

It Really Works! Winoma Spurgeon

HOW much good does a work camp really do? This was one of the many questions that I asked when I first heard about work camps. I could not think that



Nisan, a work camper from Turkey, presents his country's flag at a work camp banquet. He told something about his land, its people, and its customs

living in a camp with just "kids" for four or five weeks would ever amount to very much at all in the lives of those who participated. But I have learned that I was very wrong.

It has been almost a year since I helped direct a work camp in St. Martin, Austria. There were twenty-two in the camp from eight nations. Johannes Haese, a German BVS'er and a returned exchange student, was the director of the camp. The project was to help build homes for refugees.

We, eleven girls and eleven boys, lived in a refugee camp, Lager 59. There we learned to know many of the problems of camp life and the activities that go on in a refugee camp. Our campers were from Holland, Greece, Germany, Italy, United States, Sweden, England, and Turkey. It is the boy from Turkey that I want to tell you about.

Nisan, the only camper from Turkey, was a boy who had never done anything for himself in his entire seventeen years. He had never washed out his socks or shirt, much less ironed them, but in camp he tried. He had never touched the inside of his mother's kitchen except to ask for a sandwich, so dishwashing was very new and a bit tiresome! But he did all these things and many other new things in the five weeks of the camp. He even admitted that he was a bit lazy when it came to working out in the hot sun. He was always so *t-i-r-r-ed!* But Nisan grew in many ways in just five weeks.

In camp, for the first time, he had the opportunity to say what he thought about world problems, to plan a worship service, and to think out loud about Christianity. He had good ideas of God and Christ but he always said that he never went to church because he became so tired just sitting in church for five hours and not understanding one word that was being said. He also said that if anyone needed help in getting some jobs done, it was the poor people of Turkey; if he ever got a chance to do something about it he certainly would.

Well, he has had his chance. In a letter that I received from him today, he was very eager to tell me that at long last he and another boy were able to help get a week-end work camp started in a small village not far from where he goes to school. Let me quote from his letter:

"Now I'll give you a *great* news. Last week end for the first time in Turkey we organized a week-end

Continued on page 28

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Epistle to the Skeptics. David Wesley Soper. Association Press, 1956. 109 pages. \$2.50.

This is a book that will be stimulating to the believer who is continually searching for a deeper faith and a clearer understanding of the implications of his faith, as well as to the unbeliever who may be unhappy with shallowness that can be seen in many religious institutions and people. The book is an actual appeal to unbelievers to apply to their faith in skepticism the same skeptical approach which they have applied to faith in God and Christ. Dr. Soper is really challenging the skeptic to be skeptical of skepticism and to discover the reasonableness of Christianity. At the same time he challenges the Christian to re-examine his faith as questioningly as though he were a skeptic in order that he may discover afresh the reasonableness of Christianity. The book is written as a result of the author's own experience in finding a meaningful faith. The outline of the book travels the same path the author experienced in coming to this faith. Coming as he did from a strong fundamentalistic home, he reacted against religion and even lived through a long period of irreligion and atheism, eventually coming to a faith that is alive and meaningful. The book is developed under the following chapter heading: (1) Why Skepticism Is a Necessity, (2) Preskeptical Religion, (3) Preskeptical Irreligion, (4) Faith: at War With Skepticism, (5) Skepticism: the Ally of Faith.—*Stewart B. Kauffman.*

Clinical Training for Pastoral Care. David Belgum. Westminster Press, 1956. 136 pages. \$3.00.

This book is written for the purpose of being a guide to students of pastoral care. While it is of special value to students who are in the seminary or in a clinical training center, it can act as a refresher course for the minister with clinical training and can be of utmost value to the minister without such training.

The author points out the vital role a minister may play in the intelligent care of sick people. He discusses recent trends in medicine, especially pointing up the fact that the psychological study of religious experience and institutions has contributed to the clergy's interest in pastoral care and counseling, and

that both medical men and the clergy have come to see the significant contribution religion has to make to personality needs of the individual in the crises of life. Especially for the sake of the student, the author then discusses in detail the health team, showing how the minister may fit into the organized program of a community and hospital.—*Stewart B. Kauffman.*

Doctrinal Preaching for Today. Andrew W. Blackwood. Abingdon, 1956. 224 pages. \$3.00.

This is a timely book from this outstanding teacher of preachers. Sensing that congregations want to hear and need to hear sermons on the great doctrines of faith—God, Christ, eternal life, the kingdom of God, and others—Dr. Blackwood endeavors to tell why the minister should preach doctrinal sermons, how to use doctrine in pulpit counseling and in ethical sermons, and how to have a series of doctrinal sermons. The emphasis throughout the book is on Biblical preaching, and there is an abundance of illustrative material, evidence of the knowledge of the author from real experience. Every minister would profit from a serious study of the book.—*Stewart B. Kauffman.*

Protestant Witness of a New American. Angelo Di Domenica. Judson Press, 1956. 172 pages. \$2.50.

A fascinating biography of an Italian lad whose brothers became Protestant converts, as he himself did later, and served ably in the ministry in America.

It tells the story of Catholic persecution which was met with steadfast devotion to a newfound faith and of a life of singular devotion to the ministry in the Protestant faith.—*Charles E. Zunkel.*

The Farmer Gives Thanks. Samuel R. Guard. Abingdon, 1956. 64 pages. \$1.00.

Individual worshipers and rural church leaders who want to express the aspirations and prayers of farmers will find this little book helpful. There are fifty-six prayers dealing with experiences that are common throughout the year for rural people. The author is editor of a journal for farmers and cattlemen.—*Kenneth Morse.*

It Really Works

Continued from page 27

work camp in a nearby village, and twelve boys and two American teachers went over there and worked the whole Saturday afternoon and Sunday. I am sure you can imagine what this means. We had to be very careful to make it a success, and, thanks to God, it was. We put up fences, painted the gates and windows, put brick lines along the volleyball court and did some digging in the garden. You should have seen the small boys. How enthusiastic they were in helping and working with us. Also the villagers were very co-operative.

"The school has two teachers who have made their school the best in the district. That evening all of us gathered in the school building with many villagers. First, the schoolmaster told some things about the school and village problems. Then one of us who had been to work camp in Europe told the basic principles and the ideals of a work camp.

"Then as a particular example, I told something about our camp in St. Martin. It was greatly surprising to see the villagers get so excited about the idea. . . . The understanding between us was such that we had never expected. . . . I wouldn't be surprised in a few years a real summer work camp can be organized in Turkey and kids from all over the world will come. I should tell you that we need the work camp much more than other countries. Now I am very happy that we have taken a small but important step towards it."

He also said that for Easter he was able to worship with the American air base community that is located there. "There is no Christian community here in Tarsus, except our American teachers, a few of us students, and two families! But most of the time we have Sunday evening services and every time one of us students prepares the service. You can imagine how important that one hour for us is—the only time we, a few Christians, could devote to our Lord."

For me, this was the most wonderful thing that has happened in my experiences while in BVS. It is stimulating to know that I was there when an idea was born in the mind of another person that work camps are one of the strongest witnesses for peace that our church is making at the present time.

Obituaries

Sears, Anna, daughter of Adam and Catherine Swope, was born in Montgomery County, Ohio, May 19, 1864, and died at Trotwood, Ohio, April 19, 1957. She was married to Phillip Neff on Feb. 17, 1884. He preceded her in death in 1907. In 1922 she was married to H. Calvin Sears, who died in October 1926. Survivors are one son, two daughters, seven grandchildren, twenty-one great-grandchildren, and two great-great-grandchildren. Services were held in the Trotwood church by Brethren Paul Kinsel and Edward T. Angeny. Burial was in the Lower Miami cemetery.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Shaver, Jesse C., was born in Cloverdale, Va., Feb. 28, 1900, and died Feb. 25, 1957, in Frederick, Md. He was an active worker in the church, serving as trustee of the church, deacon, and, more recently, building fund treasurer; he was also a member of the ministerial board and Eastern Maryland District treasurer. He is survived by his wife.—Mrs. Florence B. Shober, Frederick, Md.

Shoemaker, Rolla E., son of Levi and Lydia Shoemaker, was born in Kansas, Jan. 11, 1891, and died March 14, 1957, in Live Oak, Calif. He was a member of the Live Oak church, having served in the office of deacon. Survivors are his wife, one daughter, and three grandchildren. Funeral services were conducted by the undersigned. Burial was in the Live Oak cemetery.—Agnes Border, Live Oak, Calif.

Shuttleworth, Joan Elaine, daughter of Lowell and Anna Lee Armstrong Shuttleworth, was born July 7, 1947, and died April 26, 1957. Services were conducted at Greenville, Ohio, by the undersigned.—Philip H. Lauver, Greenville, Ohio.

Smalley, Curtis Porter, died April 29, 1957, in Greensburg, Pa., at the age of fifty-eight years. He was a member of the Greensburg church. Surviving are his wife, one daughter, his father, three brothers, and two sisters. Funeral services were conducted by his pastor, Bro. Wilfred N. Stauffer. Interment was in Westmoreland Memorial park.—Mrs. Galen Bittner, Greensburg, Pa.

Smith, Arthur W., son of Samuel and Lydia Casebeer Smith, was born near Waterloo, Iowa, Jan. 30, 1888, and died April 21, 1957. He was married to Ora Kesla on Dec. 31, 1919. He was a faithful member of the South Waterloo church, Iowa. Survivors include his wife, two sons, three daughters, and twelve grandchildren. Funeral services were conducted in the South Waterloo church by the undersigned. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Smith, Clark, son of Solomon and Emily Smith, was born in Miami County, Ohio, April 13, 1863, and died April 19, 1957. He was married to Mary Ellen Etter, who died in 1936. He is survived by eight children, one hundred thirty-seven grandchildren and great-grandchildren, and twenty great-great-grandchildren. He was a member of the Bear Creek church, Ohio. Funeral services were held at the Bear Creek church by the undersigned. Burial was in the Monroe cemetery of Miami County.—George W. Phillips, Dayton, Ohio.

Smith, Laura, daughter of David R. and Sarah Thoman Vogel song, was born Jan. 4, 1874, and died at her home near Mechanicsburg, Pa., March 27, 1957. She was a faithful member of the Lower Cumberland church. Surviving are her husband, Bro. J. Harry Smith, one daughter, two sons, twelve grandchildren, five great-grandchildren, and one brother. Funeral services were conducted by Bro. John Hershman of Elizabethtown, Pa. Interment was in the Stone church cemetery.—Mrs. Henry L. Miller, Mechanicsburg, Pa.

Sliver, Merrill V., was born in Elkhart County, Ind., Aug. 15, 1913, and died April 11, 1957. He was a faithful member

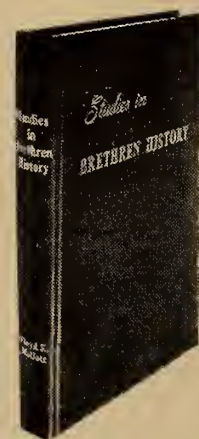
of the Rock Run church. In 1942 he was married to Virginia Bates. He is survived by his wife, two sons, and a number of relatives and friends. Funeral services were conducted by the undersigned, assisted by Rev. R. A. Worthman of Millersburg. Burial was in the Rock Run cemetery.—Kenneth G. Long, Goshen, Ind.

True, Jennie S., died May 1, 1957, at the age of eighty-three years. She was a long-time member of the church. She was married to John W. True, who preceded her in death. Surviving are three daughters, four sons, fourteen grandchildren, and six great-grandchildren. Funeral services were conducted by her pastor, Bro. Wilfred N. Stauffer. Interment was in Seanor's cemetery.—Mrs. Galen Bittner, Gretna, Pa.

Warner, Laurates A., son of George and Elmyra Weaver Warner, was born May 11, 1897, and died Feb. 15, 1957. In 1930 he was married to Florence M. Colclesser. Surviving are his wife, one son, and one grandchild. Funeral services were held by the undersigned. Burial was in the Oklawm cemetery.—H. B. Richards, North Manchester, Ind.

Warner, Lewis M., son of Manassas and Lucinda Warner, was born April 13, 1883, in Miami County, Ohio, and died Jan. 3, 1957. He was married to Pearl Gilbert on Oct. 18, 1913. He was a member of the Harris Creek church, Ohio. Surviving are two foster sons, seven grandchildren, and two sisters. Funeral services were conducted in the Harris Creek church by Rev. E. P. Cooper.—Vineta Sargent, Bradford, Ohio.

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Weber, Jennie, was born in London, England, Feb. 26, 1882, and died Feb. 1, 1957, in Chichester, England. She was always very interested in mission work, and continued to knit vests and toys for use by missions until she went into the hospital. She made a wonderful contribution to our missionaries. During her lifetime she entertained many missionaries on their way to and from their fields of work. Survivors are one daughter and two stepsons. The funeral service was held at Aldwick Free church and she was afterwards buried at Bognor cemetery.—Alec C. Weber, London, England.

Whetstone, Mrs. John, died Jan. 19, 1957. She is survived by her husband, one son, and one daughter. Funeral service was held at the church by Bro. Walter Bucher.—Mrs. William C. Wright, Utica, Minn.

Williams, Anna, daughter of John and Clarissa Williams, was born in Warren Township, Ind., Aug. 30, 1883, and died April 11, 1957, in Huntington, Ind. She was a member of the Pleasant View church. Surviving is one brother. Services were conducted in the Bailey funeral home by Bro. Landy Kreider, assisted by Bro. Ausby Swinger. Burial was in

the Funk cemetery.—Mrs. Clarissa Wine, South Whitley, Ind.

Wineland, Pearle, daughter of Samuel H. and Anna Mock, was born near Martinsburg, Pa., Aug. 17, 1895, and died April 20, 1957. She was married to George A. Wineland on Dec. 20, 1916. She was a faithful member of the Martinsburg church, Pa. Surviving are her husband, one son, one grandson, one brother, and three sisters. Funeral services were held by Bro. Roy S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Young, Gary Wayne, son of Jay and Sylvia Culp Young, was born Aug. 21, 1956, and died in Lancaster, Pa., March 27, 1957. He is survived by his parents and maternal and paternal grandparents. Funeral services were conducted in the East Petersburg church by Brethren S. C. Weaver and Richard Hackman. Burial was in Longeneckers cemetery.—Edith A. Elchelberger, East Petersburg, Pa.

Zbinden, Margaret, died at Cissna Park, Ill., at the age of fifty-nine years, March 22, 1957. She was married to Benjamin Zbinden in 1920 in the Champaign church, of which she had been a faithful member since 1922. Survivors are her husband, five daughters, three sons, and eight

grandchildren. Funeral services were conducted by Garnett E. Phibbs and Rev. Kenneth Lipp, pastor of the Methodist church.—Garnett E. Phibbs, Champaign, Ill.

Zerphy, Samuel H., son of Henry and Sarah Hauenstein Zerphy, died at Salunga, Pa., April 23, 1957, at the age of sixty-nine years. He was united in marriage to Susan Bradley on Sept. 24, 1907. He was a member of the church for forty-five years and served as a deacon for thirty-three years. Surviving are his wife, two daughters, five grandchildren, and one sister. Funeral services were held in the Salunga church by Bro. Norman L. Bowers. Interment was in the adjoining cemetery.—Elnora B. Cope, Lancaster, Pa.

Church News

Northern California

Yuba City Community—A refugee family from Holland arrived in December and another one came in January. In January our church held a missionary conference. We have decided to support two of our missionary children as a result of this conference. On April 6 and 7, our church and the Live Oak church were hosts to the district CBYF spring rally. On Easter we held a sunrise service in the patio of our church. This was followed with breakfast. The men of our church were host to the men of Live Oak on May 6. We are now looking forward to a week of evangelistic meetings conducted by Bro. I. V. Funderburgh of La Verne, Calif.—Clarence E. Brubaker, La Verne, Calif.

Washington

Seattle, Olympic View Community—The deacons and their wives gave the annual dinner for the new members on May 14. The women's work rally was on May 22 and 23. The Olympic View ladies put on a playlet. The address was given by Mrs. Thomas Swayze, state representative. The Lakewood Rhythm choir furnished the music. On Thursday sectional meetings were held and instructions were given by the district chairman in phases of women's work. At the closing luncheon the inspiration and rededication service was led by Mildred Baker, regional president.—Mrs. Calder Muirhead, Seattle, Wash.

Southeastern Kansas

Osage—We have been without a pastor since September 1. Ministers from other churches have filled the pulpit nearly every Sunday. Our college young people had charge of the Easter services. Brother and Sister Russell G. West conducted our evangelistic meetings, March 12-24. Our field secretary and his wife were with us on May 19. Bro. Ralph Hodgen, now of Bethany Seminary, has been secured as our pastor. He will begin pastoral duties September 1. The men of the church had a father and son banquet May 17. The glee club of the Parsons Training school furnished a very good musical program. The men are doing some remodeling on the parsonage and are putting a new roof on part of the church. District Conference is to be held in our church this fall. The women of the church meet once each month for quilting and relief sewing.—Lota Mohler, McCune, Kansas.

Nebraska

Beatrice—On Palm Sunday we had a reception for new members and a baptismal service. Lenten meditations were held each evening from April 7 through April 11. On April 28 Brad Campbell,

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assistant at the Centenary Methodist church, had the morning worship service while our pastor and several young people attended the district youth rally at Enders. Henry Reimer showed pictures of Mexico on May 8. On Mothers Day a dedication was held for the younger children. A basket dinner was served at noon.—Mrs. Albert Kuhn, Beatrice, Nebr.

Northern Illinois and Wisconsin

Sterling—On April 10 we met in our quarterly council with our moderator, Bro. Orion Stover, in charge. On April 7 we had as our guest speaker Bro. Wilmer Brubaker of Bremen, Ind. Our pastor conducted a church membership class during March and April. The choir presented the cantata, Hosanna, on Easter afternoon. A number of our women attended the women's work district meeting at Milledgeville. The women have completed twelve comforters for relief this year. On May 10 we had our mother and daughter banquet.—Mrs. Katherine Miller, Sterling, Ill.

Southern Illinois

Astoria—During the school of missions in January we studied about the Near East. The youth served a typical Oriental supper and a class gave the play, Not by Might, the closing evening of the school. Our church co-operated with the other churches of the town in a Good Friday and an Easter sunrise

service. We co-operated with the Woodland church in a four-evening pre-Easter meeting. Our church was represented at the women's, men's, youth's and junior high rallies held this spring in our district. Guest speakers recently were Brethren Ralph Johnson and Charles Leib. Our pastor held a special service of dedication on Mother's Day for seven babies and their parents. Some improvements have recently been completed in our church kitchen.—Mrs. Jesse Wherley, Browning, Ill.

Cerro Gordo—The parsonage has been redecorated and open house will be held by Brother and Sister Hylton. A new kitchen has been installed in the church basement and the entire basement has been redecorated with new ceiling, tile floor and paint. Plans are being made to redecorate the sanctuary and to provide new balcony curtains. The mother and daughter banquet was held in April. A cherub choir has been organized. The Easter cantata, The Thorn-crowned King, was given in our church. We participated with other churches in our community in Good Friday services.—Mrs. Daniel Hissong, Cerro Gordo, Ill.

Walnut Grove—We met in council on May 5 and elected our delegate to Annual Conference. We had pre-Easter services from Wednesday evening through Sunday evening. Bro. Ralph Hodgden of Bethany Seminary conducted the services. On Sunday, April 28, Brother and Sister John Hamer, who are here on furlough from Africa, were with us. We combined our family night with this service and had a basket dinner at the noon hour. Brother Hamer spoke in the morning and in the afternoon they showed pictures of their work in Africa. Our revival meeting will be held from July 21-28. Bro. Dolar Ritchey of Ohio will conduct it.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Middle Indiana

Pleasant Dale—Bro. John Mishler met with ten boys and girls for several Saturdays in a course of study on Choosing the Christian Life. We have a Dutch refugee family in our community. Two of our youth attended the youth seminar in Washington, D. C., and New York City. We held a family service and a carry-in supper at the Parish Hall on Sunday, May 19.—Louise Miller, Decatur, Ind.

Northern Indiana

Camp Creek—Bro. Mark Shrock was with us in February to tell of his trip to Russia last fall. Our church participated with three other churches in holding pre-Easter services. Several of our members gave special numbers. On May 5 a dedication service for babies was held in addition to the regular service. We have been finishing our basement, painting it, and installing a baptistry. Our young married people's class met at the church one day in April and raked the yard.—Mrs. Joan Snell, Etna Green, Ind.

North Winona—A goodly number of our women attended the spring rally at the Goshen College (Mennonite). Prof. Donald Royer from Manchester College was the speaker at our family night on May 5. Our mother and daughter banquet was well attended on May 9. On Mother's Day the young people of the Sunday school gave all mothers carnations. Our daily vacation Bible school was held in June. The Warsaw high school chorus presented a program of sacred music on February 3. Ten of our members spent a day at the relief center in Napanee in March. Recently Bro. Leo Corey showed pictures and told of some of his experiences while on his trip to the Holy Land.—Mrs. Russell Hanawalt, Pierceton, Ind.

Southern Indiana

New Hope—Our pastor attended a district meeting at the Locust Grove church. Two new storm doors have been installed at the parsonage and a new aluminum

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Miscellaneous

No. 301. Teaching position in music education in high school or junior high or both is desired by young man. Qualified as supervisor of music and has had experience in both vocal and instrumental work. Married and desirous of locating in Brethren community, preferably central region. Write: Brethren Placement Service, 22 South State Street, Elgin, Ill.

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No. 300. Wanted: One or two reliable couples to rent a 2 bedroom home during months of July, August, and September. For information contact: William Zimmerman, 4227 E. 15th St., Long Beach 4, Calif.

Hospital Work

No. 299. Personnel needed at Bethany Hospital: An experienced office worker. Also a medical technician. Should be ASCP or have laboratory experience. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

awning has been put over the front door of the entrance of the church. Our pastor attended the state pastors' conference at Depauw University. World Day of Prayer was sponsored by our church this year. We had a fellowship supper in the church basement with Sister Nettie Weybright as guest speaker. Our spring council meeting was held on April 26. We had an Easter sunrise service, and breakfast was then served.—Mrs. Hazel Hildebrand, Seymour, Ind.

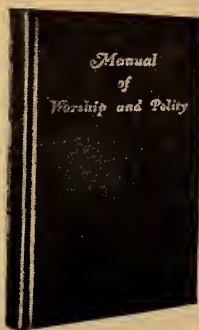
White Branch—Our evangelistic services were conducted by Bro. F. M. Hollenberg. The song services were led by Brother and Sister Clark. Last October we held our first communion service since becoming an organized congregation. We dedicated our remodeled church in the same month with a homecoming and dedication service. Bro. Eldon Petry was the speaker for the service. Sister Harriet Bright and Brother F. M. Hollenberg were the speakers for World Community Day.—Olive Overton, Hagerstown, Ind.

Michigan

Onkama—A school of missions was held for seven consecutive Sunday evenings starting in January. A series of four Sunday-school workers' conferences were held during January. Our women have spent the winter sewing for relief and have supported several projects financially including sheep for Ecuador. Our church had a preaching mission during Holy Week with Ernest R. Jehnson. Our pastor, Bro. Martin Krieger has recently announced his resignation. The church has voted to secure a full-time pastor. Our church is working with other churches in the county on a program for migrant workers.—Lois Hopkins, Manistee, Mich.

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Northeastern Ohio

Kent—A special dedication service was held on April 8, 1956, for the beginning of the new church. On December 9 we held the dedication services for the new church building. Dr. A. Blair Helman, president of Manchester College, brought the message. The new church building is located on more than five acres of land on the growing edge of the city of Kent. Brother Wilbur Shoemaker of Hartsville, Ohio, was the general contractor. Elder W. A. Petry conducted the ordination service for Bro. Wilbur E. Brumbaugh on Jan. 6. Our church had the pleasure of being host to the Manchester College basketball team the week end of February 9 and 10. On Palm Sunday afternoon we were favored by having the Manchester a cappella choir in our church. On April 28 the district youth rally was held at the Kent church with nearly four hundred in attendance.—Elmer Brumbaugh, Kent, Ohio.

Northwestern Ohio

Lima—The church is progressing with the clearing away of the old house bought next to our parsonage. In the near future it will be made into a parking lot. Five attended the vacation church school con-

ference at Manchester. The women's fellowship met for a peace program on March 24. George Schlunk, exchange student from Kassel, Germany, was the speaker. Our pre-Easter services were held March 31 to April 17. Easter sunrise services were held with breakfast at 7 o'clock. One of our young people attended the Brethren youth seminar in Washington and New York. Many of our CBYF attended a week-end district spring conference at Eagle Creek. We had a good attendance at the spring rally at Silver Creek. The guest speaker was Anna Warstler. May 10 was the annual mother and daughter banquet. The guest speaker was Miss Joan Angell, goodwill ambassador to Norway last year. Vacation Bible school is well underway.—Mrs. Pearl Anspach, Lafayette, Ohio.

Tiffin—Our pastor, W. J. Heisey, has resigned in order to work at the Tiffin State Hospital. Bro. Earl Zimmerman, our new pastor, will be with us July 1. On World Day of Prayer our church took part in the union services. We also joined in union Good Friday services. During Holy Week Bro. Heisey gave brief devotional telephone messages. We also joined in the union Easter sunrise services. Prayer services are held every Monday evening. They are in charge of the Adult

Bible class. Our women's work group meets twice each month.—Mrs. Elias Eberly, Fremont, Ohio.

Southern Ohio

Dayton, Mack Memorial—At our spring council the Planning Committee was authorized to employ a Dayton architectural firm to develop the blueprint specifications and to supervise construction on the new Christian education building, which we expect to begin in the spring of 1958. We held a school of missions each Sunday night during January. All Brethren congregations of the Dayton area co-operated in a preaching mission led by Bro. Bob Richards from April 8-14. Our audience on Palm Sunday broke all previous attendance records. Two services were held on Easter Sunday with the Chancel Choir presenting a short cantata at each service. At our spring council officers were chosen for the year 1957-58 and delegates to Annual Conference were chosen. Our pastor has completed a two-year training class with boys and girls in preparation for church membership.—Nancy Cullen, Dayton, Ohio.

Eastern Pennsylvania

Elizabethtown—We celebrated our first year of worship and use of our new church on April 27 and 28. The guest speaker was W. Harold Row. On March 10 the Girl Scouts and their leaders were guests at our evening service. Walton Moyer gave us an illustrated lecture on his work in alternative service in Europe. The dedicatory service for the new women's dorm on the College campus was held in our church on May 11. Our family life institute was directed by Dr. and Mrs. DeWitt L. Miller May 18 and 19. Our mother and daughter fellowship dinner was held on May 10 in our fellowship hall. The women's service project included 118 Christmas gift stockings and the packing of 650 lbs. of relief clothing.—Ella S. Hiestand, Elizabethtown, Pa.

Middle Pennsylvania

Williamsburg—On March 10 we celebrated our fortieth anniversary by a home coming. Bro. Levi K. Ziegler, a former pastor, brought the morning message. Dinner was served in the dining room. Many of our former members from a distance were present and gave reminiscences of the past. The Week of Prayer was observed by the churches of our town. The men's work group sponsored a 100% club for Messenger subscriptions for this year. March 3 was Juniata College Day in our church with Dr. C. N. Ellis, president of the college, bringing the morning message. The Juniata College choir presented a sacred concert the morning of April 7. Our spring council voted to decorate the church sanctuary. We participated in the community Good Friday service held in the Presbyterian church. Easter sunrise service was in charge of the young people. This was followed by an Easter breakfast at the church. On Mother's Day the women of the church had charge of the morning service. A mother and daughter banquet was held May 21. The women's work group has bought new chairs for the choir. The ladies meet every Wednesday to quilt. They have sent relief clothing to New Windsor.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Southern Pennsylvania

Hanover—We studied Southeast Asia during our Sunday evening meetings in January. The Juniata College choir rendered a program one Sunday morning. The father and son banquet was held in February with Bro. Glenn C. Zug as guest speaker. March 3 was pulpit exchange in Hanover. Dr. Nevin C. Smith, pastor of the Evangelical and Reformed church, brought the morning message.

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Some of our CBYF attended the district spring fellowship at the Waynesboro church. Our women's group attended the spring luncheon at York First Church. The district had a special meeting at the Gettysburg church at which time we accepted a plot of ground donated by A. W. Geigley for a campsite. Easter dawn services were held in Rest Haven cemetery with the Church of the Nazarene and the United Brethren taking part with us. Mrs. Nevin Fisher spoke at our Mother's Day evening service. The mother and daughter banquet was held in May. Our Bible school started June 10.—Mrs. Jay Earhart, Gettysburg, Pa.

Western Pennsylvania

Plumcreek—The women's group is sewing and making comforts for relief. The young people of circuit nine met at our church April 14. Bro. Clarence Rosenberger of Juniata College was the speaker. We have completed our parsonage with hard wood floors. We have also installed a new furnace in the four Sunday-school rooms. We held a week of pre-Easter services with a different minister from the district each evening. Since we have no resident pastor our pulpit has been filled by Brethren J. H. Wimmer and F. J. Byer, alternating.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Mardela

Fairview—One of our members presented fourteen books to our church library. The youth seminar was attended by one of the youth group. Several went with the district group to New Windsor to sort and pack clothing for overseas relief. A large number of our members attended the inspirational services at the Green Hill church, Westover. Several attended the leadership training classes at Easton. Bro. Floyd Mitchell delivered our sermon one Sunday evening in March. The men's chorus of the Easton church rendered a program of sacred music at our church in April. A number of our congregation enjoyed the play, *The Dark Days*, presented in Easton by the Bethany church of Farmington, Del. Eight people attended the regional meeting at Bridgewater.—Helen N. Bridge, Cordova, Md.

First Virginia

Roanoke, Williamson Road—In our school of missions in January we had as our theme, *The Church in Southeast Asia*. On January 27 the youth of the church conducted the morning service as part of their work in Youth Week. Two of our youth attended the national youth seminar in Washington, D. C. A

father and son banquet was held on Feb. 25. Our pastor conducted a weekly school for church membership prior to Easter. Bro. Warren F. Groff conducted a Bible institute for our church on March 9-10. The district temperance institute was held here on March 24 with James Renz as guest speaker. The district women's spring conference convened in our church on April 11, with Miss Anna Warstler as guest speaker. On Mother's Day twelve babies were dedicated.—Bessie Barnhart, Roanoke, Va.

Northern Virginia

Mill Creek—Our school of missions was held in January with Brother Bowman as adult teacher. The glee club from Bridgewater College gave a program on Sunday morning, April 7. Our pre-Easter services were conducted by Bro. John T. Glick. College day was observed on May 5, with Bro. Donald Clague as guest speaker. Our church joined in the worldwide church attendance movement during the first three months of this year. The mother and daughter banquet was on May 10, with Mrs. Rufus D. Bowman as guest speaker. Our women's group has been busy sewing, making comforters, etc., for relief. Two of our young people attended the political youth seminar in New York City.—Mrs. Leon A. Mundy, Port Republic, Va.

Second Virginia

Beaver Creek, Mt. Bethel—We have recently built Sunday-school rooms and remodeled the sanctuary. The men of the church did quite a lot of the work, giving their time to the church, and thereby keeping the cost down. On April 21 Bro. Austin Cooper of the Barren Ridge congregation began a revival meeting which lasted through April 28. On May 12 Brother Crumley held a baby dedication.—Mrs. Frank Kiracofe, Dayton, Va.

Southern Virginia

Brick—In January the women's circles sponsored a mission program led by Mrs. Edward K. Ziegler and a group from the Williamson Road church, Roanoke. A joint stewardship education meeting was held in February with Bro. John Sayre of Oak Grove church as leader. Bro. Ray Showalter, representing Bridgewater College, spoke at our church March 24. A large group attended the men's work district banquet and the young adult banquet at the Bassett church. Evangelistic services were held May 5-12.—Mrs. Levi I. Angle, Rocky Mount, Va.

Fraternity—Our church has just started using weekly offering envelopes. The response has been excellent. Our pastor and music director and pianist conducted devotions for a week on TV in February. Our school of missions was held in two sessions: R. C. Buchanan spoke on Southeast Asia and E. K. Ziegler spoke on home missions. Several of our teachers attended the district children's work day. The *Heralds for Christ*, instrumental group from Bridgewater College presented a program. Pre-Easter services were conducted by our pastor using *Cries From the Cross* as the theme. The deacons have lined our church yard for systematic parking.—Mary Beam White, Winston-Salem, N. C.

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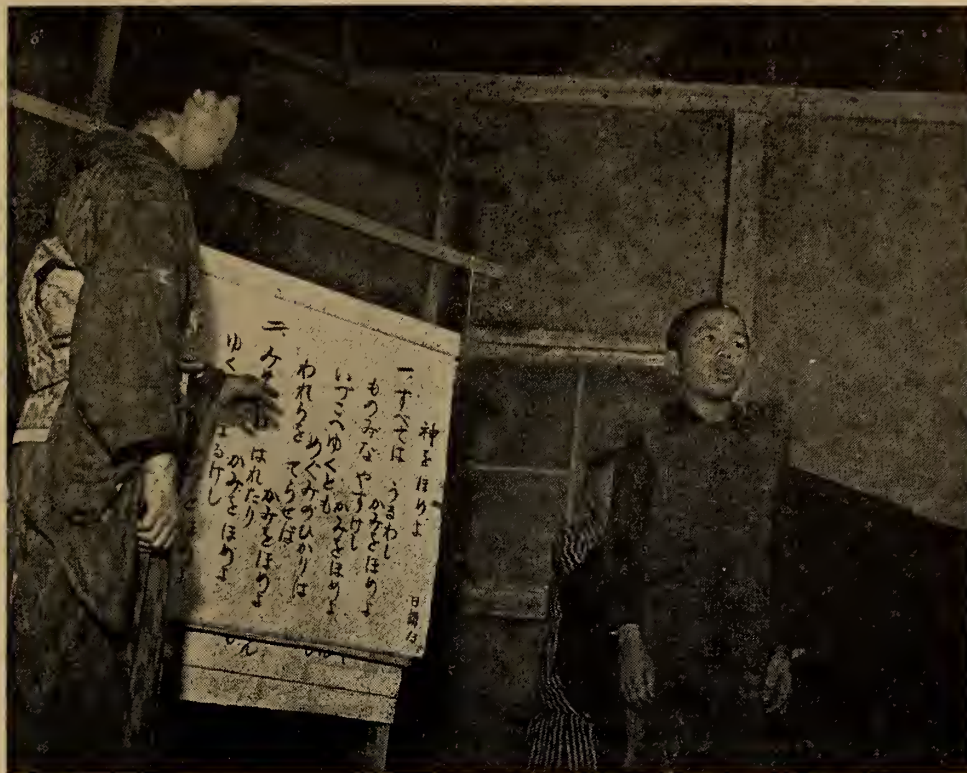
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

JULY 6, 1957



Fujihara from Monkmeier

GOD WILL HEAR

EVEN if this picture from Japan had a soundtrack accompanying it, the listener might have as much difficulty as the viewer in detecting the song a young boy is singing. His teacher is pointing to the words of a hymn as represented by Japanese characters. More familiar to Western Christians is the reed organ in the back that supports his vocal efforts. Perhaps the tune would be familiar since so many Christian schools have adapted our common tunes for use with new converts. But as churches overseas become more and more the responsibility of those who compose them, we can expect that hymn singing will bring forth melodies and rhythms that sound strange to our ears, perhaps as strange as our most familiar sacred numbers would sound to an ancient Hebrew psalmist. But though the music changes, though worship patterns vary with the turning of the earth on its axis and with the passing of the years, though the words of praise must be translated and paraphrased over and over, there is still a continuing experience and a common song. You can sing Hallelujah and Amen in practically any language or with "no language but a cry," and you can be sure that God will hear.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JULY 6, 1957

Volume 106

Number 27

In This Number . . .

Editorial —

God Will Hear	1
Smoking and Premature Death	5
If Your Pastor Is Not a Billy Graham .	5
There Is Another Way	5

The General Forum—

Brethren and a World Vision.	
DeWitt L. Miller	3
Follow His Footprints.	
Ernestine Hoff Emrick	6
The Church and Alcoholism.	
W. Glenn McFadden	10
O Great and Everlasting Arms!	
W. Russel Shull	11
The Family Counselor	12
Don't Go Rolling By. Nina Millen	13
The Carpenter. J. Carter Swaim	14
Reviews of Recent Books	15

News —

News and Comment From Around the World	18
--	----

Toward His Kingdom—

The Ahwa Church Grows Toward Self-Support. Ernest Shull	20
New Christians Need Fellowship.	
Clara Harper	21
I-W Shares First Impressions of Nigeria	21
Evangelism Is Exciting Kingdom Business. Charles E. Zunkel	22
The Young Worker. Ruth Cline	23
To Live. Lauree Hersch	24
God Is Love. Mildred Allen Jeffery ..	24
1957-1958 Local Church Program Guide Calendar	25
This I Believe. Clifford B. Tusing ...	27
Be Thou a Blessing. Earl M. Frantz ...	27

Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. 1 Tim. 4: 7b-8.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Without Love—What?

A few weeks ago I stopped in a business place to talk to the proprietor. Another conversation was going on among a group of fellows on the subject of Hungarian refugees. As I made my departure I heard this statement, "They ought to be taken out and shot."

I thought of the family of Jesus while he was yet a small lad, being forced from their home, leaving everything but the bare necessities of life, for their long journey to a new land. Suppose this family would not have been accepted in Egypt and had been shot as they stood at the threshold of a new life in a new land. Can we vision the kind of world we might be living in if this had been carried out almost twenty centuries ago? Such a picture is inconceivable for most people.

Two weeks later in another community the writer overheard a conversation among a group of ladies concerning the same subject. In this conversation was noted a tinge of anxiety. Two men and the minister of their community had been working on plans to locate some refugee families, and these plans were about to materialize. What a difference of understanding is found in these two conversations. The latter group was willing to spend some time planning for the resettlement of these people. The important thing is that we make an honest effort to help in some way.

Perhaps we need to be shot with a spiritual vaccine to help us change our attitude. A revival of the spirit of Christ would produce love that would give us understanding. Paul speaking to the people at Corinth, said, "Make love your aim." When we resolve to do this we will be patient and kind, not jealous, arrogant or rude. Now we see through a mirror dimly, but with the love which is found in the spirit of Jesus we can see ourselves and the needs of our fellow men.—W. Owen Horton, Sr., Brandonville, W. Va.

Brethren Baptism

Baptism is a word taken from the Greek with very little change in sound (transliterated). If it were translated it would be a dipping or an immersion. Pouring and sprinkling were not what Jesus practiced, nor were they what he taught. . . . Jesus was immersed, dipped, and that is what he asked of his followers.

Those who repent (Acts 2:38), be-

lieve (Mark 16:16 and Acts 8:37), and can receive instruction (Matt. 28:19-20) are the ones to be baptized. Infants can do none of these three things; so immersion of infants is not a valid baptism. The minimum age would vary with the individual.

Some people at Ephesus were incorrectly baptized (Acts 18:24-19:7). The people were rebaptized correctly. The man who incorrectly baptized them was a very fluent speaker with many good arguments concerning the Messiahship of Jesus; so he was corrected and encouraged to go to some brethren who were well-instructed concerning baptism but weak in arguing the Messiahship of Jesus. Both were greatly benefitted.

Jesus never specifies the number of dips except as he implies in Matt. 28:19: "In the name of the Father, and the Son, and of the Holy Spirit." One dip for each identity would call for trine immersion. With how many dips was Jesus baptized? No one knows, but since three was the smallest "perfect" number of the Jews and since he was baptized "to fulfill all righteousness" it is within reason that he also may have been baptized by trine immersion.

For many centuries trine forward immersion was the only form of baptism practiced by Christians. Since this fits perfectly with the New Testament teachings, this has been the accepted form of baptism for the Church of the Brethren.—Fred Cripe, Wenatchee, Wash.

Never Faced the Problem

We have had many articles printed in the Messenger on race relations.

In reading these articles it would appear that most of the writers have never really faced the problem.

I think it would be a help if we could have a statement in or at the beginning of the article stating the number of years the writer has lived in a community that is something like fifty per-cent white and fifty per-cent colored, or perhaps in some Alabama county that is eighty per-cent colored.

It seems to be that most of the writing is done about an experiment of some kind that is being tried.

I think we should have some articles by some of our Brethren that have really faced the problem over a period of twenty years or more. They could throw some light on the question.—Glen W. Petcher, Citronelle, Ala.

*We are limited in our efforts not by an
unawareness of the world's need, but
by inadequate vision of the world's
Savior and lack of faith in God who
is sufficient for all our needs*

Brethren and a World Vision

DeWitt L. Miller

THE Brethren have not always had a world vision. Our church fathers in Germany were men of deep devotion and piety. They were thoroughly committed persons. We can well revere their memory and emulate their example. At the same time they were very much the product of their own age.

The chief emphasis of the founding fathers seemed to be obedience to the command to baptize people into the name of the Father and of the Son and of the Holy Spirit. We do not find among the early Brethren the missionary emphasis which is to be found among the Moravians, for instance. They were apparently more influenced by the Anabaptists and the Pietists. The Anabaptists emphasized the gathering together of an obedient church. The Pietists stressed the matter of personal devotion. While these were excellent qualities and as much needed today

as then they did not seem to possess an evangelistic zeal and a sense of missionary responsibility.

The gradual development of a world vision is apparently connected with five phases of the church's program: (1) The publishing of a church paper. Bro. Henry Kurtz tried this as early as 1833, and again in 1836, but the church was not ready. In 1851, he began the publishing of the monthly Gospel Visitor and this became a public forum reaching many Brethren homes. Its pages contained many new and revolutionary ideas. While Henry Kurtz was a thorough conservative he was also a fearless spirit. He advocated such radical things as schools and missions.

Conference convocation address by the pastor of the Hagerstown church, Maryland

(2) A second contributing factor in the development of a world vision was the church school. As early as 1789, Annual Conference had urged parents to teach the Bible to their children. By 1823, the Brethren were co-operating in a union Sunday school in Berks County, Pennsylvania. In 1838, the Annual Meeting advised against such schools. In spite of this advice to the contrary, the White Oaks congregation in Pennsylvania began a church school in 1845. When other schools were started, the Annual Meeting reconsidered the matter and decided since there was no scriptural word against church schools, permission would be granted to conduct them provided they were kept in "gospel order" and used to teach the Scriptures.

(3) A third factor contributing to a world vision was the es-

tablishing of schools. Prior to 1850, probably not more than a dozen Brethren had secured enough education to teach in what was known as the primary schools. In 1852, Bro. Jacob Miller established the first Brethren school in Bedford County, Pennsylvania. Ten years later, Bro. S. Z. Sharp purchased the Kishacoquillas Academy in Mifflin County and there offered the first college grade work to be offered in a school sponsored by the Brethren. Six years later, in 1876, with Bro. Jacob Zuck as teacher and solidly supported by the Brumbaugh brothers, H. B., J. B., and Dr. A. B., there began the first college which has remained until today, Juniata.

(4) A fourth factor contributing to a world vision among the Brethren came into full focus when Christian Hansen wrote to Bro. Christian Hope, who had discovered the Brethren in Illinois, and said, "Come over into Denmark and help us." The initial spark was fanned into flame by Bro. Wilbur Stover, first as a student in Mount Morris College, then at Annual Conference, and anywhere else he could buttonhole one or more long enough to listen to his story, and finally with his preaching in Germantown while he was a student at Temple University. He talked missions so constantly that some were irritated. Finally one said to him, "You act as if you expect some of us to pick up and go." Brother Stover replied with feeling, "Well, somebody's got to go." By 1894, this dawning world vision was becoming an impelling force within the church.

(5) The full orbit was completed with the development of Brethren Service. The Brethren have always been touched with the plight of the poor, the unfortunate and the oppressed. The Brethren heard and answered the cry for help in the Near East,

The vision, service, and sacrifice of young men and young women need to be matched by comparable sacrifice and vision on the part of older men and women in the church



Religious News Service

during famines in India, and following floods in China.

In the early thirties, when brother was killing brother in Civil War, the Brethren co-operated with the Friends and Mennonites in helping people on both sides of the battle lines in Spain. It was there that Dan West, moved with compassion by the dire need caused by man's inhumanity to man, gave birth to the Heifers for Relief idea. That touched off what has now become a broad, varied, and far-flung program of humanitarian service.

Truly the Brethren have been saved by this world vision. No one can doubt but that there is a correlation between our world vision and our growth in membership, between our world vision and the opportunities to give our testimony to far more people in far more places than ever before in our history.

Nevertheless, as we look out upon the world scene, it becomes clear that what we have done is only a prelude to what needs to be done. We live in a time when both men and nations accept as

a cardinal principle the belief that physical force is the determining factor in controlling and influencing people. We claim to believe that those who take that way will perish as a result. In this Atomic Age the belief of the Brethren is the only hope for the future. That urgency needs to inspire within us a new sense of mission and quicken us to greater zeal in the propagation of our message.

We are also living in a time when many people wonder what is wrong with a young person when he wants to give a couple years of his life to the church when he could be making money. There are plenty of laymen who praise with their lips the example of young men and women renouncing wealth, position, and comfort in order to lay their lives upon the altar of service in missionary work and in the pastoral ministry but in their hearts they despise them. They would not think of making a comparable sacrifice for the church and the kingdom. They think those who do are unrealistic, idealistic

EDITORIAL

Smoking and Premature Death

TWO doctors in charge of statistical research for the American Cancer Society gave the annual convention of the American Medical Association something to think about. They reported on a four-year study of 188,000 men between the ages of fifty and seventy. The results clearly indicated that men who smoke cigarettes are ten times more likely to die of lung cancer than nonsmokers.

Dr. E. Cuyler Hammond and Dr. Daniel Horn told the A.M.A. that smoking increases the chance of premature death from all causes. The more you smoke, the greater the risk. If you stop smoking, you reduce the danger. In the case of fatal heart attacks, the rate is seventy per cent higher among smokers than among nonsmokers.

This is the strongest evidence presented so far to link cigaret smoking with lung cancer. The tobacco industry, which set up its own "research" committee a few years ago, insists that the causes of cancer and heart disease are not yet known, but the facts remain quite obvious for smokers to heed. Whether the implied warning in the studies will cause a significant change in smoking habits remains to be seen. Consumption of cigarettes was expected to reach a new high of 399 billion for the year ending June 30.

In the face of these facts most cigaret advertising appears more ridiculous than ever. The clever copy writers continue to talk about how cool, mild, refreshing and better tasting is their product. We don't need to go to China or Russia for good examples of brainwashing. There is plenty of evidence of the practice in most of our magazines.

Among those who consume the billions of cigarettes and add to the mortality statistics are a considerable number of Christians. In the light of the risks involved will they continue a hazardous habit, or will they remember to regard their bodies as temples of the Holy Spirit?—K.M.

If Your Pastor Is Not a Billy Graham

THE man you see behind the pulpit on Sunday morning would prefer that he not be compared to a popular preacher like Billy Graham. But there are bound to be some Christians who, in the fervor of their enthusiasm for the noted evangelist, will make the comparison. And the chances are that your pastor is neither as handsomely attired or as fluent in rattling off what "the Bible says," as Billy Graham.

If your church has more empty seats than remain in Madison Square Garden when Billy preaches, it may be partly due to the fact that your pastor has no highly trained and experienced publicists to prepare for a record attendance. Your choir may lack also some of the skill of a campaign chorus, and most likely the congregational singing leaves something to be desired. Give your pastor some of the publicity, some of the programming, some of the attendance, some of the contagion a large crowd can feel—and he may suddenly develop into a powerhouse in the pulpit.

Remember also that Billy Graham can retire to his North Carolina home after the campaign is over, but your pastor, bless his heart, will live on with you as friend and neighbor. This may complicate his preaching at times but, thank God, it is also the secret of the twenty-four-hours-a-day ministry that he can so well render as a shepherd and teacher and counselor—a service, incidentally that Billy Graham, even if you listen to him every week on the radio, cannot provide for you.

If your pastor is not a Billy Graham, you can still be thankful. You will probably have far more of his time for guiding souls into the kingdom than you would get from a man in popular demand. With your support and your progress he may be just the person to start the revival we need—not in New York, that's for Billy Graham, but in your church and the place where you live. And that is where true revival begins.—K.M.

There Is Another Way

ONE day in May twenty-six citizens of Nancy, France went to Karlsruhe, Germany to give blood for German hospital patients. The citizens of the German town will complete the two-way exchange later this summer.

Commenting on the program, the mayor of Nancy observed that this was the first time in the history of the two cities when they gave blood for each other rather than fighting each other. The slogan for the exchange put the whole matter briefly: "Donate blood; do not shed it."

A news item like this should never get buried in the back columns while the front pages shout of rumors of war. It is a reminder that there is another way. Christians have a duty to proclaim it. Decent citizens will welcome it.—K.M.

Follow His Footprints

A Meditation of Consecration

Ernestine Hoff Emrick

O Jesus, I have promised
To serve thee to the end!
O give me grace to follow
My master and my friend.
—John E. Bode

O CHRIST, as a little child, I made my choice to follow you. But each day I find I must choose anew, in some situation or other, whether I shall answer the call of self-interest or that invitation which has echoed down the centuries of Christian history: "Come, follow me."

Each day I must pledge anew, with your disciples, "Master, I will follow you wherever you go" (Matt. 8:19). For, as one of them



Three Lions

The way of the Master leads into the wilderness of temptation to take the way of popularity, of power

said, "To this you have been called . . . that you should follow in his steps" (1 Peter 2:21).

And so, in these moments of meditation I shall endeavor to follow the footprints of your sandaled feet as you walk once more the dusty roads and hills of Palestine. I see you walking, just a little ahead—for do you not always walk just a little before us, to show us the way?

Lead on, O Christ, and I would seek to follow.

Your way leads first out into the wilderness of temptation, where you wrestle with the urge to take the short cut to popularity, the easy road to power.

At length your answer comes, "Get thee behind me, Satan . . . for it is written, 'You shall worship the Lord your God, and him only shall you serve'" (Luke 4:8).

You have walked the wavering road of temptation and left in it the sure footprints of victory.

I would follow in your footprints.

I would follow you to the wedding feast at Cana. No long face of sorrow do you wear here, for you rejoice when men are happy. You are a joyful sort of person whom people want to invite into their homes, and with whom children love to be.

And I recall your words on another occasion: "These things I have spoken to you that my joy may be in you, and that your joy may be made full" (John 15:11). ". . . And your hearts will rejoice, and no one will take your joy from you" (John 16:22).

You have walked the smooth path of joy, leaving in it footprints of benediction.

I would follow in your footprints.

Now the press of the crowd takes us into a boat; as you sleep, a wild storm arises. "Master," we cry, "do you not care if we perish?"

And your words come back to us: "Why are you afraid? Have you no faith? Peace, be still . . ." (Mark 4:40). "My peace I give to you. . . . Let not your hearts be troubled, neither let them be afraid" (John 14:27).



Ewing Galloway

Jesus was a joyful person whom children loved

You have trod the perilous way of danger,
leaving upon it footprints of peace.

And I would follow in your footprints.

Then, spent with constant giving, you trudge
the weary road of fatigue.

I follow you to a quiet hillside for meditation,
and I hear your words: "Come away by your-
selves to a lonely place, and rest a while"
(Mark 6:31). "Come to me, all who labor and
are heavy-laden, and I will give you rest"
(Matt. 11:28).

Then I watch you travel back down the hill
to the waiting crowd, away from the road
of fatigue, with the brisk step of renewed
strength.

And I would follow in your footprints.

But now I lag some distance behind you, and
you seem to be so far away.

I travel down the uncertain bypath of doubt
and disbelief. But ever so faintly I can hear
your words coming back to me: "All things
are possible to him who believes" (Mark 9:23).
"Do not fear, only believe" (Mark 5:36).

And I cry, "Lord, I believe; help thou my
unbelief!" (Mark 9:24).

And I hasten to follow once more in your
footprints of faith.

I would follow you, with your disciples, to that
upper room.

You perceive that we have come by the path-
way of pride and self-seeking. And so you
humble yourself to wash our feet, saying, "Who-
ever would be great among you must be your
servant, and whoever would be first among you

must be slave of all" (Mark 10:43).

You leave upon our petty road of pride your
noble footprints of humility.

And I would follow in your footprints.

But now the way winds upward, and I must
climb if I would follow.

But wait, Master, where are you taking Me?
Your way leads off the beaten road into a
thicket where obstacles obscure the path and
thorns reach out in a jagged effort to detain us.
Surely, Master, you do not expect me to follow
you *here*?

Almost . . . almost, I would turn back to
find the wide, easy highway again. But . . .
no, . . . if I should set out on my own,
perhaps I would be lost. Better to follow
a guide through this painful path than to be
lost completely!

And then you come to the place of
Gethsemane, and I hear your voice
raised in prayer, "Father, if thou art
willing, remove this cup from me; never-
theless, not my will, but thine, be done"
(Luke 22:42).

You leave upon the path of suffering
your footprints of complete commit-
ment.

And I would follow in those foot-
prints.

Then begins the most difficult climb of all,
the road of persecution, winding steeply up the
hill called Golgotha, the "Place of the Skull,"
where death awaits.

Your steps falter now, as you struggle to bear
the weight of a huge wooden beam. Although
you cannot speak, I seem to hear your words:
"Blessed are you when men revile you and
persecute you . . . falsely, on my account"
(Matt. 5:11). "If any man would come after
me, let him deny himself and take up his cross
and follow me" (Matt. 16:24).

Now we have reached the top of the climb.
Before us stretch the endlessness of heaven
and the vastness of earth. And for the first
time I can see the reason for our tortuous
journey upward. For the wide, easy road
flows on around the mountain and down the
other side. Only those who are willing to
trust your leading, to follow *in your steps*,
wherever they may lead—only those will
reach the summit nearest heaven.

Once again your words come to me: "I
am the way, and the truth, and the life;
no one comes to the Father but by me"
(John 14:6).

And then the terrible deed is done, and you hang upon a criminal's cross with your arms "outstretched in love to all mankind."

And what do you say of your murderers? "Father, forgive them; for they know not what they do" (Luke 23:34).

You have trod the road of persecution, even unto death, and have left in it immortal footprints of forgiveness.

And I would follow in your footprints.

As I behold your bleeding hands and feet, I suddenly realize that you have never asked me to go anywhere that you had not already gone.

You preceded me on the path of temptation and joy, weariness and danger, persecution and pain. And you tread the way again with each soul who would follow you to the Father.

Thank you, Christ! "For thou hast delivered my soul from death, my eyes from tears, my feet from stumbling; I walk before the Lord in the land of the living" (Ps. 116:8, 9).

And now that you have reached the end of your earthly pilgrimage, am I to cease following you, my Christ?

No, there are others who may walk in *my* footprints.

Lead on, O Christ! And still I seek to follow!



Armstrong Roberts

On the path of suffering Jesus left the footprint of complete commitment

World Vision

Continued from page 4

dreamers. They thought that of Jesus, too. Self-renunciation seems foolish in our kind of world.

Somewhere along the line we watered down the requirements for living in keeping with the gospel of Jesus Christ. In these days of racial tension a story out of our past has set me thinking. Mr. and Mrs. Andrew McClure lived in Virginia in the early half of the nineteenth century. They had a little twelve-year-old boy whom they adored. He fell from a horse one day and died as a result of the fall. God used that experience of tragedy and sorrow to make the McClures think of their relationship to him. They applied for membership in the Church of the Brethren and

were turned down because they owned slaves. It was explained to them that one man holding another man as a slave was a wicked and ungodly business because it violated the gospel principle of brotherhood. So, at great financial sacrifice, the McClures set free their slaves and then were baptized by Bro. Peter Nead.

What would happen if we would put the principle of brotherhood on the line today and require all who call themselves Brethren to square their lives with it? You remember the vision of the prophet Amos. God said, "Amos, what do you see?" Amos said, "I see a plumb line." Then God said, "I'm setting a plumb line in the midst of my people." It is time for us to measure our lives and the life of our church not by social custom and tradition but by the

plumb line of God—a plumb line that judges us by our commitment to him and our obedience to the law of brotherhood, service, and sacrifice.

It is no small task to which God calls us. It is not only to a life of personal devotion and piety although that is definitely a part of it. He calls us to a task that is both extensive and intensive. It includes going to the unchurched in the housing developments of our urban areas; it includes going to the neglected groups of our nation's life like the Indians, the migrants, the very rich and the very poor, the ignorant and the intelligentsia; it includes the superstition-bound people south of the border and in the southern hemisphere, the slowly awakening African, and the proud nationalistic Indian; it includes the homeless and the stateless, the cold, the naked and

the hungry; it includes a ministry to the bodies, the minds, and the spirits of all these.

This is not the end of the task. It includes a redemptive, life-changing ministry to the baser drives of man, his appetites and his passions, his lusts and his greed. It also includes a transforming service to the disposition of men, tempering their tongues with kindness, relaxing their tensions, and pouring oil upon their ruffled and disturbed emotions. More than this it includes a witness and testimony as to God's way in human relationships: between husbands and wives, parents and children, working men and their employers, the white and colored races, the nations of the East and the nations of the West. We are to teach all of these to observe all that Jesus has commanded. It is a tremendous, a colossal task.

The question we need to face in light of the world need is not, "How big is the task?" but "How great is our faith?"

Just as the personal devotion and piety of our fathers was not enough to fulfill all of the demands of the gospel, so we need more than a vision of the world's need. Our efforts in these days

The task of the church includes a witness and a testimony as to God's way in human relationships: between husbands and wives, parents and children, working men and their employers, the white and colored races, the nations of the world

Religious News Service

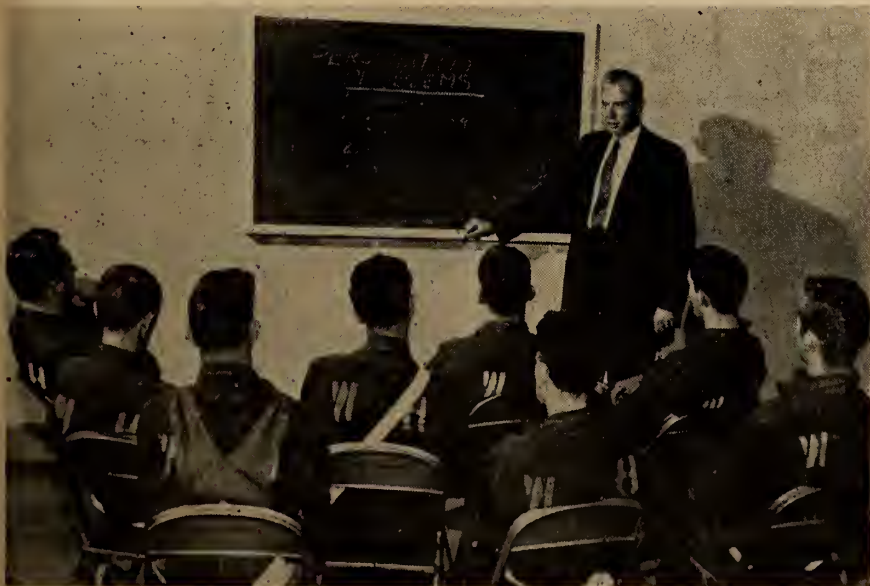


are not limited by any lack in our awareness of the world's need, rather it is my deep conviction that the church as a whole is limited, inexcusably limited, by an inadequate vision of the world's Savior and a lack of faith in a God who is sufficient for all our needs.

The church is the body of

Christ, and we are members of it. It behooves us to go where he would go. We must look out upon the world scene and see it as his eyes would see it. Our hearts must react as his heart would react. Our arms must attempt to do what his would do. If we belong to him we are under orders, orders which were once and for all delivered to his followers. Those orders are signed and sealed with a cross.

The early church lived under the cross and it turned the world upside down. Throughout history when the church has lived under the cross it has prospered. When it ignored the cross the forces of evil prevailed. God alone knows what would happen if, in the spirit of our Lord, we would lift up our eyes and look out upon the physical and material, moral and spiritual needs of our world, and then turn our eyes upon the cross and in possession of its strange and wonderful power go out to be his witnesses to the uttermost parts of the earth.



Religious News Service

God calls the Christian to minister to the outcast, the delinquent as well as to the law-abiding and the socially accepted



Three Lions

"If a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness"

The Church and Alcoholism

ALCOHOLISM is an incurable disease! Let this be underscored in our minds and let us note that unless it is arrested it leads only to insanity or death. Here is an incurable disease in our society, yet how much are we troubled about it?

A recent popular magazine had a rather favoring article about alcohol and merely mentioned in the closing paragraph that there are 4.7 million alcoholics in our nation. That means four million seven hundred thousand alcoholics! That means four million seven hundred thousand people with an incurable disease,

not just social drinkers. How many is this? It is 155 times more than polio victims. It is more than ten times as many as have TB. It is more than six times the cancer patients in the United States. Let us be reminded that these people are alcoholics. Millions more than this are drinkers.

Alcoholism is looked upon as a disease by most people only when it is in its crucial stage. Many professional people, including some doctors, take this same view. Yet cancer and TB, in their very beginnings, are considered critical. We have regular examinations for any trace of the beginning of cancer,

W. Glenn McFadden

and finding a trace, we act at once. We have mobile X-ray units, for all persons to use, that we might detect the very beginning of TB.

We are aware of the fact that the very first drink of alcohol affects a man's judgment, but legally he will not be judged as under any influence of alcohol unless he almost falls out of his car, and even then he often is charged with "disorderly conduct," instead of drunken driving.

When we begin to think of alcoholism in the same light as we think about cancer and polio

Pastor of the Elgin church, Illinois

and TB, then we will be ready to approach some of the problems in relation to alcohol, on a level much different from that on which we now approach them. Here is the number four, and possibly number three, health problem of our nation. Dr. Karl Menninger of the Topeka Kansas Mental Health Clinic says, "There are more alcoholics than any other kind of identified mentally ill."

What attitude does the government take toward this health menace? One person put it this way, "More than ten thousand people are killed by liquor where only one is killed by a mad dog, yet we shoot the dog and license the liquor." We raise millions of dollars each year to fight cancer, TB, and polio, but if the women of a community would organize to collect funds to fight alcoholism, they would be branded as "social reformers" of some kind. Instead, we actually permit billions of dollars to be spent to advertise and spread the virus which causes one of our most vicious incurable diseases. We permit the advertisement of it by radio, TV, magazines, billboards everywhere. In reality, are we not spending billions "to prevent prevention"?

When will we get awake? A few states are beginning to take action. Tennessee has done much already. Michigan is beginning a program; also Vermont and some other states have appointed commissions to fight alcoholism. They are conducting research and they are publishing literature, much of which is very helpful.

We have read concerning the situation in France, especially the efforts of former Premier Mendes France to get his people awake to the menace of alcoholism in their own country. We have read the reports of doctors in France who are aware of the situation. Let us hope that our own nation will soon take action against this incurable disease,

just as we take action against other diseases which menace the health of our people.

We are not just talking about skid row bums, habitual ne'er-do-wells. We are talking about people in general, who may be alcoholics. We are talking about authors, businessmen, political officials, a few ministers, psychiatrists, and others, for alcoholism is not a respecter of persons. Read Upton Sinclair's recent book entitled *The Cup of Fury*. Talk to any superintendent of any mental hospital, and ask what kind of people are there with alcoholism. Alcoholism is an incurable disease that is no respecter of persons.

What Shall the Church Believe and Do?

There are some passages in the New Testament which are diffi-

cult. This might be so on any subject. There are passages in the New Testament which people might use to justify social drinking. There are passages which indicate that alcohol might be helpful for one's health, but let it be said emphatically that the evils of alcohol were not as well known then as now. Drunkenness was always condemned in both the Old Testament and the New. The main emphasis seems to be clear, and we believe that if writers then would have known what we know now, alcohol would have been condemned.

Did not the Apostle Paul remind us that our bodies are temples of the Holy Spirit, which we have from God, and that we ought to glorify God in our bodies? The Apostle Paul

O GREAT AND EVERLASTING ARMS!

W. RUSSELL SHULL

**You know about the stress and strain of life,
O Great Eternal:
You know how big the burdens can become,
How many things there are to do,
How easy it is to become vexed and distraught,
Hurried and strained
And unrelaxed.**

**O Great One:
Help me find the way to live
In this maze of activities and multitude of things to do,
And be at peace!**

**Give me good sense and judgment, Lord,
In deciding what I shall do and shall not do.
As I select those things important for me,
Grant me your wisdom—your great sense of values.**

**In the tasks that rightfully are mine
Give me such awareness of your presence and power
That I shall be adequate for every duty,
And shall be ever conscious of strength within
To meet my need.**

**O great and everlasting arms:
Let me have the joy of working with your great ease.
Give me such a consciousness of your enveloping strength,
Your wisdom, your reach, your skill,
That I shall always be relaxed while in my work—
At ease, yet strong, in you! Amen.**

did not like a legalistic attitude. He had had enough of it, and in essence he says, "No one is going to tell me what to do, for I am free from the law." He also added, in paraphrase, something like this, "But I don't expect to be a fool with my freedom. All things are not helpful, and I won't be enslaved by anything, for I want to glorify God with my body. Anything that would debauch my life is not helpful, so cannot be used by this temple of the Holy Spirit." Such might be the reasoning of the Apostle Paul today.

At the Keeley Institute at Dwight, Illinois, I heard Jim Oughton, the head of the institute, say, "The only road out for the alcoholic is complete, total, permanent abstinence. Is it not also the only sure prevention? It has never yet been known that a total abstainer was ever afflicted with alcoholism!

I can hear someone raise the question of social drinking and say, "Of course, social drinking doesn't hurt anyone." Let us be reminded that Dr. Jellinek says that social drinking and occasional drinking account for 60% of the alcoholics, and let us be reminded that moderation is not a cure for alcoholism. Rather it can easily be the beginning of it.

Let us also be reminded of another principle which the Apostle Paul gives in regard to the eating of meat which has been offered to idols, in which he says, "If my eating of food causes my brother to sin or fall, I will never eat such food." In other words, I am my brother's keeper. What we do or do not do affects others. We must help those who need help and we must never be a stumbling block to any.

More than that, the church's attitude toward the man who is a victim of alcoholism ought to be: "If a man is overtaken in

any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you, too, be tempted. Bear one another's burdens and so fulfill the law of Christ."

The attitude of the church has not always been like that. The church has too often rejected those who have needed help, instead of extending a helping, sympathetic hand. Our church has sometimes put out of its fellowship members who frequented the saloons, instead of looking upon them as people who needed help.

I once heard a young businessman, an excellent church worker and an AA tell his story. He had hit the depths of alcoholism, and was separated from his family for a time. All the tragedies of the illness had befallen him. Then he came in contact with Alcoholics Anonymous, and an

AA helped him. This AA telephoned him every morning, took him to lunch almost every noon, invited him out to dinner in the evening, or took him with his own family, until he was on the safe side and was reunited with his family, and had a home of his own again. "Brethren, if a man be overtaken in a fault, you who are spiritual should restore him in a spirit of gentleness."

As responsible Christian citizens we should do all in our power to work unceasingly to remove those stumbling blocks which cause our brother to fall. We need to learn what the truth is. And to speak that truth at every opportunity. We need to be constructive citizens, working for changes in our society and in our laws. Be leaven in the loaf. Be the salt to prevent corruption. Be the light in the darkness. Be a good member of the church.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor

We are parents who are over forty. We have two children who were born since we were thirty years of age. We feel we can rear another child or so but wonder if it is wise since we will be past sixty before they are grown.

Older Parents.

Dear Friends,

You must be having happy experiences with the two children you have since you are willing to consider having more at your age. As a rule, if people are able to plan their families, they do not have children after they are forty. The reason is that at this age it is more difficult to keep up with the activity of growing children and even later to understand the needs and enter into the strenuous life of young people.

This fact is recognized by organizations through whom children can be secured for adoption to such a degree that they do not permit parents to adopt a baby if either one is over forty years of age. Such parents may adopt an older child for obvi-

ous reasons. When I observe how much more apprehensive I am now when I see my grandchildren climbing than I was when my children did likewise, I understand how right is the plan that we have our families when we are younger.

Therefore, it may be wiser for you to look about you for an older child or children in your community in need of a home, or you might take in some refugee children or even refugee young people as I know some families are doing. This latter would add a heart-stretching, international quality to your home.

However, I feel like adding that so much depends upon the health and the quality of spirit and attitude of the people concerned in deciding a question like this that no hard and fast rule can be made. Folks seem to be much younger at forty and sixty now than they used to be and some make good parents at this age. I know some older parents who have delightful children and family relationships. Surely the decision rests with you as you seek higher guidance.

Naomi Will.

The church is at work on many developing fronts: in temporary communities around construction projects, in housing projects, in new factories, in sudden suburbs that spring up on the edges of cities



Gendreau

Don't Go Rolling By

Nina Millen

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations

THE first time that we entered Rapid City, we went rolling right through, intent on speeding across a goodly part of South Dakota before nightfall. Of course, we had to make necessary pauses for traffic lights on our way through the city, and during those stops we looked about us and said, "See all the Indians! Some of them very well dressed, too. But some not. And look at the tourists!" And we rolled lightheartedly on, not knowing what we were missing.

The next year the lure of the Rocky Mountains urged us to

Editor Children's Publications, Joint Commission on Missionary Education, National Council of Churches

plan another Western trip. When we spoke of it casually to a staff member of the Division of Home Missions, she said, "Why don't you stop at Rapid City and see what the youth work camp there is doing? They are building a center for Indians." The idea intrigued us and we included a call at Rapid City in our travel schedule.

Some weeks later, on a dark and rainy night, we drew up in Rapid City. We soon found that all the motels, hotels, and tourist rooms were filled to capacity. In desperation we applied to the Chamber of Commerce office. They directed us to a room in a private home.

In chatting with our hostess half an hour later, we told her what we had come to see. "Why, my husband is helping with that building," she said. "He became so interested in what the young people were doing that he just had to have a part in it."

The next day we met the youth group and joined them in their quarters. Rain had been falling for several days and was still in the air. Mud was thick and sticky, and work had been halted. We were taken to see the beginnings of the new social center. It was just a hole in the ground in the midst of a lake of mud, but the shining eyes of the young people already saw there the building they would make. It would have a large basement equipped with laundry rooms and shower baths to supply one of the basic needs of the Indians who each summer flocked in from nearby reservations to find work. Upstairs would be the living quarters of the social worker and his wife, both Indians themselves. The rooms would also serve as a social meeting place for the Indians.

In the afternoon the rain cleared a little and we were taken to see the homes in which the Indians lived. The newcomers or those who planned to stay for a short time, were housed in tents they had brought from the reservations, pitched on the low-lying narrow flats beside the river that ran through the town. These were the "tent Indians" on the lowest rung of the social ladder. Above them were the "shack Indians" who had managed to purchase or build small cabins for themselves. At the top of the ladder were the "house Indians" who had made an economic place for themselves in the community. They lived in houses and were doing well.

During our short visit in Rapid City, we learned more about Indians than we would have in much reading. Later we told others about them. At that time, the Rapid City people did not seem to have much awareness of the Indians in their midst or of the problems they were facing.

Two years later we again went through Rapid City, arriving about noon, in time to get a motel, and to look for our friends, the Indians. Gone were the squalid encampments along the river flats. Gone, too, were the tents. The Indians were being supplied with better housing facilities. The social center had been completed for some time and wore an air of happy usefulness.

As we started eastward once more, we reflected that we had seen the church at work in a home mission program giving aid and encouragement and Christian teaching to those who were in need. The experience was a thrilling one for us.

In many different parts of the country, the church is at work in a variety of creative and fascinating ways. It is a stimulating

and enlightening Christian experience to discover these ways and to watch them being carried out.

So as you travel across the country, don't just go rolling by. Take time to stop and make inquiries when you see a sign or a building that arouses your curiosity, or a piece of work that stimulates your interest.

"Intermountain School" the front seat passenger read aloud from a sign as the car sped through Brigham City, Utah. The driver brought the car to a halt, turned around and made for the driveway of the school, saying, "I have read a lot about this place and how it is teaching Navaho young people to prepare for taking their place in the modern world. Now I am going to see for myself what it is doing." They did.

A tourist party in New Mexico were intrigued by the architecture of a Spanish-style building nestled against the high hills. The car was stopped and investigation followed. The building turned out to be Embudo mission hospital and the travelers found out firsthand about its work among the Spanish-speaking people of the area.

Another party saw a lovely little white church in a small town in the mountains of Colorado. It was such an architectural gem that they stopped to take a picture of it and found to their surprise that it had been built under the leadership of Sheldon Jackson, who later made a great name for himself as a missionary to Alaska.

"But we do not go on long trips like that," some one may ex-postulate. "So how can we see things such as you describe?"

The answer is that there are things to be seen most everywhere if you just look for them. Indians live all over our country. In many sections there are migrants picking the fruit and vegetables that we enjoy at our tables. What do you know of the

work they do in your state, what their housing is like, and their wage rates? Have their children a chance to go to school in your state or to share in the health services? You can find out from the state migrant committee who will be glad of the interest you show. Interested and concerned Christians can help better the conditions under which migrants live. In one state, the housing conditions for migrants changed over a period of five years from tumble-down shacks to well-built housing units, under the stimulus of a vigorous program for migrants.

The church is at work on many developing fronts in this country of ours. You can find it in the temporary communities that spring up around the site of a new dam; in the housing projects that grow up; new factories in the country; the sudden suburbs that seem to leap into existence in one short year on the outskirts of enlarging cities; in the wide expanses of the West where people and communities are few. The work that is being done needs your interest and the workers your support.

As for yourself, well, you will gain far more than you give, if you stop and look around, question and discover, instead of just go rolling by.

The Mountain Revisited **The Carpenter** J. Carter Swaim

THERE is a girls' college in the South where every student must take her share of "duty work." This includes scrubbing floors, polishing doorknobs, waiting on tables. Some of the young ladies come from homes in which they never had to do this and rebel against the requirement. The administration is adamant, however: every girl must take her full share in providing for the needs of the group. All of life involves

some measure of drudgery, and it is only when elemental tasks have been done that one is free to pursue music and art and poetry.

From the beginning this college has believed that each girl should learn that before setting out to establish a home of her own. The acceptance of one's own share in the world's work is an important part of every one's education. This was the belief also of those from whose society the Bible has come. It was a saying of the rabbis that any father who did not teach his son a trade was as guilty as if he had taught him to be a robber. Since Jesus grew up in a home of piety, it is certain that he learned a trade. Justin Martyr relates that Jesus made plows and yokes.

The Gospels, however, seem reluctant to picture Jesus as a normal worker. Only one of the evangelists tells us that Jesus was a carpenter. Mark 6:2f records the question of those among whom he had grown up: "Where did this man get all this. . . . Is not this the carpenter?" It is strange that Matthew, although he relates the incident, puts the question in a more roundabout way: "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son?" (Matt. 13: 54f).

Matthew's account of the Sermon, however, makes it clear that Jesus was familiar with the joiner's trade. Matt. 5:15 mentions a "bushel." If cubic content were our principal concern, this might more properly be rendered "peck-measure," but "bushel" brings to mind the familiar bushel basket. In our Lord's time this was made of wood, and many of these must have been turned out at the carpenter's shop in Nazareth. The Sermon comes to its conclusion with what has often been called the Parable of the Two Houses, but might better be called the Parable of the Two Builders.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Message of the Fourth Gospel. Eric L. Titus. Abingdon Press, 1957. 253 pages. \$3.50.

One of the best loved of the four gospels is the Gospel of John. Many Christian leaders and laymen appreciate the book without exactly knowing why. Dr. Titus' illuminating study will help answer the question "why" by lifting up one of the central concepts of the gospel, that of the "Spirit." It should assist others who may not have discovered the rich resources of the fourth gospel, or who may be puzzled by its differences from the other three gospels. Particularly helpful are the introductory chapters explaining the literary method of the author, the important concept of the Logos, and the integrative principle of the "Spirit" around which the gospel is built. Following that comes a commentary by sections of the some forty-seven literary units of the book, with their dominant patterns of thought and applicable messages. This book is a "must" for the pastor, the serious layman and church school teacher, in fact, for anyone seeking to understand one of the richest of the gospels.—*Chalmer E. Faw, Chicago, Ill.*

The Jews From Cyrus to Herod. Norman H. Snaith. Abingdon Press, 1956. 208 pages. \$2.50.

This book is a study of the political history and religious development of the Jewish people during the five centuries preceding the birth of Jesus. The first part of the book pictures the historical development, beginning with the rise of Cyrus (538 B.C.) and tracing accurately the rise and fall of emperors and empires down to Herod and the birth of Jesus (4 B.C.). The author shows how the wars and disruptions of Assyria, Babylon, Egypt, Greece, and Rome directly affected the history of the Jews. The second part of the volume deals with the religious development of the same period. This was the time when apocalypticism was growing; the Pharisees, Sadducees, and Essenes were becoming distinctive groups; and the figure of the Messiah was developing. The book gives a background for a better understanding of the New Testament. It was written as a "textbook for older scholars in schools and for students in colleges and universities." It will be hard to find elsewhere as

much information packed into so small a volume.—*C. Ernest Davis.*

Partners With Youth. Dorothy M. Roberts. Association Press, 1956. 175 pages. \$3.50.

The author as parent, teacher, leader, and supervisor of teen-age young people shares twenty-nine successful adult-youth projects on a neighborhood, community, and state-wide basis that have succeeded. When much attention is focused today upon juvenile delinquency, it is refreshing to know that many projects are successful in combating these situations. Churches that face communities with problems of youth "gangs" would profit greatly by reading and patterning some of their activities as suggested in this book. Parents, teachers, youth counselors, pastors,—all would find this book helpful in seeing youth and adults working hard on co-operative projects to build a better world.—*Ed Crill.*

Television's Impact on American Culture. William Y. Elliott, Editor. Michigan State, 1956. 382 pages. \$4.95.

If you are really concerned about the effects of television on our society and about possible answers, the authors will make you think and give possible solutions. This book is an excellent scientific study and treatment of problems related to this latest medium of communication. Here is the thinking of some of the best qualified and most concerned persons about commercial and educational television. Recommended reading for public school teachers, pastors, church school teachers, or others interested.—*James Renz.*

Bright Future. James McLeod Carr. John Knox Press, 1956. 162 pages. \$1.25.

This little book by Dr. James McLeod Carr of the Presbyterian Church, U.S. is a most excellent presentation of the importance, the place, and opportunity of the rural church. While it is written with the Presbyterian Church primarily in view, its insights and values are sound for us as well. Those who have read it are enthusiastic about it. It should give real help to those interested in improving the work of the rural church.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

Chicago, First church has changed its time schedule for the summer months. The schedule is Church school at 9:00 a.m., and morning worship at 10:15 a.m.

The **Annual Conference offering** this year was the largest it has ever been, \$197,614. This was nearly twenty-three thousand dollars more than last year's offering for the world-wide work of the church.

Meeting of the General Brotherhood Board

One of the three meetings of the General Brotherhood Board during the year is in connection with Annual Conference. This year the agenda was unusually heavy for this June meeting, necessitating the holding of extra sessions. Out of these meetings came the following actions:

- Approved the calling of a director for the 250th Anniversary Call and making arrangements for the interpretation of the Call.
- Approved plans for the new headquarters building and authorized the architect to proceed on the production of working plans.
- Authorized the general secretary's office to clear the appointment of twenty-seven accredited visitors to the General Assembly of the National Council of Churches, Dec. 1-6 at St. Louis, Mo.
- Voted an enlarged coverage for ministers through the group insurance and hospitalization plan.
- Took action looking toward the setting up of a church extension loan fund.
- Completed the legal requirement for merging the Brethren Publishing House with the General Brotherhood Board.
- Authorized the purchase of land in Modesto, Calif., and the erection of a building to house the material aid processing plant on the West Coast.
- Recognized with a gift the service which Leland S. Brubaker has given to the church, first as youth director and then as secretary of the foreign mission interests. Brother Brubaker is retiring Sept. 1.

The commissions of the Board considered items of business which needed no Board approval. The following are noted:

Brethren Service Commission:

- Voted continued interest in and an appropriation to a proposed conscientious objector film to be produced co-operatively by the National Service Board for Religious Objectors and other interested organizations, if the script is approved by the participating agencies.
- Approved participation in the International Christian Youth Exchange, Inc., the agency which has been set up on an interdenominational basis to care for student exchange. The Brethren Service Commission has released half the time of John Eberly to serve as director and has provided office facilities in the New Windsor center.
- Reported that Brethren Volunteer Service has set a goal of 250 volunteers within the anniversary year.
- Approved the change of program name from resettlement program to immigration services.

Christian Education Commission

- Approved Church of the Brethren Leader as the name of the new church leaders' magazine.

- Voted approval of the objectives of Christian education as set forth in a paper from the Commission on Christian Education of the National Council of Churches. This paper is to be considered by the National Council commission in its February meeting.
- Expressed a concern that the importance of worship be lifted up in the teaching program from time to time.
- Approved a scholarship for the Yale School of Alcohol Studies.
- Named five persons to receive scholarships to National Camp: Frances Clemens, Rachel Garner, Ira Gibbel, Betty Lou Hershberger, and Gladys Weaver.

Foreign Mission Commission

- Appointed Glenn Campbell, missionary to India, as a representative to the World Convention of Christian Education in Tokyo.
- Approved the assignment as short-term workers in Nigeria of Max and Loretta Houser Baughman.
- Voted approval of the assignment for a four-month period of Dr. Lloyd Studebaker to Nigeria in order to alleviate the shortage of medical staff until the arrival of a new doctor.
- Reported plans for the administrative visit of J. Henry Long to Nigeria and India, with stops in Tokyo and Indonesia.
- Approved the appointment of Amsey F. Bollinger as successor to Kenneth McDowell in the Inter-Mission Business office at Bombay.
- Gave conditional approval to participation in a co-operative theological training college for Nigeria.

Ministry and Home Mission Commission

- Appointed Harry K. Zeller, Jr., Arthur Dean, Charles E. Zunkel, and Galen Lehman as a committee to study the need for and the content of a manual for the church building counselor, the counselor's services in other fields, and his role in workshops on the regional, district and college levels.
- Approved loans and grants to five churches.
- Appointed as members of the Parish Board of the Cleveland Inner-City Protestant Parish Cletus Myers and Charles Anderson.

Homecoming

Oakland church, Calif., will hold its homecoming July 7. Speakers are Brethren Dillon Gnagy and John Reynolds.

Appointments

James Eberly was approved by the Brethren Service Commission as Director of the work camp at Mill Mountain, Va., for the summer. He will be going to Pahokee, Fla., in the fall as the director of the BVS unit there.

Lorene Clark will serve as director of the Elgin state hospital summer unit.

Glenn H. Bowlby, pastor of the Pittsburg church, Pa., was appointed as the director of the peace seminar to be held in Europe this summer.

Vernon F. Miller, pastor of the Fresno church, Calif., is serving as the 1957 European work camp director.

Kenneth McDowell, field secretary of the India mission, has accepted the appointment as assistant treasurer of the General Brotherhood Board, beginning Dec. 1, 1957.

Brotherhood Theme: Seek First His Kingdom

Elizabethtown College

One hundred graduates heard Judge Harold R. Medina speak on "The Whole Man" at the fifty-fifth commencement exercises held in the dell, Monday, June 3.

President A. C. Baugher conferred baccalaureate degrees on sixty men and forty women.

Judge Medina was honored with the Doctor of Laws degree as was John F. Steinman, co-publisher of Lancaster newspapers.

The Reverend John A. Robinson received the honorary Doctor of Divinity degree. Sunday afternoon preceding the commencement exercises he delivered the baccalaureate sermon to the graduates in the Elizabethtown Church of the Brethren.

Honored with the degree of Doctor of Humane Letters, Dr. D. C. Reber was cited as "a thorough scholar, effective teacher, and able administrator" and as one "the marks of whose direction and influence are evident on this campus—in the physical plant, in the policy of the college, in the hearts and minds of returning alumni." Doctor Reber was associated with Elizabethtown College from 1902 to 1917, first as vice principal, then principal, acting president, and from 1910 to 1917 as president.

At the spring trustee meeting June 1 the contract for the West wing of the Gibble Science Building was awarded to Ray Klump, Lancaster contractor at an over-all cost of approximately \$250,000 for building and equipment. Construction will begin June 17. The completion date has been set for January 15. Facilities in the new wing will provide a lecture room for 185 students, two classrooms for 70 and 40 students, space for the biology department, a departmental science library, and faculty offices.

Upon the completion of this wing the chemistry, physics, and biology departments will have double the present floor space.

The present biology laboratories will then be used by the chemistry and physics departments.

The style of architecture for the new wing will be early colonial.

Ground breaking ceremonies were held June 3 immediately following commencement. Principals in the ceremony were President A. C. Baugher, J. W. Kettering, chairman of the board of trustees, and these members of the Gibble committee: Rufus Eby, chairman; Robert Young, secretary; S. Clyde Weaver.

John Hollinger, a senior and grandson of the late Christ Gibble, formerly the committee chairman, also participated.

The board of trustees authorized the purchase of six acres of additional land on the southeast corner of the campus, Cedar Street from Mount Joy Street to the Pennsylvania public highway at the extreme east end of campus will form the new south boundary of a seventy-acre campus.

The program of the Harrisburg Area College Center in operation for the past five years is under study to enlarge its scope and to include more colleges and universities in the area. Co-operating institutions are Elizabethtown, Lebanon Valley, Dickinson, Gettysburg, Wilson, Bucknell, Temple University, University of Pennsylvania, and Pennsylvania State University.

President A. C. Baugher as chairman together with President Fred Miller, Lebanon Valley College, and President Eric Walker, State University, constitute a committee to formulate plans of organization.

Enrollment for the 1957-58 college year will be stabilized at 600-625 students. Of this number approximately 225 will be new students.

The Church Calendar

July 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Miriam, a Leader in Israel. Ex. 2: 1-10; 15: 19-21; Num. 12; 20: 1; 26: 59. Memory Selection: A woman who fears the Lord is to be praised. Prov. 31: 30 (R.S.V.)

July 17-19 Eastern Region women's camp, Camp Swatara, Pa.

July 18-21 District meeting, Texas and Louisiana

July 21-26 Eastern Region workshop and laboratory school, Juniata College, Pa.

July 21-26 Pennsylvania School of Alcoholic Studies, Juniata College, Pa.

July 22-26 Southeastern Region youth leadership training conference, Bridgewater, Va.

July 22-27 Bethany summer extension school, Juniata College, Pa.

July 23-25 District meeting, Southern Virginia, Pleasant Valley

July 29—Aug. 2 Southeastern Region home and family life workshop, Bridgewater College, Va.

July 29—Aug. 3 Central Region training school, Camp Mack, Ind.

July 29—Aug. 3 Central Region ministers' seminar, Camp Mack, Ind.

Aug. 4-9 Central Region laboratory school for children's workers, Manchester College, Ind.

Aug. 5-9 Southeastern Region family camp, Mardela

Aug. 8-10 District meeting, Eastern Virginia, Midland

Aug. 9-11 District meeting, Northern Indiana, Camp Mack

Aug. 12-16 Ecumenical Institute, University of Chicago, Chicago, and Northwestern University, Evanston, Ill.

Aug. 12-18 Peace workshop, Bethany Biblical Seminary, Chicago, Ill.

Aug. 13-15 District meeting, Southern Indiana, Nettle Creek

Aug. 13-15 District meeting, Tennessee, New Hope

Aug. 14-18 District meeting, Colorado, Fruita

Gains for the Kingdom

One baptized and one received by letter in the Midland church, Va. Six baptized and six received by letter in the Bristol church, Tenn.

Two received by letter in the East Fairview church, Pa. Three baptized and eight received by letter in the Erie church, Pa. Thirteen baptized and five received by letter in the Uniontown church, Pa.

Two baptized in the Cedar Grove church, Ohio. Three baptized in the Reading church, Ohio. Three baptized in the Sidney church, Ohio.

Two received by letter in the Milk River Valley church, Mont. Three baptized and one received by letter in the Fairview church, Iowa. Eight received by letter in the Washington Creek church, Kansas.

Ten baptized in the Oakland church, Calif. Three baptized and nine received by letter in the Phoenix church, Ariz. Six baptized and twelve received by letter in the Glendora church, Calif.

News and Comment From Around the World

Laymen Told Only "Spiritual War" Can Resolve Future

Some 200 lay leaders from many churches recently attended the fourth annual Yokefellow Conference held in Richmond, Ind. The Yokefellow associates described themselves as "a new religious order cutting across denominational lines and commanding the loyalties of men and women, laymen and clergy."

The Yokefellow movement spearheaded by Elton Trueblood was founded in January 1954. Included in the group's program are worship, fellowship, ministry, and study. Members wear a small identifying pin, commit themselves to a discipline comprising daily prayer, Scripture reading, and weekly attendance at public worship. They also pledge a definite percentage of their time, money, and effort to the Christian cause and vow to make their daily work a Christian vocation.

Religious Agencies Handle Major Portion of Surplus Foods

Overseas relief agencies of the Protestant, Roman Catholic, and Jewish faiths are distributing the lion's share of all U.S. surplus foods made available by the government. In the nine months ended March 31, religious agencies sent 91.3 per cent of all foods distributed to the needy around the world. Shipments represented a total value of almost a hundred million dollars.

Of the nonreligious agencies, CARE distributed practically all of the rest. In addition, the United Nations Children's Fund, which is not a member of the American Council of Voluntary Agencies, distributed U. S. surplus dried milk valued at almost ten million dollars.

United Presbyteries Approve Merger Plan

Virtually complete returns from presbyteries of the United Presbyterian Church of North America indicate emphatic approval of a proposed merger with the Presbyterian Church in the U.S.A. Sixty-two of the denomination's sixty-five presbyteries have reported on the results of their voting. Of this number, forty-two presbyteries favored merger and nineteen were opposed.

In the U.S.A. Church, the required majority of its presbyteries have already approved the union plan with

St. Luke's Episcopal church near Smithfield, Va., the oldest church building in the United States, was dedicated as a national shrine on May 18. It was built in 1632 and served as a house of worship for early settlers in the Jamestown area. The old structure has been restored to look exactly as it did in the 1630's



Religious News Service

no presbytery rejecting it. Final action on the merger issue is up to the General Assemblies of the two denominations. The combined denominations will be known as the United Presbyterian Church in the U.S.A. Total membership will be around three million. Next year marks the 100th anniversary of the United Presbyterian Church.

Protestant Editors Told of Crime Problems

A national conference of Protestant Sunday-school and youth paper editors was told that the crime rate in the United States has reached a point where the fingerprints of one American out of fifteen are now on file with the Federal Bureau of Investigation for some offense more serious than a traffic misdemeanor.

Lou B. Nichols, assistant to the director of the FBI, told the editors "the fact remains that nearly all crimes are committed by persons of their own free will and with deliberate intent to break the law."

Seventeen Languages Added to Bible Translations in 1956

The number of languages and dialects into which one book of the Bible has been translated passed the eleven hundred mark during 1956. The addition of 17 languages last year brought the total to 1,109.

There are eighty other languages in which short passages or collections of passages have been published. There still exist some 1,000 languages and dialects which have no written form and in which not even a single book of the Bible is avail-

able.

The American Bible Society has announced a launching of an experiment in Pakistan, Liberia, and Mexico for bringing the Scriptures to illiterate and semi-literate peoples by way of a new expendable phonograph. The machine operates by hand turning rather than by motor or spring and it is accompanied by records, which give Bible readings. It can be operated in tropical climates without danger of breakdown.

The American Bible Society distributed a total 15,170,000 Scriptures in 60 countries last year. Distribution of Scriptures to the blind also reached an all-time high in 1956.

Dr. Eric M. North retired as senior general secretary of the society after thirty years of service. He was instrumental in the formation of the United Bible Society in 1946. There are twenty-three national Bible societies affiliated in this organization. He will continue as consultant to the American Bible Society.

Billy Graham Launches New York City Crusade

Billy Graham launched his New York crusade before more than 18,000 persons at Madison Square Garden with a plea "to make this the beginning of a spiritual fire that could ignite this nation and sweep the world." More than 1,500 Protestant churches in New York contributed an army of several thousand singers, ushers, and counselors to assist the evangelist and his team in the first session which included prayers and music as well as the sermon.

Billy Graham announced that throughout the New York campaign the Ten Commandments and the Sermon on the Mount would supply the keynote of his sermons. He promised that each night his message would be based on the Bible. Billy Graham's growing reputation as a world figure was reflected at the press tables. Reporters were present from many parts of the United States and there also were correspondents from foreign publications and news services.

Revised Version of Apocrypha to Be Published

A Revised Standard Version of the Apocrypha will appear Sept. 30 on the fifth anniversary of publication of the Revised Standard Version of the Bible. The Apocrypha comprises the fourteen books of the Old Testament appearing in the Latin Vulgate Bible of 1592 which were not in the Hebrew Bible and which are now excluded from the Authorized Version.

With the exception of one, these books appear in the Septuagint, a Greek version of the Old Testament, but they are not included in the Hebrew Canon of Holy Scripture. Because of their inclusion in the Latin Vulgate, the church throughout the medieval period looked upon these books as belonging to the Scriptures, though not unaware of their lack of canonical status among the Jews.

The translators responsible for the new translation are Dr. Millar Burrows, Dr. Luther Weigle, Dr. Henry J. Cadbury, Dr. Robert H. Pfeiffer, Dr. Floyd V. Filson, Dr. Frederick C. Grant, Dr. Allen P. Wikgren, Dr. J. Carter Swaim, and Dr. Bruce M. Metzger.

Missionary Alliance Will Expand Work in Viet Nam

Delegates to the 60th annual meeting of the Christian Missionary Alliance, meeting in Charlotte, North Carolina, voted to expand its missionary work in Viet Nam. They authorized sending as many as fifty new missionaries into the area as soon as they are available. At present the Alliance has seventy-two missionaries in Viet Nam.

Member churches and other supporting organizations of the Alliance contributed more than \$3,700,000 for its work during 1956. Of this total \$2,299,000 was spent to support foreign mission work. During last year the agency sent 103 new missionaries into twenty-two foreign fields. The total number of active missionaries abroad is 786.

Methodist Ministers Register Opposition to Atomic Weapons

More than 1,200 Methodist ministers over the country indicated in a questionnaire that they oppose the stockpiling of atom and hydrogen bombs. A total of 1,401 clergymen agreed that no circumstances would justify the dropping of such bombs.

A total of 1,257 ministers said they would be willing to serve as chaplains in the armed forces. An additional 737 said they would serve only if the chaplaincy were "under complete control of the church instead of the army."

The pacifist position of complete refusal to participate in or support war was taken by 459 ministers. Another 481 said they would refuse combat but work to maintain civilian morale. On the other hand 218 said they would volunteer for the armed forces and 433 said they would fight if drafted.

Christian Doctrines Accepted More in America Than in Britain

A study carried on in both Britain and the United States indicates that more Americans than Britains accept three doctrines of Christianity, the divinity of Christ, the existence of a devil, and belief in an afterlife. In both countries the majority believe in life after death, but almost twice as many Britains as Americans either refute the idea or are uncertain about an afterlife.

The U. S. phase of the study finds that substantially more women than men in this country believe in each of the three doctrines. Little difference of opinion is noted between Protestants and Catholics in this country on any of the three questions.

Hungarian Churches Ask UN to Ban Atomic Weapons

A resolution urging the United Nations and the great powers to ban atomic weapons was adopted at a joint peace meeting held in Budapest by the Hungarian Reformed and Lutheran Churches. The resolution made particular reference to statements in which various Christian groups and leaders have warned of the danger to mankind in continued atom bomb tests.

The Hungarian Lutheran and Reformed Churches recently set up a special peace committee in affiliation with the government-sponsored National Peace Front, the Hungarian unit of the Communist-endorsed World Peace Council. The formation of a similar committee also was announced by the Roman Catholic hierarchy of Hungary.

Contribute Fund to Restore Calvin Auditorium in Geneva

A \$140,000 fund has been contributed by Christians from every continent to restore the historic Calvin Auditorium in Geneva, Switzerland, as a world Presbyterian and Reformed Center.

The auditorium, erected in the fourteenth century is the church where John Calvin, John Knox and Theodore Beza, Protestant reformers, taught and preached. The restored center will have a chapel for an English speaking congregation and will house memorials of the world-wide Reformed faith.

News Briefs

Membership in the Lutheran Church-Missouri Synod totaled 2,271,000 at the end of 1956. The figure represents a gain of 3.7 per cent over the previous year. The synod has 1,367 full-time parochial schools with an enrollment of 132,673. The Missouri Synod is the largest Lutheran body in the United States.

Membership in the Presbyterian Church in the U.S.A. increased in 1956 by 73,000 to a record total of 2,809,000. There are 8,658 local churches and 10,323 ordained ministers.

The General Conference of Seventh-Day Adventists has issued a warning against indiscriminate use of drugs, especially sedatives. The General Conference also warned against self-medication and the taking of sleeping pills by individuals who prescribe them for themselves. The statement was drafted by a committee of the denomination's leading physicians, medical directors, and clergy.

A record budget of \$2,932,000 has been approved by the executive committee of the Congregational Christian Churches' Board of Home Missions. The largest share of the new budget will be devoted to carrying on work in race relations and Christian higher education.

An edition of 60,000 New Testaments priced at 35 cents each, was sold out during the first two days of a Bible Week sponsored by the Roman Catholic Diocese of Madrid. The Bibles were on sale at twenty-five metropolitan centers, where lectures on the Scriptures were given during the week. The speakers stressed the need of prior instruction for a proper study and understanding of the Bible.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Members of the Ahwa congregation greet their new pastor, Rev. J. J. Choudhari, and his wife

INDIA

The Ahwa Church Grows Toward Self-Support

MISSION work in Ahwa began in 1907, but the church was not organized until 1914. Early in its history the Ahwa church began to work toward the goal of self-support. On July 17, 1928, fourteen men of Ahwa formed the Ahwa Christian Laymen's Movement.

This group cultivated a rice field which was soon dedicated as a Lord's acre. Members of the church community came together with plows and oxen to prepare the field, to sow the seed and to harvest the crop. A signboard in the corner of the field has these words inscribed in three languages: "This Rice Field Is Dedicated to the Lord." Some years the yield has been good and other years poor. However, the average crop has produced twelve to fifteen dollars net per year for the church. As a co-operative venture it has, of course, other marginal values for members of the church.

Ernest Shull

In its early years the church at Ahwa also made progress in the development of indigenous leadership.

In the June 1930 issue of The Missionary Visitor, Bro. J. M. Blough wrote an article entitled Developing an Indigenous Church at Ahwa. Many of the local hill people had been baptized and local leadership was beginning to develop.

In 1932 Bro. Anandrao Kiskeurao Shende, an assistant carpenter in the government technical school at Ahwa, became the volunteer pastor or the free minister of the Ahwa church. He served in this capacity until 1943. The Ahwa congregation provided their minister with a rent-free house during his eleven years of faithful service. Having an unpaid pastor during this stage of development in the life of the church was a great step forward. After Brother Shende's death, it was unfortunate that a capable Indian pastor could

not be found. The mission again had to depend upon the pulpit supply from missionaries and paid evangelists.

Since India gained her independence in 1947, both mission and government policies have undergone some far-reaching changes. In light of these new policies the mission was forced to decrease and the church to increase.

The government of India began to help the backward class people, including the Dangis with whom we work, toward a better economic status. Fortunately the Christian Dangis of our area were not discriminated against in the government housing project. For the past four years I have had the privilege of serving as a non-official member of the Dangis district development board. The various development projects sponsored by this board under India's five-year plans have provided many of our Christians with jobs and thus have helped to improve the economic standard of the Christian community and the larger community. The Christians of the Ahwa community are well represented on several government committees. Although the economic situation has shown noticeable improvement during the first five-year plan, there is still much to be desired.

In 1956 a high governmental official of the Dangis District carried out a simple survey of the economic situation. The average family income at that time was only 350 rupees annually, or less than seventy dollars per year. Most of the Ahwa church members are poor farmers and forest laborers falling in the above class.

Since 1952 the membership of the Ahwa church has increased from 285 to 387. Out of this number, however, only sixty members are regular wage earners. These salaried people work mostly in the different departments of government as clerks, messengers, foresters, drivers, ward boys, and nurses. Their average salary is approximately fifteen to twenty dollars per month. This is indeed a good salary as compared to the vast majority of our members who are farmers and day laborers.

On the whole, the economic stand-

ard of our Christians is still fairly low, though somewhat better than that of the non-Christian community.

As the educational qualifications of our Christians rise, their standard of living and wage scale will likewise be increased. Even today in Ahwa only five to ten Christian children pass the grade school examination each year and only a select few pass the high school examination, or go on for the teachers' training course of two years beyond the grade school certificate.

In January 1957 the church unanimously elected J. J. Choudhari as pastor of the Ahwa church and agreed to pay about eight dollars per month towards his support. This was a very real step forward in the development of an indigenous church. Brother Choudhari has developed as a strong leader from among his own hill tribe people.

The envelope system of monthly offering has been operative since January and has proved to be a real blessing. Giving has nearly doubled since the adoption of this method of systematic and regular giving. If the present rate of giving continues, I am confident that the Ahwa church will be entirely self-supporting before 1958.

Brother Choudhari's salary is now approximately twenty dollars per month. As previously stated the church contributes about eight dollars toward his support. By another year the church's contribution will no doubt be greatly increased. The members of the church are already expressing pride in the fact that they now have their own pastor, one supported partially at least by themselves. This is a trend and an emphasis long overdue.

The Ahwa church is not only helping to support her own pastor, but she makes annual contributions to the Bible Society, the Tract and Book Society, the Regional Christian Council, youth camps, the Joint Council, and to the district program. These contributions total about seventy dollars per year. The church building is likewise repaired and cleaned by funds from the local church treasury.

In addition to the envelope system, regular Sunday offerings are collected. In December of each year the annual harvest festival brings in over forty dollars. Last year one farmer gave a goat as his offering. It sold for six dollars. This was probably the most sacrificial gift of

the year. Others gave chickens, fruits, vegetables, and other "first fruits." In India special thank offerings are frequently given after the recovery from some serious illness, or after passing an important school examination, or after some particularly happy event. In these and other ways the Ahwa church is growing toward self-support.

A truly indigenous church must be self-supporting, self-governing, and self-propagating. The Ahwa church has not yet reached that goal. The church now has an Indian pastor and a missionary moderator. The church is only partially supporting her pastor and program. In the main, however, the Ahwa church governs its own affairs and has its own program of evangelistic outreach. The outlook for the future is bright. It is our prayer that the Ahwa church will soon be a strong indigenous church, fully capable of handling her own program without foreign personnel.

NIGERIA, WEST AFRICA

New Christians Need Fellowship

Clara Harper

KILBA was reared in a Muslim home. Later she was sent to live with her pagan grandmother in a village where there had been no contact with Christianity. One day a young Christian man saw her at the market and after a period of time he married her and took her to his father's home.

There was much that puzzled Kilba in her new environment. Her husband wanted her to become a Christian quickly. She wanted to please him and she enrolled in the Christian classes in the village. Here she learned to read the Bible and became acquainted with Christian teachings.

Although her husband and his two unmarried brothers were Christians, none of her father-in-law's four wives was Christian. In fact, there were no other Christian women in the village. These women made and sold beer, cut firewood and worked their farms on Sunday and did other things which Christians do not do. The desire to conform to the standards of the women in her village was strong. Yet when she joined her neighbors in their work on Sunday her husband scolded her and said she was hindering Christian influence. He even told the church that he would need to get rid of her because of her un-Christian actions.

Poor Kilba was torn between a desire to become a Christian as her husband wished and a desire to be accepted by the neighboring women. In desperation she came and begged me to tell her what to do. "I want to please my husband," she said. "I try to do what he wants done, but I see no Christian influence in his father's home. No other young women here are Christian and often they do lure me into doing things of which he does not approve," she confessed. "What shall I do? If there was just one other Christian woman here who could help me I would try to be a Christian even though my background has been different."

I can still hear the challenge of that plea. If there were only one other Christian woman here to help me! How difficult it is for those who live in a Christian environment to realize the importance of fellowship in the Christian life.

At our suggestion Kilba's husband built his own compound where they could be away from the influence of his father's wives. After a time one of the young men of the village married a Christian girl. These two factors have brought help to Kilba, but she still has a long, lonesome road to travel. Let us pray for an increase in the number of Christians in order that individuals can find strength through fellowship.

I-W Shares First Impressions of Nigeria

NIGERIA as I see it now is quite different from what I thought it would be like. It is hot and dry and looks like a barren waste land. There has been no rain since last December. In the very near future, however, the rainy season will turn Nigeria into a beautiful, green country. This Nigeria I am waiting to see.

Teaching here is very interesting. In America students go to school because they have to go, but here students study because they want to learn. I'm teaching in grades 6 and 7. The subjects I teach are English, world geography, general knowledge (current events), crafts, music, and sports. My schedule is quite heavy. A missionary's day begins at six o'clock in the morning and ends at about nine at night. The combination of hard work and the heat makes one ready for bed by nine o'clock.

Life here is not completely work, for there is enough wild life to give some excitement. Two days ago a leopard killed two cows near here. The next morning we were after it.

I have had an opportunity to visit

the stations at Waka, Garkida, Shafa, Chibuk, and the school at Hillcrest near Jos. I have met almost all of the mission staff and have received a warm reception. I think there are good missionaries here. They deserve the fullest support of

the home church.

On Easter the Marama church had an attendance of 384 for the morning service; 233 members took communion in the afternoon. This is proof of the hard work going on here.—*Benjamin Sollenberger.*



Visitation evangelism is the key to membership recruitment

Evangelism Is Exciting Kingdom Business

Charles E. Zunkel

working, most enthusiastic church members I know."

Continuing encouragement and growth in stability, stewardship, and evangelism have been reported by the Peoria church in Southern Illinois. In July 1956 the quarterly report told of twenty-one new members received—fourteen by baptism, five by letter, and two by fellowship. The next quarter reported three more received, one of these by baptism. On April 1, in the midst of the past Lenten season, Pastor J. F. Baldwin told of their evangelistic expectation. He said, "At this time we have eighteen who have applied for membership in our fellowship; we expect more to make the decision. The future outlook is good." Twelve were baptized and six received by letter as a result of this Lenten effort.

From South Bay congregation, Redondo Beach, Southern California, has come a constant stream of news of gains in evangelism. In its old location the Hermosa Beach congregation had dwindled to around fifty. It closed its work there on Sept. 18, 1955, and began at South Bay the next Sunday. During the first month attendance grew from one hundred per cent to one hundred thirty per cent. Then the membership began to grow. In the first quarter of 1956 eleven were received by letter and four by baptism. Each quarter has seen sizable gains. In the report for the quarter closing March 31 of this year twelve had been received by letter, and the active resident membership totaled one hundred thirty-eight. This is a growth of one hundred seventy-five per cent in one and one half years. Pastor Niels Esbensen, when he sent in his last report, said, "We have taken in new members for the last three Sundays and this next Sunday we will have a number coming, both by transfer and baptism."

FROM time to time thrilling news reaches us from our home mission churches. The Lenten season just past has been one of those periods. From a group of our congregations has come unusual news of achievements in evangelism. Reading it, one is made to feel that evangelism is exciting kingdom business.

From Drexel Hill, Pa., our young, growing congregation in the North Atlantic District, we have received an analysis of membership growth during the last three and one half years. Starting from scratch in 1954, they closed the year with fifty-four members. During the next year they more than doubled the membership, reaching a total of one hundred ten. The third year they leveled off a bit and grew to one hundred twenty. However, already this year by April 7 they reported one hundred forty-one members.

At the end of April came a heart-warming letter from Pastor Donald Shank telling how they carried out a successful Lenten visitation program in the community. They prepared for it with a Saturday afternoon and evening retreat, followed by the preparation of an

attractive piece of literature which told about the church and its program. One thousand of these brochures were distributed by a widely participated-in "door-to-door visitation." Fifty persons helped with this. As a result, Drexel Hill received twelve persons by baptism and five by letter.

From the Lynnhaven church, Ariz., now in its third year, came a glowing report in which the pastor, Frank Durand, said, "We have discovered the key to membership recruitment through visitation evangelism. We co-operated in the interdenominational effort sponsored by the local council of churches. As a result, our next quarterly report will show a gain of thirty-six new members. . . . There were seventeen baptisms in two baptismal services. A third service may be necessary. It was a real Pentecostal experience for all of us. The people were thrilled and plan to continue their visitation on a monthly basis. . . . It means that we have doubled the membership since October and brought it to the one hundred mark." In the report sent early in October, Brother Durand had written, "Things are going and growing steadily. Fourteen new members were added Oct. 7. . . . These are the happiest, hardest

From Prince of Peace, Kettering, Southern District of Ohio, there have been most encouraging reports of membership growth. The work began in September 1955. By the time of the chartering service on Pentecost Sunday 1956, there were eighty-five charter members. Since that time there has been a steady growth. The newsletter of April 25 reported that on Palm Sunday four persons were received by letter and four by baptism, bringing the present membership total to 101. Seventy-five members gathered for the service of baptism and the communion which followed.

From one of our previous home mission churches, Prince of Peace in Athmar Park, Denver, Colo., we had word in February from this year's interim pastor, R. E. Mohler, that in the past six months they had received twenty-eight persons by letter and they had a membership class of sev-

enteen persons. On Palm Sunday after this, ten persons were baptized, two were rebaptized, and twenty others were received by letter or reaffirmation of faith. These splendid results have been achieved by a carefully planned and executed program of visitation in which the pastor, director of Christian education, Sunday-school teachers, and a faithful group of lay visitors have all co-operated.

This is but a part of the thrilling news stories which have converged upon this office. Evangelism is exciting kingdom business. Your congregation can find the same joyous experiences if you dedicate life and time to it, lay a few careful plans, and labor earnestly to reap the ripened harvest. Older and established congregations are finding the same glorious opportunities if they have eyes that see and hearts that yearn.

some had gone to look after the heifers that had just arrived from the United States, some had come in from projects to stay at the house a few days before going to new projects. Constantly visitors such as I dropped in. In addition to these incidental occurrences several conferences are held in the house each year which entail the housing and feeding of from twenty-five to eighty or more people.

The work of Brethren Service at Kassel House is carried out in six offices by the director and fourteen volunteers who live and work in the house and six paid German workers. The volunteers at the time I was there were seven girls and seven boys, all from the United States except one girl from Holland. However, as the volunteers rotate the number varies. In addition to the volunteers at work in these offices, there are usually three or four new volunteers working as apprentices.

Much of the work of the various program areas is done in the field rather than in the offices. So it is with the Heifer Project. Though most of the work of the Heifer Project in Germany is done by Brethren Volunteer Service workers, the heifers themselves are contributed by many denominations and by organizations such as Rotary and Kiwanis. Sometimes it saddens one to visit these people who have nothing left of what they once possessed but pictures of fine buildings and farms which their families had lived on for hundreds of years. On the other hand, it is delightful to visit a family where perhaps a boy or girl has become, through letters, a friend of the son or daughter of the donor. But unfortunately many times the recipient's first letter to the American donor has not been answered. Thus an important part of the purpose of the program has been lost.

Another office whose work is familiar to many people in America is that of material aid. This office handles the distribution of the surplus commodities furnished by the government as well as material aid furnished, ordinarily, by religious organizations. In Kassel there are 3,000 or more old people who receive a welfare allowance of about 110 Deutsche Marks (\$26) per month. The material aid office has selected a portion of these that it assists in

VOLUNTEER SERVICE—EUROPE

The Young Worker

Ruth Cline

WHEN I came to Brethren House in Kassel, Germany, though I felt like a grouchy old dog among playful pups, I could not avoid realizing that these were rather special pups. I wanted to see some of the refugee work while I was traveling through Europe but I almost dreaded to come to Brethren House because I feared the disorder of a house where work is done by everybody—and sometimes nobody. When I was brought from the station on a cold February day, we came into the House through the basement—a test for any house—where the

floors were clean, even polished. Everywhere I went there was cleanliness and order. Surely, I felt, some master hand must be at work here.

After I had stayed at the house for a while I realized that the order was more amazing than I first knew because there were constant arrivals and departures. Several volunteers were away on a tour of Palestine;

A social worker in another denomination. This story grew out of her visit to Kassel House, center of our Brethren Service activities in Germany.



Kassel House in Kassel, Germany, completed in 1953, serves as the center of Brethren Service activities in Germany



Each year Kassel House is the scene of many conferences and seminars

a personal fashion by delivering every three months to each a package consisting of food from surplus commodities and other foods, a "Friendship Package," and sometimes a sewing kit. Then, every two months, twelve to fifteen of these people are invited to have a meal at Brethren House with the volunteers and the director and his family.

Since the student exchange program was initiated in 1949, more than six hundred German exchangees have gone to America. Last year the volunteers in the student exchange office visited 178 exchangees or their families, traveling more than 9,000 miles. To develop and maintain friendship among returnees, the exchange office publishes a newsletter and holds a yearly conference to which approximately one hundred came last year.

Many American young people have experienced the wonders of work camp. The work camp office at Kassel in the year 1956 was responsible for seven work camps, in which 160 participants, representing twenty different nations, took part. The projects were of various sorts; for example, one work camp aided in the construction of an Evangelical church for a refugee congregation, and another in the construction of a youth home.

The Brethren Service Commission, however, does other work in Germany besides that carried on by the workers in Brethren House at Kassel. Though I cannot describe the work of all these people I should like to give some impressions of the work I saw.

When I arrived at the Westertimke refugee camp one night in the coldest of the cold winter, I was met at the bus by the head of *Haus für Alle* and one of the Brethren volunteers.

Here we were in open country covered with snow. A third of a mile away gleamed the lights of the barracks of Westertimke, a government refugee center for girls who have fled without their families from the Eastern Zone of Germany. During my short stay there I was constantly amazed at the splendid care given these girls by the government and such agencies as Hilfswerk and the YMCA, the latter of which sponsors the *Haus für Alle*. The Brethren volunteer went about her work in the camp in a seemingly casual manner, drawing the girls out in conversation about their troubles, interesting them in crafts, conducting religious services, and so on. In general the girls were intelligent and attractive. Certainly what was done for them at this time was extremely important.

After Westertimke, I spent several days in Berlin, where I first learned about Hilfswerk. Since the Church of the Brethren is closely associated in its refugee work with Hilfswerk, I should like to state its aims with reference to refugee work as they were stated to me. In the first place, Hilfswerk would like to keep Christians in the East Zone of Germany so that they may combat the materialistic influences of the Soviet regions. In the second place, it gives aid to those in the East Zone, sometimes in order to help the Christians remain there. It is in the third area of aid to the refugees who have fled from the East Zone that Brethren Service is able to give assistance at the present time. On seeing the miserable conditions in such a refugee center as Karlsbad, where as many as five families and three single women are living in one room, one appreciated what a "*fluechtlingsheim*" such as those in which the Brethren volunteers work may mean to the refugees.

It is rather an amazing thing that this vast project of Brethren Service in Germany is almost completely carried out by young people of college age. One reason that they work so effectively is that once they are assigned a responsibility by the director, they are allowed to work out their plans with only little guidance. The friendships and the friendly relations developed among people of various nationalities through the Heifer Project, material aid, student exchange, the work camp projects, and the work at the various refugee centers throughout West Germany cannot be estimated. Indeed, what this work does in broadening the outlook of the volunteer himself is of untold value.

Furthermore, the association of Brethren Service with local, national, and international agencies not only makes it possible for its work to continue in foreign lands, but also allows its ideals to have some influence on all these levels.

I keep thinking of young people I know who I wish might have the experience of a volunteer worker in Germany.

To Live

LAUREE HERSCH

Who can not tramp the sod
And hear from every clod
The mighty voice of God
Has never lived.

And he who roams the field
But still puts up a shield
To God, and will not yield,
Has never lived.

Life comes alone from God.
And he who seeks to plod
Without his staff and rod
Shall never live.

God Is Love

MILDRED ALLEN JEFFERY

Only love could give to sinners—
Christ, the Savior-King,
Together with the keys of heaven—

Were they on a golden ring?
Only love could open locked doors,

Setting prisoners free,
And give beauty for dead ashes—
Health, for misery.

Only love could give completely
Of itself, its life, its all—
And that is why I truly love God
Most of all.

1957-1958 Local Church Program Guide Calendar

JUNE 1958

Children's Day June 8
Annual Conference Sunday June 22

Annual Conference, 1958, will present an unusual experience of fellowship and inspiration as the Brotherhood celebrates the 250th anniversary of the organization of the Church of the Brethren. Some of this spirit should permeate each local church. Annual Conference Sunday may be a time when the church can in a new way sense its heritage in the Brethren history and tradition and its place in the world-wide fellowship of Christians. The use of special anniversary hymns, the review of important items of Conference business presented at Conference may help achieve this. Let the day help promote the Brotherhood-wide celebration of our anniversary.

The handbook for integration and guidance in the field of Women's Work for 1957-58 gives practical helps in the planning of the year's program. The president especially will want this early as she looks forward to the planning session with her cabinet for the new year.

Organize summertime reading by teachers and workers in preparation for their fall responsibilities. Children's workers and pastors should be encouraged to enroll in the Fellowship of Growth In-Service. Have teachers observe teaching methods in a good vacation school in June or July.

JULY 1958

Independence Day July 4

The church should strive to develop a truly Christian patriotism. Use the patriotic hymns in the Brethren hymnal to enrich worship services on the Sunday preceding Independence Day. Make it a Christian Citizenship Sunday. Many Fourth-of-July picnics will be planned. Help groups in your community to plan constructive programs of merit—ones in which the Christian and historic traditions are kept alive.

Conduct a Sunday evening School of Christian Citizenship. Engage in legislative action on local, state, or national issues for better government. Interview legislators or candidates or collect information about candidates and issues and provide such information to the congregation. Urge all members to register. Survey the needs of your community. Invite in community leaders to speak about their responsibilities and problems. Arrange to send someone to a summer institute on Christian citizenship and on international relations.

During the summer months your church may have the opportunity to co-operate in union Sunday evening services for your church fellowship.

Plan an overnight or a week-end camp with the youth fellowship. Summertime is one of the best times to work with the youth group in an informal way.

Begin now to get ready for the next church year by electing officers and appointing committees for the church organization. Enlist teachers for the new year through personal conferences.

Use laymen and lay ministers in the Sunday services while the pastor has a summer vacation.

Plan for the September or early October all-church dinner and subsequent canvass. Write for canvass

"tools" and guidance on either the prebudget or post-budget canvass.

AUGUST 1958

National Youth Conference Aug. 25-29
Labor Sunday Aug. 31

A church workers' retreat would be helpful in evaluating the work of the year just closing and in projecting improvements for the new year. It can be a time of deep inspiration for all church leaders. It may also be a time to work out Christian education goals for the local church and a job analysis for each type of responsibility.

The church board should be putting final touches on the plans for the new church year. Programs can be outlined and the various study guides and materials ordered. Various commissions or committees should plan their emphases and programs. Consideration should be given to how these programs and activities could be implemented more fully through co-operation with the Sunday-school classes, or perhaps Sunday evening schools.

The new Women's Work and Men's Work officers will want to meet this month in a definite planning session for the new year. This is an opportune time to do some joint planning between these two groups.

Arrange an impressive service for the installation of teachers and church officers in September.

The CBYF should elect new officers under the Youth Action Plan, so these officers can share in the church installation service. Plan an early retreat of the CBYF cabinet to outline activities and budget for the year. Be sure your youth group files an active mailing list with the district youth cabinet, including the junior highs entering the CBYF.

Anticipate the needs of the church school staff, such as new books, new supplies, filmstrips, audio-visual equipment, subscriptions to magazines, etc., and place orders accordingly. Now is the time to order your new CBYF Program Kit, Volume 5.

This is the month that the youth will be traveling to their national youth conference at Lake Junaluska, N. C. You can help them by providing scholarships, travel arrangements, etc.

Recognize Labor Sunday by an appropriate sermon and in other suitable ways. Discuss the Labor Sunday message in adult church school classes or on Sunday evening.

Order materials now for the Brotherhood Achievement Offering, September 21.

SEPTEMBER 1958

Brotherhood Achievement Offering Sept. 21
Promotion Day Sept. 28
Christian Education Week Sept. 28—Oct. 5

Complete plans for the recognition and installation service for the entire church staff of workers. Women's Work along with Men's Work will want to have installation services for their organizations or perhaps will definitely plan to be included in the general installation services for new officers in the church program.

Unite your church in the triumphant achievement of the Brotherhood Fund goal. Lead every member to

accept personal responsibility for the fulfillment of world-wide program commitments.

Conduct an every-member canvass to secure financial commitments for the next year's program. Over 300 churches had canvasses in 1957.

The third year of the new junior high curriculum and the second year of the new kindergarten curriculum will be ready for use in October 1958. The board of Christian education, leaders, and parents should become more familiar with these new curriculum materials.

Christian Education Week presents an excellent tie-up of the closing Sunday-school year with the opening of a new year.

Be certain that all records for the church year are closed in such a fashion that the Annual Report can be completely and accurately compiled in a minimum of time.

Uniform Sunday School Lesson Topics

October through December Letters of Paul:

1 Corinthians, Philippians, Philemon

January through April 6 New Testament Teachings

About the Church

April 13 through June Early Hebrew History

July through September .. Principles of Social Justice

Mission Study Themes for 1957-58

Japan

Christ, the Church and Race

BVS Training Units

Begin September 1, December 1, March 2, and mid-June at the Brethren Service Center, New Windsor, Md.

Volunteer Service for Adults Training Unit

Begins November 3, at the Brethren Service Center, New Windsor, Md.

Program Materials

Program materials mentioned throughout this calendar should be ordered from the General Brotherhood Board, 22 S. State St., Elgin, Ill. The following departments of the General Brotherhood Board offer materials to be used at various times throughout the year in the local church.

Adult Work

Audio-Visual Education

Brethren Service

Camping

Children's Work

Evangelism

Home and Family Life

Junior High

Men's Work

Missionary Education

Ministry

Music and Worship

Stewardship and Finance

Temperance

Women's Work

Youth

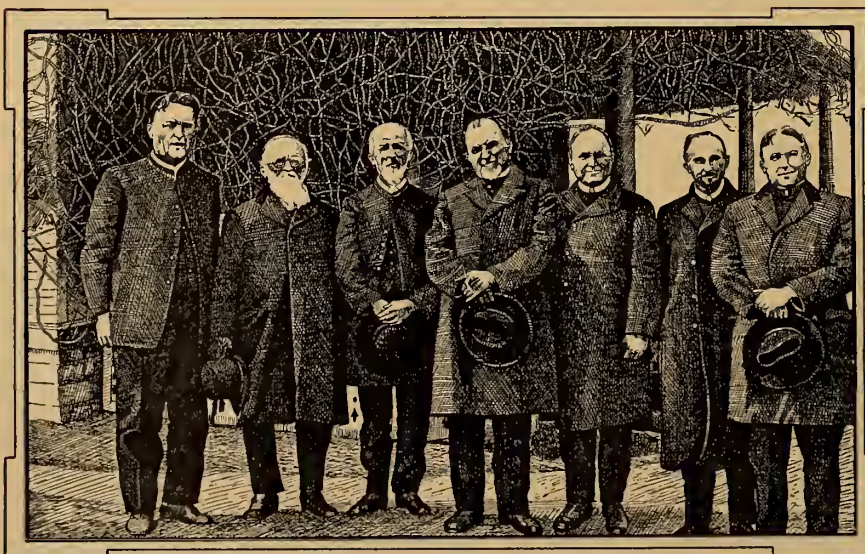
Be sure you have the Catalog for Church Workers No. 57. (Available in fall of 1957.)

The second month of each quarter is the time to place orders for the following quarter's Sunday-school supplies. Orders should be directed in November, February, May, and August.

Order Bibles, curriculum materials, books and church school supplies from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Throughout the year the Audio-Visual Education Department offers excellent audio-visuals for special programs, discussion groups, etc. Consult the audio-visual catalog for selections. Write for the catalog and other information.

Make use of the Brethren Loan Library.



One day in 1918 the members of the General Mission Board paused in their meetings for a picture to be taken outside the home of the secretary, J. H. B. Williams. A young Brethren artist from India, Daulat Daniel Chauhan, made the above drawing from the pictures. The last surviving member of the group, J. J. Yoder, died on March 19. He is the second from the right. An account of his life appears below. Others in the picture are, left to right: Otho Winger, D. L. Miller, H. C. Early, Charles D. Bonsack, A. P. Blough, J. H. B. Williams

Joseph J. Yoder

At the age of eighty-eight years Joseph J. Yoder, for many years a member of the General Mission Board and also chairman of the Council of Boards, passed away on March 19 in McPherson, Kansas, where he had lived throughout much of his life.

Brother Yoder was born Nov. 24, 1868, to Jacob D. and Sara Yoder, devoutly religious parents of Pennsylvania Dutch background who lived in Somerset County, Pa. When he was a lad of nine, his parents migrated westward to the plains of McPherson County, Kansas, where they settled on a farm. Here he grew to manhood.

J. J., as he was affectionately known, attended rural schools, but showed keen interest in higher education. When McPherson College first opened its doors in 1887, he enrolled in the first class. In 1895 he was married to Sadie Strohm of Harlan, Iowa. To this home were born four sons. Surviving are Sister Yoder and two sons as well as one sister, six grandchildren, and five great-grandchildren.

Throughout the seventy years of the existence of McPherson College J. J. Yoder was officially and continuously associated with it, first as student, later as teacher, business manager, treasurer, and trustee. In addition to his work at McPherson, he took graduate work at the University of Chicago. In 1927, McPherson College conferred on him the honorary Doctor of Laws degree.

During this span of years at McPherson he saw the growth of the college in more than buildings; he saw generations of men and women gain an education for service.

His executive ability as a churchman was much sought after in many areas. At various times during his career, he served as the presiding elder in every church in the Southwestern District of Kansas. In 1924, he was elected moderator of the Annual Conference at Hershey, Pa. He served on many Annual Conference committees appointed to study church policy and discipline. In 1908, he was appointed a member of the General Mission Board, in which capacity he served twenty-nine years. He was also for many years chairman of the Council of Boards, which has been superseded by the General Brotherhood Board.

Brother Yoder was asked by Annual Conference in 1920 to represent the General Mission Board, along with its staff secretary, the late J. H. B. Williams, in making a tour of all foreign mission fields of the church. Dr. H. J. Harnley accompanied the team as an unofficial traveler. This mission took them to the Scandinavian countries and to China and India, where missionaries were already at work. The chief mandate of this committee was to seek a new site on the African continent for launching mission work there in response to a call from the youth of the church. Lois Yoder Neher, granddaughter, is now serving with her husband and son in this field of service.

Again, in 1927, Brother Yoder in company with the mission secretary, Charles D. Bonsack, toured the foreign mission fields.

J. J. Yoder was quite active in community and civic affairs in the city of McPherson. After a residence of nine months at the Cedars in McPherson, he was admitted to the McPherson hospital on March 7 of this year. The memorial service was held on Friday, March 22, with Burton Metzler, Desmond Bittinger, and Harry K. Zeller, Jr., taking part in the funeral service.—Alberta Yoder.

This I Believe

Clifford B. Tusing

GOD is. God is a living God. God is the Creator. As he was in the beginning, so is he still in the process of creating that which is noble and valuable.

Since God is the Creator, constantly at work and everyone is a sculptor incessantly shaping his life according to his highest plans and dreams, it seems that the character of God and the constitution of man demands us to discover and examine our complete human possibilities for beauty, truth, and virtue and to assist others in finding theirs.

In this exploration our Christianity should act as a compass, consistently pointing toward the "creative activity of God." Our church fellowship should bind us together as a party of believers whose purpose is "to walk in the ways of the Lord made known or to be made known to us."

In the deepest sense of this purpose, I believe that God requires us to encourage and support anyone who is sincerely leading and helping people to become mature beings regardless of how his culture has formed the customs and traditions of his religious ceremonies. God requires us to seek out truth in all phases of life, led by the belief that knowledge is acquired best by constructive criticism of experience with reason and vice versa. To expand the area of our knowledge does not subtract from the area of our religion because our religion should not be solely our sense of wonder in the mysteries of life but also the faith with which we use the knowledge we possess.

The maps which we have to steer our course were formed by the Hebrew prophets, by Greek philosophers, by Christian theologians, by an English Separatist preacher who once said, "The Lord has more truth and light to break forth out of his Holy Word," and by many others. All of these charts are illuminated by "the light of the glory of God in the face of Jesus Christ."

Likewise, I believe that each individual must co-operate with the Creator in developing the universal human values and we can do this through the experiences of everyday living.

We must love our families. One of the most basic duties of the Christian is to help children grow and mature into people who are able to love and forgive—who are free from fear, prejudice, and hatred by having a deep-rooted faith in God.

As Christians, we each have a job which we must do. We must be good workmen because "without them no city can be inhabited, and men will not live in one or go about in it. They support the fabric of the world, and their prayer is in the practice of their trade."

Christians must learn to respect and offer constructive criticism to help improve the world in which we live.

All problems, whether they be of social, philosophical, personal, or international nature, can be solved through the effectiveness of human conversation. This does not mean in the deceiving speeches for positions of power, not in hotheaded arguments with the flaring of tempers, but through discourse in which there is intelligent or logical reasoning, knowledge of facts, and a sincere, mutual desire to find a way out. Only in conversation of this kind can the creative ability of the Holy Spirit function.

The language of every family, every classroom, and each individual is of utmost significance to the future conditions of the human race and every conversation can provide a chance for the transmitting and transforming power of God to operate.

Finally, I believe that when the sculptor (man) acquires a spirit of awareness to the problems of life and is continually growing and developing a creative personality, he is discovering the way of life which is known as Christianity and love. God is not only the Creator but also our Father and he is continually loving us and leading us into new, productive relationships, judging us according to the formidable standards of what we might be.

"Be Thou a Blessing"

Earl M. Frantz

IN SOME early history we have recorded an interesting and unique promise with a condition. In Gen. 12:2, God spoke to Abraham. He gave a promise that a great nation should come into being, a nation that would have a great future and be abundantly blessed. But God did not stop with an arbitrary promise. He called on Abraham to be a blessing.

Perhaps this is an indication that blessings always carry responsibility for being passed on to others. In fact, it seems evident that no person,

group, or nation can become great alone. There must be a sharing of blessings.

America's real greatness is not found in her big armies, her massive air force, or her illustrious navy. Her real greatness can more nearly be found in her goodness, concern, and compassion for others who are less fortunate. This same principle carries through in every area of life. No one becomes great alone.

This year many unusual reports are heard. It is a time of extremes. Unprecedented drought in many places and exceptional abundance in others. Seared, parched, bare earth and luxuriant abundance are located side by side. Some may ask whether it is possible that God is punishing some and blessing others in relation to the degree with which they have served him. I doubt if any well-thinking person would so conclude. The ways of nature are difficult to understand. Therefore, it is likely unwise for us to endeavor to place too close an interpretation on them. Here are some obvious conclusions:

(1) Drought areas will be somewhat limited in their ability to contribute to the total program of the church. (However, they dare not quit.)

(2) If the cause is not to suffer, those who are more fortunate must respond in a more generous manner.

(3) God does not bless people for selfish reasons.

(4) Any one with a special bless-

ing carries a special stewardship responsibility for that blessing.

(5) Wage earners, professional people, and others may also need to re-evaluate their stewardship responsibilities.

The message to Abraham is still a ringing challenge to us. "I will bless thee . . . be thou a blessing." No one can be truly Christian if he uses hardship as an excuse to fail to reach up to his best. Neither can one be truly Christian who fails to acknowledge his blessings and make an honest effort to fulfill his stewardship obligations even beyond what might normally be expected, when emergencies arise.

No, God does not pour abundant rain on some parts of his good earth and sear others with scorching heat and excessive drought because he loves some more than others, or that some may live in luxury and others suffer.

This is "God's country" we hear some say. Yes, it is all God's country and we are all his children, with a marvelous opportunity to co-operate with him in bringing about a new and better society.

Obituaries

Armentrout, W. Harman, died May 21, 1957. He was a member of the Church of the Brethren. Survivors are one daughter, four grandchildren, and one sister. Funeral services were held at the Harrisonburg church by Bro. Robert Sherry, and Rev. Douglas Ebert of the Methodist church. Interment was in the

Woodbine cemetery.—Mrs. W. W. Cox, Harrisonburg, Va.

Balsbaugh, Charles, son of Elbert and Mary Balsbaugh, was born Jan. 16, 1947, and was killed in a tractor accident May 14, 1957. He is survived by his parents, one sister, and his grandparents. Funeral services were conducted at the Mexico church, Ind., by Bro. E. Paul Weaver. Burial was in the Twelve Mile cemetery.—Nellie Musselman, Peru, Ind.

Burket, Fred Z., son of Jacob and Jane Burket, was born Sept. 19, 1873, and died April 20, 1957. He was married to Laura Clapper, who died in 1918. He then married Velma Conner. He was a member of the Everett church. Survivors are his wife, nine children, twenty-three grandchildren, thirteen great-grandchildren, one brother, and one sister. Funeral services were held by Bro. Robert Mock. Interment was in the Everett cemetery.—Mrs. Freda Harclerode, Everett, Pa.

Chamberlin, Mae, daughter of Clinton and Cora Stonesifer, was born Dec. 28, 1897, and died Jan. 23, 1957, near Hagerstown, Ind. She was married to Alfred S. Chamberlin on Dec. 24, 1915. She was a faithful member of the church. Surviving are her husband, three sons, three daughters, and several grandchildren. Funeral services were held in the Nettle Creek church by Bro. Estle McCullough. Burial was in the Nettle Creek cemetery.—Mrs. Olive Overton, Hagerstown, Ind.

Clark, Milkemina, daughter of William and Eliza Gibson, was born July 18, 1868, and died May 1, 1957. She was married to J. Howard Clark, Oct. 22, 1907. She was a member of the Everett church. She is survived by her husband. Funeral services were held by Brethren Robert Mock and Homer Lingenfelter. Interment was in the Everett cemetery.—Mrs. Freda Harclerode, Everett, Pa.

Coffman, Cora Bell, daughter of George and Mary Doll Reed, was born May 6, 1867, and died May 20, 1957. She was married to David F. Coffman on Dec. 25, 1884. He preceded her in death in 1943. Surviving are two daughters, three sons, twelve grandchildren, and eight great-grandchildren. Funeral services were held at the English River church by the undersigned. Interment was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Dinkle, Harry William, son of the late Newton and Laura Lauber Dinkle, was born Nov. 2, 1888, and died April 27, 1957. He was married to Hattie Driver on April 8, 1910. He was a member of the Mossy Creek Presbyterian church. He is survived by his wife. Funeral services were held at the Lindsey funeral home. Interment was in the Moscow cemetery.—Mrs. W. W. Cox, Harrisonburg, Va.

Fiscel, Lee Roy, son of William Henry and Elizabeth Stambaugh Fiscel, was born Feb. 25, 1885, and died April 24, 1957. He was married to Nellie Kenney on Dec. 16, 1909. She preceded him in death. Survivors are one son, one daughter, two grandchildren, and one brother. Funeral services were held at the Franklin Grove church by the undersigned. Interment was in the Emmert cemetery.—R. C. Wenger, Franklin Grove, Ill.

Fitz, Isaac McDowell, son of Howard and Annie Fitz, was born in York county June 10, 1903, and died Jan. 17, 1957. He was united in marriage to Meda Ellen Markey on Jan. 25, 1923. He was a faithful member of the New Fairview church. Survivors are six sons. Funeral services were held by Brethren J. L. Miller, Michael Markey, and Murray Lehman. Interment was in the cemetery adjoining the church.—Charles Cleaver, York, Pa.

Fitz, Meda Ellen, daughter of David and Ella Markey, was born Nov. 27, 1905, and died March 3, 1957. She was united in marriage to Isaac Fitz Jan. 25, 1923. She is survived by six sons, and nine grandchildren. Funeral services were conducted by Brethren Michael Markey, J. L. Miller, Murray Lehman, and Norman Reber. Burial was in the cemetery adjoining the church.—Charles Cleaver, York, Pa.

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BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Franz, Moses E., son of John and Margaret Franz, was born in Miami County, Ohio, Nov. 29, 1859, and died May 4, 1957. In March 1883 he was married to Martha Detrick, who died in 1915. In 1921 he was married to Margaret Hartle. He was a faithful member of the church. Survivors are his wife, five children, seven grandchildren, eight great-grandchildren, one brother, and one sister. Funeral services were held at the Duff memorial home by Bro. M. G. Wilson. Interment was in De Graff, Ohio.—Ethel Manning, Covington, Ohio.

Heckman, Elizabeth Grosh, daughter of the late Eli and Anna Musser Grosh, was born Sept. 18, 1883, and died May 10, 1957. Survivors are her husband, two step-daughters, one son, four grandchildren, and one sister. Services were conducted in the Florin church by Brethren Howard W. Bernhard, Henry T. Becker, and Roy S. Forney. Burial was in the Cross Roads cemetery.—Florence B. Geib, Mt. Joy, Pa.

Hershberger, Loula M., daughter of Jerome and Harriet Fink, was born July 4, 1880, and died May 20, 1957. She was married to Blair C. Hershberger June 4, 1903. She was a member of the Memorial church in Martinsburg. She is survived by her husband, one daughter, two grandchildren, two sisters, and two brothers. Funeral services were conducted by Bro. S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Hollida, Arminta Ringer, daughter of Jerry and Emma Ringer, was born June 19, 1884, and died May 23, 1957. She was married to Marshall Hollida on March 12, 1905. Survivors are four daughters, one son, nineteen grandchildren, six great-grandchildren, one sister, and two brothers. A memorial service was conducted in the Maple Glen church by Bro. Ross Speicher, assisted by Daniel Whitacre.—Mrs. Helen Speicher, Accident, Md.

Holt, Sally Mae, daughter of John and Sally Agee Bowles, was born in Callaway, Va., April 23, 1892, and died April 19, 1957. She was united in marriage to Noah Holt. She is survived by her husband, one daughter, two grandchildren, one sister, and two brothers. Services were held in the Cromell Bright funeral home by Bro. E. L. McCullough. Interment was in the Holt cemetery in Virginia.—Vernie Beaver, Fortville, Ind.

Houser, Oliver F., son of Lazarus and Corabelle Houser, died at Martinsburg, W. Va., May 10, 1957, at the age of sixty-five years. He was a member of the Lutheran Church. Surviving are one daughter, one son, and three grandchildren. The funeral was held at the Minnich funeral home by Rev. John Harkins and Bro. Samuel Lindsay. Burial was in the Cedar Hill cemetery.—Mrs. Ray E. Fisher, Greencastle, Pa.

Jamison, David Lee, was born Dec. 11, 1874, and died Feb. 27, 1957. He served the Antioch church as trustee for many years. Surviving are two sons, four daughters, seventeen grandchildren, seventeen great-grandchildren, one sister, and two brothers. Services were held in the Antioch church by Bro. C. M. Key. Interment was in the church cemetery.—Mrs. Glenn R. Wertz, Rocky Mount, Va.

Kennedy, Iva Ellen, died May 11, 1957, at the age of seventy-three years. She was an active member of the church. Surviving are her husband, four daughters, twelve grandchildren, four great-grandchildren, two brothers, and three sisters. Services were conducted by Bro. Claude F. Dadisman, assisted by Bro. James Merlin. Interment was in Lakewood Memorial Park.—Mrs. Sarah D. Sutphin, Waterford, Calif.

Kennedy, J. Everett, son of Robert and Iva E. Kennedy, was born Jan. 27, 1909, and died April 23, 1957. He was united in marriage to Elsie Fry, June 1939. He was the first member to be baptized in 1919 in the Waterford church. Surviving are his wife, his father, and four sisters. Interment was in Lakewood Memorial

Park.—Mrs. Sarah D. Sutphin, Waterford, Calif.

Kiehl, Clinton, was born May 12, 1883 in Darke County, Ohio, and died April 11, 1957. For many years he was a member of the Bradford Church. Surviving are a son, and four daughters.—Trudy Frolke, Bradford, Ohio.

Kiehl, Laura, was born Sept. 12, 1882, and died Oct. 24, 1956. She was an active member of the Bradford church for many years. Surviving are four daughters, one son, fourteen grandchildren, and twelve great-grandchildren.—Trudy Frolke, Bradford, Ohio.

Koons, Barney Edward, son of George A. and Ann Conning Koons, was born Sept. 24, 1882, and died near Covington, Ohio, May 6, 1957. He was married to Nettie A. Miller. Survivors are his wife, one son, one brother, and one sister. Services were held at the Duff memorial home. Burial was at the Greenmound cemetery.—Ethel Manning, Covington, Ohio.

Kulp, Eva, wife of the late W. W. Kulp, died April 9, 1957. She is survived by one daughter and a brother. Memorial services were conducted by the undersigned at White's Memorial Home. Interment was in Candor, New York.—D. Howard Keiper, Pottstown, Pa.

Lauver, Clara May, daughter of George and Christiana Kline Miller, was born at Mansfield, Ill., Sept. 7, 1872, and died at Lohrville, Iowa, July 1, 1956. She was married to John Elmer Lauver on Nov. 6, 1894. Her husband preceded her in death. She was a member of the Slifer church. Survivors are four daughters and four sons. Funeral services were conducted by Brethren Lee Fisher and Charles Nettleton.—Sylvia Sahr, Farnhamville, Iowa.

Lupold, John, died May 20, 1957, at the age of ninety years. He was a member

of the Coventry church. Survivors are two sons, five grandchildren, and thirteen great-grandchildren. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Martin, Ellen R., daughter of Mary Rider and Joseph Goughenour Heisey, was born Sept. 10, 1863, and died March 24, 1957. On June 19, 1894 she was married to Abraham L. B. Martin. She was one of the charter members of the Harrisburg congregation. Surviving are one daughter, one sister, and a stepbrother. Funeral services were held in the First church, Baltimore, by the undersigned, who was assisted by Bro. Jacob Repogle. Interment was in the Mt. Tunnel cemetery.—David J. Markey, Baltimore, Md.

McKelvey, Amanda Elizabeth, daughter of John and Evangeline Pierce, was born July 15, 1866, and died Feb. 12, 1957. She was married to Franklin Wilson. After his death she married Lewis Ramey. After the death of Lewis Ramey she was married to James Alvin McKelvey, who also preceded her in death. She was a member of the church for forty-five years. Surviving are two sons, nine grandchildren, forty-four great grandchildren, and two great-great-grandchildren.—J. E. Steinour, Montebello, Calif.

Moats, Bessie, daughter of Hamilton and Martha Miller, died March 17, 1957, at the age of seventy-five years. She is survived by her husband, Harry, two daughters, two sons, twelve grandchildren, twelve great-grandchildren, one sister, and two brothers. Funeral services were conducted at the Manor church by Bro. J. Rowland Reichard, and Rev. Vernon Miles. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Morris, James Warren, son of John H. and Mary Rosson Morris, was born Dec.



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4, 1892, and died Jan. 26, 1957. He was a member of the Mill Creek church, Va. Survivors are his wife, three daughters, two sons, nine grandchildren, two sisters, and one brother. Funeral services were held at the Mill Creek church by Brethren W. F. Garber and Paul H. Bowman. Burial was in the Mt. Olivet church cemetery.—Mrs. Leon O. Mundy, Port Republic, Va.

Murphy, Oliver B., son of John P. and Loretta Bedel Murphy, was born Nov. 4, 1879, and died May 14, 1957. On April 15, 1899, he was married to Rosa Murphy, who died in 1914. In 1919 he was married to Neffie Sipe. He was a member of the New Hope church. Survivors are his wife, three children, several grandchildren, several great-grandchildren, three brothers, and one sister. Funeral services were conducted from the New Hope church by Bro. Durwood Hays. Burial was in the Bedel cemetery.—Mrs. Hazel Hildebrand, Seymour, Ind.

Poff, Effie Ellen, daughter of Newton and Lydia DeLauter Hoover, was born near Bunker Hill, Ind., Feb. 19, 1875, and died at the home of her daughter near Piercetown, Ind., Dec. 21, 1956. She was a longtime member of the Bunker Hill Baptist church. Surviving is her daughter. The funeral service was conducted by Bro. Emerson Fike, with a second service at the Baptist church. Interment was made in a nearby cemetery.—Mrs. Charles Heckman, Sidney, Ind.

Potter, James Victor, son of Henry and Emma Potter, was born at Hughesville, Pa., Jan. 18, 1875, and died at York, Pa., Sept. 16, 1956. He was married to Cora Brown. He was a faithful member of the First church, York, Pa. Survivors are his wife, three daughters, two sons, six grandchildren, and seven great-grandchildren. Funeral services were con-

ducted at the Anstine funeral home. Interment was in the Greenmount cemetery.—Grace Potter, York, Pa.

Rayman, Walter J., son of John and Minnie Trent Rayman, was born April 28, 1908, and died Feb. 17, 1957. He is survived by his wife, one brother, and four sisters. Funeral services were conducted in the Hauger funeral home by Bro. Galen R. Blough. Interment was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Reed, James R., died April 27, 1957, at the age of eighty-one years. He was a faithful member of the Danville church, Ohio. He is survived by his wife. Funeral services were conducted by Bro. George Phillips of Dayton and Bro. Robert Hoover.—Annabelle Workman, Danville, Ohio.

Roach, Emmett L., son of George and Emma Madison Roach, was born at Humphreys, Mo., April 1, 1888, and died at his home in Rocky Ford, Colo., March 17, 1957. Survivors are his wife, one daughter, three grandchildren, one brother, and one sister. He was a member of the Rocky Ford church. Funeral services were conducted by Bro. Frank E. Nies at the Ustick funeral home. Interment was in the Hill Crest cemetery.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Sanford, Jennie M., daughter of George S. and Mary Hart Holsinger, was born Sept. 9, 1869, and died May 26, 1957. She was married to W. S. Sanford on Aug. 8, 1899. She was a member of the Church of the Brethren since early youth. Survivors are her husband, four children, eight grandchildren, and two great-grandchildren. Funeral services were conducted at the Washington Grove Congregational Christian church by the undersigned. Burial was in the Washington Grove cemetery.—R. C. Wenger, Franklin Grove, Ill.

Shepherd, Sarah, daughter of John and Mary Hart Moomaw, was born near Pleasant Valley, Ohio, and died Feb. 27, 1957, at the age of eighty-eight years. She was married to Edward Shepherd. She was a faithful member of the Baltic-Sugarcreek congregation. Survivors are her husband, one daughter, four grandchildren, eight great-grandchildren, two sisters, and two brothers. Funeral services were held in the Sugarcreek church by Bro. Guy S. Fern. Interment was in the East Lawn cemetery.—Mrs. Guy Fern, Baltic, Ohio.

Shoemaker, Jesse Andrew, son of Benjamin and Leah Kauffman Shoemaker, was born near Roaring Spring, Pa., Nov. 23, 1887, and died May 13, 1957. He was a faithful member of the Woodbury church. On Feb. 12, 1913, he was married to Ina Miller. Survivors are his wife, three sons, three daughters, and eleven grandchildren. Funeral services were held in the Woodbury church by Bro. Earl K. Ziegler, assisted by Bro. Roy S. Forney. Interment was in the Holsinger cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Shriner, Clara, daughter of Samuel B. and Susan Showalter Frederick, was born at Woodbury, Pa., Sept. 3, 1884, and died April 9, 1957. She was a faithful member of the Woodbury church, Pa. She was married to John Shriner on Dec. 28, 1911. Surviving are her husband, two daughters, one son, six grandchildren, two sisters, and one brother. Funeral services were held in the Woodbury church by Brethren John E. Rowland and Earl K. Ziegler. Burial was in the Dry Hill cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Sipe, Margaret Trobaugh, died Jan. 29, 1957, at the age of sixty-eight years. She was a member of the Mill Creek church, Va. She is survived by her husband, Ernest L. Sipe, one daughter, two sons, four grandchildren, three sisters, and two brothers. Funeral services were at the Mill Creek church by Bro. W. F. Garber. Burial was in a nearby cemetery.—Mrs. Leon O. Mundy, Port Republic, Va.

Stookey, Sherman, was born in Plymouth, Ill., May 26, 1865, and died in Olympia, Wash., May 8, 1957. Surviving are one son, two daughters, nine grandchildren, nineteen great-grandchildren,

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Miscellaneous

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No. 299. Personnel needed at Bethany Hospital: An experienced office worker. Also a medical technician. Should be ASCP or have laboratory experience. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

and one great-great-grandchild. His wife preceded him in death several years ago. Funeral services were conducted by Bro. Richard Wenger. Burial was in the Masonic Memorial park.—Mrs. Ada Glese, Olympia, Wash.

Swartz, Charles W., son of Charles and Julia Swartz, was born April 10, 1891, and died May 3, 1957. He was married to Ina Sayers on Jan. 22, 1915. Survivors are his wife, two sons, three daughters, ten grandchildren, two sisters, and one brother. Funeral services were conducted in the Salem church by Brethren Earl Gorrill and Foster M. Bittinger. Interment was in the Bethel cemetery.—Hazel Brumbaugh, Union, Ohio.

Thomas, Elizabeth Rehm, was born Nov. 1, 1875, and died May 11, 1957. She was married on Dec. 30, 1896 to E. A. Thomas who preceded her in death in 1954. She united with the church when a youth. Survivors are nine children, twenty-seven grandchildren, thirty-five great-grandchildren, and two brothers. Funeral services were conducted in the Whitestone church by the undersigned.—C. E. Holmes, Tonasket, Wash.

Valentine, Elva Mae, daughter of David and Mary Gayman, was born in Ringgold,

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Md., and died April 21, 1957. She was married to Reb. M. C. Valentine. She was a member of the Upper Marsh Creek church. Survivors are her husband, five children, and fourteen grandchildren. Funeral services were held at Prices' church. Interment was in the adjoining cemetery.—Mrs. Donald Valentine, Orrtanna, Pa.

Church News

Florida, Georgia, and Puerto Rico

Fort Lauderdale—This is the first news report from our church. We had our first Sunday school in November. We now have a newly licensed minister from the Miami church. He is Bro. Ralph Longanecker. He was installed by Brother Bower on May 5. We went to the Miami church as a group for love feast and communion service on May 5. August 25 will be our charter day. We are badly in need of a church building. At the present time we are meeting at the Wilton Manors Women's Club.—Kenneth S. Little, Fort Lauderdale, Florida.

Winter Park—We had ten of our members enrolled in the community leadership training school in February. Bro. Earl Russell was with us for two stewardship messages in February. Bro. Carroll Ringgold held our revival in February. Our congregation has purchased additional property, has secured a building loan, and will begin a building program this summer. Dedication services were held March 3 for the redecorated church, for new chimes and public address system, for hearing aids and a soundproof nursery. Our special services recently included a musical program by the Eppley sisters; an Easter cantata by the church choirs; an address by Dr. Gustav Enss, and a mother and daughter banquet in May. We had a successful Commitment Sunday March 24. The Winter Park and Orlando churches held an Easter sunrise service jointly at Camp Ithiel. Our church is sponsoring a two-way International Christian Youth Exchange program. Our daily vacation Bible school will be held the first of June.—Mrs. Helen Matthews, Orlando, Fla.

Eastern Pennsylvania

Neffville Brethren Home—The Akron church had charge of our prayer meeting on April 10. Bro. Henry Bucher from the Shamokin church gave the message on Easter Sunday. Our love feast was held here at the home with the East Fairview congregation in charge. On May 19 the Spring Grove congregation was here and the services were conducted by Bro. Milton Stoner and Bro. Noah Martin. The bathrooms on first and second floors are being remodeled. The board of trustees has approved the remodeling of the lobby in the center on first floor. The architect presented his first drawing of the infirmary to the board of trustees on April 25. For some time the rooms have been redecorated when they become vacant, but now the privilege is given to the present guests to have their rooms painted, new floor covering and a venetian blind installed if desired and necessary.—Sallie E. Schaffner, Neffville, Pa.

Western Pennsylvania

Natrona Heights—We moved into our new church February 3. On May 5 we had a dedication service. A tea was served to all in the new church after the afternoon service. We had services each evening the week following the dedication. We are having a joint vacation Bible school with the Natrona Heights Baptist and Free Methodist churches which started June 10. We had a community Good Friday service in our church. During Holy Week we had dis-

trict pulpit exchange with visiting ministers. On Easter we had a sunrise service and in the evening the young people had charge of the service. Our mother and daughter banquet was May 18.—Sara M. White, Natrona Heights, Pa.

Pittsburgh—The Juniata College Choir presented a concert of sacred music January 27. The Boy Scouts were honored in the church service of February 10, in recognition of National Boy Scout Sunday. Mrs. Galus Slosser presented a talk interpreting women's work on the basis of the larger council aspects at a women's work meeting in February. Mrs. Slosser is a prominent worker in the Allegheny County and State Councils of women's work. At a women's work meeting in March, Carol Gallagher, who was formerly in Brethren Volunteer Service was the guest speaker. The men's work fellowship had James F. Malone, former district attorney as guest speaker. Our church choir presented the Palm Sunday evening program of sacred music. Guest speakers in our church during Holy Week were: Wilbur Mullen, on leave from Brethren Service work in Germany, Clyde

Carter of the Walnut Grove Church, Johnstown, and Dr. Joseph Morledge, pastor of the Sixth Presbyterian church, Pittsburgh. At a special council meeting in April, the congregation approved a motion to release our pastor from his duties during the months of June, July and August, in order that he might serve as director of the Peace Institute at Kassel, Germany. — Mrs. Jack Walter, Pittsburgh, Pa.

Northern Illinois and Wisconsin

Cherry Grove—Our young adults entertained a group of Chadwick E.U.B. young adults at a party in January. At the February men's meeting Bro. Lawrence Derrer showed colored slides of Hawaii. The Ladies Aid continues to make comforters, sheets and pillow cases for relief. They sent one hundred pounds of bedding and clothing and ninety-four pounds of grease on the relief truck in February. A group from our church presented a worship service at the Brethren Home in Mt. Morris on March 17. Bro. Donald Stern, of Elgin, Ill., held Holy Week

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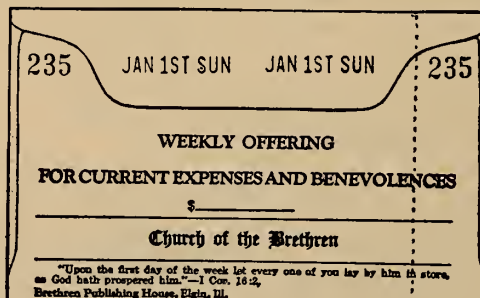
Naperville, Bethel—On March 30 the Manchester College Players presented a play, *The Terrible Meek*, and on April 28 Professor Halliday rendered a musical program. During Easter week our young people gave the play, *Home in Bethany*, and on May 19 they presented, *"Take Any Street."* During May we held family night. A mother and daughter banquet was also held. A farewell night was held for Don and Shirley Fike, who are going as missionaries to Ecuador. Nine of our junior high group attended the rally at Mt. Morris recently. The men and boys held a picnic on May 26 at the Lee Wine Farm. The teachers and Sunday-school leaders enjoyed a breakfast at the church on June 2. Daily vacation Bible school plans are underway for July 1-12.—Mrs. Harold Olsen, Naperville, Ill.

Middle Indiana

Liberty Mills—At our three nights of pre-Easter services Robert Nelson of Manchester College was our speaker. A temperance play entitled *What Will It Profit?* was presented to us by the Pleasant View church. Our church was host to representatives of ten churches of our regional district for the May evangelistic studies. The May breakfast for the council of church women of our township was held at our church May 3. Our mother and daughter annual fellowship supper was held May 7 with Opal Pense as guest speaker. At our women's work rally we added sixty-eight kits of children's clothing to our district project for Europe. Our pastor, Howard Kreider, is leaving the pastoral work to take up evangelistic work. Dwight Smith of Woodland, Mich., will be our next pastor.

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—Mrs. Sam Flory, North Manchester, Ind.

Northern Indiana

English Prairie—Bro. Ralph Smeltzer was with us in a pre-Easter revival service. Our vacation Bible school, with all the churches in the township taking part, was held from May 13-24. Bro. Galen Whitehead of New Paris had charge of the consecration service on Sunday, May 26 for those who were called to the office of deacons.—Mrs. Lydia Walters, Howe, Ind.

Goshen City—At our church council held on April 16 we had more discussion about the building of our new church. The Maple Grove church has called Bro. Emery Kintner to be their pastor beginning September 1. The Kintners have accepted the call and will be moving to the Maple Grove community. During the month of May an interesting series of programs was planned by the director of home and family life. Plans for vacation church school are underway.—Mrs. Donald Edwards, Goshen, Ind.

Southern Ohio

Pittsburg—Our pastor presented his resignation at our council meeting in February. It is to be effective August 31. Bro. Norman Harsh, of Eglen, W. Va., held our revival meeting, March 10-17. The junior high class gave a play, *Honesty Is the Best Policy*. Nettie Weybright was with us on a Sunday and in the morning gave her message on growing old graciously. In the evening she showed pictures of our African mission. We held our mother and daughter banquet on May 8. We called Brother and Sister Gale Crumrine of Palmyra, Pa., to be our pastor, beginning September 1. Our daily vacation Bible school dates were June 10-21. Our church had the services at the Brethren Home on May 26. Our women's work group is busy quilting and making comforters. The men have been doing work around the church such as putting in storm windows. Our centennial and home coming will be July 14. Bro. Wilmer Petry will be the speaker.—Mrs. Ruth Swinger, Pittsburg, Ohio.

JULY 13, 1957



Murillo

A. Devaney

JOY IN HEAVEN

VISITORS to the nation's capital are well advised to include the National Gallery of Art in their itinerary. One of the privileges of such a visit is the opportunity to view, in all the original color and detail, such remarkable paintings as this scene of Murillo depicting the return of the prodigal son. If we could reproduce the original by means of color photography, our readers could sense the warmth suggested by the father's red cloak and the bright glow of welcome that pervades the faces of those who greet the long lost son. But most striking are the gay colors of the garments that have been brought forth for the home-coming. In place of his rags the prodigal will wear "the best robe," a coat of pale blue satin. He will be decked out in the colors of rejoicing because the lost has been found. This may be the artist's way of saying, "There will be more joy in heaven over one sinner that repents than over ninety-nine who need no repentance." When will our churches make better use of the colors of rejoicing? Is there not a place for gaiety in the joy we should experience over the return of each prodigal? Or have we so closed up the doors of our hearts that no prodigal son would feel welcome to return?

"Thy Kingdom Come"

KENNETH MORSE - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

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Ecumenical Press Service, World Around
Press

JULY 13, 1957

Volume 106

Number 28

In This Number . . .

Editorial—

Joy in Heaven	1
Christians and the Church	5
Lonely Money	5
"In God (or Gold) We Trust"	5

The General Forum—

Unlock the Doors. D. Eugene Lichty ..	3
Introducing Evangelical Latin America. Sante Uberto Barbieri	6
A Morning Prayer (verse). Mrs. O. W. Neher	8
The Storms Come to All. J. Carter Swaim	9
The Emperor's New Clothes. Ralph McFadden	10
I Will Listen! (verse). Roy L. Stern ..	11
1957 Standing Committee Convenes ..	12
Music and Worship Conference	13
The Crisis Is Not Over. Ruth Early ..	14
Book Reviews	27

News—

Kingdom Gleanings	16
News and Comment From Around the World	18

Toward His Kingdom—

Sacramento Plans for Church Extension. Harley Stump	20
Conversation. Ruth Cline	21
Guiding Group Growth	22
Adult Literacy Program. Nwva Balami	24
Highlights From Vacation Church School. Wilma Kreps	25
Out of the Mailbag	25
Hospital Personnel. Dorris Blough	26
I Offer Thanks (verse). Enola Chamberlin	27

"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God" (Rom. 8: 5-7).

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Word to American Farmers

To American farmers who are trying plan after plan, hoping to save themselves from their seeming over-production and their ever-growing problems of diminishing returns, a small-time dirt farmer, under the persuasion of the Way of Jesus, dares to point out the real cause of our troubles and then to suggest the way to the solution of our problems. . . .

Often we have heard about a certain farmer whose ground produced plentifully. So he decided to build ever-normal granaries to store up his produce surpluses. Then he thought everything would be fine for himself. But he was not fulfilling his function as a farmer, the feeding of the hungry and the clothing of the shivering. Then we know the terms the Master Teacher used to classify this farmer. "You fool, this night you will need these stored-up products no more. And whose will they be then?" That man was in trouble—big trouble!

How close have we American farmers come to saying, "We have much stored up. Now is the time to take it easier. We will drive our luxury cars to the most fashionable resorts or entertainment spots and we will enjoy expensive steak dinners while we watch the flashiest and most sensuous floor shows. We will have real fun!" But we are in trouble! We are not fulfilling our function, that of feeding and clothing all who need. Furthermore, who likes to be classified as a fool? . . .

In any consideration of food and fiber we must first mention the main means of production: the land. Much emphasis has been laid upon conservation of this natural resource during the past few years. But here again the problems have arisen because we have not been conscious of our basic function as farmers. For to continue to furnish the food and clothing needed by the world's population, everything scientifically possible must be done conservation-wise.

However, attempts to pay people to be good farmers have failed when support prices on soil-depleting crops have been too attractive to men who say, "I do not care what the government does with the corn, just so I get \$1.50 a bushel for it." Why is this the case? Could it be that one of the main contributing factors is the habit of men to hold that the soil is a good investment instead of a resource necessary to the

production of food and fiber? And is it not possible that with this trend has come a whole host of problems that contribute to the trouble we are in as farmers? . . . Knowing how to produce more efficiently than others elsewhere, we farmers have taken the money received from the sale of our produce to further develop techniques of production. Instead of using the results of the application of this better know-how to feed and clothe more people, we continually increase our surpluses until we can hardly contain them.

Just as swelling is a noticeable evidence of cancer in our human bodies, so it is also in our agricultural production, as the volume of surpluses grows on and on. Like unto the cancer cells in a body, we individual farmers no longer wish to contribute to the good of the whole world but think only of our own standards of living. We say, "We cannot afford to sell to others who have little cash." And it is killing us! Worst of all, we will not submit to the treatment of the Master Physician but continually turn to quacks and charlatans for what we think is easy relief. . . .

Until we cry with the herdsman of old, "The earth is the Lord's and the fullness thereof and they that dwell therein," we cannot solve our problems as farmers. And the basic policy we must arrive at, with this in mind, is that God's purpose for us as farmers is to help him produce to feed and to clothe his other children everywhere. This is the addition that Jesus made when he said, "The second is like unto the first; thou shalt love (not thyself alone but) thy neighbor as thyself."—Paul M. Shoger, Aurora, Ill.

Benson Lauds Religious Groups for Distribution of Food to Needy

Secretary of Agriculture Ezra Taft Benson opened an exhibit on surplus food distribution in Washington by expressing thanks to American religious and voluntary agencies for their "magnificent work in distributing food to the needy abroad."

In the past year alone, the U.S. government has found a use for nearly three billion pounds of food in this manner. Since 1950 twenty-two voluntary agencies have distributed surplus food valued at nearly one billion dollars to needy persons in eighty-two countries.

Unlock the Doors

D. Eugene Lichty

Gendreau



THERE were a couple of hours before the next session of a P.T.A. conference I was attending in Kansas City. So many speeches and discussions had entered my ears that I welcomed a chance for solitude. But where to find quiet in the midst of a large city was a question.

With a Testament in my pocket I looked around for a church. The quiet of a sanctuary should help to restore a sense of balance. The first door that I approached was Protestant. It was locked. When I had walked further, the steeple of another church beckoned me to worship there. I imagined I could see the words above the door, "Whosoever will, may come." But this door, too, was securely bolted.

Across the street I saw a church whose huge doors seemed to challenge me to try them. They were well worn with use and showed the ravages of time. But they opened! I walked into a sanctuary lighted only by a few burning candles. I could see the dim form of another worshiper who was kneeling in prayer. Choosing an inconspicuous seat I opened the Testament and read quiet but disturbing words of life. For perhaps a half hour I enjoyed sacred moments of quiet in the midst of a busy city.

Upon leaving I noticed racks containing various books, magazines and pamphlets. Some were free and some were priced. A box was available for the money. At no time did I see a priest or custodian. After opening the doors to the lights of the city, I left and they closed behind me.

As I have reflected upon this incident, the question continues to arise, "Why did I have to come to a Roman Catholic church before I could find an open door?" There was no Church of the Brethren in the downtown area (we seem to leave that mass of people for the Catholics and Pentecostals!), but if there had been perhaps its doors also would have been locked.

Why do we have locks on church doors? Are we attempting to keep mankind out or God in? Is the church an exclusive club for just certain people on certain specified occasions? If Jesus were walking a respectable suburban street early in the morning seeking a place to pray would he find a Brethren church door bolted? Would he say, "Here is my own church, a house of prayer for which I gave my life, forbidding me to come in and pray"?

There are certain "practical" reasons given for locking our doors through the week: someone would steal the songbooks; youngsters would use it for play and track in mud; delinquents might enter and break something expensive; a tramp

might use it for shelter overnight; there is valuable equipment in modern churches which must be protected. You can think of additional reasons.

These so-called "practical" considerations might be valid in a strictly business venture. I doubt their validity in respect to the principal instrument of the kingdom of God. If vandalism occurs in a local church, it likely indicates that the church is neglecting a segment of the population. If the church becomes a shelter for someone in need, would it not be serving a worthy purpose? What if some tramp does leave a lighted cigarette and burn it down every ten or twenty years! More of our churches need to get on fire ministering to the neglected people of our communities!

A logical explanation of our locked doors is that we are more interested in property than in people. Should not our churches be open to whosoever desires to enter? Who knows? One who enters to steal might return to repent, or the drunkard who seeks shelter from the winter might find help in remaining sober. Even such can enter the kingdom. Jesus came to heal the sick, not the healthy.

Regardless, let us turn from the practical meaning of a locked door to the symbolic meaning of this practice.

As Brethren we have been almost proud of our status in society. We have been a respected, middle-class, white, temperate church with a rural flavor. One of our good Brethren reflected surprise at the number of millionaires among us. Maybe we are moving toward the upper middle class. We have at least tended to maintain this position if not improve it.

The result is that we have unthinkingly locked our doors to huge sections of humanity. The poor would turn from most of

our doors to a church less stylish. An individual with alcohol on his breath would have difficulty getting past the first usher. In some areas a Socialist or even a Democrat would find his political affiliation a hurdle in the fellowship. We have done almost nothing in America, as Brethren, to unlock the door to folk of darker races. A labor leader would too often find little sympathy among our people for a just labor demand. Or a conscientiously converted Methodist whose Christian fruits might excel many within our church may find it impossible to come into full fellowship because his mode of baptism was "irregular." Yet would not Paul remind us that there is neither "bond nor free; Jew nor Gentile in Christ Jesus"?

The church is frequently criticized as a cult of the complacent to console the comfortable. This is fortunately not the total picture, but yet truer than we like to admit. Why keep our doors locked?

Some will quickly conjecture that by unlocking the doors we

would soon lose our identity and peculiarity (in the better sense of that word). Possibly. Yet we frequently find more enthusiasm for our basic beliefs among the newcomers to our fellowship than with those who can point out a long ancestry of Brethren. Besides, might we not have a better claim to the name of *Brethren* if we had more color in our Christian family? Would not our temperance teaching be more effective if we had former alcoholics testifying for it?

If the church is to be the redemptive society of which Bro. Rufus Bowman used to so frequently remind us, we must unlock the doors. We shall either do this or die. Locks only serve to keep Christ from the nations and hinder the sinner from finding his Savior.

I, for one, should like to campaign to leave the locks off future churches to be constructed. Not to close out the locksmith but to symbolize the opening of a new day of evangelism in the Church of the Brethren. Then we can inscribe above our doors, "Whosoever will may come."



Religious News Service

EDITORIAL

Christians and the Church

THE Gallup Poll recently made a survey of religion in Britain. Interviews revealed that only nineteen per cent of the persons contacted are regular in church attendance. There are thirty-two per cent who never go to church. Yet nearly ninety per cent believe they should teach their children to pray and nearly all think that children should be baptized.

Perhaps the most disturbing statistic was the information that eighty-five per cent believe that a man can be a Christian and never go to church. This reveals a tragic misunderstanding both of the meaning of being a Christian and of the nature of the church.

What kind of a relationship can one have to Jesus Christ if there is no need in it for the fellowship of the church? Our Christianity is not a philosophy of life, to be selected from among many systems of belief and to be adapted to personal tastes. Neither is our Christianity a set of principles by which we chose to live, a purely private code of ethics designed for individual use. Nor is it a highly refined attachment of a mystical nature that secludes us in a cozy nook where we can enjoy the companionship of God in lonely satisfaction.

To be born into a new life in Jesus Christ is to be born into fellowship, into membership, into affiliation, just as to be born into a physical life is impossible unless one is born into a family. The Christian, from the very start of his Christian experience, finds himself related not only to his Lord but related also to others. His faith is not a private affair. He must be nurtured, sustained and encouraged by the fellowship of other Christians. In turn he learns from the beginning to be a contributing, sharing member of the body of Christ.

A disembodied member is a contradiction in terms. So is a Christian who never goes to church. How can one claim to be a follower of Jesus Christ if he does not seek to be an active participant in the church of Christ?

But the church has so many faults, says the stay-at-home Christian. If that is true let him devote himself to a redemptive ministry for the cleansing of the church. But let him observe also that the church is composed of members who confess their sins and seek the forgiveness of God. No church exists on earth that is formed of those who have already "arrived" at a state of spiritual perfection. Indeed the more Christians grow spiritually, the more willing they are to forsake the company of the perfect and to seek out the publi-

cans and sinners who know their faults but who are looking for a Savior.—K. M.

Lonely Money

WORKERS in some oil plants in England have a term that they apply to the extra compensation they receive for working by themselves. Their factories are so highly mechanized that they no longer have the companionship of other workers. They ask for higher pay to make up for their loneliness. This they call "lonely money."

Many a worker, many a businessman, many a farmer has tried to compensate for impersonal work and the lack of human contacts by demanding a higher income. But "lonely money" cannot guarantee escape from loneliness. It may even become a cause of real estrangement from others. Or at best it may identify the possessor with a "lonely crowd" in which he is unable to know himself or really to know other persons.

On the other hand, money can be put to work for people. It can go to work for God. There was once a man with a lonely talent who kept it lonely by hiding it. But other men put their talents to work by investing them for God. They were the faithful servants who found satisfaction in working for a cause far bigger than themselves. If you are lonely, try giving yourself to God. If your money is lonely, try investing it in the kingdom of God. You will be richly compensated for your gift.—K.M.

"In God (or Gold?) We Trust"

NOT long ago the California senate voted down a bill which would have made "In God We Trust" the official state motto. A former governor said quite bluntly, "It is not true that our state or its people trust God as this bill declares." He pointed out that half the people in the state did not attend church.

It wasn't the former governor's argument, however, that turned the vote. Someone discovered that there already was an unofficial motto on the state seal which dated back one hundred years and referred to the discovery of gold in California. The unofficial motto was "Eureka," which means, "I have found it."

Perhaps "Eureka" is not the most inspiring motto, but we would guess that it comes much closer to describing the aspirations of our materialistic society—in other states as well as California—than does the hypocritical assertion, "In God We Trust."—K. M.

Introducing Evangelical Latin America

ALL newcomers who arrive in that section of the world called Latin America, even if they come and go, are struck by what they see as being a totally new revelation. This happens especially because, outside Latin America, too little is recorded about it to describe its present status and the possibilities of its potential contribution to the world of tomorrow. The writer, in his visits to other parts of the world, has noticed that generally only when there is some kind of trouble or commotion, and usually of a political nature, is Latin America mentioned by the press. Seldom does something positive and educational appear about the twenty republics which constitute what we call Latin America.

Latin America is the New World which began to appear in the sight of the Old after the discoveries of Colon, serving Spain, and of Cabral, serving Portugal, at the end of the fifteenth and sixteenth centuries. It remained a "hidden world" till the end of the eighteenth and the beginning of the nineteenth and is still, in some ways, the "hidden world" for many of our contemporaries.

Spain and Portugal, at the time of the conquest that was based on an ill-fated Christian theology, got busy to destroy the civilizations which thrived in the new continent. For them they were the "work of the devil."

A new civilization had to be established based on Christian inspiration. The friars and priests, assisted by the conquering warriors, tried to get a wholesale conversion of the native leaders and people. When the natives showed themselves unwilling to submit, mainly be-

Sante Uberto Barbieri

cause of the difficulty of assimilating the teaching of the new doctrine, their social structure was destroyed and thousands of their supporters killed. Roman Catholicism of the kind which existed in Europe before the Reformation (the Reformation was brutally suffocated in Portugal and Spain in the sixteenth century by the so-called Holy Inquisition) became the only admitted religion, and the story of the Christianization of Latin America is, notwithstanding some noble exceptions, a sad and tragic chapter in the history of Christian missions.

In reality, instead of a continent aware of the spiritual leadership of Jesus within the context of the Bible, it became the continent of Mary, the mother of Jesus, through the successive dogmas of the Roman Curia. Only after the revolutionary

Bishop of the Buenos Aires area of the Methodist Church and one of the presidents of the World Council of Churches

wars and the establishment of independent nations could the Protestant interpretation of Christianity find some kind of admission in Latin America. It has always been disputed with a certain amount of acrimony and intolerance by the dominant church, a church which became dominant through building an impenetrable wall around the continent similar to what in these days we call "iron," or "bamboo," or "banana curtains."

At the same time, the imperialistic powers of Spain and Portugal had built another impenetrable wall in order to avoid the infiltration of any kind of liberal ideas which might lead the emerging new nations toward self-assertion and political independence.

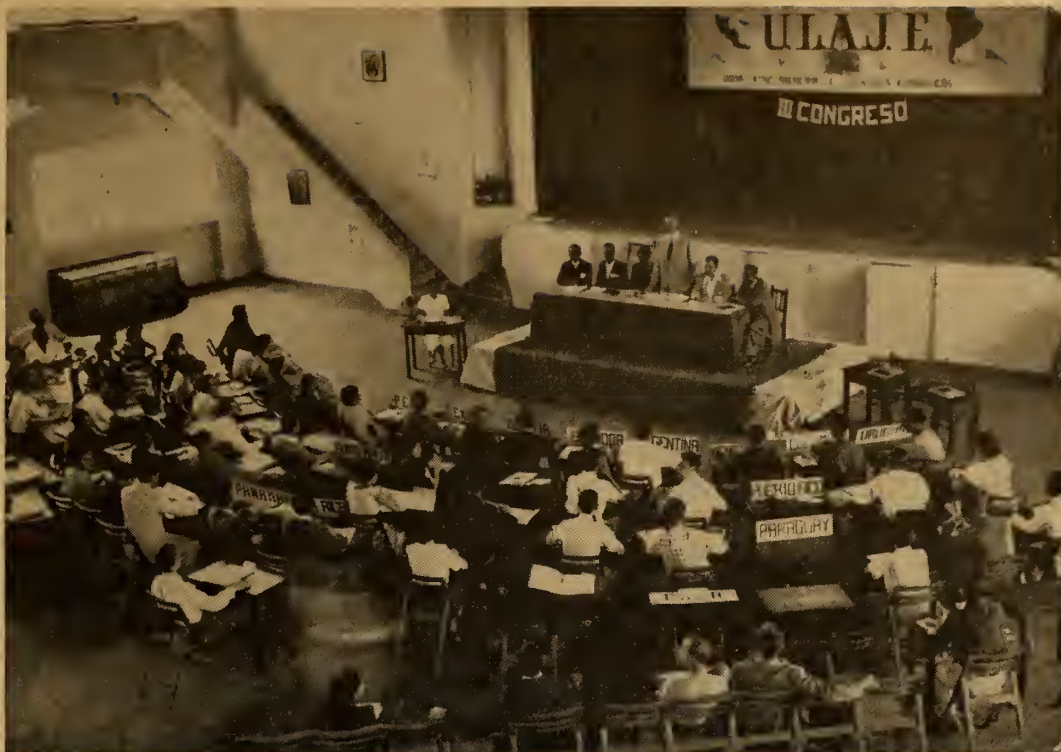
Notwithstanding the close censure and the rude suppression of any sign of revolt, the first quarter of the nineteenth century saw most of the old colonies rise as independent nations. And with the new status came also the loosening of the other ties which had kept the human mind and soul in vassalage.



Religious News Service

The girls of a Protestant girls' school take part in Bible study

A member of the Uruguayan delegation addresses the congress of the Latin American Union of Evangelical Youth; the union was organized at a Protestant youth congress in Lima, Peru, in 1941



Religious
News Service

At first, it was not easy to obtain admission into these "citadels" of exclusive Roman Catholic power. Permission came slowly. In some countries, like Bolivia for instance, it did not come till the beginning of the twentieth century. Notwithstanding that, Protestantism, Evangelical and otherwise, counts today a membership of at least five million baptized adults, with a community of at least ten million within a total population of 150 to 170 million.

Dr. Alberto Rembao, one of the outstanding Protestant leaders of Latin America, recently wrote: "Today Latin America, in its Protestant context, is a spiritual nation five million strong. It is the whole world's missionary region that has brought more results *vis-a-vis* the manpower and soul power invested there by the mother churches of Europe, Britain, Canada, and the United States than anywhere else."

The Protestant churches of Latin America are eminently evangelistic. Their members feel very keenly the instruction of the Apostle: "Woe unto me if I do not preach the gospel!"

Truly, there is a job which calls for immediate action. Notwithstanding the fact that the Roman Catholic church has been on the field for four and a half centuries, there are more than one hundred million people unchurched, people who cannot be reached by that church, for it lacks enough priests. To take care of the population, which is growing tremendously all the time, both by natural growth and by steady immigration, the Roman Catholic church would need another 40,000 to 45,000 priests in order to have one priest for every two thousand inhabitants. It is an impossible task, especially if that ecclesiastical body were left alone in the field. The challenge to the Protestant forces is, therefore, tremendous and constant and increasing.

The considerable amount of land still unoccupied and practically abandoned in every Latin American country is a stimulating opportunity for overgrown populations in other regions of the world. Nobody is able as yet to say what are all the natural resources of the continent. It is said that Brazil, for instance, which has now something like

fifty-two million inhabitants, has enough resources to shelter and produce food for one thousand million people. And it has been calculated that when the United States has 250 million inhabitants, Latin America will reach the 500 million mark! There is no ship coming into Latin America which does not bring in some immigrants, sometimes by the hundreds, from every land of the world.

Latin America, with the exception of the native tribes (there are still at least fifteen million pure Indians), speaks only two languages—Portuguese and Spanish. Some French is spoken in Haiti. Because of this the communication of the gospel is not as difficult as in other continents, where there is such a variety of languages. Moreover, those two languages are so similar that it is very easy for a person who speaks one of them to understand the other. This fact facilitates tremendously the interchange and production of literature. For instance, books printed in Buenos Aires circulate freely through the whole

continent. The same thing is true of books printed in Mexico, Cuba, Chile, Brazil, or in any other country. Really, there is a natural Pan Americanism which transcends geographical and historical barriers.

The national constitutions of all the Latin American countries are rather liberal, and make room for free religious expression, though in some parts this concession is limited by local authorities, or by Roman Catholic pressure. In some countries there is, moreover, complete separation between state and church, making for equality of opportunity for all religious traditions and expressions. Besides, in every country there is a genuine effort to eliminate what remains of illiteracy, especially where the ratio is very high. This is making the elimination of religious illiteracy easier by putting the Bible and other kinds of Christian literature in the hands of everyone. The Protestant churches have helped a great deal in this matter of literacy, stimulating at the same time the governments and the Roman Catholic Church to do more and to do it more efficiently. All of the Protestant educational institutions are highly regarded and they are always crowded beyond capacity.

A new situation has been appearing on the scene. It is the growing dissatisfaction in certain sectors of the Roman Catholic Church, especially among the more liberal, with the attitude of the ecclesiastical and hierarchical Roman Catholic power in allying itself to the most reactionary, demagogic and despotic political systems of the last few years. There are bewilderment, skepticism, confusion, and if there is not other religious challenge for them within Christianity, they are likely to lose all of their interest in religion. They may embrace any kind of phil-

osophy or become subject to some strange influence which may lead them to sheer materialism or agnosticism. This new situation is adding to the number of those in the ranks of the rational liberals—the secularists who have not been a negligible host, especially among the intellectual and working classes.

The opposition of the Roman Catholic Church is ever there, be it silent and acting under cover, or overt and manifesting itself in bloody persecution, as it is the case in Colombia, and from time to time in Mexico. In several countries there are certainly discriminatory limitations and everywhere there is a mean representation of the real role of the Protestant churches. Protestants are accused of being allied to Communism, of serving as the spearhead of imperialism, of disturbing national integrity and of polluting the "sacred religious traditions." This is in accord, of course, with the fundamental

ecclesiastical doctrine that only within the Roman Catholic fold is there salvation, and that anyone who gathers for another fold is disintegrating the unity and exclusiveness of the *Una Sancta*.

Two things among others seem necessary in face of this permanent opposition, threats, and various other problems. First, the Protestant churches must have more of a common mind and purpose than they have been willing to have. They need to come together for a more concerted action and they are bound to show a more concrete unity in Christ, forgetting their minor differences for the spiritual and moral good of the people whom they are trying to serve with honesty of purpose and sacrificial devotion.

And, secondly, they have to seek a sounder theological basis for their presentation of the eternal gospel, especially in face of the new schools of thought and action—well equipped and trained for their task. Sometimes the action of the Protestant churches seems to grow larger but not much deeper, to grow more in enthusiasm than in a serious investigation of the reality of the Christian message.

This theological integration will be possible only when the churches, coming together, are willing to analyze frankly and seriously their experiences and share their insights. They must inquire and create together on an intellectual level that is capable of challenging even those who think and teach that religion is a superstition and that the only certain reality can be attained through science and economic stability. In these two fields especially the World Council of Churches has a great contribution to make to the younger churches of Latin America, and every effort made toward this purpose will be a blessing not only to them but also to the whole of the ecumenical movement.

A Morning Prayer

MRS. O. W. NEHER

Lord, in the quiet of this sunrise hour,

I come to thee for poise,

To view the world today

Through love-filled eyes;

Help me to find thy peace and joy,

And may I give them out to others

Free of all alloy;

Guide my tongue to speak

Words that are sweet and kind;

Let me keep only the beautiful in mind;

Please close my ears to gossip

That I hear,

Keeping only lovely memories near;

Let me be most kind this day, O Lord,

So full of cheer

That all I meet

May feel thy presence here;

Just fill me with thy Spirit,

Lord, I pray,

That it will spill on others

As they pass my way

All through this day.

The Mountain Revisited
Triumphing in Temptation

J. Carter Swaim

A FEATURE of modern electronics is the "resister," which impedes the flow of current. At times it is important that the electricity should be conducted, at others that it should be retarded. In the making of "high fidelity" sets, the resister is employed. The dictionary has not caught up with technology. It defines "resister" as "one who or that which resists." It is in the latter sense that one petition of The Lord's Prayer is a prayer that we may become "resisters." Among the most perplexing items in our Lord's teaching is the suggestion that we pray, "And lead us not into temptation" (Matt. 6:13).

Does God ever lead anyone into temptation? Is that not the devil's work? The Epistle of James has so many references to the Sermon on the Mount that some use this to support the argument that it was written by the brother of Jesus. And James 1:13 says: "Let no one say when he is tempted 'I am tempted of God,' for God cannot be tempted with evil and he himself tempts no one, but each person is tempted when he is lured and enticed by his own desire." The petition, "lead us not into temptation," must not be considered apart from the clause with which it is joined:

"And lead us not into temptation,
But deliver us from evil."

Perhaps the Epistle of James is the best commentary upon this twofold request. It is our own desire which lures and entices us into wrongdoing. Our prayer, therefore, is that God will not put us in positions where our desire will be taxed to the breaking point.

In a city along the Eastern seaboard there were two young

men who had grown up together. They had gone to the same school; they had been members of the same Sunday-school class; they played golf together; they attended the same young people's meetings at church. Since they were about the same age, they went into the business world at about the same time. One became a clerk in a big city bank. The other became an accountant. The promotions in banks are notoriously slow; so the mother of the bank clerk asked her pastor to speak to the bank officials so that her son might get a better position.

The very same week the other mother came to the pastor and wept over the success with which her son was meeting. He was adept at figures and when a death occurred in the office he was placed in a position where he got a big salary and a generous expense account. This suddenly gave him money he did not know how to handle. He was spending some of it in riotous living.

The world considers that success is important. The Bible knows that success is dangerous and so we pray that when its temptations come God will make us resisters.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband has become a confirmed alcoholic. He drinks every night to the extent that he is dangerous. I said confirmed—well, the family knows it, but he will not admit it to us. The children have asked me to leave him because they are in constant fear for me.

What should I, a Christian woman and wife, do to be fair to every one? The children are refusing to have any association with even me on account of my staying with him. They told him they wouldn't come home until he quit drinking. The older one has a small child and the other one is in college.

Wife of an Alcoholic.

Dear Friend,

The alcoholic imposes agonizing problems on his family as well as himself. Your husband has many fine qualities. He has a basic interest in his children, his church, sports, music and many religious values. He does present those wide contrasts which are characteristic of the alcoholic personality. He is "a swell, likable fellow," kind, considerate, and generous, but at the same time he drinks every night, becomes repulsive and even dangerous.

A feeling of inferiority seems always to be one of the tap roots of alcoholism. Perhaps these inferiority feelings are associated with the intimate relationship of married life. The picture is not quite clear, but a

few chance phrases in your letter suggest this possibility. You note that he never runs with women and you do not worry about that, but that he never shows you affection except when he is drinking and then you repulse him. You seem to imply also that his drinking became chronic at the time when your children left the home. It is precisely at that time that your abilities to share together in all the areas of mutual interest should have been increased, but apparently this did not happen.

Obviously you cannot expose yourself to constant physical danger. You did not make it clear that you feel yourself to be in constant fear, though you do imply that your children are urging you to do something to change the status quo. You have lived with your husband many years. In that time you have perhaps come to some working arrangements for living together which, if they do not represent complete accord, enable each of you to get by. I would encourage you to continue carrying out your duties as wife and mother in the family that in so doing you may also do your duty to your God, which at this point seems to be your primary concern. I realize that this may not be easy and pray that God will give your strength.

Harry K. Zeller, Jr.

The Emperor's New Clothes

Ralph McFadden

Love and forgiveness and humility and faith and hope are gifts from the Master



WHEN we were young most of us heard the story, The Emperor's New Clothes, by Hans Christian Andersen. It was a delightful story of an emperor who was sold a suit of clothes by a super-salesman. The emperor obviously had everything he needed, or he would not have listened to the sales talk about a suit of clothes that only the wise could see. As a result, not only the emperor, but practically his whole kingdom fell for the line. It was up to an innocent child to point up the fact that "the man doesn't have anything on, mommy." The emperor had been fooled into thinking that he wore a beautiful suit of clothes of the finest material that only the wise could see and the foolish could not. But it was the "wise" who were foolish, for they were blind to an obvious hoax.

But I have another story I

would like to relate. It is the story of Citizen—really, you and I. It is a story not unlike that of Hans Christian Andersen.

Once upon a time, not long ago and yet ages ago, there came a knock at my front door. I opened the door to a man in beautiful clothes with a flowing robe. Tipping his elegant hat he asked if he might come in and show to me some merchandise in which he was sure I would be interested. Soon he had his bag open on the floor and there, radiating a light of its own, lay a suit which was almost indescribable.

Taking first the trousers from the case, he said, "Now the suit I am about to show you is made of many valuable parts. Actually you cannot do without it, for the assets are many. It will look very nice on you, and frankly, without the suit, you will be nothing. These trousers are Ambition. Wear them, and all will see that you mean business and

that you expect to go places. Wear them, and with their help you can climb the path of ambition on many a bowing back. The path of ambition is grueling, but with the Trousers of Ambition you can get others to do the dirty work.

"And now notice this Shirt of Prestige. Wear it and people will turn and notice you; they will say, 'Now there is a man I want to know.' Wear it and your neighbors and friends will think you important. You will find that through their admiration you will be able to gain many plateaus on your way to the top.

"Now, friend, these shoes I have here are very important. They will give you the kind of courage and stuff needed to step on others and climb on their backs despite obstacles. They are the Shoes of Resentment, for, my friend, if you do not resent something or someone, you are lost. Might will make right.

These give you the might. Why, dear minister, where would you be if you did not resent the stupidity of your trustees? Your church would never go forward if your people were not reminded constantly of their slothfulness and selfishness. These shoes have a kick in them, friend. Use them and go forward."

The next piece of clothing was more beautiful than all the rest. It was a cloak—long, flowing, woven of fine threads of silver and gold, trimmed in some soft enchanting fur and sown in the fur were jewels, minute but sparkling and dazzling, snug in the depth of the nest of fur around them.

"This is, without a doubt, the best that I have. It is the Cloak of Success. It is the glory for which all men strive. It is the achievement for which men die. Wear it and you will never need be ashamed, for you will have reached the goal of life—success.

"And finally, good man, wear this Hat of Pride. For it will protect you from all of those who would call you wrong. It will give you an unchanging sense of knowing that you are right, and though others may laugh and scorn, this hat will assure you of your own certainty.

"Let no one fool you; this suit is beautiful, as you can see, and only the stupid will tell you that it is not. Only the wise can even see the suit."

And being wise, I bought the suit and signed the agreement to pay and in a cloud of smoke, the salesman disappeared. But soon I discovered that I was not the only one who had bought a suit from the man. Everyone in town had bitten-er-bought. I did not realize there were so many wise people. However, this suit does not suit me. I'm not satisfied and I know why. It is all because of a little boy who poked his nose into my business. And what he said has a lot of truth to it. Allow me to tell you how it came about.

As I said before, not long ago and yet ages ago, a little boy was born in a manger. And he "grew in wisdom and stature and in favor with God and man." But he was not in favor very long. He soon saw that God wanted him to tell the people about their bad buy. So he told them in so many words, "You need a change, you need a new suit, for you have none at all." And though he was talking to those people, somehow it seemed he was talking right to me too. And I was angry. And the people he talked to then were angry too. They first laughed at him, then told him to leave the country, and finally killed him.

But there have been some—then and now—who have recognized that they wore nothing. They knew their suit was false and so they began to inquire into the matter. "What suit had the Master worn? Of what material was it?" And they found that it was made of the Trousers of Love, love for others, for self, but mainly for God, because he

first loved us. And the Shirt was of Humility, obtainable only through love and service for others. The Shoes were of Forgiveness, a soft pliable leather, made to help the wearer understand and forgive the wrongdoer. And when the wearer needed forgiveness, they pinched and he knew that he needed forgiveness. And the Cloak was Faith—the assurance that God is love and the Hat—Hope—the promise of the future.

And all discovered to their joy that though he were dead, yet he lived and they asked how they might buy the clothes. And he answered, "I have died that you might live," and they understood that the clothes were a gift. And then they saw that the clothes they had first worn were too high priced, for they had paid with anxiety and worry, loneliness and aloofness, with bodily and spiritual hurt and some with their very souls. And they were glad that he had shown to them the way.

I WILL LISTEN!

ROY L. STERN

Hear me, Lord.
God, listen to me!
You are so far away.
Why aren't we closer, Lord?

I know you exist.
Yet I fail to find you.
Do you not care
If I stumble in darkness?

Lord, speak to me.
I am ready to listen.
I know why I am so far away.
My belief was only in existence.

My belief is in you, Lord.
You are kind, patient, and true.
Through you I see the light.
From you I receive the light.

God, this light I always need.
Not only today, tomorrow, or next year,
But forever, God, lest I stumble
Into the hands from whence I was redeemed.

1957 Standing Committee Convenes

BECAUSE items of business must be processed for Conference consideration, the members of the Standing Committee usually put in several days of intensive work before the formal opening of Conference. On Sunday afternoon and evening the district delegates complete two of their given functions "to review the conditions of the Brotherhood" and "to review the reports of the General Brotherhood Board and to consider problems presented by the General Brotherhood Board, regional councils . . ."

Service of Preparation

It is fitting that the work of Standing Committee should be preceded by a service of worship, and it has become customary to plan a service for Standing Committee delegates, the members of the General Brotherhood Board and the staff of the Board, and their families on Sunday morning.

The Jefferson Hotel had made the ballroom available for such a service at this Conference. Speaking to the words, "And the word of God grew and multiplied," found a number of times in the Book of Acts, James Berkebile, formerly dean of McPherson College, pointed out that the word of God grows not only when numbers are added to the church but also when it becomes a part of our personal experience. We grow in understanding faith, and power when this happens to us.

But, the speaker warned us, failures will be also experienced if we would be free to discover. "Man in search of eternal values will fail often but God still expects him to search." In failing but still seeking to learn the

truth we gain understanding of others' failures. Two personal experiences related by Brother Berkebile effectively answered his question, "Does the word of God grow today?" These experiences brought him to an understanding of the peace position of the church and to the application of Matt. 18 in actual everyday living.

Raymond R. Peters, alternate moderator, was the worship leader. Stewart Kauffman and Stauffer Curry assisted with the music.

The State of the Church

In previous years each district reported on conditions in its area; even with a five-minute limit these reports consumed most of the afternoon, becoming repetitious and permitting little or no time for discussion or evaluation. To conserve time, therefore, the district delegates this year were asked to send written reports to their regional executive, who prepared an integrated report for the region, limited to ten minutes. A similar report was also prepared covering the mission fields.

After the reports were presented by the five regional secretaries (Galen Lehman, Central; Harold Z. Bomberger, Eastern; Jeff Mathis, Pacific Coast; Guy Wampler, Southeastern; and Don Rowe, Western) and the secretary of the Foreign Mission Commission, Leland S. Brubaker, the alternate moderator summarized them in the form of questions intended to stimulate discussion. Whether it was because the delegates needed time to consider the implications of some of the matters mentioned in the reports or they had not yet begun to function as a group, discussion was desultory and weak.

But let us point out some of the trends, evidences of growth, and needs indicated in these reports. One of the needs looming large in every region is that of trained leaders, especially pastors. Forty-eight full-time and thirty-six part-time vacancies exist at this time and there is only a potential of seven persons to fill them; this means that in all probability forty churches with a full-time pastoral program cannot be supplied with pastors. The establishment of new churches, the increasing number of churches embarking on full-time programs, and the loss to the pastoral ministry of those entering other avenues of church work or other vocations complicates the problem of pastoral leadership.

A growing interest in the stewardship of life and resources was noted in every region. Skill shops, workshops, stewardship study materials are being used in many of the districts. Though giving has increased in most of the districts, there is a tendency to increase local budgets and in many instances district programs without a proportionate increase to the world-wide outreach of the church.

Church extension has become a vital part of the program in many districts, though a few districts are just beginning to awaken to their obligations and opportunities in this area. The tendency in most areas of extension is to establish churches to serve the community.

In two regions the district alignments are being studied to determine whether districts might be merged or the work co-ordinated for greater efficiency in carrying out the program of the church.

One of the weaknesses noted was in the field of evangelism. In one region many of the districts are developing programs of evangelism, but, as one regional report put it, the surface has just been scratched in most areas. The lethargy and com-

placency of the membership is, no doubt, most responsible for this lack of evangelistic zeal.

The reports show that the church is making commendable growth in some areas, but that we need to become alert to the opportunities about us and to realize our obligations and potentialities as Christians.

The Brotherhood Board Reports

The evening session of Standing Committee dealt with the widespread work of the church as administered by the General Brotherhood Board. Loren Bowman, chairman of the Board, gave the report, which was briefer than usual and picked up the highlights. Further details of the report will be given under Conference business.

Added to the Board report was that of the 250th Anniversary Committee. The chairman, Paul H. Bowman, shared with Standing Committee the detailed plans for the anniversary year, which include the objectives, the theme and its interpretation and a schedule for the year. The report emphasized the fact that the anniversary is not primarily a look at the past but an opportunity "(1) to reappraise Brethren history with a view of conserving for our time the values of our *living* past; (2) to explore anew the New Testament message and the mind of Christ in our quest for the further revelation of God's will for ourselves and for our times; (3) to strengthen the spiritual foundations of the Brethren way of life and to demonstrate its relevance to our modern world; (4) to face the future under the Lordship of Jesus Christ with the adventurous spirit of the early Christians to the end that the sons of men may be continually redeemed from sin; (5) to confront and challenge our Brethren people with our priceless religious heritage in such manner as to quicken our sensitivity to the will of God."

Another part of the Board report dealt with the 250th Anniversary Call, which is the implementation of the action of the 1955 Conference looking toward a doubling of that year's budget by the year 1958-59. George Detweiler, chairman of the Board's Goals and Program Committee, in reporting on this,

said that this call is the "call of Christ to church extension around the world, to advancement of the cause of peace, to life commitment and leadership development."

With this rousing call to a great forward movement of the church the open sessions of Standing Committee closed.

Music and Worship Conference

Just prior to Annual Conference Bridgewater College was host to a National Music and Worship Conference, June 14-17. One hundred forty-eight persons who came from thirteen states and the District of Columbia were in attendance.

Leaders for the conference included members of the Brotherhood Music and Worship Committee, leaders of music and worship in the Southeastern Region, and a guest organist, Dr. Elmer Tidmarsh of Schenectady, New York, who is director of music at Union College. Dr. Tidmarsh presented two organ lecture recitals and an evening concert in Cole Hall. He said that this is the first time in his career that he has given three concerts in one day. Dr. Tidmarsh has given more than a thousand organ recitals.

Alvin Brightbill, Donald Frederick and Edgar Wilkerson took part in a panel discussion on worship. They expressed the view that Brethren have an open-mindedness concerning worship and that this spirit has promoted freedom and creativeness. The panel considered the question whether, as the church moved toward more liturgical worship services, we would be apt to lose the desire to emphasize worship experiences. They decided that forms in worship are to be used to promote reality. When we worship we are celebrating our faith.

In other sections of the conference, discussions of worship were led by Glen Weimer, who also gave the sermon during the Sunday morning worship period. Alvin Brightbill led the group in considering song leading, suggesting that congregations can sing if they are given proper leadership and training. Joseph W. Miller discussed pastor-music director relationships in the local church. Mrs. James Eshleman used a group of junior girls and boys to illustrate that proper handling of children can bring out, not only good tones in singing, but good moral tone in the development of their characters. The worship and fellowship singing were directed by David Albright. It was suggested that the times for fellowship singing are in the outdoors, in church fellowship services, in civic organizations in the community, and in school. This aspect of music and worship program was demonstrated in a campfire service on Sunday night. Roger Cole discussed the use of instruments in worship services. Ruth Weybright Stauffer offered helps in organ techniques and Nevin Fisher in piano techniques. Nelson Huffman led the discussion of choir techniques and also directed a rehearsal of the Annual Conference Choir, which included seventy-five voices.

The Crisis Is Not Over

Ruth Early



Other refugees still wait for an opportunity

Church World Service

Greek Orthodox, eight per cent Catholic, sixteen per cent Lutheran, nine per cent Church of the Brethren, thirteen per cent other Protestant denominations.

We can conclude from these facts that the refugees are making good citizens; and they are becoming integrated into their new homeland, a land where virtually every family traces its origin back to an immigrant—whether that immigrant came in 1719 or yesterday.

Under the Refugee Relief Act of 1953 Brethren assisted 841 families (2,237 persons) to immigrate. These refugees came from Germany, Austria, The Netherlands, Greece, Turkey, Jordan, Hong Kong, Sweden, France, Italy, Egypt, Hungary, Kuwait, and Lebanon. About fifty-eight per cent of the family units are being sponsored by our church congregations or groups within the churches. The remainder are sponsored by friends, relatives, and individuals through Brethren Service.

Each region—and the local churches therein—should be commended for the wonderful response and co-operation in sponsoring refugee families. We nearly reached the goal of helping 1,000 refugee families under this Act. Resettling over 800 families certainly represents deep concern and hard work on the part of individuals and church congregations all over the Brotherhood. We—those of us

EVERY person on the face of the earth is entitled to live in freedom with dignity and with opportunities to improve his station in life. It is toward this end that the Church of the Brethren has helped more than 5,000 refugees to immigrate to this country within the past eight years. It is toward this end that the church looks hopefully toward the future when the U. S. government will improve our immigration policy and make provisions to aid liberally in the world refugee situation. Let us take a glance at what has already been done in resettling refugees and a look at what needs to be accomplished in the years ahead in the area of immigration.

Under the Displaced Persons Act of 1948 over 1,100 families (about 3,000 persons) came to the U. S. through the Church of

the Brethren program. A recent questionnaire to these new immigrants, who have been here now between four and eight years, reveals the following facts (questionnaires returned from about one third of total families resettled): eighty-six per cent have permanent jobs: three per cent paid less than \$40 per week, thirty-five per cent paid \$40 to \$60 per week, forty-eight per cent paid more than \$60 per week. Fourteen per cent have temporary jobs or are unemployed; one per cent are public charges (three persons in mental institutions). Seventy-three per cent can read and speak English. Twenty-seven per cent are already U. S. citizens. Fifty-five per cent own a house. Fifty-four per cent own an automobile (in most cases, the ones who own a house do not own an automobile). Ninety-seven per cent attend church: fifty-one per cent

responsible for arranging sponsorships and the refugees—are truly grateful to all of you who have had a share in it.

Our church membership of less than 200,000 has so far resettled over 5,000 persons, making an average of one refugee to every forty members. Not every church congregation has yet had the experience of helping a refugee family, although a very high percentage of our churches has sponsored one family or more within the past eight years. Many, many church representatives continue to write what a worth-while and rewarding experience such a project is to their church groups.

There are, also, disappointments. Sometimes the new immigrants have not stayed in the communities where the church people have helped them to get started; they run away from help, and on the surface it looks to us like stupidity and ingratitude. Of the 831 families who came under the Refugee Relief Act, about fifteen per cent have moved from the communities in which they were initially resettled. In terms of economic wel-

fare, sometimes they quit jobs foolishly. Can we realize that to these refugees it often means more to be free to quit a job than to be bound to servitude through fear of the economic future? These are new and great experiences for them, learning to be free. Oppression may have destroyed their spirits; freedom can restore their dignity and self-respect. They want a chance to rebuild for themselves their lives and their security.

We in America boast of our free enterprise system in which a man is free to choose his job, his place of residence, his friends. We dare not deny this fundamental principle of American life to those to whom we open our doors. If it is free for us, it is free for them. All we agree to do and all we hope to do in resettling a refugee is to give him a start, to help him get on his feet. From then on he becomes a free American. This is what has happened in all of the great waves of immigration from Europe, and it is what must happen in the churches' program in immigration now. When we resettle a refugee we ought to assume

that he will not always remain with us in the neighborhood, the church, the same employment. Paternalism may be one of the greatest dangers of relief and rehabilitation work.

Refugees—and Brethren—sometimes behave irrationally in distress and display resentment growing out of frustration and disappointment. At such times we must pray for divine wisdom and patience. When our motives are straight and clear, any tension between us will pass. The bond between us—brotherhood—means tolerance and understanding. It is important to bring refugees to the United States. But the job is only half done until they are helped to become full members of our social, economic, and spiritual life.

For refugees still waiting in many areas of the world, the crisis is not over. While many refugees have been resettled, millions are still uprooted—700,000 in Hong Kong, a few less than one million in the Middle East, 13,000 in Greece, 16,000 in Yugoslavia, more than 300,000 in Germany and Austria, and thousands more in other areas. It is estimated that about 15,000 refugees escape from East to West Germany each month. The United States has a moral obligation to relieve some of these countries of large numbers of refugees.

The Refugee Relief Act has expired, and our existing immigration law is far too inadequate to meet this need. A number of refugee families who received assurances under the act have been transferred by the American consulates abroad to regular quota immigration, but this is such a little bit for us to be doing in a world with so many homeless people. There is immediate need for a permanent United States immigration program to aid refugees and es-

Continued on page 27



Albright

Carl Myers greets the Moritz family who attend church regularly

Because of the regular two-week vacation period for the publishing house employees, there will be no Gospel Messengers printed for the weeks of July 27 and August 10. Announcements intended for the issue of August 10 should be in our office not later than July 15.

Plans for an All-Africa Church Conference in Ibadan, Nigeria, January 10-18, 1958 were initiated at a meeting convened by the Nigerian Christian Council in Lagos. The Conference will have as its theme, *The Church in Changing Africa*.

The Fahrney-Keedy Memorial Home, Inc., near Boonesboro, Maryland has been accepted as a member of the National Geriatrics Society. The society accepts for membership only those institutions which it can recommend as maintaining high standards. Membership in the society is by invitation only.

District presidents of women's work are invited to order six or more sets of the new materials for 1957-58 for their local women's work groups. If these are mailed to one address the price *per set* will be \$2.00 and seven copies of a Workbook for a One-day Workshop will be sent free with the order. The Workbook includes two situation dramas—one for presenting the new materials for 1957-58 and one for looking at concerns to consider in planning the program for the new year.

Reunions of Conscientious Objectors

CPS men of Pennsylvania will meet at the Pleasant Hill church, Johnstown, Pa. (located on Benshoff Hill), Sunday, Aug. 18. All those who served in CPS, I-W men, and anyone interested are invited to attend.

Conscientious objectors of Camp Meade, Md., in World War I will meet at Black Rock retreat, Pa., four miles south of Quarryville on Route 472, Sunday, Aug. 11. Dinner will be served at moderate cost.

Radio Broadcasts

We call your attention to the series, *Let There Be Light*, for the weeks of July 15, 22, and 29. These are broadcast over the nation in local stations at different times. Check your local newspaper for the station and the time.

The Bamboo Cross. The story of how a Japanese pilot, facing a ruined Japan and with a worn-out religion, is helped in his search for a better way to live by some American soldiers and a Christian Japanese girl. Deals with the foreign mission theme for 1957-58.

The Four Who Went Home. Without work and desperate, a young widow with three small children came to one of the children's homes run by a church. The moving and true story of how she found help and the courage to help herself.

Not My Will But Thine. A group of teen-agers give two weeks of service in a home for the aging and have some surprising experiences. Among other things, they discover that the older generation has something to say to the younger one.

Mr. and Mrs. Blondell Ludwick of Perkasio, Pa., express their appreciation for the prayers, letters and cards, and other ministries of love during their recent sorrow over the death of their son, Gerald. He lost his life while mountain climbing during the European annual conference of Brethren Service workers.

Home-comings

Cedar Grove church, Southern Ohio, Sunday, July 28.
La Motte Prairie church, Southern Illinois, all day, Sunday, Aug. 11.

Report of Annual Conference Credential Committee

The delegate body this year was the largest in the history of the church. The total of 1,023 included 87 Standing Committee delegates and 936 from the local churches. A breakdown by regions indicates that the Central Region had the largest representation with 304; next highest was the Southeastern Region with 280; the others were represented as follows: Pacific Coast, 38; Western, 61; and Eastern, 253. If all the churches had sent their full quota of delegates, the total would have been 1,537.

Of the 1,051 congregations in the Brotherhood, 668 were represented; Eastern Pennsylvania and Mardela had every congregation represented and Mardela had its full quota of seven delegates.

Another breakdown shows 405 ministers and 75 ministers' wives in the delegate body; 105 were deacons and 39 deacon's wives; 91 were elders and moderators; 223 were laymen and lay women.

1957 Conference Appointments

Officers of Conference

D. W. Bittinger, moderator
S. Loren Bowman, alternate moderator
1959, Chalmer E. Faw, secretary
T. Wayne Rieman, reader

Committee on Credentials

David Hanawalt, chairman, Otis Landis, Phillip Zinn, Ruth Statler, Forest Eisenbise, Wayne Carr, Mark Emswiler

Committee on Resolutions

Mrs. Dan West, 1958
Lorell Weiss, 1959
Edward Ziegler, 1960
Morley Mays, 1961
William M. Beahm, 1962

Conference Program Committee

D. D. Bittinger (moderator)
Chalmer E. Faw, Conference secretary
I. V. Funderburgh, 1958
Robert Byerly, 1959
V. F. Schwalm, 1960
W. Harold Row (staff member) 1959

Railway Transportation Agent

Kenneth E. McDowell, 1960

Committee on Fraternal Relations

D. W. Bittinger (moderator)
Norman J. Baugher (general secretary, the General Brotherhood Board)
Floyd E. Mallott, 1958
Foster B. Statler, 1959
A. Stauffer Curry, 1960

Representatives to the National Council

Earl M. Bowman, Rufus B. King, Mrs. Charles E. Zunkel, Harold D. Fasnacht, Carl Myers (alternate), 1959
D. W. Bittinger, J. H. Elrod, Paul E. Miller, Raymond R. Peters, F. Willard Powers (alternate), 1960

Representatives to the World Council of Churches Assembly

Norman J. Baugher, M. R. Zigler; substitutes, Paul M. Robinson, V. F. Schwalm, 1960

Council of Men's Work

Ray Petersime (C), Mark Roller (SE), Ronald Rowland (E), Robert Stover (W), Bruce Tharrington (P), 1958

Brotherhood Theme: Seek First His Kingdom

W. W. Clannin (W), C. E. Copeland (C), Dillon C. Gnagy (P),
L. L. Jonas (SE), Lester Rosenberger (E), 1959
Clifton Crouse (SE), Henry B. Gibbel (E), Virgil Marshall (W),
Jack Melhorn (P), Orion Stover (C), 1960

Council of Women's Work

Mrs. Paul Halladay, president, 1959
Mrs. Clifton Crouse, 1959
Mrs. Lynn Blickenstaff, 1958
Mrs. Harold Baker (P)
Mrs. J. Herbert Miller (E)
Mrs. Chester Murrey (W)
Mrs. Jacob Replogle (SE)
Mrs. Charles Zunkle (C)

National Cabinet of Children's Workers

Nancy Flory (SE)
Mrs. Gordon Yoder (W)
Margaret Lininger (P)
Mrs. Russell Michael (C)
Mrs. Charles E. Weaver (E)

National Youth Cabinet

Joe Quesenberry (SE)
Irvin Wagner (W)
Patricia Minnich (E)
Gladden Schrock (C)
Marlin Heckman (P)

Pastors' Association

Fred Hollingshead, 1958
Floyd Bantz, 1959
Leland A. Nelson, 1960

Electors of Bethany Biblical Seminary

Rufus B. King (colleges), Homer L. Royer (laity), Ralph E. White
(ministry), 1958
Olden Mitchell (alumni association), Burton Metzler (colleges),
1959
W. Glenn McFadden (ministry), Ray Peterson (laity), 1960
Henry Gibbel (laity), T. Wayne Rieman (colleges), 1961
Harper S. Will (ministry), 1962

General Brotherhood Board

Eva C. Bowman, Paul H. Bowman, Earl S. Garver, Joseph W.
Kettering, Paul E. Miller, 1958
R. V. Bollinger (C), James H. Elrod (W), Ralph W. Schlosser (E),
Floyd Yearout (P), Edward K. Ziegler (SE), 1959
Vernon Kinzie (P), Raymond R. Peters (C), Robert Sherfy
(SE), M. Guy West (E), Harry K. Zeller, Jr. (W), 1960
Desmond W. Bittinger (W), S. Loren Bowman (P), Moyne
Landis (C), S. Earl Mitchell (SE), Nevin H. Zuck (E), 1961
William M. Beahm, J. Calvin Bright, George L. Detweiler, Calvert
N. Ellis, Paul M. Robinson, 1962

Organization of the Board

S. Loren Bowman, chairman
Raymond R. Peters, vice-chairman

Brethren Service Commission

Desmond W. Bittinger, chairman, Mrs. Eva C. Bowman,
Earl S. Garver, Moyne Landis, M. Guy West

Christian Education Commission

Russell V. Bollinger, chairman, S. Loren Bowman, J.
Calvin Bright, Calvert N. Ellis, James H. Elrod

Finance Commission

Floyd A. Yearout, chairman, Paul H. Bowman, Vernon
Kinzie, Joseph W. Kettering, Ralph W. Schlosser

Foreign Mission Commission

Paul M. Robinson, chairman, William M. Beahm, George
W. Detweiler, Paul E. Miller, Edward K. Ziegler

Ministry and Church Extension

Harry K. Zeller, Jr., chairman, S. Earl Mitchell, Ray-
mond R. Peters, Robert L. Sherfy, Nevin H. Zuck

The Church Calendar

July 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jethro, A Practical Counselor. Ex. 2:15b-22; 4:18-20; 18:1-27. Memory Selection: Jethro rejoiced for all the good which the Lord had done. Ex. 18:9 (R.S.V.)

July 17-19 Eastern Region women's camp, Camp Swatara, Pa.

July 18-21 District meeting, Texas and Louisiana, Rose-pine, La.

July 21-26 Eastern Region workshop and laboratory school, Juniata College, Pa.

July 21-26 Pennsylvania School of Alcoholic Studies, Juniata College, Pa.

July 22-26 Southeastern Region youth leadership training conference, Bridgewater, Va.

July 22-27 Bethany summer extension school, Juniata College, Pa.

July 23-25 District meeting, Southern Virginia, Pleasant Valley

July 29—Aug. 2 Southeastern Region home and family life workshop, Bridgewater College, Va.

July 29—Aug. 3 Central Region training school, Camp Mack, Ind.

July 29—Aug. 3 Central Region ministers' seminar, Camp Mack, Ind.

Aug. 4-9 Central Region laboratory school for children's workers, Manchester College, Ind.

Aug. 4-8 Southeastern Region family camp, Mardela

Aug. 8-10 District meeting, Eastern Virginia, Midland

Aug. 9-11 District meeting, Northern Indiana, Camp Mack

Aug. 11-15 Southeastern Region family camp, Mardela

Aug. 12-16 Ecumenical Institute, University of Chicago, Chicago, and Northwestern University, Evanston, Ill.

Aug. 12-18 Peace workshop, Bethany Biblical Seminary, Chicago, Ill.

Aug. 13-15 District meeting, Southern Indiana, Nettle Creek, Ind.

Aug. 13-15 District meeting, Tennessee, New Hope

Aug. 14-18 District meeting, Colorado, Fruita

Aug. 15-17 District meeting, Middle Indiana, Flora

Aug. 15-17 District meeting, North and South Carolina, Spindale

Aug. 15-18 District meeting, Southern Missouri and Arkansas, Carthage

Aug. 16-18 District meeting, Middle Iowa, Stover Memorial church, Des Moines

Aug. 18-22 Southeastern Region family camp, Mardela

Aug. 20-23 District meeting, Oklahoma, Bartlesville

Aug. 21-25 District meeting, Michigan, Camp Manikawa

Aug. 21-23 Eastern Region conference, Elizabethtown College, Pa.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Max Fisher of Fulks Run, Va., in the Calvary church, Va., July 21—Aug. 4.

Bro. J. Weldon Myers of Hollins Road, Roanoke, Va., in the Bethlehem church, Va., July 11-21.

Bro. Charles Oberlin of Peru, Ind., in the La Motte Prairie church, Ill., Aug. 4-11.

Gains for the Kingdom

One baptized in the Henry Fork church, Va. **Sixteen** baptized in the Cedar Bluff, Boone Mill church, Va. **Seven** baptized and three received by letter in the Hollins Road, Roanoke church, Va.

Two received by letter in the East Fairview church, Pa. **Twenty** baptized and twelve received by letter in the Elkhart church, Ind.

Fifteen baptized and fourteen received by letter in the Sacramento church, Calif. **Four** baptized and one received by letter in the South Bay church, Calif.

News and Comment From Around the World

Southern Presbyterians Sharply Condemn Racial Discrimination

Racial discrimination in any form was sharply condemned by the 97th General Assembly of the Presbyterian Church in the U. S. (Southern). Delegates denounced groups like the Ku Klux Klan and White Citizens Council, and racial bias in education, religion, politics and employment.

Many observers considered the statement one of the strongest issued by a Southern church group in support of racial desegregation. It was approved with only a scattering of negative votes. The document staunchly defended the interracial community near Americus, Ga., known as Koinonia Farm. It charged that members of the community had been treated as "enemies of society because their experiment knows no barrier of color."

The document called on all Southern Presbyterians to press for an adequate public school system for all elements of the population. The Presbyterians reminded churchgoers that early in the history of the Christian church its doors were open "to any person who believed in the Lord Jesus Christ without further qualification."

Membership in the Presbyterian Church in the U.S. reached an all-time high of 832,900 in 1956. Of this group 3,356 are ministers. Fifty-one new churches were organized last year, bringing to twelve years the period in which about a church a week has been organized.

The General Assembly voted to initiate a new study of what should be the church's position concerning remarriage after divorce. Southern Presbyterians also decided to make a study of the possibilities of merger with the Reformed Church in America.

Churches Chart Co-operation in Social Welfare

Church welfare experts got together for the first time in May to chart the principles to guide their future co-operation. In a conference at Atlantic City, N. J., hospital administrators, directors of homes for children and the aged, church social workers, and nationally prominent welfare authorities drew up a common charter in a 2,700-word document. The conference was called by the National Council of Churches.



Religious News Service

Dr. J. T. Ayorinde, pastor of the First Baptist church in Lagos, Nigeria, was named chairman of the newly formed Nigerian Broadcasting Corporation. The clergyman is vice-president of the Baptist World Alliance. His appointment was hailed in Nigeria as an indication that the new broadcasting corporation will encourage religious freedom

Declaring that the church must move into the social and political fields to bring about needed social change, the conference called on churches to encourage members to work for better schools and better housing, to help overcome racial discrimination, and to take social and political action to influence community decisions.

While stating that the Protestant concept of Christian love is important, the major statement on the churches' welfare function warned that "too often churches have relied on sentimental charity and spiritual exhortation as substitutes for the skills of social work." The statement also declared that government welfare resources should be used but warned against certain dangers in centralized governmental action.

Christian Education Leaders Discuss Plans for World Meetings

Forty religious education leaders representing sixteen denominational groups met recently in New York to plan for the World Institute on Christian Education that will be held near Kobe, Japan, in July 1958. It will be followed by the World Convention on Christian Education, in Tokyo, beginning Aug. 6, 1958. Both the institute and the convention will be sponsored by the World Council of Christian Education.

The convention is expected to be attended by some 1,000 Sunday-school teachers, youth counselors, ministers, missionaries and other church leaders from many countries, along with thousands of Christian education leaders in Japan. More than 200 carefully selected Christian education leaders from 62 countries are expected at the institute, to be held prior to the convention.

Protestantism Showing Phenomenal Growth in South Korea

Protestantism in South Korea is showing a phenomenal growth, according to Dr. Wallace C. Merwin, executive secretary of the Far East Office of the National Council of Churches' Division of Foreign Missions. He reports that according to Korean Christian sources the total Protestant constituency in South Korea as of April 1957 was 1,324,000 as compared with 675,000 in October 1953. He called South Korea "one country in Asia that could become a Christian nation in the foreseeable future."

In the city of Taegu there were in 1940 seven Presbyterian churches; in 1947, seventeen; in 1954, 135; and in 1956, 170 Protestant churches of which the majority are Presbyterian. In Seoul there are more Presbyterian churches than in any city in the world.

Evangelicals Ask Canada and U.S. to Withhold Recognition of Colombian Regime

The National Association of Evangelicals has asked the governments of the United States and Canada to withhold official recognition of the new government in Colombia unless it agrees to protect religious and other freedoms of Protestants residing in that country.

The United States has actively sought for several years to insure the rights of Colombian Protestants and American missionaries residing in Colombia, but without success, in spite of a treaty signed by Colombia and the United States in 1846 granting certain basic rights to American citizens in any area in Colombia, both as to residence and religious activities.

One Hundred Fifty Years of Protestant Missions in China

A special anniversary service was held in New York in May, marking the 150 years of Protestant missions

in China. One hundred fifty years ago Robert Morrison, the first Protestant missionary, sailed from New York for Canton.

Tracey K. Jones, administrative secretary of China and Southeast Asia for the Methodist Board of Missions, told approximately 1,000 former missionaries and Chinese students and guests that he had recently talked with Christians from the Chinese mainland, who had asked him to convey greetings to their American friends. He said, "A time of testing calls for courage," in describing the work of dedicated missionaries in the Far East.

Unified Ministries of Anglican and Presbyterian Churches Proposed

Representatives from the Church of England, the Church of Scotland, the Presbyterian Church in England, and the Episcopal Church in Scotland have made unanimous proposals for unifying the ministries of Anglican and Presbyterian churches in the British Isles. Their recommendations, if adopted, would have far-reaching effects on future conversations between churches of these types in many parts of the world.

Large Group of Mennonites Returning to Canada

More than 300 Mennonite families who left Canada 30 years ago to settle in Mexico have decided to return to Canada. The 1,600 sect members are expected to arrive at a northern Ontario community within the next few months. They will comprise the largest Mennonite community in Canada. They will occupy a 60,000-acre site northwest of Matheson on the banks of the Black River.

Turkey Acts to Protect Greek Orthodox

Special measures have been taken by the Turkish government to protect Greeks in Istanbul after newspapers kept up attacks against the Ecumenical Patriarchate, the ruling body of Eastern Orthodoxy. The Turkish papers have been demanding that the Patriarchate be removed from Turkey because it allegedly is meddling in politics.

The Patriarchate was specifically accused of political agitation in favor of Greek demands for self-determination for Cyprus, where Greeks outnumber Turks about four to one.

Mark 75th Anniversary of Protestantism in Guatemala

Five thousand persons from all over Guatemala gathered together

for a week-long celebration marking the 75th anniversary of the introduction of Protestantism into that country. In 1882 an invitation was issued by the president of the country to the Presbyterian Church in New York to send missionaries there.

About 100 foreign visitors attended the recent celebrations. According to Protestant sources in Guatemala, about 75,000 persons out of a total population of 3,200,000 belong to Protestant groups. Presbyterians are largest with 20,000. Other groups represented among the Protestants are the Central American Missions, the Society of Friends, Nazarenes, Methodists, Baptists, Lutherans, Assemblies of God, Pentecostals, and various small independent groups.

More Than a Hundred Stamps With Religious Motif Issued in 1956

A total of 131 postage stamps with a religious theme or symbol were issued in 1956 by various countries. Two United States stamps were included in the religious issues.

The nine-cent stamp of the new regular issue pictures the Alamo, historic Texas shrine, which originally was built as a Roman Catholic mission church. The Labor Day



Religious News Service

Mrs. J. L. Anthony, seventy-eight-year-old grandmother of Abilene, Texas, waves the passport she obtained before flying to Lagos, Nigeria, to serve as a volunteer Southern Baptist missionary for six months. Her main job will be to teach Bible classes for the nationals. Mrs. Anthony is undertaking the venture as a "tourist"

commemorative stamp shows a mother reading to her child from the Bible. It is part of the design on the mural in the new AFL-CIO building in Washington. The mural was used as the design for the stamp.

Quakers Ask Funds for Indian Health Work Be Restored

The Friends Committee on National Legislation is urging religious groups to appeal to Congress for a restoration of \$6,700,000 tentatively cut out of the budget for health facilities on American Indian reservations.

The Quakers point out that the Indian death rate in 1953 was 42% above the American average and the death rate among American Indian children is more than double the U. S. average.

Society Reports 18 Million Tracts Distributed in 1956

More than 18,000,000 tracts were produced in 1956 by the American Tract Society. The total was thirty-five times larger than the number distributed by the society ten years ago. The society has also produced cards which bear kodachrome photos of American scenes, flowers and personalities on one side and religious messages on the other. The cards are aimed at stimulating an interest in Sunday-school attendance.

Lutherans Sent Missionaries to Seventeen Countries in 1956

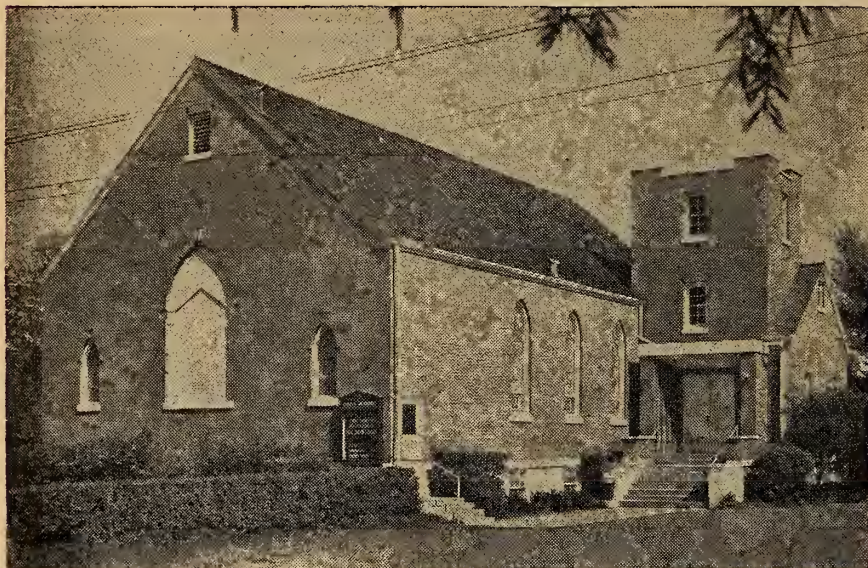
A total of 233 missionaries were sent to 17 countries in 1956 by American Lutheran bodies. The missionaries represented nine Lutheran church bodies and two church related agencies in North America. Of those who went out last year, 109 were on their first mission assignment and 124 returned to their stations after furloughs. The total number of Lutheran missionaries from North America is now 1,623.

Reform Jews Map Expansion Drive

A two-year program to increase spiritual understanding and social awareness among Reform Jews was adopted by the Union of American Hebrew Congregations at the close of its biennial assembly. The program also calls for efforts to bring thousands of unaffiliated Jews into the ranks of Reform Judaism. The union at present comprises more than 1,000,000 members of some 540 Reform congregations in the Western Hemisphere.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Clear of debt, the property of the Sacramento Suburban church was mortgaged by a congregation sensing the urgency of home missions to obtain a loan that made possible the purchase of a site for a new Church of the Brethren in South Sacramento

Sacramento Plans for Church Extension

Harley Stump

IT IS a well-known fact that for the past thirty years patterns of living have been changing in America. Simply stated, we have changed from an agrarian people to an urban people. The rural population of the nation has decreased and continues to decrease today. The city population has increased and that increase is continuing at an alarming rate.

Across the nation the Church of the Brethren has been influenced by these changes. Old rural churches which we held sacred have waned and died. During the last few years many churches and districts have become alert to the situation and have made plans for the establishment of new urban and suburban churches. We are discovering that our philosophy of life and our interpretation of the Scriptures can be just as helpful and significant for city folk as it has been for country folk.

This response to a given social situation is well exemplified in the dreams and plans for Sacramento, Calif. Statisticians indicate that Sacramento is one of the fastest growing cities in America. During

the month of March the writer had the joyful privilege of working with Bro. John W. Hunter, pastor of the Sacramento Suburban Church of the Brethren, in a preaching mission. The complete outline of the proposed program of activity for Sacramento is one that is thrilling and challenging.

The total program includes three main thrusts. If present plans continue, we will soon have, not one, but three churches in this rapidly growing area. At the present time the focal thrust is in the Larchmont Village area just north of Sacramento. This subdivision is being developed by Mr. M. J. Brock of Los Angeles, Calif., a member of the Calvary Church of the Brethren. Mr. Brock has given the District of Northern California a choice location in the area for a church building site. Homes are under construction surrounding the plot now, and plans are for more than three hundred to be built this summer. This project is being sponsored by the district board of directors and a church development program will be started in this area during the summer months.

Our church building will be con-

structed on Watt Avenue, the main street of Larchmont Village. This location is the highest point of the little city. As I sat there, a few weeks ago, in the afternoon sun, I could envision a tall steeple rising out of the stubble field, a steeple that rose above a church. I could sense men, women, and children being drawn to God and to the love of God through that envisioned church. I could sense the dedication of little children there. I could sense elderly souls going home from that spot. I felt that I stood on holy ground.

Then Brother Hunter took me to a second spot, twenty miles south, in South Sacramento. I found that Brethren dreams include that area, too. The existing Sacramento Suburban church is sponsoring the thrust in this location, a thrust that follows Larchmont Village by about a year.

Words of commendation simply cannot properly laud the faith of the people in the Sacramento church. This is a small church with about 130 members. The property owned is splendid and has been clear of debt for several years. But this little church, feeling the urgency of home missions, and expressing a faith in the God of tomorrow, has mortgaged its existing property, borrowed \$10,000 and purchased a building site in South Sacramento. Within three years this area will also be filled and the plans are to construct a church building there.

This site has been selected with the utmost care. Conferences have been held with the County Planning Commission. Again, as I viewed this area, I envisioned great possibilities for the Brethren. Across the way a new school has been constructed, and I could look forward to a day when the children who laughed and played and studied in that school would come across the street with their parents to pray and worship. In that moment I sensed a wonderful opportunity for the Brethren to fulfill their mission to a future community.

The third Church of the Brethren in Sacramento will be the continued maintenance of the Sacramento Suburban Church of the Brethren. Pastor John Hunter has carefully surveyed this community in Del Paso

Heights and the Brethren have a mission to fill there. This is an alert, dynamic, growing church. Indications are that the church will receive fifty persons into the fellowship during the present year. Many of those persons are being baptized. This tremendous growth can be traced to the

hope and courage of Brother Hunter and to the splendid co-operation he is receiving from a positive congregation.

Dreams of this nature are based upon the Great Commission of Christ. Let them continue to grow throughout the Brotherhood.

REFUGEES

CONVERSATION

THE girls sat in a half circle about a small coal stove placed in the corner of the low-ceilinged room. Though there were exceptions, in general they were a stalwart Teutonic lot in heavy turtle-necked sweaters or dingy, dark woolen clothes, woolen stockings, and heavy shoes made for cold winters.

At one end of the half circle, the morning light shone on the tense white face of a slight girl dressed in a white blouse and dark skirt, and on the wretched disfigured neck of the girl next to her, whose fine features were lost on eyes hypnotized by the dewlaps and scarred flesh under her chin. Across the circle sat a bonny girl in a wine pullover sweater, silk stockings, and fine leather shoes, and a swarthy girl with curly black hair. All had one thing in common; they were refugees from the Eastern Zone of Germany waiting at the girls' refugee center to go to some other destination.

Gisela, who had been trained in youth work in the Eastern Zone of Germany from her childhood, explained the work of the Pioneer leader, giving no hint of approval or disapproval. "The leader must teach the young, through youth clubs or other means not too obvious, the ideas of the Party. She must also observe the teacher in her classroom to see that she is teaching the Party ideas assigned for the week."

The girl in the white blouse, her face still tense, explained, "All Pioneer leaders go to a meeting once a week to find out what the Party wants taught the next week."

Laura, the young social worker, turned back to Gisela, "Why would a Pioneer leader leave the East Zone?"

"When I finished *oberschule* and started to the university, I didn't want to continue as Pioneer leader. The Party allowed me to continue my work in the university but would not pay my university expenses.

es. But my father could afford to pay my way. Then one day a West German newspaper was found in my possession," she did not explain how, "and I was suspected of being a spy and of working with a West German youth group."

"Were you?" asked the girl in the white blouse.

"I was not a spy, but I had contacts with the youth group."

Laura turned to charming, seemingly naive Brigitta and said, "Brigitta, tell us why you had to spend two years in jail."

Ruth Cline is a social worker in another denomination. Conversation contains observations she made during a visit to Westertimke, a refugee camp for girls. BVS'ers have been serving in this camp since early in 1955.

"Holy Mother, an innocent like you, two years in jail!" exclaimed the swarthy one.

With smiles playing over her rosy face, Brigitta began her story eagerly. She told how when she was fifteen and had been working about a year, one day at lunch period she sat at a table where a discarded newspaper lay and for the amusement of the onlookers drew a mustache and beard on the face of the Party leader. In a few days she was in jail for a two-year stay.

The girl with the scarred, pouchy chin and face pale from many nights of weeping leaned sadly forward. Though she did not withdraw the silk scarf that hid the worst sight, one turned one's eyes away from her as she spoke. "When I was a child, my chin and chest were scalded with hot soap my mother was making. In the hospital they let my chin grow fast to my chest. The doctors have performed two plastic surgery operations and you see what a mess they have made. The coarse hair on this spot was caused because they took skin for grafting too close to my armpit. They were going to perform a third operation. But they would have just made another mess."

The swarthy one said, "Holy Mother, I wish I was fixed up with the kinds of reasons you girls are. Know why I am here? One night when I



A refugee girl talks with Mary Church, a volunteer from Winston-Salem, North Carolina, who is currently serving at Westertimke, a refugee camp for girls in West Germany

was with some other girls and boys on a party, the boys got too much to drink and we were all called before the police. Then two weeks later, I had a notice to report again in another city. So I hit the road for Berlin. I didn't even wait to tell my boy friend!"

Then Krista grinned at the circle of girls and told her story in a nervous laughing voice, "My mummie was put in jail last October and my pappy in November. They were workers for Jehovah's Witnesses.

"Why?" inquired Laura. "Isn't church work allowed in the East Zone?"

"Yes, but Jehovah's Witnesses are *verboden*. Then I was called into court for questioning and they asked me to promise not to tell what had happened."

"What didn't they want you to tell? What had they done?" asked Laura in the midst of the crowded circle of knowing, silent faces.

"It is custom; they never want you to tell. But I said, 'I will not promise. If I say I will tell, it will be bad for my mother and father. And I will not say "No."' So the officer slapped my face.

"After my parents were taken away, I stayed in the house alone for two weeks. One night after I got home from work at the zoo, where I fed and watered animals, I washed my clothes by a dim light with the shades drawn and hung them in the kitchen. Then I went to bed. At 9:30 someone knocked on the door, but I did not answer. At 10:30 I had on my green coat and a headscarf and was crawling out of the back window with a suitcase full of wet clothes and forty marks in my purse. I went to the station and took the train for Berlin. I sat down in the train by an older woman who also had on a green coat and a headscarf. Later I discovered that she was also escaping from the East Zone.

"When the officer came by and questioned us, I said that I was going to Berlin to visit my brother, and the woman said she was going to visit her sick mother.

"The officer said, 'Whose suitcase is that?'

"I said, 'It is mine.'

"What do you have in it?"

"Here is the key, look for yourself," I laughed. He didn't look in. If he had looked in and found those

wet clothes, I would not be here telling this story.

"Soon an officer came in and took the woman off the train for questioning. I got off at the next stop in Berlin. I knew the officer had been supposed to take me instead of the woman; so I got out of the station and on to a streetcar. When I saw the woman later at the Marienfelde, the refugee center, she said that the officer had been told to get a woman in a green coat and had mistakenly taken her. She had taken the next train to Berlin."

"But why had the officer been sent for you?" asked Laura.

"Oh, they are suspicious of all young people traveling to Berlin. Forty-one thousand young people left the East Zone last year.

"After I arrived at the Marienfelde refugee center I had a day of physical examinations and such

things and then I was sent to another camp in Berlin, where I stayed for two months."

"Isn't that a long time to stay there?" asked Laura. "Aren't refugees usually transferred sooner?"

"Yes, young girls usually get sent here sooner, but I can't be a legitimate refugee until they find out whether my story about my mother and father is true, and they can't find my mother and father."

"Who is finding out for you?" asked Brigitta.

"Jehovah's Witnesses and the Red Cross. And when they do find them, my relatives in Hanover are going to take me in."

"I am almost sure," smiled Brigitta, "that I am leaving next week to be a nurses' aide."

"And what about you, Gisela?" asked Laura.

"I don't know."

LEADERSHIP TRAINING

Guiding Group Growth

W. Randolph Thornton

SPIRITUAL growth is the church's goal; group life is the church's method. Groups of people are involved in practically everything the church does, whether it be worship, preaching, teaching, fellowship, service or the innumerable committees.

In recent years, sociologists have begun to study groups and their growth. This study is known as group dynamics. The group forces being studied are old; it is only the scientific research regarding these forces which is new. By using the findings of group dynamics, the church can make its group life not only more efficient, but also more productive of spiritual growth.

1. If You Are the Leader

The growth of your group will depend largely upon the style of leadership you use. There are three types of leadership, and each type has a different effect upon the group.

The first is the *authoritarian* type of leader who makes up his mind before the meeting as to what he thinks is the best decision; then during the meeting tries to manipulate the group into agreeing with him. As a result the group is divided because

some members immediately agree with the leader while others oppose him. When a vote is taken, the dissatisfied minority may make it difficult, if not impossible, to carry out the decision of the majority.

The second type is the *"laissez-faire"* leader who fails to help the group arrive at a decision. He neither states the issue clearly nor keeps the discussion on the subject. This usually produces confusion. The members blame the leader because little has been accomplished and their time has been wasted.

The third is the *democratic* type of leader who states the issue clearly, refrains from stating his own opinion, makes sure that everyone has an opportunity to participate, keeps the discussion on the subject, summarizes when necessary, and guides the group toward agreement by consensus. As a result, the members feel free to make a genuine group decision. Then, because each member has had a part in making the decision, he feels an obligation to help carry it out. Democratic leadership makes largest use of the talents of the members, establishes the most co-operative working relationships among members, secures the greatest commitment to the decision, and provides the greatest opportunity for the growth of both the group and individuals. However, to be a demo-

Executive director of the Department of Administration and Leadership, National Council of the Churches.

IMMATURE GROUP ACTIONS

1. The atmosphere is stiff and formal. People address each other as Miss Jones or Dr. Smith.
2. Individuals are judged by wealth, clothes, degrees, or status in other groups.
3. Each person is so busy thinking of what he wants to say next that he doesn't listen to the others.
4. Members fear expressions of hostility and are very polite to one another.
5. Members avoid controversial issues for fear of splitting the group.
6. The group concentrates on the subject matter and ignores its own processes.
7. Opinions are expressed before the task is clarified or facts secured.
8. As soon as a proposal is presented, it is torn apart or refuted.
9. Compromise is regarded as undesirable.
10. The group either ignores its silent members or tries to force them to talk.
11. Motions are made early in the discussion and decisions are reached by voting.
12. Individuals tend to reject those who disagree with them, or those who disagree with the majority.
13. The group is unaware of the personal needs of its members and, therefore, unable to meet these needs.
14. Individuals tend to perform only one role, such as favoring every proposal or opposing everything.
15. The matter of guiding the group is left to the leader who receives credit for success and blame for failure.

MATURE GROUP BEHAVIOR

1. The atmosphere is informal and permissive. Members address each other as Mary or John.
2. Members are judged by the value of their contributions to this group.
3. Members listen attentively and watch for behavioral cues as others speak.
4. Members are frank because the group can absorb large amounts of hostility without becoming disrupted.
5. The group deals with controversial issues without becoming antagonistic.
6. While dealing with subject matter, the members keep aware of process. An official observer is also appointed.
7. Before expressing opinions members ask questions to clarify the task and gain information.
8. Members try to find some aspect of every proposal with which they can agree; then they build on that aspect.
9. Compromise is seen as a useful tool for securing agreement.
10. The group tries to use the talents of all members by providing opportunity for full participation, but never insists that a member must speak.
11. Members try to avoid motions and voting; instead, they seek to reach decisions by consensus.
12. The group accepts every member regardless of his views, and tries to use his every contribution.
13. The group, being aware that certain members have a strong need for recognition or security, tries to satisfy such needs in a way which contributes to the group purpose.
14. Each member performs various roles as needed by the group, such as clarifying, harmonizing, or summarizing.
15. Members also feel responsible for guiding the group and therefore share many leadership functions.

cratic leader, a person must be unselfish enough to share leadership responsibilities and thus work himself out of a position of prominence. He must be able to find his greatest satisfaction in seeing others grow. As a private experiment, observe and classify your own style of leadership in the next meeting you conduct.

2. If You Are a Member

In a democratic group you are almost as responsible for progress and achievement as is the elected or appointed leader. As a responsible member you can

(a) Help your group accomplish its task by:

- Asking for clarification of issues and values.
- Supplying relevant and authoritative information.
- Co-ordinating the various ideas of other members.

- Showing how a proposal would work out if adopted.
- Suggesting a new goal, procedure, or solution.
- Proposing standards for measuring the work of the group.
- Summarizing the progress of the group toward its goal.
- Stimulating the group to action or decision.
- Recording group decisions.

(b) Help your group maintain good working relations by:

- Listening to the ideas of others.
- Encouraging others and agreeing with them when possible.
- Seeing that everyone has a chance to speak.
- Suggesting standards for group functioning.
- Harmonizing disagreements between other members.
- Offering to compromise when you

are involved in a conflict.

At the next group meeting you attend, watch yourself and others to see what helps and what hinders the group in accomplishing its task and maintaining good working relations.

3. If You Are the Observer

Groups that wish to improve their operation have found it helpful to ask a different member to serve as the process observer at each meeting. The observer does not participate in the discussion. He pays little attention to *what* is being discussed, but concentrates on *how* it is being discussed. He observes the progress which is being made toward the group goal. On request, he reports his observations thus helping the group evaluate its behavior and im-

prove its functioning as a group.

If your group has decided to have a process observer, try using the list above as a yardstick. Simply check the statements which most accurately describe the group and its members. A comparison of the number of checks in each column will indicate the present maturity of the group.

Mature groups can encourage spiritual growth:

First, by helping us become more aware of the feelings and needs of others. We really listen to them; we observe their behavior; we try to understand their motives; we stop judging them; we accept them as

they are; we begin to love our neighbors as ourselves.

Second, by helping us see ourselves as the group sees us. The effect of what we say and do becomes apparent in the reactions of the group toward us. The degree of our selfishness and pride is exposed so all can see it, including ourselves. Yet we are not left disillusioned with our behavior, for we are supported by a group which accepts us as we are and still loves us.

Third, by helping us feel the presence of God working in our midst. We feel he is working in and through the group process to reshape our

personalities at their deepest levels.

As far as the church is concerned, the final test of any group is not only the motions passed, the money raised, or the work done, but also the spiritual growth of the people involved. The church is people; the church's program is people. The church's product is better people!

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Reprints of this article are available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

NIGERIA, WEST AFRICA

Adult Literacy Program

Nvwa Balami

WHEN the Northern Regional Government passed the Bill of Adult Education and Literacy we were very much pleased. The program had long been expected by Christians throughout the region. The adult education literacy program can mean great opportunity for witnessing for Christ.

Before the bill was passed there was a very small program of adult education carried on throughout the region. The church had a very limited program on the field. We had to get permission to open classes for adults in neglected villages. This required considerable time since the request had to go through several different channels.

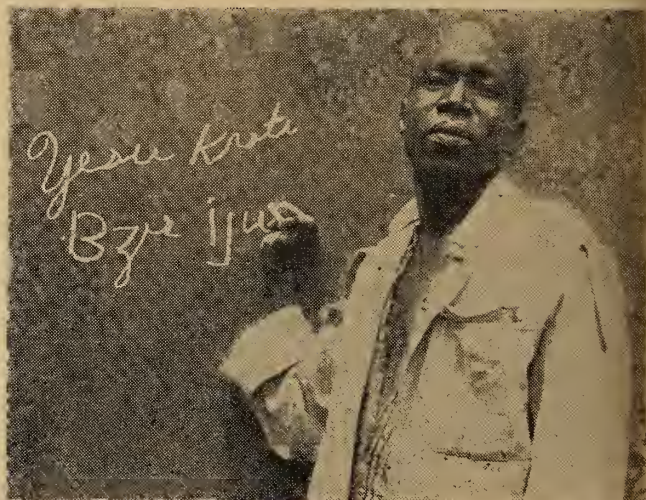
Now the local native authorities are co-operating with the Christians and it does not take very long to open an adult class in any village.

Adult education is now increasing rapidly. There are about 200 adult classes in Biu Division. Thirty of these are taught by Christian teachers. Classes are held two days each week. The pupils are provided with free supplies. It takes patience to work among these adults, who differ very much in character from one district to another but it is well worth the effort.

There are about 5,000 learners in these classes, about 750 of them under Christian teachers. Many of those who are taught by Christian

To Christian teachers in Nigeria education means not only teaching reading and writing but also teaching about Christ and his salvation

Irven Stern



teachers are likely to be Christian. The learners see their Christian teachers witness to their faith as they meet with them in their classes.

On Sundays they hear the good news preached to them. We can preach in a village as long as we carry on adult education.

Statistics on Literacy Work in Northern Nigeria

Charles M. Bieber

The Education Department of Northern Nigeria is in the midst of a widespread literacy program. There are now between eight and ten thousand different literacy classes in the region, largely under the control of the native authority government.

The census of 1952 revealed that at that time only 2.1% of the population was literate; it is suspected that this figure is lower than fact, but it still gives indication of the very low level of literacy in this country. At that time, the census showed that of the 12,000,000 people above the age of seven, only 250,713 could read and write.

Definite results, from the literacy program from 1952-56 found 400,000 learning to read and write and an additional 200,000 who can read but cannot write. The present (1956) level of literacy is therefore in the region of 5.3%. In addition, it is estimated that more than 250,000 became fully literate in 1956.

It should be emphasized that these figures apply only to the Northern Region; the Eastern and Western Regions would of course have a far higher percentage of literacy.

Adult education organizer for the local government in Biu Division

This program means wonderful opportunity for the Christian church. The aim which we hope to attain through the opportunity is to win men for Christ. When the Christian teachers go out to teach they witness for Christ with their words and activities. Some live in the villages with their families and conduct classes for both children and adults. Other teachers walk to villages close to their homes when the program is not as heavy. We prefer to have teachers live in the village for they have more opportunity to tell the story of Jesus to everyone.

Our great reward in this work is not the praise we receive from the government and local authorities but rather the joy which comes from seeing others acknowledge Christ and find the way of salvation. To us adult education means not only teaching reading and writing but also teaching about Christ and his salvation.

We shall not count this program a success if we do not win some of these men and women to Christ, our Redeemer. We ask our Christian friends all over the world to pray for us.

Out of the Mailbag

We recently baptized thirty people at Gwaski, a village seven miles from Marama. We are also in the process of building a new Junior Primary School there. Gwaski is an important village for us because it is just one mile from a District Headquarters where there is a strong Moslem population and we feel that it can be a good witness to the Christian Faith in that area.

At our last communion service 233 people were present. We have ninety-six people in a class preparing for baptism and another 117 who have expressed their desire to become Christians and are now in covenant class in the Marama church.

Robert Swank—Marama, Nigeria

The men and older boys of the Bamanvel, Khergam and Dulsad churches in India recently held their third annual self-supporting camp. It is most encouraging to see the spiritual growth of a number of our young men who, I am sure, will do much to stabilize the faith of some of our people who in recent years have been under heavy pressures to compromise their faith.

Earl Zigler, Khergam, India

ECUADOR, SOUTH AMERICA

Highlights From Vacation Church School

Wilma Kreps

TWO days before the opening of vacation Bible school teams of national Christians and missionaries walked from house to house announcing the coming week's events. Each section of the surrounding community was contacted.

On Monday morning seventy-six happy, excited Ecuadorian children gathered in the patio of the combination church and school building.

For some of the children vacation church school was an experience they had looked forward to from year to year. For others, however, it was something new, and there were still doubts about the purpose of this strange group who call themselves Evangelicals.

A week full of activities dispelled the doubts and fears of these few. Each day there was singing of favorite songs and new ones, accompanied by an accordion. There were Bible classes, filmstrips, and practical handwork. Guest missionaries from neighboring missions brought interest to the chapel programs with new songs, object lessons, and stories. By the end of the week the attendance was over a hundred.

The theme of the week was "Jesus, Our Friend." For many of the forty children in the beginners' class Jesus was a new friend. The stories of Jesus' kindness and love were simple but thrilling to them. During the

play period one of their favorite activities was to dramatize the story of that day and usually those of the previous day also. Herding sheep and riding on donkeys are everyday experiences for these children and so were meaningful parts of the stories, but the unusual things made an impression on them.

The miracle of Jesus feeding the five thousand was enacted. The little boy who had the bun asked if he should pass it around to everyone. The teacher said, "Oh, no, there will not be enough." However, that was not the way the story happened so he proceeded to give each of the forty children a bit of bread. The little bun was enough for his multitude.

Sunday was a special day, the climax of the week's activities, when new experiences were shared with parents. The front of the chapel displayed the posters of various phases of the life of Christ, colorful embroidered handkerchiefs, gayly painted enamel soup bowls, and woven leather belts.

Children everywhere find happiness in presenting new songs, prayers, stories, and Bible verses for their parents. However, for some of these children in Ecuador there was added joy on that Sunday, for they had the happy privilege of being the first ones to tell the "good news" to members of their own families.

The Good Samaritan arrives on his donkey in dramatization of Bible story



Rolland Flory

JULY 13, 1957

NIGERIA, WEST AFRICA

Hospital Personnel

Dorris Blough

I HAVE been writing these letters for the purpose of informing you of life and work on the Nigerian mission field, and of making you feel like a fellow worker in our joys and concerns. Today I have a concern which I want to share with you. We out here seem to be able to do little about it; perhaps the solution lies with you at home.

Our senior Nigerian nurse has left for further study in England. That leaves the other Nigerian nurse, out of training just a year, Dr. Blough and one missionary nurse. Owing to the difference in training, a Nigerian nurse is not comparable to an American nurse in capabilities. Of the remaining workers, none have more than a sixth grade education and the majority have only fourth grade to their credit.

Therein lies much of the frustration and discouragement which comes to the medical staff on the mission field. Can you imagine a person with a fourth or sixth grade education having full responsibility for a ward of eighteen to thirty sick people, some extremely ill? It is incredible. The doctor and nurse make many trips every day to do jobs which an orderly would do in the States. It is a waste of their capabilities, to say the least.

There are two suggested solutions. One is that we obtain more registered nurses. That means persuading young people of high caliber and intelligence to enter nurses' training. For some time the field of teaching has taken the cream of the crop from our schools because the wages are higher than in any other profession. And even those who enter training soon will not be ready for some years.

The other solution is to train our hospital personnel here by means of lecture and demonstrations. But because our workers are few and untrained, the doctor and nurse carry a very heavy load of the nursing care and other duties ordinarily relegated to ward personnel. With that on top of their already heavy schedule there is no time left for instructing the workers.

In our thinking the only way to break this cycle is to station another

missionary nurse here to help relieve the load and provide opportunity for instruction and consequent improvement of quality of workers, thereby eventually relieving the doctor and nurse. In the past five years the number of patients to which the hospital ministers has doubled but the staff has remained the same.

While the work has doubled so have the opportunities for spreading the message of Christ. The doctor and nurse are in a unique position for counseling and guiding their patients toward the way of Christ. Over their heads in the daily demands of the hospital they are left, however, with little time to take advantage of the opportunities. There is a desperate need for additional personnel.

The medical field is not the only one crying for more workers. Un-

India, and Ecuador. But remember the total number of persons whom they can send to the mission fields is controlled by the amount of finances available through the Brotherhood Fund. The Annual Conference can set financial goals but only you can raise them. The program which the General Brotherhood Board plans and administers and the personnel which it sends is determined by the response of the Brotherhood. A slight increase in giving to the Brotherhood Fund each year can meet only the rising costs of current program. It makes no provision for an increase in the total number of workers.

The 1955 Annual Conference called upon our churches to double their giving. Only as our churches across the Brotherhood respond to this challenge and make significant increases



Dorris Blough

An adequate missionary staff is essential if our hospitals are to provide training for national workers as well as care for the patients

precedented opportunities for spreading the gospel confront us in Nigeria today. The Nigerians are ready to receive the Christian message, and the doors are open for effective work. While our program is limited by lack of personnel the Moslems march onward in the conquest of souls in this area of Africa.

The General Brotherhood Board elected by Annual Conference decides how many missionaries can be assigned to the church in Nigeria,

in their giving to the Brotherhood Fund can additional workers and funds be made available in Nigeria and other areas. You can demonstrate your concern by helping your congregation see the need and respond to it by increasing their giving for the global witness of the church.

Note: Since this article was written Dr. and Mrs. Blough and their family have returned to the States for furlough.

capees as well as a need for expanded and nondiscriminatory general immigration. The public must press for legislation if any action is to be taken in 1957. We believe that this is a matter of such urgency—both from the standpoint of national policy and our Christian desire to help refugees—that many church members will wish to express their concern to their representatives in the House and in the Senate.

We urge you to write to congressmen, your own representatives and senators and the following members of the responsible committees: Senate Subcommittee on Immigration and Naturalization: James O. Eastland, chairman; Olin D. Johnston, John L. McClellan, Sam J. Ervin, Jr., Arthur V. Watkins, Everett M. Dirksen and John Marshall Butler. House Subcommittee on Immigration and Nationality: Francis E. Walter, chairman; Michael A. Feighan, Frank Chelf, Patrick J. Hillings and DeWitt S. Hyde.

I Offer Thanks

ENOLA CHAMBERLIN

For paling stars against the sky,
For early breezes winging by,
For pearl-clear dawn, the sun's
first ray,
I offer thanks to God today.

For noontime sunshine warm and
bright,
For dusk that ushers in the night,
For sunset's flaming wide bouquet,
I offer thanks to God today.

For those whose love is dear to me,
For beauties of the land and sea,
For children laughing as they
play,
I offer thanks to God today.

For water, food for sky-sweet air,
For right to bow my head in
prayer,
For smiles to give, kind words to
say,
I offer thanks to God today.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Fun for Older Adults.** Virginia Stafford and Larry Eisenberg. Parthenon, 1956. 112 pages. \$1.00.

This book is aimed at adults beyond fifty who still enjoy life and want to keep it a creative experience. It includes examples of games, ideas and experiences such as adults say they enjoy. You can be sure that the games given in this book are within the physical ability range of this age group.

For program ideas there is a listing of activities that older adults have enjoyed. This compilation alone is worth the price of the book. There are mixers, brain teasers, group games, dramatic stunts and skits and musical games. The book is recommended for church libraries, for leaders of adults and recreation directors who work with adults.—*Ed Crill.*

Protestant-Catholic-Jew. Will Herberg. Doubleday, 1956. 297 pages. \$4.00.

Protestant-Catholic-Jew is a thoroughgoing analysis of the religious picture in America today. At a time when church attendance and membership is the highest, thirty outstanding Americans who were asked to rate the hundred most outstanding events in history, rated Christ's birth and/or crucifixion fourteenth in the series. The Bible sells in record-breaking numbers, yet polls reveal that fewer than fifty per cent of Americans are able to name even one of the four gospels.

Ninety-five percent of Americans declare themselves to be either Protestant, Catholic, or Jew and only five percent admit no preference. Church membership stands at an all time high of 59.5%. All three faiths have shown increases over and beyond the normal population increase. These facts and hundreds of others are analyzed for us in the book. The basic drive giving the Christian-Jewish faith its dynamic is not the compelling force of the Gospel, but an intense desire of Americans "to belong." Religion gives them a sense of identification. Yet the religiousness characteristic of America today is often without religion. Religion has become a super national religion, a tool of the American dream.

Thoughtful readers will use this book as a frame of reference for analyzing religion in America.—*Ed Crill.*

***The Group Workshop Way in the Church.** Paul F. Douglas. Association Press, 1956. 174 pages. \$4.00.

In this book the word "workshop" means merely a place where people work—where they exert strength and use their faculties to accomplish a purpose. The meaning differs, therefore, from the term as used in a technical sense in the field of education. A minister suspected that, since he was spending so much of his time in preparing for and attending meetings of various committees and groups, group meetings really offer a main avenue for stirring people to inner spiritual growth as well as a way to create new and better solutions to the problems of living. He was right and this book, in a plain, simple fashion, tells how to go about achieving such results. It brings together in usable form current findings in group dynamics, social psychology, human relations, cultural anthropology, and administration with Christian ideas of man. The book will help you to a new concept of church administration and of how to lead in any group enterprise. It hands you the key of participant activity and shows you how to bring about desirable change and spiritual growth through "the refining interactions of group participation in God-related, goal-oriented, and task-centered activity."—*C. Ernest Davis.*

Reinhold Niebuhr. Kegley & Bre-tall. MacMillan, 1956. 486 pages. \$6.50.

Here is a study of Reinhold Niebuhr's thought. It opens with an intellectual autobiography in which Niebuhr traces his life and the people and forces influential in his development. Then follows a careful critique of his works and thought, religious, social, and political, given by 20 outstanding present-day world scholars, including Brunner, Tillich, Schlesinger, Williams, Richardson, Scherer, Weiman, Wolf, and others. To each Niebuhr replies, as a means of clarifying and justifying his views. Thus it is more than a "setting forth" of Niebuhr, but as well an insight into the thinking of other outstanding thinkers. The second in a series of the "Library of Living Theology."—*Charles Zunkel.*

Obituaries

Adams, Gertrude, daughter of Roy and Catherine Wareham Steward was born at Martinsburg, Pa., April 7, 1923, and died May 9, 1957. She was married to Floyd D. Adams on Jan. 20, 1951. She was a member of the Martinsburg Memorial church. Survivors are her husband, mother, three sisters, and one brother. Funeral services were held in the Martinsburg church by Bro. Roy S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Arbegas, George H., was born at Brandtsville, Pa., and died May 6, 1957, in Mechanicsburg, Pa. He was a charter member of the Mechanicsburg church. Surviving are two sons, three daughters, one grandchild, and three great-grandchildren. Funeral services were held at the Myers funeral home by Bro. Howard A. Whitacre. Burial was at the Mechanicsburg mausoleum.—Mrs. Thelma V. Wareham, Camp Hill, Pa.

Beall, William Louis, died at the age of sixty-five years. He was a member of the Nokesville church. Survivors are his wife, one brother, and two half sisters. Funeral services were conducted by the undersigned on Dec. 19, 1956. Burial was in the Valley View cemetery.—Carl H. Zigler, Nokesville, Va.

Beck, Deborah Anne, daughter of Austin and Shirley Beck, died May 31, 1957 at the age of three months. Survivors are her parents and maternal grandparents. Services were by the undersigned. Interment was in the Glendale cemetery.—John H. Buffenmyer, Flintstone, Md.

Carrico, Clarence Fitzwater, was born Feb. 28, 1925, and died June 1, 1957. He is survived by his wife, infant son, father and mother, two brothers, and one sister. The funeral was conducted at the Nokesville church by the undersigned and Bro. George Beahm. Burial was in the Stone-wall Memory Gardens at Manassas.—Carl H. Zigler, Nokesville, Va.

Diehl, John Isaac, was born Nov. 8, 1872, and died March 5, 1957. He is survived by two sons, two daughters, ten grandchildren, one brother, and one sister. The funeral and interment was at the Valley View church, conducted by the undersigned, and Bro. George W. Beahm.—Carl H. Zigler, Nokesville, Va.

Early, Clarence Elbert, died May 20, 1957, at the age of eighty years. He was born and lived near Lima, Ohio in the Pleasant View congregation where he was an active member for many years. Surviving him are three daughters, six grandchildren, and two great-grandchildren. Services were conducted by the undersigned in the Pleasant View church. Burial was in the cemetery near the church.—J. Calvin Bright, Richmond, Ind.

Fike, Washington, son of Moses and Sophia Rudolph Fike, was born June 26, 1867, and died May 12, 1957. He was united in marriage to Delilah Johnson Fike on March 24, 1889. His wife preceded him in death in 1943. He later married Georgiana Knotts Fike. Survivors are his wife, three sons, two daughters, seventeen grandchildren, one great-grandchild, three sisters, and one brother. Funeral services were conducted at the Maple Spring church by Brethren Allen Pugh and W. L. Teets. Burial was in the Egdon cemetery.—Mrs. Otis Fike, Morgantown, W. Va.

Fischer, Sarah W., daughter of John and Rosina Weber Munzinger, was born Aug. 1, 1861, and died May 28, 1957. She was a member of the Hatfield congregation. Surviving are four sons, one daughter, seven grandchildren, and seven great-grandchildren. Funeral services were conducted by Bro. Ralph H. Jones at the

Huff funeral home. Interment was in the Hatfield church cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Flory, Gladys Virginia, daughter of Edna and the late Clyde Aubrey, was born Dec. 27, 1910, and died May 11, 1957. She is survived by her husband, two daughters, one son, two grandsons, her mother, five brothers, and seven sisters. The funeral was conducted by the undersigned and Bro. Davis Nolley at the Valley View church.—Carl H. Zigler, Nokesville, Va.

Hammond, Idella, daughter of Harvey and Sarah Weedman, was born May 22, 1894, and died May 17, 1957. Her husband preceded her in death in 1955. Survivors are two daughters, one son, five grandchildren, two sisters, and two brothers. Funeral services were held in the Brethren church by Bro. Ralph Anderson. Interment was in the Virden cemetery.—Mrs. J. H. Harshbarger, Virden, Ill.

Harich, Eva, a refugee sponsored by the Coventry church, died June 1, 1957. She was a member of the Lutheran Church in Germany. She was a faithful attendant at the Coventry church. She is survived by six children, two in Germany, one in Yugoslavia, and three in America. Funeral services were conducted from White's Memorial home chapel by the undersigned. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Learn, Levi, son of Richard and Adaline Ober Learn, was born Nov. 13, 1884, and died April 4, 1957. He was married to Myrtle Mongan July 19, 1910. He was elected to the ministry in 1909. Surviving are his wife, one daughter, three sons, and three adopted children. Services were held in the Retz mortuary by Melvin Veland of The Assembly of God Church. Burial was in the Polson cemetery.—Mrs. Ray Weaver, Proclar, Montana.

Lentz, William, son of the late Jacob and Alice Young Lentz, was born March 2, 1901, and died April 11, 1957. He was a member of the Black Rock Upper Codorus congregation for many years. He is survived by one brother, and two sisters. Funeral services were held at the Black Rock by Bro. N. S. Sellers. Interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Litt, Henrietta Irena, daughter of William H. and Catherine Whisler Keefer, was born May 1, 1875, and died April 27, 1957. She was united in marriage to Albert M. Litt on April 26, 1896. She is survived by her husband, three sons, two daughters, twenty-six grandchildren, twenty-six great-grandchildren, one great-great-grandchild, and one brother. Funeral services were held at Owl Creek church by Bro. Waldo Kinsel. Interment was in Ankenytown cemetery.—Mrs. Russell Lamb, Sparta, Ohio.

Ludwick, Gerald Ernest, son of Blondell and Ethel Ludwick of Perkaspie, Pa., was born Oct. 1, 1934, and died near Reith, Austria, May 16, 1957. He was a member of the First church in Quakertown, Pa. He was licensed to the ministry on Sept. 13, 1953, and entered Brethren Volunteer Service on Aug. 31, 1955. Funeral services were conducted in the Moyer funeral home by Bro. W. Harold Row and the undersigned. Interment was in the Springfield cemetery.—Luke H. Brandt, Quakertown, Pa.

Maxwell, Lola Mae, daughter of Cleophas and Sara Jane Stayer, was born May 26, 1909, and died April 25, 1957. She was married to Archie H. Maxwell in Maryland. Surviving are her husband, one son, her mother, and one sister. Services were conducted by the undersigned at the Replogle funeral home in Altoona. Interment was in the Woodbury cemetery.—C. H. Cameron, Altoona, Pa.

May, Felix Henry, was born Jan. 1, 1879, and died Feb. 14, 1957. He was a life-long member of the church. He is survived by his wife, and nine children. Funeral services and burial were conducted at the

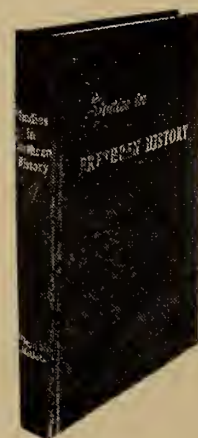
Valley church by the undersigned, assisted by Bro. G. W. Beahm.—Carl H. Zigler, Nokesville, Va.

Swank, Mary Myers, son of Clara E. Swank and the late W. H. Swank, was born April 2, 1899, and died April 2, 1957. He is survived by his wife, nine children, eleven grandchildren, his mother, four brothers, and two sisters. The funeral and burial was at the Valley View church, conducted by the undersigned, and Bro. Carl F. Smith.—Carl H. Zigler, Nokesville, Va.

Wastler, Charles Raymond, son of Charles B. and Margaret Webb Wastler, was born Aug. 24, 1903, and died Oct. 2, 1956. He was a member of the church for more than thirty years. Survivors are his wife, three sons, and three grandchildren. Funeral services were conducted at the Norment funeral home by Bro. J. Stanley Earhart, assisted by Bro. David R. Petre. Burial was in the Broadfording church cemetery.—Mrs. Betty Lou Wasson, Hagerstown, Md.

Webb, Jason, son of Bert and Jane Webb, was born Feb. 11, 1870, and died May 31, 1957. He was a faithful member of the Pleasant Grove church. Surviving are his wife, four daughters, one son, two brothers, and one sister. Funeral services were held at Pleasant Grove church by Brethren Fred Dancy, Phil Zinn, and Bert Richardson. Interment was in the church cemetery.—Kate Bryant, Bakersville, N. C.

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BRETHREN PUBLISHING HOUSE
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Church News

Washington

Olympia, Lacey Community—Holy Week services were held at the First Baptist church in Olympia. Our pastor was one of the speakers at the Good Friday service. Dr. Harold Fasnacht of LaVerne College showed pictures of his world travels on April 25. The father and son banquet was held March 11. The mother and daughter banquet was held May 5. Our Sunday-school attendance has more than doubled in the last few months. Our pastor, Bro. Richard Wenger and family will be leaving September 1 for Sacramento, Calif., to establish a church in a housing development. Bro. Homer D. Kimmel, now pastor at the South Beatrice church of Holmesville, Nebr., will arrive in Olympia the latter part of August to take over the pastoral duties of the Olympia church.—Mrs. Ada Giese, Olympia, Wash.

Seattle, Olympic View Community—We were host to the women's work rally on May 22 and 23. The theme of this rally was, Hold High the Torch. The Olympic women put on an original playlet entitled, They Fashioned the Torch. Bro. Dewey Rowe began his summer sermons taken from the Ten Commandments on June 16. The women's guild held their last meeting for the season with big plans for the coming year. We have many activities planned for the summer months such as vacation church school, picnics and camps.—Mrs. Calder Muirhead, Seattle, Wash.

Southern Missouri and Arkansas

Shoal Creek—Two of our youth attended the district rally at Springfield. The pastor took a carload of youth to the youth conference at McPherson. We were host church to the Carthage church for the fifth Sunday meeting in March. Mrs. Virginia Shierholtz of the United Brethren church spoke in the afternoon. Bro. Warren Shoemaker of the Springfield Mission is our elder. Bro. Eugene Gnagy of Garden City, Kansas held our revival April 29-May 5. The meeting closed with a fellowship dinner on Sunday, and an afternoon service.—Mrs. Ethmer Erisman, Carthage, Mo.

Nebraska

Enders—Missions U.S.A. was our subject for our study of missions in January. The new junior choir sang for the first time in January. A clean-it and fix-it day was set for January 16 by the men's work group. One of our young people attended the youth seminar in February. She gave us a very good report on her trip. Our church took part in the World Day of Prayer service at the Methodist church. Several of our young people attended youth conference at McPherson in March. Our women's work sent fourteen boxes of relief clothing to McPherson. The men's organization will sponsor the Lord's Acre project again this year. The district junior high rally was held at our church April 27 and 28. The choir gave the cantata, The King Eternal, on April 28. Our vacation Bible school was held from May 20-24. Our pastor began a leadership training class on Christian stewardship on May 23. Our pastor will leave us September 1 to serve at Rocky Ford, Colo.—Mrs. Albert Applegarth, Wauneta, Nebr.

Texas and Oklahoma

Oklahoma City—Our pastor led our evangelistic services during April. The play, As Easter Dawns, was presented by a few of our church members on April 19. On May 5 we celebrated the thirteenth birthday of our new church building. Mr. and Mrs. Rex Wilson of Norman, Okla. spoke to us and showed pictures of the work in New Mexico with the Navahoes. Our church has completed three schools recently, a school of mis-

sions, a school of stewardship and a school of evangelism.—Mrs. Myrtle Kasper, Edmond, Okla.

Northern Illinois and Wisconsin

Chippewa Valley—Our spring council was held the afternoon of March 31. On April 7 an area meeting was held here. Four babies were consecrated in a special service on Mother's Day. We had a family night fellowship in the evening. Our pastor showed us some travel pictures during the program. Our prayer meetings continue to be well attended. The ladies' aid has sent two medical kits and eighteen quilts for relief.—Mrs. Floyd Root, Mondovi, Wis.

Southern Indiana

Ladoga—We have been having regular services each Sunday morning. On May 5 we observed Manchester Day with twenty-five graduates and friends attending an evening testimonial program. On May 26 Dallas Oswalt, of Purdue University and a former Brethren Service worker, spoke and showed slides of his three-year work at the Nigerian mission. On June 2 our church was host to the community for rural church Sunday. Bro. Galen Lehman

conducted the morning services and Ahmed Ayyad of Jericho, Jordan, now living in our congregation, told of his country in the after-dinner program. We have sponsored two successful community clothing drives for the Nappanee relief truck this year. We participated in the World Day of Prayer community service and the Easter sunrise service.—Vera Stoner, Ladoga, Ind.

Michigan

Muskegon—We have built a new addition and now have six more classrooms. Our church is sponsoring a refugee family from Austria. Our pastor is sponsoring a family from near Jordan in Palestine, and also one of the church members has a family from Holland. Five ministers, including two from our church, had communion services for the patients at the hospitals. We held services with three other churches of the community on Good Friday. The Dorcas Society has been sewing for relief and also collecting grease to send to Nappanee. Membership classes were held before Easter. The mother and

Just Published

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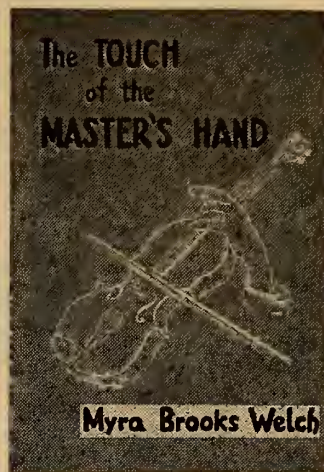
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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Miscellaneous

No. 301. Teaching position in music education in high school or junior high or both is desired by young man. Qualified as supervisor of music and has had experience in both vocal and instrumental work. Married and desirous of locating in Brethren community, preferably central region. Write: Brethren Placement Service, 22 South State Street, Elgin, Ill.

No. 302. Brethren woman between age of 25 and 40 to share apartment with former B.S.C. worker. The apartment is located in the Arlington (Va.) church area with excellent bus service to Washington, Arlington, and Alexandria. Would be available about September 15. Ideal for teacher or business woman coming into Washington area. Contact: Brethren Placement Service, 22 South State Street, Elgin, Illinois.

No. 303. Wanted: a qualified youth leader, choir director, or combination of the two, who could teach in our school system and receive partial wages from the church. A husband and wife team would be ideal. Write: Brethren Placement Service, 22 South State Street, Elgin, Illinois.

daughter banquet was held May 9. The father and son banquet was on May 24. Ten women from our church attended the district women's meeting on May 25. The young people had charge of the evening service May 19. The sectional for the young people was held here on June 2. Our Bible school starts July 22.—Mrs. Jennie Jeef, Muskegon, Mich.

Northeastern Ohio

Adrian—The junior church group gives a program once a month for the adults during the Sunday-school hour with songs and scriptures. Bro. J. Calvin Bright, former missionary in China, gave a morning and evening's address at our church March 17. Bro. Glenn Crago recently showed pictures of his travels to Annual Conference. The W.C.T.U. held a program and luncheon in our church and showed a temperance film. Several of our women attended the May Fellowship luncheon of the United Church Women. On May 19 we had family night at the church, with a covered dish supper. The ladies of the church canned fruit and juices for the Brethren Home in Fostoria, Ohio. The young people of the church had a bulletin board installed. Thirteen women from Adrian represented the church at the district women's rally at the Silver Creek church, May 4. Ten men and boys represented the church at the district men's banquet at the Fairview church. Our men's work organization is gardening as their summer project. The Golden Rule class is sponsoring the project of

purchasing new hymnals for the church. We are sponsoring an every member canvass for the summer months. Dr. C. Ernest Davis, Elgin, Ill., was the speaker in the morning service of May 26, and in the evening with a filmstrip of the Mural History of the Church of the Brethren. We had our daily vacation Bible school June 10-15. We had a temperance film on June 2.—Mrs. Alice Blohm, Adrian, Mich.

Owl Creek—Pre-Easter services were held by our minister April 17-19. Sunrise services were held at our church with a neighboring church participating. Breakfast was served in the church basement. Communion was held in the evening of Easter Sunday. Our annual mother and daughter banquet was held in our church May 9. May 12, Mother's Day, we had dedication for babies. In the evening a program was presented by the children honoring their mothers. A flower was presented to every mother there. Work is progressing on the building of a new entrance to the church.—Mrs. Russell Lamb, Sparta, Ohio.

Southern Ohio

Oakland—Three delegates from our church attended the special district conference at the Salem church. A number from Oakland attended the school of Christian living at the Potsdam church. The aid society has sewed for the leper colony in Africa, for Bethany Hospital, and also for the Wayne Hospital. A number of comforters have also been made for relief purposes. The women's work has remodeled the church kitchen recently. A member of our young adult group attended Youth Seminar. The community World Day of Prayer was held here. The churches of the community united for a communion service and also for a sunrise service on Easter morning. The Manchester a cappella choir presented a fine concert on April 22. Two graduates from Manchester college this year are from Oakland.—Elvah E. Uncer, Gettysburg, Ohio.

Salem—We have been happy to make our church available for district conferences. These included a special district meeting, a district pastors' conference and a report of the heifer commission that went to Russia. Four of our members spent a week at New Windsor assisting with relief work. Evangelistic teams spent four evenings in personal visitation. The Manchester deputation team gave an inspirational program on February 10. Bro. Kenneth Morse conducted evangelistic services the week before Easter. On Mother's Day we had a service of consecration for children. Our attendance in Sunday school and church is steadily increasing. Work is continuing on our sanctuary and we hope to have it ready for use by the end of the year.—Hazel Brumbaugh, Union, Ohio.

Trotwood—The men's club has had regular meetings. The women's work group, for a period of seven months, has been using pictures and speakers on temperance, missions, travel, and home talent productions. The women's work group did mending for the Shawen Aress orphans' home of Montgomery County and also made cut-garments from the Brethren Service center in New Windsor, Md. Since January the aid society has made large comforts and baby bed comforts for relief. The young people presented the play, Church Bells. The district women's work conference was held in our church in March. Bro. Paul Bowman was the guest speaker in our series of meetings during Holy Week. The a cappella choir of Manchester College gave an impressive program on Easter evening. The Southern Ohio Choral Society presented the oratorio, Elijah, in our church April 28. Our parsonage is being relocated and remodeled. Rev. Rodney Stoner has been employed for the year 1957-58 as an assistant to the pastor. He is a student at the United Theological Seminary.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

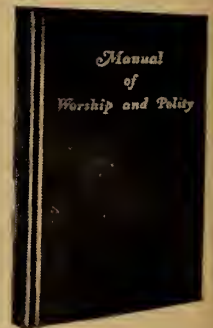
Eastern Pennsylvania

Akron—In April a conference for camp leaders and prospective counselors for Camp Swatara was held in our church. We united in community Holy Week and Easter dawn services. The Salunga choir rendered an Easter cantata, The Savior Lives. Bro. Elwood Shelly led the prayer meeting service at the Neffsville home. The mother and daughter banquet was on May 11. Guest speaker was Mrs. Robert Hess, missionary from Africa. The intermediate boys and girls joined the West Conestoga groups on a Brethren tour of historic places of the first Brethren settlers in America, in Germantown.—Minerva Rudy, Akron, Pa.

Fredericksburg—A Christian Workers service was held Sunday evening, January 13, in the Fredericksburg church. The film, The Church Plans for Children, was shown at the Sunday-school teachers' meeting on January 29. A Bible institute was held in our church in February conducted by Dr. Roy McAuley of Elizabethtown College. The Willing Workers Class gave a special program entitled, Living for Him, on March 10. Revival services at the Meyer church were conducted March 31 to April 14 by Norman W. Patrick of the Big Swatara congregation. Speaker for the Good Friday service held here was Clarence Sanger of the Midway congregation. A group from the Schuylkill church brought us a program on April 28. Iram Lentz was guest speaker at the Mother's Day program in the Meyer church. Our congregation was in charge of the afternoon service on May 19 at the

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BRETHREN
PUBLISHING HOUSE
Elgin, Illinois

Lebanon County Home. The Fairland chorus presented a program Sunday evening, June 2.—Grace E. Meyer, Ono, Pa.

Middle Pennsylvania

Everett—During the evening worship services for the month of March we had a series of sermons on Know Your Bible, The Story of the Bible, and The Meaning of the Old Testament. On March 7 our church observed family night. Our junior choir and some others presented a program at Morrison Cove Home on March 10. March 17 was the first service of the Bedford mission. On March 31 our minister and adult choir broadcast a religious service. The Eastern regional peace and oratorical contest was held in our church. Bro. Clyde Carter was our evangelist during the week of April 1-7. District women's work banquet was served in our church April 26. At council meeting the church voted to put Nadine Bollman on the church staff as full-time administrative assistant. The men of the church planned, cooked and served a delicious mother and daughter banquet. On Memorial Day the choirs presented a musical service entitled, God of the Nations.—Mrs. Freda Harclerode, Everett, Pa.

Western Pennsylvania

Maple Spring—Juniata College Day was observed with Dean Morley Mays as guest speaker. Our pastor represented our church at the adult seminar in New York. We participated in the district pulpit exchange for our pre-Easter services with Brethren Ellis Powell, William Gould, and Warren Kissinger as speakers. Our pastor assisted in the community Good Friday service. The young people presented the Easter cantata, He Lives Again. The Conemaugh Township Choir again presented its annual program of sacred music in our church. A successful program of visitation and evangelism was conducted by the men's work group. Bro. James Pearson was our speaker for Brotherhood emphasis Sunday. Some of our young people and their adult advisors participated in the activities of the Baltimore week-end work camp. A bus load of our women and women from neighboring churches visited the service center in New Windsor in May. Our annual two weeks vacation Bible school was held in June.—Mrs. Daniel C. Haldeman, Holsopple, Pa.

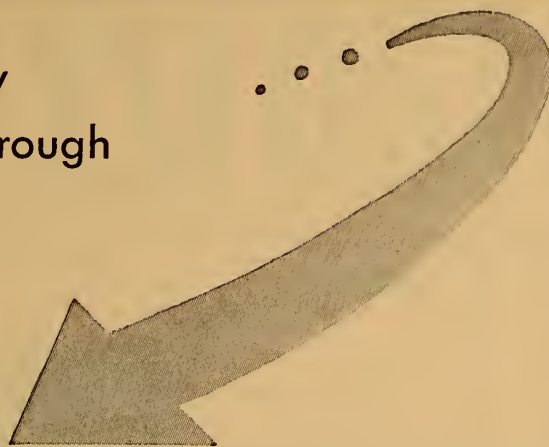
Florida, Georgia, and Puerto Rico

Jacksonville—Bro. Arthur Dean was with us on January 19 to help us decide on some of our church building programs. The films, More for Peace, For Every Child, Into the Good Ground, and Who Is Our Neighbor? have been shown on recent Sunday evenings. Brother and Sister Spenser Minnich were with us February 10. Brother Minnich spoke on stewardship Sunday morning and following a basket dinner had films dealing with the theme of the morning. The evenings of February 26 and 27 Bro. Harl Russell gave talks on stewardship. Bro. Schreiber was our guest speaker March 3. We had ground breaking services for our new church building on March 10. Some of our young people attended the roundtable services at the Orlando church on March 16 and 17.—Mina J. Smith, Jacksonville, Fla.

Middle Maryland

Broadfording—Bro. Arthur L. Scrogum, executive secretary of our district, delivered the message at our morning service when new deacons were installed. We had a report one Sunday evening from one of our group who was at the political action seminar in Washington. On April 7 a ground-breaking and consecration service was held. Work is now progressing on the new building. Holy Week services were conducted by our elder, D. R. Petre, Bro. J. Stanley Earhart, and Charles F. Wasson, Jr. The Sunday-school classes were responsible for the devotional

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Eastern Virginia

Nokesville—A district leadership training school was conducted at our church. A Dutch refugee family has arrived in our community. They are sponsored by the young adult class through Church World Service. Sermons and programs are being tape-recorded for the sick and shut-ins. Five persons from our church attended the Spiritual Life Institute at Bridgewater in February. The women's work knotted four comforters and packed boxes of clothing for New Windsor. Several women also gave a day of work at the relief center. Twenty-five of our women attended the rally for the women of the Eastern district at Manassas church. The young adult class purchased twelve new hymnals and a new music stand. The Faithful Climbers purchased an electric water heater for the baptistry. Many attended the Bob Richards' revival services at Manassas in April. A number of our youth attended the district youth rally at the Evergreen church. Our CBYF played host to the regional round table in April. At our last council we voted to have the trustees study plans for a new educational

periods each evening. Groups from our church spent two days this spring at New Windsor helping process clothing for relief. Our Bible school was held in the Salem Evangelical Reformed church June 24—July 3.—Mrs. Betty Lou Wasson, Hagerstown, Md.

Manor—Bro. Arthur Scrogum was guest speaker to the Downsville youth group on March 3. Three women from our church attended the peace seminar in Washington, D. C. in March. Eleven of the women spent a day at New Windsor helping to process clothing. We held a week's preaching mission at the Downsville church under the leadership of Bro. Joseph Rittenhouse of Queen Anne, Md., March 17-24. The district men's fellowship dinner was held here on April 11. Following the dinner the film, The Beginning, was enjoyed by the group. The union Easter service was held at the Downsville Christian church. Our youth group presented an Easter program, The King Is Coming, which was followed by the film, Barabbas, the Robber, on Easter Sunday night. Our mother and daughter banquet was held on May 6. The youth group presented each mother with a potted plant on Mother's Day.—Naomi H. Coffman, Hagerstown, Md.

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building and to get work started on the redecoration of the church sanctuary. Holy Week services were held in the community with all churches participating. The women had their mother and daughter fellowship on June 7.—Vera E. Sonafank, Nokesville, Va.

First Virginia

Cloverdale—Our all-church loyalty dinner was served by the women of the Oak Grove church following an every-member canvass. Our guest speakers recently were Brethren Roy Boaz, Ralph Shober, Carl Spangler, Harry Gardner, and D. P. Hylton. Recent films that were shown are: With His Help, Martin Luther, and I Beheld His Glory. Many inspirational anthems have been presented by our church choir. Four churches of this area participated in leadership training which was held at our church. Our mother and daughter banquet was recently served by the men. On Mother's day each mother present was presented a growing plant. The drama club from Bridgewater presented the play, Peace Be Unto This House. Our youth gave a program of music at the Mercy House.—Mrs. W. K. Murray, Roanoke, Va.

Crab Orchard—The work at our church is progressing. The men's organization has placed a new floor furnace in the church parsonage and completed other projects at the parsonage and at the church. The different Sunday-school classes and organizations purchased tile for the main floor of our new Sunday-school addition. Our pastor, Bro. Mark Wolfe, has resigned. Bro. Ova Edwards, from Telford, Tenn., had our Easter revival. Our Sunday-school attendance is the largest in our church history with an average of around 225 a Sunday. Our vacation Bible school began June 3. We have just completed a leadership training school for our Sunday-school workers. A building committee has been organized and we are looking forward to a new or remodeled sanctuary. The church will celebrate its 100th anniversary the first Sunday in August. Our fifth Sunday nights of the months are used by our choir to put on musical programs. We have recently purchased a new Hammond organ. A stewardship program and every-member canvass was just completed with very good results.—Cleta Wood, Sprague, W. Va.

Hopewell—On March 24 the Bridgewater Glee Club presented an excellent musical program. The parsonage has been newly painted and made ready for Brother Kimmel and family, who will arrive shortly from Bethany seminary. Brother Kimmel will be our pastor for the summer months. Brother Garber of Roanoke

delivered the message on April 28. Vacation Bible school began on June 10.—Mrs. E. D. Green, Hopewell, Va.

Oak Grove—Our Sunday-school attendance has increased this spring. We recently elected and installed five new deacons with their companions. The ladies' aid has been busy quilting, canning soup for relief, preparing dinners for the men on work days, and other activities. Twelve of our men attended the district men's banquet at Williamson Road church. Our young people are participating in several projects and are also donating their earnings to the building fund. Our Sunday evening attendance has increased. The adult choir is rendering excellent service.—W. K. Coffman, Roanoke, Va.

Roanoke, Hollins Road—A representative of Gideons International spoke at our morning service on March 10. Our pastor and several young people attended the youth seminar in Washington, D. C., in February. Our church attendance movement which lasted through Easter was very successful through the efforts of our members. Bro. J. Weldon Myers has submitted his resignation as our pastor effective September 1. We have secured Bro. Ernest Muntzing to take his place. Improvements to our church during the past quarter were painting of the church kitchen and refinishing the front doors by the men's work and also a new tile rug was laid in the vestibule by the women's auxiliary. We have made plans for eight educational rooms to be added to our church. It is our hope that construction can be started in the near future on this project. Our mother and daughter banquet was held at the Cloverdale church. Our church participated in the One Great Hour of Sharing and also gave money and clothing to the Hungarian Relief Fund.—Mrs. Betty J. Metz, Roanoke, Va.

Southern Virginia

Antioch—Fifteen of our young people attended the district youth banquet at Spray, N. C. on March 23. The women have sent four boxes of clothing and quilts for Hungarian relief. Vacation Bible school was held June 24-29. It closed with our annual church school picnic. The men's and women's groups sponsored a community supper in May. Six babies were dedicated on Mother's Day. The Bridgewater Glee Club gave a sacred concert at our church May 11. A committee has been studying our need for an educational unit. Our revival will be held by Bro. Homer J. Miller, August 11-18.—Mrs. Glenn R. Wertz, Rocky Mount, Va.

Fremont—Our ladies' aid has collected clothing for Hungarian refugees. They have done custom quilting and have also bought twenty folding chairs for Sunday-school rooms. The young people from

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PUBLISHING HOUSE**
Elgin, Illinois

Southern District met at our church on January 5 for a potluck supper. We participated in the World Day of Prayer and One Great Hour of sharing. Our children have been organized under the name of Sunbeams for Jesus. The young people of our church were represented at the youth meeting in Spray, N. C. We have recently started a church library. The film, I Beheld His Glory, was shown on Good Friday. Since our pastor has resigned we are in the process of securing a new pastor. District junior rally was held here on May 19.—Miss Hattie Gardner, Hillsville, Va.



Leadership in Shirt Sleeves

IN RECENT years a brief and simple ceremony has marked the end of each Annual Conference. The passing of the gavel from the moderator who is leaving office to his successor has symbolized the change in leadership, the shifting of authority that continually takes place in the life of the church. Perhaps there are some who would feel that such an auspicious occasion loses much of its dignity when the participants, because of the warm weather, have already doffed their coats. At least it should reassure those who fear we are becoming too formal, too liturgical. Our presiding officers do not need a doctor's robe, though they might be entitled to wear one, or a clerical gown to symbolize their position. Indeed there may be a healthy symbolism in shirt-sleeves leadership. For certainly leadership is not a matter of honor or position nearly as much as it is a matter of responsible workmanship. The moderator has a job to do. So have we all. The uniform we wear in the discharge of our duties is relatively unimportant. But how faithfully we render our service to the church is all important—whether as moderators or members.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

JULY 20, 1957

Volume 106

Number 29

In This Number . . .

Editorial—

Leadership in Shirt Sleeves	1
We Received Inspiration	
That the World May Believe	3
Moderator's Message	4
A Challenge to Christian Conviction	5
The Church in a Troubled World	6
Let the Hungry Come	7
Pastoral Counseling	8
We Transacted Business	
The Functions of an Elder	9
Peace Position and Practices	10
Reports	10
New Business	12
We Studied Basic Beliefs	
Our Bible Heritage	14
The Spiritual Life	15
The Means of Grace	15
The Ministry of Love	18
Special Interests at Conference	18

Toward His Kingdom—

New Friends in Asia. Frances Rolston	20
Out of the Mailbag	21
Learning Together in Family Camp	22
A Day With a Missionary. Clara Harper	24
The Agaswan Church Installs a Pastor. Harlan and Ruth Brooks	24
Fellowship of Churches in Northern Nigeria Holds Meeting. M. Nwua Balami	25
Joys of Being a Shepherdess. Mrs. Clarence D. Sink	25

"I know that thou canst do all things,
and that no purpose of thine can be
thwarted.

Hear, and I will speak;

I will question you, and you declare
to me.

I had heard of thee by the hearing of
the ear,
but now my eye sees thee."—Job.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Son of God—Son of Man

I have been surprised to learn that there are devout Christians who think that the existence of Christ as the Son of God began as the Babe of Bethlehem.

Let us be assured that Christ, the Messiah, the Anointed One, is the Eternal Son of God, the Alpha and Omega, the first and the last, the second Person in the Trinity—the Godhead, co-existent with God the Father. . . .

God chose Abraham, blest him and promised him that he would be the father of a great nation and through his seed, Christ, (Gal. 3:16) all nations of the earth shall be blest. God chose the children of Israel to be a people for his own possession. . . .

God selected and called Abraham to be "father of the faithful." Paul was a "chosen vessel of the Lord to bear his name before the Gentiles and kings." And John the Baptist was the voice of one crying in the wilderness, "Prepare ye the way of the Lord." Just so was the Virgin Mary a chosen vessel or instrument of the Lord through whom the Son of God took possession of the body "prepared" for him. "The Word became flesh and dwelt among us" as man among men. Mary was the medium through whom he received his human nature and when that body was twelve years old, note the one instance recorded of the Son of God asserting himself when Jesus said to Joseph and his mother; "Did you not know that I must be in my Father's house . . . about my Father's business?"

While Jesus showed the greatest reverence for Mary (his mother according to the flesh), evidence of which is shown in his loving concern for her as he hung in deepest agony on the cross, I have yet to find in the record an instance in which he addressed her, or spoke of her as his mother. When told on one occasion that his mother and his brethren awaited to see him, he replied: "Who is my mother, and who are my brethren? My mother and my brethren are these who hear the Word of God and do it." . . .

While on his brief sojourn on earth, only on a few occasions did Jesus speak of himself as the Son of God. But he referred to himself as the Son of Man no less than sixty-six times in the four Gospels.

It cannot be refuted that histori-

cally, Christ Jesus came—in the flesh—of the lineage of Abraham, Judah, and David. However, he transcends all nationality. He is at the right hand of the Father interceding for the people of all nations.

The manner in which we can bestow upon Jesus the greatest honor and glory is to accept him as our personal Savior and open our hearts to the entrance of his Spirit so that he will guide us, and give us the victory over the sin and follies of our nature, so that we may appear before God not in our own righteousness but in the righteousness of him who gave his life for us.—William E. Sanger, Cordova, Md.

Rethinking Pacifism

In the Old Testament times God's program was to bring Christ the Savior into the world. This was no small task. He had to keep the nation and the line of Christ as pure as possible so that he could, through holy men, prophesy the lineage of the Christ that men might know how to recognize him when he came. Also he needed that they (this nation) have a particular country or locality in which the Christ could be born, again that it may be prophesied ahead of time, that we might know that Jesus was truly the Christ, the Son of God, the Savior of the world. Therefore, he chose Abraham and his descendants to occupy Palestine and through this lineage and in this place the Christ was to come, foretold by prophets hundreds of years before that when he would come there would be no excuse for ignorance of the fact that Jesus is the Christ. . . .

Today the nature and purpose of God has not changed. Neither has the basic program of God changed, but we are now in a different phase of this program. . . .

I am not saying that God is not in a sense dealing with nations today, but I say that his primary dealing is with Christians and that our kingdom is not of this world and, therefore, even though we cannot change the manner of nations it is not our business to fight with the weapons of this world.

Today our commission is to preach Christ in all the world, to disciple all nations; to overcome evil with good; to turn the other cheek; in short to put into practice all the

Continued on page 26



We Received Inspiration

That the World May Believe

THE first general session of the 171st recorded Annual Conference began with a worship service conducted by Carl W. Zeigler. Following the call to worship and the invocation, Nelson Huffman led the large congregation in singing several hymns. The singing was accompanied by Ruth Weybright Stauffer at the organ and Galen Stinebaugh at the piano.

The speaker for the evening was Kurtis F. Naylor, pastor of the Prince of Peace Church in Denver, Colorado. Basing his remarks upon two scripture passages which had been read earlier, including selections from Genesis 12 and John 17, the speaker pointed out that God called Abram to leave his home

land and kindred and to go into a new land. Actually this call followed closely upon the destruction that came when the tower of Babel fell. Brother Naylor pointed out that the call of Abram was a call to be a blessing to all the families of the earth. He said, "This was a call to oneness not in pretension and human might but to the oneness of blessing and being blessed."

Yet this covenanting call of God comes really to a focus in the upper room when Jesus ate a meal with his disciples and when he washed their feet. It also is expressed in the prayer which Jesus made a few moments later in the presence of his disciples. This was the prayer in which he pleaded that

his disciples might be one and "that the world may believe." The speaker said this is no prayer for grandeur and greatness in the church but for the greatness of God's mission to the whole world.

Commenting upon this prayer of Jesus, Brother Naylor indicated that it was a prayer that we might be filled with joy. It was not a prayer for us to be taken out of the world, but rather that we should rely on the basis of spiritual reality in Jesus Christ. The speaker insisted that the unity of the church is essential if the church is to fulfill its commission. He said, "We cannot confront the world with a call to be reconciled unless we in the church first of all become one in our reconciliation in him."

The task of this Annual Conference according to the speaker is threefold. It must recognize that it has a missionary responsibility to the whole world. That wherever there are persons who have not yet acknowledged Jesus Christ as Lord, there the church must establish new missions. The second task of the Conference is to develop our churches so that they may seek to draw all Christians into fellowship with Christ and with each other. In the third place the speaker felt that the Church of the Brethren specifically must take definite steps leading to organic and visible union with some other church in the family of God. He felt



Kurtis Naylor

that this would hasten the day when the body of Christians would be united in Christ.

The text of this Tuesday evening address in an abridged form has already appeared in the Gospel Messenger.

and willingness to sacrifice for the work. If the church of Jesus Christ would serve mankind, these same disciplines must be undertaken by the church. This, the speaker believes, "is what Jesus meant when he instructed his disciples to be as wise as the world and as harmless as the Holy Spirit."

Brother Baugher pointed out four ways by which spiritual power may be made available: study of the Word of God, faith in God as Creator, hope in the resurrection and eternal life, the witness of the Holy Spirit. He urged us to use these avenues to release spiritual energy to apply to the solution of our problems. He asserted that we have not exhausted, in fact, have barely touched the power available.

Moderator's Message

AT THE first official session of the Conference it is customary to receive a formal welcome to the city in which we are meeting. On Wednesday evening the mayor of Richmond, F. Henry Garber, who bears a name familiar in Brethren circles especially in Virginia, extended the courtesies of the city, reminded those in attendance that the city enforces its traffic laws, and invited visits to points of historical interest. S. Loren Bowman, chairman of the General Brotherhood Board, responded appropriately in behalf of the Conference.

This opening session is the time when the moderator speaks on the state of the church. In choosing Abundant Available Power as his subject, Moderator A. C. Baugher said he was following not specifically but, rather, indirectly this function of his office.

God has given man great resources of potential power, Brother Baugher reminded us, that can be developed to carry on the work of the world. Not only is physical power available,

but man has at his disposal far greater spiritual power with which to solve the problems which confront us.

But, the speaker went on, certain disciplines are necessary to releasing the sources of physical energy: obedience to the laws of nature, preparation for the task, and a deep devotion to

Perfect Guide

ENOLA CHAMBERLIN

*I do not fear to go from dawn to dark,
And on again until I meet the light;
For God is holding out his hand to me,
To guide me every day and every night.*



Every seat was filled at the Sunday morning session



One of the panels at the program exhibit

A Challenge to Christian Conviction

MASSEY MOTT HELTZEL, pastor of the Ginter Park Presbyterian church in Richmond and a graduate of Bridgewater College, was the featured speaker on the Thursday evening program. An abridged version of Dr. Heltzel's stirring address has already appeared in the Gospel Messenger.

The speaker's subject was A Challenge to Christian Conviction. Most of his telling points developed out of a comparison of the conviction and zeal of Communists on the one hand and of the Christian church on the other. Especially helpful was comparing Communist activity with the zeal of the early Christians who were said to have outlived, outdied, and out-thought the pagan world. When these same standards were applied by the speaker to our current Christian scene and especially to the witness of what

he called the average church member it became evident that many such average Christians lack the zeal shown either by the earliest Christians or by present-day Communists. Dr. Heltzel said, "We can never change the world as we think it should be changed. We can never live victoriously as the early Christians lived unless we sincerely face the challenge of Christian stewardship."

According to Dr. Heltzel it is quite important that Christians have definite convictions and



Massey M. Heltzel

that they understand clearly what they believe concerning God and the nature of man. He said that in our Western world our thinking is supposed to be based on the belief that God is and that his moral law is forever constant. This requires a standard outside ourselves by which things are seen to be right or wrong. However, many Christians seem to think it is almost un-Christian to think. They do not take care to state clearly their convictions as well as to act upon them.

Dr. Heltzel insisted that the first Christians would have been a match for modern Communists. The question, however, is whether modern-day Christians are a match for them. He said the most dangerous man in our midst is not the organizer from Moscow, but the indifferent Christian. Even in churches one can find much preaching that would not stir a good man or scare a bad man. The average church member could go a long way before anyone would accuse him of being overzealous.

Yet the speaker believed that there were certain signs that even in our world today there are Christians and groups of Christians who are proving themselves capable of holding convictions and acting upon them. He said we have tarried long but there is still time to bring the world not to Moscow but to Jerusalem, the city of our God.

Old Woman at Church

DAVID LIVINGSTONE LANTZ

*A shadow at the opened door,
Soft steps defy her years;
A shawl soon bends and sinks
before,
Each host her being nears.
Familiar hymn with distant choir,
One promise to embrace;
And then a light unchangeable,
Cast from the upturned face.*

The Church in a Troubled World

FOR half an hour preceding the evening session Nelson Huffman led the gathering audience in congregational singing. The beloved hymns of the church were sung with the wholeheartedness that is characteristic of an Annual Conference gathering. The worship leader for the evening, Earl M. Bowman, pastor of the Mack Memorial Church in Dayton, Ohio, read Paul's Mars Hill address, an appropriate selection in the light of the speaker's later reference to Mars Hill.

It is fitting that in the choir's contribution to the worship of this Conference should be two numbers by Brethren, one by Perry Huffaker, O Lord, Deepen My Music, the other a hymn by Vernard Eller which received special recognition in the anniversary hymn contest.

Drawing on his observation made on his visits to twelve Asian and European countries, Harold D. Fasnacht, president of La Verne College, shared his

convictions on the part the church has to play in a troubled world. If only the adverse and repressive forces are considered, then we could easily conclude that Christianity has passed its peak and is declining in influence. Brother Fasnacht believes this is not the case, but he urged the church to continuously re-appraise the forces which need its attention. And he named a few of these, including the growing power of the state, critical population dislocations, the effect of other historic religions on Christianity, the influence of the West, the disaster of war, the plague of secularism, and the hunger in the world. He called attention also to the evils within ourselves—pride, selfishness, ignorance, lethargy and hatred—that sap our vigor.

If the church must speak to these, what can it say? Jesus has answered in two commandments: to love God and to love man. In analysis these two are inseparable; the love of God is

impossible apart from love toward man.

Paul's words to the Athenians on Mars Hill that "God is not a representation of art and imagination of man" is a serious reminder to our age of secularism. It is difficult for citizens of our century to believe that God does not dwell in things made by man's hands, but if the church would be strong and see its mission in its entirety "it will speak emphatically on this point—that God is the master of the universe."

Brother Fasnacht's experiences and conversations with the peoples of other lands has given him the strong conviction that Christians must translate their words into action. Only then will "followers of Christ as exemplars of the good life be a powerful leaven for good wherever they are." He told of finding in many villages in India some Christian who has come into prominence in local affairs because of his integrity, his honesty, virtue, and generosity, rather than because of some theological pronouncement.

The urgency of the twentieth century is to be our brother's keeper. Peace and goodwill can be the fruits of giving "a cup of cold water," a heifer, or technical knowledge by which our brothers may have more abundant life.

If the church is to speak with any effectiveness to the problems of today its convictions must be equal to reality. The church needs to recover the determination of the early Christians that would not let them deny their Christ.

It is on this point that peoples in backward areas are lacking; they have no standard or basis to correct their ills. Life takes on meaning as it is evaluated in terms of the standards of Christ himself. Only Christianity has a core of values on which to build life.

In conclusion Brother Fas-



Another panel of the program exhibit

nacht suggested three specific ways in which the Church of the Brethren might strengthen its impact upon the world: increase our efforts to reach high circles of influence, consider the work of Brethren Service and

missions as one, and train leadership in Brethren institutions.

On the eve of our 250th anniversary it is urgent that the world should know the faith that came into existence at Schwarzenau, a faith expressed in life.

take an oath of allegiance to the American government. The use of the hymn by Christopher Sower, Jr., was also quite appropriate in connection with this scene.

The fourth scene presented another hero of peace among the Brethren who is perhaps not as well known as the earlier ones. During the time of the Civil War Elder Benjamin Moomaw gave a remarkable testimony for the way of peace by the manner in which he treated those who were regarded as his enemies.

In the next scene, the interest of Brethren in serving those who were suffering was demonstrated in the service program instituted to help Armenian refugees immediately following the first world war. The sixth scene pictured the experiences of Howard Sollenberger, who in 1938 went to China to feed Chinese refugees who had fled to the hills.

The final scene presented Carl E. Myers as speaker of the evening, who gave a brief meditation on the broken bread and our way of life. He said, "In a world in which men partake of other bread and have communion with other spirits, we are invited to partake of the bread which symbolizes our oneness with Jesus Christ, our communion with his Spirit. The Christian disciple who seeks to commune with his Lord is one who will outlove, outserve, outgive, out sacrifice those who worship at the altar of the God of hate.

Following the challenge of this message, the epilogue focused attention again on the scene of the Lord's Supper with the spotlight emphasizing the cup. The singing of Malotte's setting of the Lord's Prayer was a dramatic ending for "A Pageant in the Service of Peace."



The regional winners in the oratorical contest on peace, left to right: Faye Fields, Carol Ginder, Robert Johansen, Carol Mazmanian, Donna Kaye Adams

Let the Hungry Come

SATURDAY night at Annual Conference was designated as Youth Night, but the large audience that attended the special program on that evening was not limited to young people nor was the program limited in its appeal to those of younger age.

The feature attraction of the evening was a pageant entitled The Bread We Break. This pageant was produced by the Elizabethtown College CBYF, working with Carl E. Myers, pastor of the Roaring Spring church. Mildred Hahn Entertainer, who is director of dramatics at Elizabethtown, was the author and director of the pageant. Musical numbers were under the direction of Nevin W. Fisher, who is professor of music of Elizabethtown.

"Let All Who Are Hungry Come and Eat"—this was the theme of the prologue to the pageant set forth by the narrator and by a tableau of the Lord's Supper as pictured by Leonardo

da Vinci; during this scene the choir sang an appropriate number. Through the statement of James as one of the apostles, through the significant comments of a verse choir, the meaning of discipleship as suggested by the Lord's Supper was made quite emphatic.

The next scene developed the idea of peace as a part of the gift of discipleship given by Jesus. Individual testimonies by such men as Origen, Justin Martyr, and Tertullian served to emphasize the theme. However, the most fascinating incident in this scene was the familiar story of the testimony given by John Naas in the presence of Prince Frederick William of Prussia. The use of the hymn, Savior of My Soul, by Naas was quite appropriate.

Another Brethren hero of peace was pictured in the third scene. Christopher Sower, Jr., was forced to leave his home and was robbed of many of his possessions because of his refusal to

Pastoral Counseling

PASTORAL counseling, a theme of immediate interest to all pastors, was the theme of the annual pastor's retreat held this year in the Second Baptist church in Richmond. Dr. Seward Hiltner, professor of pastoral theology and chairman of the field of religion and personality in the Federated Theological Faculty of the University of Chicago was the guest speaker.

In the morning session Dr. Hiltner discussed the principles of Christian shepherding. He pointed out that no other religion looks toward shepherding as Christianity does. What Jesus pointed out in the Parable of the Good Samaritan is the fact that anything that stands in the way of healing or of total shepherding is an offense against God. Dr. Hiltner said that shepherding performs a theological activity for the one who testifies as well as the one who is the object of the testimony. We cannot help a person unless we are really interested and concerned about him and want to be of help.

The first operating principle of Christian shepherding is the principle of concern and acceptance. Pastors must be prepared to accept the reality of negative feelings. However, acceptance does not mean agreement. God accepts man through Jesus Christ by faith. The crucial test in shepherding is always what we do in regard to that which seems to be unacceptable. Concern and acceptance are very closely related to love and understanding.

Dr. Hiltner also brought the message at the annual Ministers and Wives Luncheon held in the Jefferson Hotel. More than 400 pastors and their wives and members of the General Brotherhood Board attended. Speak-

ing concerning the mental health of the minister, Dr. Hiltner said that the number of psychotic breakdowns among ministers is low. He said "what we do have in the ministry is not breakdowns but bend-downs or spiritual bends." He pointed out that there is great spiritual disease in our time but that ministers are protected from some of this because they have a sense of what life is about. They have an opportunity to see all the levels of life and its relationships. Many ministers are in danger of still operating as if the image of their role was the preacher, yet this is not the case. There are also some dangers in too much consideration of mental health. To be preoccupied with peace of mind is to lose it.

During the afternoon session separate programs were planned for ministers and their wives. Dr. Hiltner was again the speaker for the ministers' section. He gave special attention to the shepherding of bereavement, loss and guilt. His discussion opened by presenting a specific case. He pointed out that there is a great temptation for the Protestant ministry to pussyfoot about death and grief. He said that too many persons think that Protestant pastoral calling is just social

visiting. There is a need to deal with basic problems in a spirit of courage, even with vision. Psychology has given new meaning to the beatitude, "Blessed are those who mourn for they shall be comforted." Those who mourn are those who receive spiritual strength and it takes spiritual strength in order to grow.

Also, at the afternoon session for ministers a report on the insurance and pension plans was presented by Robert Greiner. This report pointed out the need for increased coverage and the fact that the General Brotherhood Board has made arrangements for the increased coverage and the increased cost.

Mrs. Henry Lee Robison, Jr., was the guest speaker for the ministers' wives section of the conference. Speaking on the theme, "Living Abundantly," Mrs. Robison gave several suggestions of ways by which ministers' wives may develop their own spiritual lives. She emphasized the need to know the power of the Holy Spirit and to give God time to work within each person. She pointed out that ministers' wives are tempted to assume too many responsibilities and to take on too many activities on their own rather than to wait quietly for God to point out to them where their efforts are needed most.



Pastoral Association officers (from left): Floyd Bantz, pastor, Kansas City church, Kansas; Fred Hollingshead, pastor, Brookville church, Ohio; Leland A. Nelson, pastor, Modesto church, California



At Annual Conference

We Transacted Business

IN ORDER to give a longer period of scheduled time for the business of Annual Conference, this year's program provided for a Wednesday afternoon period devoted to business. The meeting was called to order by the moderator, Bro. A. C. Baugher. Following a brief period of worship conducted by Harry Gardner, the moderator introduced the officers who were serving with him in guiding the business of the Conference.

The delegates confirmed the appointment of T. Wayne Rie- man to serve as reader. In this capacity he read portions of Acts 15, read as a guide at the beginning of each Conference, and the traditional rules which guide each business session.

The Functions of an Elder

Five years ago, when the Conference was also at Rich-

mond, an innocent looking query came from the Second District of Virginia, asking that a new study be made of the eldership. Five years later another Conference in Richmond was attempting to find satisfactory answers to some of the questions raised in the original query.

There were committee reports that were considered in some detail in 1953, 1954, and 1955. A number of actions were taken in these years which have already been implemented throughout the Brotherhood. But still in question was the distinctive differences in degrees of the ministry, particularly with reference to the eldership. If the former administrative duties of elders have been taken over by moderators and other recently developed administrative offices, what remains of the eldership? The committee re-

porting this year sought to answer the question by clarifying the qualifications and areas of service of licensed ministers, ordained ministers, and ordained elders. The committee felt that it was assigning specifically spiritual functions and disciplinary duties to elders that were in keeping with the original concept of the office.

The discussion of this report was complicated by what one delegate called "premature amending." As often happens with early items on the agenda, some papers and reports are subject to many amendments, some of which are vitally important, but others of which are hardly more than editorial corrections. After accepting several amendments and rejecting a few others, the Conference ac-



After each offering has been received it is counted immediately

cepted the committee's report.

Peace Position and Practices

To what extent can our church truthfully be called a peace church? A question such as this must have prompted the query that came to Conference two years ago asking for a careful study by a committee.

The committee carried on interviews, sent out questionnaires, examined literature and studied the statements made by the church in past years. The findings were significant in pointing out wherein our present program of peace education is both strong and weak.

The committee had several recommendations, all of which were approved by the Conference. These include: employing an additional staff member for peace education, expanding the BVS program, creating more peace literature, encouraging conversations on a theological level with other church groups, and considering the possibility of making the New Windsor center into an international peace center.

Another proposal of the committee called for several revisions in the 1948 statement on the church and war. There were no changes in the basic position of the church, but there were several additions, most of which placed stronger emphasis on positive courses of action that could be taken for peace. There

was some debate over a sentence which indicated that while the church respects the decision of those who go contrary to its recommended position it is still disappointed in their action. Some felt that this statement passed judgment on the person who accepts military service but a move to amend this statement failed to gain wide acceptance.

Another committee report was accepted with minor changes. This was an answer to a request for ways to give continuing attention to the theological implications of the church program. The committee's suggestions were adopted with the addition of two provisions that ask the Resolution Committee to prepare their statement in advance of Conference and to print them as a tract for distribution. The Resolution Committee will now need to give greater attention to theological issues.

In other actions the delegates adopted a report on the recording and reporting of membership and a report reviewing recent actions of the church in the interests of recruiting ministers.

Reports

The order of business at the beginning of the Thursday morning session was the presentation of the *General Brotherhood Board* report. The report always consists of a printed report summarizing some of the highlights of the work carried on in the various departments un-

der the direction of the Brotherhood Board. S. Loren Bowman, chairman of the Board, called attention to many of these interesting features.

Among some of the items included in the report were the following items of interest:

Brethren people responded to Hungarian refugee and Middle East emergency situations with generous gifts of more than \$37,000.

As a result of Brethren Service work and contacts with government, in Castañer, Puerto Rico, has been established one of the first public high schools for rural areas in that country.

A plan for volunteer service for adults has been approved and the first unit will begin the training program in November.

During the year 711 families were assisted in resettlement under the Refugee Resettlement Act and thirty-four European and six American student exchanges were sponsored.

The Board is planning to launch as soon as possible a church leaders' magazine and a junior-high story paper.

The church in India is moving toward its goal of self-support. Emphasis on stewardship resulted in a four per cent increase in giving for pastoral support.

The church in Nigeria has experienced tremendous growth with more than 500 baptisms and 487 individuals taking the covenant during the past year.

The church in our mission area in Nigeria has been organized as the Eastern Region of the Church of Christ in the Sudan.

Capital gift grants totaling \$60,700 were made to ten congregations, and twelve churches received Brotherhood loans, and a total of more than \$83,000 was given as supplementary pastoral support in ninety churches.

The Board has provided financial assistance to each of the seven districts which initiated

field programs during the past year.

A total of 118 workers are employed in connection with the general offices and printing plant in Elgin. Missionaries serving in Ecuador, India, and Nigeria number 110 and Brethren Service workers in the United States, Europe, and Puerto Rico and many other areas total 44. In addition, 175 volunteers and alternative service workers are serving in various areas of the church program.

Changes in personnel on the Brotherhood staff were announced by Norman J. Baugher, secretary of the Board; he also introduced Board members and staff members who had previously been asked to come to the platform.

Loren Bowman next called attention to the plans that the Board had made looking toward the 250th anniversary and the subsequent planning for an enlarged outreach program.

In this connection Paul H. Bowman, chairman of the 250th Anniversary Committee, presented a very comprehensive report giving the general objectives and goals of the anniversary, calling attention to its theme, Brethren Under the Lordship of Christ, and pointing out the schedule of the celebration as it will be conducted throughout the next year and a half.

Following this presentation George Detweiler, chairman of the Board's Committee on Goals

and Program presented the challenging theme in objectives of the 250th Anniversary Call. Complete details of this program, particularly as to financial goals will be announced at a later time. The call will have three main emphases which include church extension around the world, the advancement of the cause of peace, and the commitment of life and leadership to the mission of the church. Delegates adopted the challenge of this call by a standing vote.

At this session the Board also considered suggestions for representation to the Schwarzenau convocation that has been planned for August 6, 1958, in Germany. On recommendation of the Board the Conference voted to send as their official representatives to Schwarzenau the following persons: the Annual Conference moderator, the chairman of the General Brotherhood Board, the general secretary of the General Brotherhood Board, the chairman of the 250th Anniversary Committee, the editor of the Gospel Messenger, and the representative to the Geneva office of the World Council of Churches. The Board also recommended that the national organization of men's work, women's work, and youth work could be invited to send representatives to the convocation with the understanding that they would do so at their own expense, but their representatives will be regarded as official

representatives of the church.

The Conference also acted to extend the term of office of the moderator elected this year so that he could serve until September 1, 1958. This would make it possible for him to represent the church in an official capacity at anniversary celebrations.

Many of the reports that regularly come to Annual Conference include rather lengthy written reports which are printed in the Conference Booklet. Not all of these reports are read in their entirety, but it is the usual custom to ask the person responsible for making the report to point up the highlights of the report in a brief introduction. Usually these reports are adopted without considerable discussion but frequently significant questions are asked.

Seminary Relocation

This year in addition to the usual report of the General Brotherhood Board which describes so many activities of interest to the church, there was special interest in the report brought by the *board of directors at Bethany Biblical Seminary* calling attention to the situation which confronts the seminary with regard to its location.

W. Glenn McFadden, president of the board of directors, read the lengthy special report printed in the Conference Booklet. This report pointed up in considerable detail many of the



Shown here are four of the five General Brotherhood Board members elected by this Conference: J. Calvin Bright, George Detweiler, Calvert N. Ellis, Paul M. Robinson (from the left). William M. Beahm was not present



The executive committee of the General Brotherhood Board (from left): D. W. Bittinger; Norman J. Baugher, general secretary; Russell V. Bollinger; Loren Bowman, chairman; Raymond R. Peters, vice-chairman; Paul M. Robinson; Harry K. Zeller, Jr.

questions that have been faced by the directors with regard to the present location of the Seminary. There are many respects in which the present situation is inadequate and these were pointed up in the report. The report also indicated that the directors had considered various possibilities for new locations and that they came to Conference with a specific recommendation of a site located about twenty miles west of Chicago near Lombard and not far from the York Center church. The land available at this place seemed to offer great possibilities for the development of an educational institution. The recommendation of the direct-

tions were raised both by persons who favored relocating and by others who felt that it was important to remain at the present location. Those in favor of relocating pointed out that already there had been evidence that students who should be coming to Bethany for ministerial training were reluctant to live in the area of Chicago where it is now located. There were illustrations of many undesirable conditions that were discouraging to prospective as well as present students. The board of directors felt it must face the question of providing satisfactory living conditions for students with families.

On the other hand, some per-

field work and also the First church of Chicago would continue its community-centered program and seminary students could have a part in that. The question of finances involved is also a matter of serious consideration. One speaker pointed out that many of these questions were not related to the main issue, whether Brotherhood leadership needs for the future were being cared for.

There were some attempts to amend and to recommit the report but after considerable discussion the move to relocate was approved by the delegates by a vote of 672 in favor and 147 against the proposal.

New Business

Several items of new business were handled without much discussion during the Saturday afternoon business session. A suggestion for specific peace education plans coming in a query from Northern Indiana was approved and referred to the General Brotherhood Board for further work. A proposal that the church go on record favoring a department of peace in the president's cabinet was also approved.

There were two queries relating to the idea of changing our national anthem from the Star Spangled Banner to America the Beautiful. These were favorably received and referred to the General Brotherhood Board for further action.

The Brotherhood Fund goal of \$1,750,000 as proposed by the General Brotherhood Board was adopted.

Another query asking that a study be made of Annual Conference by a committee was approved and the committee was appointed. Members include: J. H. Mathis, chairman, Paul Keller, Carl Myers, Robert Greiner, and Chalmer E. Faw.

A statement on church extension prepared by the General



Standing Committee spends two days in closed session, processing business for the business sessions of Annual Conference

ors was that the Seminary should be authorized to proceed with plans for erecting new buildings on this location. Preliminary estimates indicated that the cost would be approximately two million dollars in addition to the disposable assets of the present campus.

This special report was the occasion for a rather lengthy debate on the floor at Annual Conference. A number of ques-

sons suggested that were the seminary to make a move it would actually be running away from the problems of a changing community. These speakers felt that the seminary should take the lead in remaining in a difficult section of the city and use its influence to rehabilitate that section. The board of directors indicated that it felt that to relocate the seminary would not be a retreat from the challenges of the city and there would still be opportunities for

Brotherhood Board at the request of an earlier Standing Committee received considerable discussion in the Saturday afternoon session and had to be continued at a special evening session held after the conclusion of the Saturday evening service.

Although the greater part of the statement was favorably received by the delegates, the section dealing with the philosophy of church extension received the greatest amount of attention and was the subject of considerable discussion. Most of the debate revolved around a suggestion in the statement that when Christians of other denominations would come into our fellowship, churches should be authorized to receive them by transfer of letter as members in full fellowship.

This question of the advisability or need for rebaptism has been a controversial one and it was on this point that most of the discussion centered. Many speakers pointed out that a number of our churches already receive members by transfer of letter and that actually these Christians have proved by their Christian experience and their service in the church that they should be accepted as members in full fellowship. It was also pointed out that many such persons after becoming better acquainted with the teachings of our church actually ask for rebaptism.

However, there were others who thought that this would be contrary to traditional Brethren principles and likely a means of gradually departing from the practice of trine immersion.

The final action taken at a late hour on Saturday night was to recommit the report to the General Brotherhood Board looking toward a revised report next year. The reason given for suggesting this action was that in an anniversary year every consideration should be given to

maintaining unity on a matter so important as this.

The Mountain Revisited

"Give to Him Who Begg"

J. Carter Swaim

WHEN Jesus says: "Give to him who begs from you" (Matt. 5:42 R.S.V.), we have ways of explaining that he could not have meant precisely that. To give to beggars is to encourage them in their shiftless, irresponsible life. Did not Paul write to the Thesalonians, "If any one will not work, let him not eat" (2 Thess. 3:10)? Actually it was not our modern situation that Paul had in mind. He was dealing specifically with idling adventists, persons who, with a mistaken expectation of the end of the age, had given up their jobs and were sponging on the community.

But, we say, even if we must give to beggars we are not necessarily to give what they ask. Fortunately, God does not always give us what we request in prayer. It may, therefore, be that the best thing we can do for the beggar is to recognize that his request for a handout is a symptom of some deep, underlying need. Our duty is to find out what that need is, and supply it. A lame man in Jerusalem was begging one day "at that gate of the temple which is called Beautiful." When Peter and John came by, he got something other than what he asked for. "I have no silver and gold," said Peter (Acts 3:6), "but I give you what I have; in the name of Jesus Christ of Nazareth, walk."

Giving the beggar not what he asks but what he needs may involve enormous social engineering: tinkering with the economic system so that he will get a job, having him psychoanalyzed, so as to remove the frustration that causes him to crave alcohol; clearing away the slums, so that

he can have a decent place in which to live. But this, of course, cannot be done on the instant. It involves government and education and social workers.

Meanwhile, what happens to the beggar? His problem will be solved eventually. But what are we going to do with him now? Accompany him, perhaps, to the restaurant and see to it that he really gets a good meal or go down to the bus station and buy that ticket so that he can get to his grandmother's funeral. What Jesus is concerned with is that there should be personal response to personal need. This will be something for the man who gives as well as the man who receives.

What we do for beggars now is organized and efficient—and impersonal. It is easier to give a thousand dollars to the community fund than to take a human derelict home for dinner. Some who make it a practice to take quite literally Jesus' word, "Give to him who begs," admit that they have often been duped but insist that it has sometimes been a wonderfully creative encounter.

Moment of Beauty

ENOLA CHAMBERLIN

A moment of beauty has come to me now,

A moment that suddenly like a ball Tossed to a canyon from some hill's brow

Can be lost, can be lost beyond recall.

I catch it, this evanescent spark; I know it is beauty, know it is meant

To brighten the ways that might be dark.

To bring to my soul the prize of content.

I call to my heart that it awake; Savor the moment, drink its fill. Each second of beauty I live will make Each hour that comes more beautiful still.



At Annual Conference

We Studied Basic Beliefs

Our Bible Heritage

A COMMON theme of interest to every Conferencegoer tied together the four early morning sessions devoted to Bible study. The four periods were planned so that pertinent Biblical passages could be examined as a means of developing Basic Beliefs for Kingdom Seekers. The passages for each of the study sessions were printed together in the Conference Booklet.

The instructor for the first Bible hour was Rev. R. H. Miller, professor at Manchester College. In presenting the essential aspects of our Biblical heritage the speaker defined the Bible as "the story of God. He is the chief character. It is the story of his seeking to bring men into closer fellowship with him, especially by providing a way to

meet three basic human needs."

These needs, though really indefinable, can be described as freedom, spirituality, and love. They are related in a peculiar way in that each includes the other. The Old Testament reflects one crucial event for the Hebrews which was their deliverance from bondage to the Egyptians. Yet it is clearly set forth in the Bible that true freedom means an exchange of task masters, not only to be released from slavery under tyrants who are unworthy to exercise power, but to come under the domination of a Power that is worthy to control the lives of men. Freedom requires training and discipline. For the Hebrews it meant living under the Ten Commandments.

The second need of mankind is for spirituality. For over a thousand years the Hebrew religion was engaged in a struggle with Baal worship. The charac-

teristics of these program practices can be observed even in our modern life. Economic interest was dominant. There was a demand for sensual indulgence, yet these traits were clothed in the appearance of orthodoxy. This same Baal worship, though it has had its face lifted and appears in a new dress, is still abroad in our land. The teaching of Old Testament prophets is still pertinent for our day because it sets forth God's way of developing spirituality.

The greatest need of mankind is for love. Although we cannot know the whole of love, the experiences we have are genuine and real and find their fulfillment in the eternal love of God. Yet even the highest order of love looks in two directions. Not only must God love man but man must also love and trust God before God can bring man into closer fellowship with him.

The Spiritual Life

CONTINUING the Bible study on Basic Beliefs, Warren Groff, associate professor of Bible and religion at Bridgewater College, considered the spiritual life. In the brief worship period Floyd Bantz read Romans 8, the basis for the morning's study.

Brother Groff pointed out that the Church of the Brethren has emphasized the centrality of the new life in Christ which is made available through the spirit and which issues in disciplined ethical growth, but has minimized theology as abstract and nonessential. The church has made the essence of the simple life self-denial of material possessions rather than singleminded devotion to God in Christ.

This underscores the need for and the importance of reflection upon the spiritual life. What are the guidelines for such reflection? Paul in Romans 8 indicates that the spiritual life has its basis in the activity of God in and through Jesus Christ. The core of this was the historical career of Jesus. He attracted people by his works, by his understanding of their religious heritage, by his teaching, but he also repulsed and offended them because he did not live up to their ideas of a political Messiah, because of his looseness regarding details of the law, and because of what they considered impractical demands.

There was a "plus factor" about Jesus that his followers could not fathom until Easter morning. In this event God, the Creator of all, forged a new covenant with man through Christ and is himself at work that his purposes might be fulfilled. Through the event of the Christ who ministered, taught, died, rose, and continues to live an "outpouring" of the Spirit has come and through this "indwelling" Spirit he continues to guide the church.

The speaker went on to say that to live in Christ is to live in community. While the spiritual life is a deep, personal experience, it inevitably involves man in the community of love, which, he said, is God's "new order" established by the person and work of Christ and being made concrete in the world through the work of the spirit. Some have assumed that our response to Christ leaves fellowship in the community optional; the speaker insisted that "those who are in Christ through the Spirit belong to a human fellowship of a unique sort because they belong to the newly created divine community, which was promised and . . . both is and is becoming a reality in history." And it is through this community that the life in Christ is nurtured.

How may we characterize this righteousness which is available through the power of the Spirit? In the first place, Brother Groff said, it is a gift of God which transforms and energizes a person but does not deny his responsibility. It demands moral obedience, a life rich with ethical fruit.

Furthermore, the spiritual life is characterized by a singleminded devotion to God. This is the essence of the simple life: life controlled not by the passion to satisfy physical appetites and

material wants, but by God as the focus of loyalty and devotion. This total dedication to God brings health and wholeness to the soul, integration of the different selves that make up the personality, peace and calm, and power to deal with physical appetites. Many have witnessed to this singleminded devotion to Christ—Paul, Augustine, Thomas Kelly.

The Means of Grace

HOW does God make his grace available through the "means of grace" we accept as ordinances of the church? This was the question that Bro. Guy West raised as he introduced his Bible hour instruction on the basic beliefs associated with the practices of the church.

Several pertinent scriptures relating to baptism, the love feast, and anointing for healing were read by Frank S. Carper in the brief worship service that preceded the message. Brother West prefaced his study of these scriptures by distinguishing three attitudes toward the sacraments. One of these is the sacramentarian view which holds that the emblems have divine virtue in themselves. Another is the legalistic view that grace comes through obedience to God's commands. But a far more adequate view is the symbolic view which regards the ordinances as symbols serving to portray the truths and describe the experiences God wants us to receive.

The speaker then asked what values are symbolized by the baptismal scene. He believes it represents the power of the Holy Spirit to transform and redeem the human heart. Water itself cannot cleanse the heart of sin but it can picture the work of the Spirit. Brother West

Continued on page 18



A panel in the program exhibit

KINGDOM GLEANINGS

The Northwestern Illinois chapter of the Manchester College Alumni Association will gather for its annual picnic at Camp Emmaus, near Mt. Morris, Ill., on Sunday, Aug. 18, at 6:30 p.m. All alumni and friends are invited.

Howard Wolff and his family of Myrtle Point, Oregon, are asking for the prayers of the Brotherhood. Howard, a licensed minister and a student at La Verne College, fractured his neck in a swimming accident at Camp Myrtlewood, Oregon, and is paralyzed. He is at the Sacred Heart hospital in Eugene, Oregon; a card or a note would be appreciated.

Heifers, goats, chicks, hatching eggs, and pigs are a boon to many impoverished areas of our world. The door is open for the entry of more of this continuing type of assistance. Cash gifts are invited to apply on the Brethren official commitment for this enlarging program. Brotherhood Fund credit is accorded church and district. Mention both when remitting to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Kenneth Swisher of Lebanon, Pa., whose wife, Elaine Leshner Swisher, was killed in an automobile accident near Richmond, Va., during the time of Conference, wishes to thank the people of the Conference for remembering him and his family in prayer and for their visits while he was a patient at a Richmond hospital, and the men of the Conference who remembered him with flowers and a purse of money. Brother Swisher is now recuperating at his home.

Licensed and Ordained

John Barton, ordained in the Johnsville church, First Virginia. Brother Barton is pastor of the Cave Rock church near Troutville, Va.

Laurean Smith, ordained in the Rouzerville church, Southern Pennsylvania.

Jerry Boyer, licensed in the Salamonie church, Middle Indiana.

Charles Denlinger and William Roland, licensed in the Salunga church, Eastern Pennsylvania.

John R. DeWare, licensed in the Tucson church, Ariz.

Central Region Seminar and Training Schools

Ministers' Seminar, Camp Mack, Milford, Ind., July 29—Aug. 3. Paul Robinson, president of Bethany Seminary, will teach a course on the pastoral ministry; Chalmer E. Faw, teacher of New Testament at Bethany Seminary, will have a course on the preaching values of Galatians and Romans. There will be a workshop program in the afternoon and lectures at night. Cost: \$14 for the week.

Regional Training School, Camp Mack, Ind., July 29—Aug. 3. Helpful courses will be offered in the areas of home and family life, personal growth and enrichment, Bible study, etc. Total charge for the week, \$14.

Laboratory School for Children's Workers, Manchester College, Ind., Aug. 4-9. There will be demonstration classes for the nursery, kindergarten, primary, and junior levels. Registration fee will be \$3.00, with room available in the college dormitories and meals at the college cafeteria, at nominal price.

The Moscow Radio has reported that an ancient precious copy of the Four Gospels which had been lost for centuries has been restored to the public library at Leningrad. The volume is one prepared at the request of the Ostromirov family in 1056 for the church of St. Sophia in Novgorod.

Anniversaries

Bucher meetinghouse in the Midway congregation, Eastern Pennsylvania, will have an anniversary service, Sunday, July 21, beginning at 1:30 p.m. Elders Michael Kurtz, Ray Kurtz, Frank Layser and Samuel K. Wenger will speak in German at the service held in the manner of a former day. A cordial invitation is extended to all to come and worship in the way of their fathers.

Cherry Grove church, Western Maryland, will celebrate its one-hundred-and-tenth anniversary with a home-coming, all day, Sunday, July 28. Brethren Bernard N. King and Norman L. Harsh will be the speakers. All former members and their families are invited. The new church is located near route 40, just east of Meadow Mountain.

Radio and TV Programs

Dr. Samuel M. Shoemaker, pastor of the Calvary Episcopal church in Pittsburgh, Pa., began on July 7 a nine-week series of broadcasts on the program, The Art of Living. Dr. Shoemaker is well-known to radio audiences through a twelve-year ministry on radio on such programs as Your Life Today, Faith in Our Times, Faith That Works. The Art of Living broadcast is sponsored by the National Council of Churches.

Man to Man, a religious television series produced by the National Council of Churches in co-operation with the American Baptist Convention's department of radio and television, will feature Rev. Gordon M. Torgersen, pastor of the First Baptist church, Worcester, Mass., for a period of thirteen weeks. This TV series is not sermons in the usual sense, but more like informal conversations about man's faith in God and God's faith in man, and what it means for everyday living. On film, the series is now being booked by stations across the nation.

Bridgewater College

Rev. Robert E. Richards '46, was named the winner of this year's Alumnus of the Year Award at the annual Alumni Banquet, June 1. On Monday, June 3, he gave the address at the 77th Commencement to eighty graduates, parents, and friends.

Miss Mattie V. Glick '20, retired July 1 from more than forty-seven years' association with Bridgewater College as a student, bursar, registrar, and as secretary to five of the six presidents of the college. The alumni association, the college, and the denomination have honored her for her long and faithful service.

At the higher education dinner at the recent Richmond Annual Conference, both Miss Glick and Professor Charles C. Shull of the physics department were honored for their service of more than thirty years each to the college.

The National Music Institute of the Church of the Brethren was held on the Bridgewater campus, June 14-17, with more than a hundred fifty in attendance. Dr. Elmer A. Tidmarsh, Union College, was the guest leader, augmented by outstanding music and worship leaders of the denomination.

Brotherhood Theme: Seek First His Kingdom

The fifteenth consecutive summer session of the college opened on June 17 and will run for eight weeks, closing on Aug. 10. The enrollment this session is twenty per cent above that of last year.

Dr. E. Stanley Jones conducted his annual American Christian Ashram on the Bridgewater College campus, July 6-13. This has become an annual summer feature among the workshops, institutes and retreats held on the campus.

A Regional Home and Family Life Workshop, July 29-Aug. 2, at Bridgewater, will bring Dr. Paul Popenoe and Dr. Roy Dickerson, nationally recognized authorities in the field of home and family life.

In a survey of the distribution of students attending Bridgewater last year, 275 of the 527 enrolled were members of the Church of the Brethren. Of this enrollment 53 were preministerial students.

Dr. Thurman Grossnickle and Dr. Lowell A. Heisey of the chemistry department have received additional research grants, this time jointly from the National Science Foundation. The Bridgewater chemistry department has received four research grants from as many different sources this year, totaling \$15,813.

Among the eighty graduates this year, six received outstanding fellowships and assistantships for graduate study. James Bowman was awarded a fellowship in mathematics at Purdue University. Miss Sathena Clark received a fellowship in biology at the University of Florida. John Harman received grants to carry on research as he enters Medical College of Virginia. John Harshbarger has been granted an assistantship in entomology at the Virginia Polytechnic Institute. Dale L. Wampler has been granted an assistantship in chemistry at the University of Wisconsin. Jesse Marion Wampler was awarded a National Science Foundation pre-doctoral fellowship in chemistry and will study geochemistry at Columbia University.

Sixty-four of the 527 students enrolled were placed on the dean's list for the last semester.

Dr. Robert H. Newcomb, associate professor of English, received his Doctor of Philosophy degree from the University of Maryland on June 8. Dr. Newcomb is noted for his research and has had a number of articles published in learned journals.

The Church Calendar

July 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Caleb, Man of Faith and Courage. Num. 13; 14:1-10, 24, 30, 38; Joshua 14:6-15; 15:13-19; Judges 1:14-15. Memory Selection: Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength. Isa. 40:30-31 (R.S.V.)

July 28

Sunday-school Lesson: Gideon, Foe of Paganism. Judges 6:1-8:28. Memory Selection: You shall have no other gods before me. Ex. 20:3 (R.S.V.)

July 21-26 Eastern Region workshop and laboratory school, Juniata College, Pa.

July 21-26 Pennsylvania School of Alcoholic Studies, Juniata College, Pa.

July 22-26 Southeastern Region youth leadership training conference, Bridgewater, Va.

July 22-27 Bethany summer extension school, Juniata College, Pa.

July 23-25 District meeting, Southern Virginia, Pleasant Valley

July 29-Aug. 2 Southeastern Region home and family life workshop, Bridgewater College, Va.

July 29-Aug. 3 Central Region training school, Camp Mack, Ind.

July 29-Aug. 3 Central Region ministers' seminar, Camp Mack, Ind.

Aug. 4-9 Central Region laboratory school for children's workers, Manchester College, Ind.

Aug. 4-8 Southeastern Region family camp, Mardela

Aug. 8-10 District meeting, Eastern Virginia, Midland

Aug. 9-11 District meeting, Northern Indiana, Camp Mack

Aug. 11-15 Southeastern Region family camp, Mardela

Aug. 12-16 Ecumenical Institute, University of Chicago, Chicago, and Northwestern University, Evanston, Ill.

Aug. 12-18 Peace workshop, Bethany Biblical Seminary, Chicago, Ill.

Aug. 13-15 District meeting, Southern Indiana, Nettle Creek, Ind.

Aug. 13-15 District meeting, Tennessee, New Hope

Aug. 14-18 District meeting, Colorado, Fruita

Aug. 15-17 District meeting, Middle Indiana, Flora

Aug. 15-17 District meeting, North and South Carolina, Spindale

Aug. 15-18 District meeting, Southern Missouri and Arkansas, Carthage

Aug. 16-18 District meeting, Middle Iowa, Stover Memorial church, Des Moines

Aug. 18-22 Southeastern Region family camp, Mardela

Aug. 20-23 District meeting, Oklahoma, Bartlesville

Aug. 21-25 District meeting, Michigan, Camp Manikawa

Aug. 21-23 Eastern Region conference, Elizabethtown College, Pa.

Aug. 23-25 District meeting, Southern Illinois, Decatur

Aug. 23-25 District meeting, Northern Iowa, Minnesota, and South Dakota, Kingsley, Iowa

Aug. 23-25 Eastern Region youth conference, Elizabethtown College, Pa.

Aug. 25-28 District meeting, Northeastern Ohio, Camp Zion

Aug. 28 District meeting, Mardela, Easton

Aug. 30-Sept. 1 District meeting, Northern Illinois and Wisconsin, Lanark

Sept. 1 Labor Sunday

Sept. 2-8 National CBYF Cabinet, Elgin, Ill.

Love Feast

Virginia

Aug. 3, 6 pm, Calvary

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Earl M. Bowman of Dayton, Ohio, in the Pleasant Valley church, Tenn., July 22-Aug. 4.

Bro. Maurice Strausbaugh of Floyd, Va., in the Fairview church, Rocky Mount, Va., Aug. 2-11.

Gains for the Kingdom

One baptized in the Camp Creek church, Ind. Sixteen baptized in the First church, Ashland, Ohio. Five baptized in the Napanee church, Ind. Two received by letter in the Ft. McKinley church, Dayton, Ohio.

Five baptized in the Pleasant Plains church, Okla. Sixteen baptized and seven received by letter in the Panora church, Iowa. Eleven baptized and nineteen received by letter in the Prince of Peace church, Denver, Colo.

JULY 20, 1957

17

The Means of Grace

Continued from page 15

shared two convictions with regard to threefold baptism as practiced by Brethren. We ought to make greater efforts to interpret and make beautiful the baptismal service. While we need more emphasis on our own mode of baptism, at the same time we must be more tolerant and generous in recognizing those who have been baptized by other modes. The important question to ask of others is, Have they received the Holy Spirit?

The love feast service includes the footwashing service and fellowship meal as well as the more commonly observed eucharist. In its symbolism it reflects God's call to love and brotherhood and emphasizes the sacrificial and redemptive work of Jesus in our behalf.

The anointing service recognizes the power of God to deal not only with our spirits but with our minds and bodies as well. In conclusion Brother West urged Brethren to make full use of their Biblical means of grace so that through them God can mediate his unmerited favor to men. The Gospel Messenger will likely carry a more complete version of his message in an early issue.

The Ministry of Love

THE love which was considered in this last Bible hour by Paul E. Miller of Adel, Iowa, the love of God which must be the type of love we show forth. This love is the most important fruit of discipleship. Though we have often narrowed its concept, Jesus' example demands that our love be an expanding circle. Hosea in the Old Testament captured this concept of love.

Not only is love of God, but God is love and this love sus-

tains us and brings us faith. Even where we least expect it God's love is found. It overcomes suspicion and conquers man-made barriers. More than this, because we believe that God is love we are compelled to choose the difficult way when our convictions and community standards, for example, are in conflict.

Because God is love he sent his Son to bridge the chasm between himself and man. Christ showed us the will of God, and the basic question for us today is not whether we are happy but whether we are doing God's will. The speaker referred to Gandhi, George Washington Carver, and

Albert Schweitzer as modern examples of those who have used love as a way of life.

How can we show forth God's love today? A Christian cannot live in a vacuum; he must go where the need is greatest. Brother Miller's story of his church's help to a widow who was not a member of the fellowship illustrated the way Christians can minister. Our ministry of love wherever there is need is basic to the church's message.

Rhett Petcher, pastor of the Kingsport church, Tenn., was chairman for this session and Nevin Fisher song leader.

Special Interests at Conference

Ministry and Home Missions

Opportunities for beginning new churches are opening to the church constantly. The rapidly growing new communities offer many open doors. Because it is such a live issue in many areas the sectional conference of the Ministry and Home Mission Commission considered some of the problems of church extension.

First, Floyd Yearout discussed what a church is faced with when it decides to relocate. Availability of land, comity clearance, community approval, zoning must all be taken into consideration. Once these hurdles are cleared then a church can be built if the members are willing to work together, giving generously even when it seems impossible to do more. That the church might grow in its new location one more factor is involved—winning the community. Personal contacts through organized visitation will bring results judging by some statistics Brother Yearout quoted. Since its moving to a new location the Fresno church has grown from a membership of 300 to 600; Sunday-school attendance from 150 to 400-500.

What steps do you take in starting a new church? Richard Miller, pastor of the Prince of Peace church, Kettering, Ohio, outlined the steps in the establishment of this youngest congregation of Southern Ohio. Vision on the part of a layman, a district board, and other churches in the area is a starting point. But success will be assured only if the area is carefully analyzed to find

where the needs for the church's ministry are greatest and the project is supported by the district and the community. An advisory committee made up of representatives by both is helpful here. Further support for the project from the established churches comes through arousing their interest by planned visits on the part of their members to the fellowship group. The final step, of course is organization as a church and the shifting of responsibility for its support from the district to the church as rapidly as possible.

A number of new congregations of the Church of the Brethren are being started in communities where the denomination is relatively unknown. When this is the case, Dean Crouse, pastor of the Monroeville church in Western Pennsylvania, asserted that we cannot expect the community to come to the church; the church must be taken to the community. He feels that the participation of the pastor and his wife in community organizations is one way of doing this. They learn to know the community and are able better to minister to the total needs of the people. The same end is served by having church members attend community functions. Often it is the role of the church, he continued, to be the spark that will bring the community to meet its own needs.

Where resources are seemingly limited or church membership small districts are co-operating in order to fulfill their concern for furthering the work of the church in this area of church extension. The ways in

which Indiana, Missouri and Kansas are pooling their planning and resources were shared by Mark Schrock, Ralph Skaggs, and Gorman Zook. A ministry to students at state schools has been an added function of the Indiana church extension committee, according to Brother Schrock.

Ministry and Home Mission Dinner

"Why do we love our church?" was the question posed by Harry K. Zeller, Jr., chairman of the Ministry and Home Mission Commission, in his address to pastors, ministers and those interested in the ministry of the church on Thursday evening of Annual Conference. He pointed out the dilemma of Christians today and in the past: that of living by the standards of the New Testament in an unchristian world. He called attention to a number of ways by which men have attempted to resolve this dual citizenship. Mentioned were indifference to the world, withdrawal, rulership over the world, cultivation of the remnant, universalism.

One reason why we love our church, the speaker said, is that our Christian living is based on intense conviction. There is freedom within limits as to what we may believe. This has its dangers, but in the main it has given vitality to the church and a depth of concern. Religion for us is not an extracurricular activity but the core of life. Compulsion for Christian living comes from within.

In the second place, we love our church because of the person-to-person relationship. We come to God directly; "though we revere him, we have a personal feeling for him; we call him Father." But the relationship has a horizontal aspect as well. We deal with people in a fellowship. It is easier to have this person-to-person contact throughout the congregation when it is not too large.

We love our church, Brother Zeller concluded, because our belief has an inclusive quality. In these days when religion has come into vogue, when church membership is popular, a genuineness of belief is a must. It is our conviction that "what we believe we shall believe with all our heart and it shall take in all of life."

Robert Sherfy, a member of the commission, was toastmaster for the occasion.

Brethren Service Sectional Conference

A peace and citizenship speech



Henry Lee Robison, Jr. speaks at the welfare workers' luncheon

contest was an unusual feature of the Brethren Service sectional conference held on Wednesday morning. Desmond W. Bittinger, chairman of the sectional meeting, explained that the purpose of the contest had been to hasten the era of international peace and justice, to stimulate youth to learn about social problems, to help youth relate their Christian faith to social issues, and to provide them with a valuable speaking experience.

Preliminary contests were held on local level in various districts in the regions. First place went to Robert Johansen of Freeport, Illinois, who represented the Central Region. His topic was Peace, Foundation for the Future. Second award went to Carol Mazmanion of Fresno, California, who represented the Pacific Coast Region. Her subject was The Christian Conscience and War. Third place went to Carol Ginder of Florin, Pennsylvania, representing the Eastern Region. Her subject was Peace, What Can I Do to Promote It? Fourth place went to Donna Kaye Adams of Mount Crawford, Virginia, who represented the Southeastern Region. A Prayer for Peace was her topic. The final award went to Faye Fields of Wichita, Kansas, who represented the Western Region. Her subject was The Wonderful Power of Peace. The awards were in the nature of money which in most cases will be used for college and work camp scholarships. The awards were presented to the contestants by Don Murray.

Several persons who have recently been abroad and who have had direct experience in connection with relief activities or who have observed these activities gave brief talks in the remaining portion of the sectional conference. Dr. V. F.

Schwalm, former president of Manchester College, had just returned from visiting foreign mission and Brethren Service projects overseas. He commented particularly on the Brethren Service projects in Europe and the refugee camps in Germany.

Wilbur Mullen, who is director of Brethren Service work in Germany, was present to describe some of the work that is done by Brethren in that country. He said that Brethren Service work is primarily on the western side of the Iron Curtain. He noted that the unity of Europe is divided by borders, by plowed ground and barbed wire. The church is also divided. He indicated that Brethren Service was already in Austria when thousands of Hungarian refugees fled there.

Dr. Harold Fasnacht, president of La Verne College, recently traveled in fourteen countries. He indicated that all over the world the Church of the Brethren is at work. He had an opportunity to visit Brethren Service activities in Europe.

Eugene Carper, who is completing a term of service as director of the Brethren Service project in Puerto Rico, suggested that such projects show the way in which we can put into practice the ideals we talk about.

The final speaker was Thurl Metzger, executive secretary of Heifer Project, Inc. He was a member of the group taking heifers to Moscow. He described his many conversations with Russian people and indicated that they were extremely interested in working for peace and had an overwhelming desire for peace.

Continued on page 26

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

BRETHREN SERVICE

New Friends in Asia

Frances Rolston

Wendell and Frances Rolston returned to the United States in May 1957, after serving for two years as directors of the International Voluntary Service project in Laos (a province of the area better known as Indo-China). Mr. and Mrs. Rolston, like many of the International Voluntary Service team members, are members of the Church of the Brethren. They are residents of Hampshire, Ill., and have previously served in the Brethren Service program in Kassel, Germany.

TIME and distance now separate us from our good Laotian friends. Although we quickly find ourselves in another world, neither days nor miles shall ever erase from our hearts the memory of a people so kind, gentle, and friendly. We said our good-byes on a small airstrip in a distant spot in Asia.

We lived in the village of Phon-savan in Laos. The seven Americans in our group, sponsored by International Voluntary Services, lived together in a building which had been built for a post office. It never had been used; thus, we were the first occupants. A Laotian family lived with us to assist with house-keeping and other duties. From time to time our Laotian counterpart and interpreters also shared the house.

We also provided the "restaurant and hotel" for the various government officials and technicians who came. We were happy for the sustaining fellowship of the missionaries and we drank tea with the refugees who came. Our visitors were many and we seldom knew loneliness.

Our work with the Laotian people was on a person-to-person basis. The project is a community development project; it is an effort to improve the agricultural, educational, and economic standards as well as the health of the local people.

When we arrived in Phonsavan, it was necessary to establish a base. Located "at the end of the line," as we were, all of our supplies and provisions had to be flown in. This

required time and patience.

The post-office building was not large enough to accommodate a mess hall. Therefore, we constructed a wooden building of timber hand-cut from the forest. Besides being our mess hall, this building also housed our supplies and jeeps.

For some months it was necessary to carry all the water from a nearby pond. Later we dug (by hand), curbed and covered a well on the compound. Little by little we realized more comfortable living.

In the meantime, farm experimental work was started on a large plateau area. With a tractor, the gift of the International Co-operation Administration, we plowed approximately twenty acres of land. We fenced these fields to keep out the buffalo and local cattle. We secured the wire for the fence from the Laos military. (Permanent fencing is almost unknown in the province.) We planted by hand various seeds to determine which were most adaptable for the area.



Elgin Courier-News

Mr. and Mrs. Rolston unpack the national flag of Laos, former French colony in Indo-China, and souvenirs after their return from a two-year tour of duty with International Voluntary Services, Inc.

One hundred fruit trees were planted. Commercial fertilizer was applied to the rice paddies, with very encouraging results. On a limited scale, garden seeds were made available and in most instances showed a marked improvement over local seeds.

In planning for a livestock program, through which we hope to upbreed the local strains, we built a chicken house, brooder house, and hog pen. These were constructed of local timber, cut and sawed by hand. The metal roofs were brought in by plane. Although our hopes had been to see this program in operation, the pigs and chickens had not yet arrived when we left.

A machine shop and an improvised grease rack were built. Plans are in progress for a school program to teach the villagers the maintenance and repair of machinery and jeeps.

The Laotian government asked us to assist in the improvement and development of "Kilometer Six," the governmental experimental station

in the province. Before the Viet Minh invasion, the French had developed this station, but during the fighting the buildings were destroyed and the records were lost. Since then, little has been done.

In this agricultural work we were assigned as counterpart a young Laotian who had been trained in France. He now has an assistant, who also is a promising young man. The governor of the province and the national agricultural minister and directors of Laos are very cooperative.

The health program established a dispensary and clinic at the base in Phonsavan. The program was extended to remote and isolated villages. A first-aid class was started recently in Phonsavan. A young woman, who has the equivalent of a nurse's training in Laos, has been secured as counterpart.

It is difficult to describe adequately the lack of trained doctors and trained nurses, as well as the scarcity of medical supplies. In our particular village, the local "doctor" has the equivalent of six years' elementary education and six months' training in a Laotian hospital. The health ministry is most worth while. The governor of the province expressed in writing his gratitude for this program.

A library, or reading room, has been established in the village. Reading material in Laotian, English, French, Chinese, and Vietnamese is available. Much of it is furnished by the United States Information Service. A Laotian girl is employed as secretary. In a country where illiteracy is extremely high and yet where there is evidence of a great eagerness to learn, the introduction of the information center has been important. The

director of education of Laos made personal mention of his appreciation for this project and offered his assistance.

Members of the International Voluntary Services group are teaching English classes, in addition to their daily work in the various phases of the project program. These classes are held in the evening, twice weekly. There is a plea for more classes in the future.

Each Saturday night an educational film is shown. The people of Phonsavan and other villages come, carrying their babies on their backs, with flashlights or pine torches to light their way over the paths and trails. Standing outside on the compound, they eagerly watch a colored film on "Tennessee" or a health film on cleanliness.

We learned to know and to love these village people. Perhaps it was a malaria patient seeking Miss Martha's medical assistance; maybe it was a villager asking "Mr. Clyde" for some information; or, again, it may have been the foreman of the wood cutters to speak to "Mr. Carl" or a student to talk with "Mr. Frank"; yet again it may have been the governor's farm foreman asking for "Mr. Brown." Whoever it was, the approach was one of goodwill and friendliness.

We visited in their bamboo and thatch houses. In our conversations they asked, "Where is America?" "How large is Laos?" As we visited, they showed us their hand-weaving and explained how they steamed their rice. They taught us lessons in utilizing to the greatest extent the little that was available. They were living lessons in patience, in respect for family, and in kindness to elders.

It was our privilege, too, to be guests in the homes of the leaders of

government who spoke with meaning of freedom and democracy. We felt a high regard for the governor of the province and his wife.

Together the people of Laos are experiencing the sudden and dramatic change from footpaths to airplanes. They are living where history is being written.

We realize that the work in Laos has just begun. We know, too, that facts and figures can be translated and interpreted in various ways, but that the intangibles, which endure and abide, cannot be measured. For this reason we pray for God's blessing on the work and those who labor at Phonsavan for "except the Lord build the house, they labour in vain that build it."

OUT OF THE MAILBAG

AS MANY of you know Wandali is a relatively new station and the church has not made rapid progress here. We have about forty-five members in the church with about thirty-five of them resident.

This year we had outdoor meetings in the village Monday through Thursday evenings of Holy Week. It was also during the Moslem month of fasting so we had some question about the success of our meetings in view of the greatly increased Moslem activity in our area. However, we were pleased to have an attendance each evening of from 150 to 200 people.

At the last evening service, a careful invitation was extended to those who wanted the salvation of Jesus and to enter the church through the membership class. Forty-four people stood at the invitation. Of these about eighteen were small children.

On Easter morning before the message a special service of consecration was held for these small children and they were presented to the church for their nurture and care. Following the message the others who had made their confession of faith on Thursday evening were asked to come forward to be presented to the church. At that time another invitation was given and ten more joined them in their confession of faith. Since then three or four others have asked if they may enter the class. We have begun a new church membership class of thirty-seven.—Charles Lunkley, Wandali.



The Rolstons and the other members of the IVS team lived in this building which was built to serve as a post office but had never been used

Learning Together in Family Camp

BY A YOUNG FAMILY CAMPER



When the dads "pitched in" to do the special kitchen chores, it gave mothers and us more free time to do other things together. With the co-operation of the regular cooks, we even set our own meal hours.



From the Indian campfire we learned more about Indians and their camp life than from some of the books at school.

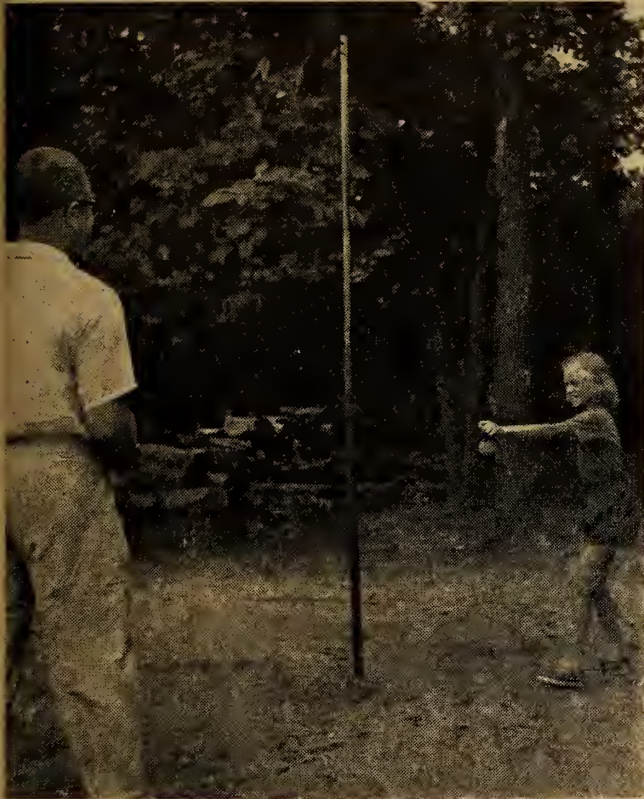


Dad sure acts differently at the beach than when he comes home from work. While playing in the sand, dad told us more about his work.



It was just like one big fair in the worship out in the woo

Everything in the family fun night from the watermelon feed to the games and worship helped us to know one another better.



Whether it was play or reading or other activities, we know more about our parents. This week together helped them understand us more (and maybe each other better, too).

We children were included in all the activities instead of having to go off by ourselves.





Clara Harper takes time out of a busy day to visit with the village chief

FOREIGN MISSIONS

A Day With a Missionary

Clara Harper

D ID you ever wonder what a day in the life of a missionary is like? Then come with me in your imagination. I am the only missionary at the station and there is much to be done.

It is 5:00 a.m., and we must hurry and dress in order to have time for private meditations to prepare us for the rush of the day. At 6:15 the laborers will arrive, and I must meet with them to give instructions so I shall meet you for breakfast at 7:00.

I hope you have not been waiting long for me. Tools and supplies have been given to all the workers, the supervisor has his instructions, and everyone understands his assignment. Now we can have breakfast and then I must give instructions for the other meals today.

It is 7:45 now, and time for the dispensary to open. You can see the long line of patients waiting to be seen. Usually there are thirty to one hundred present for treatment. Some of them are here for the first time. Their illnesses must be diagnosed and prescriptions written. Others have returned and must be

examined to see if the medicine they have been taking is helping them.

Was that the school bell already? Not all of those who have come for medicine have been seen but we must close the dispensary and hasten to the school. I must check to see if all the teachers have their materials. Some will no doubt want to purchase supplies and others will want to confer about problems. By 10:15 everyone should be settled in his classroom.

Now that classes have started we shall visit some of the teachers. One teacher has asked for help in teaching arithmetic today. Another needs assistance with a writing class. Then, too, there are two classes in English which I must teach and during the crafts period I shall serve as sewing instructor.

The school day passes quickly, doesn't it? Here it is 4:15 already and time to open the dispensary again. The line is not long this afternoon. Perhaps we shall have time to visit some who are too ill to come here for treatment. I think

you will also enjoy going with me to distribute milk to the babies whose mothers have died and whose grandmothers are now caring for them.

When we get back from our visits supper will be ready and then we can relax for a short time. Fortunately, this is not one of the three evenings when I teach English to the student teachers. This evening is usually set aside for reading, letter writing, and lesson preparations. We shall be able to spend some time visiting and then go to bed early. It has been a full day and I am sure that you will be grateful for rest.

INDIA

The Agaswan Church Installs a Pastor

Harlan and Ruth Brooks

THE church had been gaily decorated with colored squares of paper. Piles of grain had been put before the pulpit by thirty families of the church who had brought grain as thank offerings to the Lord.

The visiting brethren, Elder N. V. Solonky and Elder Jivangi Haribbai, had come with the missionaries by jeep for the occasion. There was deep joy as we gathered in the recently dedicated church to observe the installation of their well-loved and hard-working minister as pastor.

First, Elder Solonky gave a challenging call to stewardship of life, time, talents, money, and produce. God spoke deeply to our hearts. The givers came forward, each standing by the grain he had brought. Several testified to their gratefulness to God for recovery from illness and for other blessings.

Then Elder Jivangi spoke cheerfully of family responsibilities and called for those ready to dedicate their babies. Three mothers came forward and the babies were blessed.

The installation of a minister as pastor does not take long but to grow pastoral timber God takes time and adds experience.

This minister has shown his ability in many areas. The churches he has served have won and held for three successive years the silver cup given by district meeting for the highest average Sunday-school attendance. He has held an annual children's day rally with a palm branch-waving procession, singing its way through the village. There has been a steady growth of the church

through baptism, and in the past year it has doubled its contribution to the pastoral fund.

God has been at work here and it was with rejoicing that the congregation observed their minister, Bro.

Rupsingh Mangaldas Gameti with his faithful, cheery-hearted wife, Dhirigben (Patience), installed as pastor. The church presented their pastor and his wife with a Bible and hymnal.

Fellowship of Churches in Northern Nigeria Holds Meeting

M. Nwua Balami

IT IS a great pleasure to me to be privileged to report to you the meeting of the Fellowship which was held at Bambur (mission station of the Evangelical United Brethren Church). The Bambur church warmly welcomed the delegates and served them during their stay at Bambur.

There were six different church denominations represented at the meeting, with fifty-four delegates. Nine of these came from the Church of the Brethren. In addition to the members, there were visitors from two other church groups.

During the gathering of the *Tarayya* (Fellowship), we met each morning for worship services. Rev. E. H. Smith led us in seeking Biblical truths. He showed us what the Bible says about Christian living (1) in every Christian's home, (2) in his community, and (3) in his church.

After Bible study, we listened to reports from the different church denominations represented. These reports show the progress of the church in Nigeria. From the reports we see the following things:

(1) Classes in Religious Instruction. Hundreds of villages now have classes for religious instruction, but we are still unable to work in many villages because of the shortage of teachers and evangelists.

(2) In spite of all the schools we have, we cannot accept all the children who want to attend a Christian school.

(3) Some kind of pastoral training is being carried on in most of the churches. There is no such training in Church of the Brethren area at present.

(4) Muri District. A number of Christians from this district were imprisoned because of political riots in which they had become involved. During their prison life, they witnessed to their Savior's name and twenty-four other prisoners repented and decided to follow Christ.

(5) Lutheran District. This church is leading in the calling of Nigerian missionaries for other

countries in Nigeria, and the *Tarayya* will aid in supporting the work.

In the afternoon sessions, the *Tarayya* discussed many different problems which lay before them. Two of them in particular are of interest:

(1) *Darfur*. This is the westernmost province of the country of

MINISTRY

Joys of Being a Shepherdess

Mrs. Clarence D. Sink

A pastor's wife shares some of the experiences and problems of parsonage life

TO LIVE in a parsonage as the shepherdess of a church community and to enjoy its endless opportunities for service is the cherished calling of a pastor's wife. The responsibilities are exacting, the satisfactions ample reward. When I look back over the past twenty years in the parsonage, I see the fulfillment of a girlhood dream to enter full-time Christian service and know that my being here is the answer to prayer and that it would still be my choice.

As Hostess

One of the finest privileges of the pastor's wife is that of being the official hostess for the congregation. Whenever there is a conference or meeting in the church, it is a pleasure to assist personally with the welcoming of visitors. This welcome is not limited to guests and visitors, but is extended also to community friends or the strangers who look our way for spiritual guidance.

Much entertaining is done in the parsonage. Among our fondest recollections are those of the people who have visited in our home. One such visit was that of Brother Bhagat of India; his was the warm, lasting impression of a great Christian.

Sudan. The *Tarayya* is sending two missionaries there and supporting their work. The first to go was M. Wycliffe Yari, a Christian from the Lutheran Church, who has dedicated his life for Darfur. A consecration service for this Nigerian Christian was held in December 1956.

(2) *Theological Training School* for the training of pastors. A report of the preparations under way was given to the delegates. This school will cost a lot of money and we will need a lot of help from the home church. There is only one teacher for the school now, Dr. Harry Boer, and this means we need more missionary teachers for this long-awaited school.

Let us pray, and God will do his part in the planning and providing.



Though the pastor's wife finds the responsibilities of living in the parsonage are exacting, she finds also great satisfactions in her work

Entertaining at a moment's notice is not uncommon in parsonage living. It is desirable to have the home presentable at all times, but when an active family lives in a home, things are not always in order. We, too, are caught with ironed clothes on the dining room table or dishes in the sink. Problems are perpetual. First, it is blocks to keep in place; then dolls or the trucks and tractors that replace the blocks; and before long the books on the end tables where the dolls had been. But fortunate are the parsonages and the homes in our parishes where there have been children.

For unexpected guests it is essential to have in mind a quick, easy-to-prepare menu and to keep

on the supply shelf the necessary food for its preparation. Frozen and canned foods available to today's homemakers make this prior planning easily possible. Food which is home preserved is less expensive and thus helps the family budget—as well as affording the family a good project in gardening.

As Counselor

Through the years, the sharing of joys, sorrows, and confidences with the elderly and the young has been a real privilege. Many young couples come to us to share their plans for the future. Wedding plans are often made with our assistance.

We rejoice with our families when new life is entrusted into their keeping. To be among the first to congratulate the parents and to share their joy is a pleasure. Our next step is to help them dedicate their baby and their home to Christian service. Recently we had the happy experience of having in our dedication a one-year-old Korean girl, Lynet Gay Jessen, who has been adopted by one of the families in our congregation.

We have received counsel, too. During the twenty years we have lived in a parsonage, we have served in two church communities. The guidance and counsel we received in our early ministry from the elders and their wives will always be appreciated. In our present parish are Brother and Sister W. O. Tannreuther with whom we recently celebrated their sixtieth wedding anniversary.

As Homemaker

It has often been said that the parsonage family lives in a "glass house." This is true in many respects, but when everything is taken into consideration, the opportunities which it affords offset the disadvantages. The family living in the parsonage has an ever-growing circle of friends. Opportunities for meeting leaders of our church and of other denominations are numerous. It is a wholesome atmosphere in which to rear a family.

As a family we are able to be together more than the families in which the father or mother or both need to work away from the home. As a result we learn to know one another better. In our home we always plan to be with our girls in



At a dedication of babies one was a Korean girl adopted by a family in the parish

the morning until they leave for school. This makes it possible for us to have our worship at the beginning of the day and to share with each other our hopes and plans for the day.

As a Leader in Women's Work

The areas of service in which the shepherds may take part have no limits. Presently I serve as an ex-officio member of all committees in women's work and as a substitute in other areas if needed. With a large number of women to work on projects, it is necessary for each one to help only several times a year. May I hasten to say that I know and appreciate the problem of the smaller church (for I have been one of your number) in which it is necessary for every woman (including the minister's wife) to help on all special occasions. Working together in this manner helps us make new friends and strengthens casual acquaintances. Peeling potatoes or washing dishes in the church kitchen afford grand opportunities to learn to know one another better.

It would not be fair for me to leave the impression that life in the parsonage is always sunny. We rejoice with our people when they are happy; we are saddened when misfortune comes their way. And at times, although surrounded by many friends, we, too, experience loneliness. Many of us who serve thus are separated from our families by many miles and have our close friends scattered all over the world. Therefore, we look forward to regional and annual conferences as a time to renew friendships.

I have not written of my work, because what I do cannot be separ-

ated from the work of my husband. There is a close companionship established between the minister and his wife as they work and share together the responsibilities of the parish. The work is our work. And were it my privilege to choose again my life's work, I would want it to be the same.

Readers Write

Continued from page 2

teachings of righteousness and love and peace that we may win men to our Lord and Savior.

One phase of the program of God was that a certain people occupy a certain land to bring into the world a certain Person. The second phase that we are in now is to disciple all nations that some from every tribe, nation, and people might be in the Bride of Christ. In this phase there is no place for wars and killing, rather it is witnessing and dying. Today it is not occupying a land; it is occupying the kingdom and the victor's crown goes not to the warrior of carnal wars but rather to the martyrs.—Robert Nance, San Felix Chirique, Republic of Panama.

Special Interests

Continued from page 19

Brethren Service Dinner

"The way we defend our principles becomes our way of life." These were the words of Don Murray, a Church of the Brethren member who has recently received nationwide attention for his acting in motion pictures. He was the featured speaker at the Brethren Service dinner held on Wednesday evening at the Jefferson Hotel.

More than 400 persons attending the session heard Don Murray give his personal convictions with regard to our nonviolent witness. He said that Jesus appeared on earth when the Roman Empire by its military strength had established a dictatorship that extended farther than any the world has ever known. Yet Jesus set forth the convictions and a way of life that produced a new force in the world. While it is often said that the teachings of Jesus are practical in normal times and are not suited for present conditions, the speaker pointed out that actually it is the way of violence that is not practical or realistic. War is not a means to an end but actually becomes an end in itself.

War can be used to fulfill certain

personal needs if we permit it to do so. Don Murray pointed out specifically the need for heroic adventure, the need to assert self-righteousness and the need to engage in self-sacrifice. However, war does not really satisfy these basic needs. They can be fulfilled through an alternative way that is best represented by those who engage in alternative or volunteer service.

Those who take the ways of peace can look up to their own heroes and can find adventure in dedicating themselves to the way of service. Their work does not result in self-righteousness so much as it does give satisfaction in the realization that good work can be accomplished without desire for personal gain. Also the way of service and of peace calls for self-sacrifice which is expressed in a pattern of simple existence. Those who volunteer for service projects are not interested in material gain for themselves, but they are interested in giving and sharing their efforts in service.

The speaker suggested that the great value of Brethren Volunteer Service may not be the immediate good that is accomplished, but the continuing effect of such programs. This kind of a ministry is like a two-edged sword of mercy which blesses those who give and those who receive.

Don Murray expressed his own conviction that there is a growing interest in America that lends support to the way of peace, yet at the same time there is some danger for Brethren and others interested in peace because of the wide popular acceptance of their views. He said that it is really up to younger Breth-

ren to seek out the areas of greatest need and possibly the places of greatest tension in the world, as places where they can render the greatest service.

He expressed the hope that America may become more mature and eventually provide a new alternative to war and not merely recognize conscientious objection and make provision for it, but definitely plan for some type of nonviolent service on a much larger scale than has been possible in the past. Although this may seem now a dream, it can become a reality. It may be argued that it will not work, but even to fail in this attempt would be better than to share in the total failure of destruction by atomic warfare. Don Murray said, "It is better to die living for your beliefs than to die in an H-bomb war you have helped to create."

In introducing the speaker of the evening, W. Harold Row, secretary of the Brethren Service Commission, indicated that Don has publicly given many testimonies for his pacifist position, for his interest in refugees, and in general for the ideals of the Church of the Brethren.

Guy West served as chairman for the occasion. Two solos, one entitled Brotherhood and another Wagon Wheels, were offered by Nelson Huffman.

Brethren Welfare Luncheon

Dr. Henry Lee Robison, Jr., who is the executive director of the Interdenominational Religious Work Foundation, located in Richmond, was the speaker for the Brethren Welfare luncheon held on Wednesday noon. His subject was The

Social Welfare Ministry of the Churches.

He said that the church has always been concerned about people and their welfare. The great welfare movements have come out of the churches. The churches have begun and inspired them and the community has then taken them over.

The speaker asked, "Why should the churches continue their interest in welfare?" Government-related organizations have all kinds of regulations which limit them in some areas. The churches are not limited by these regulations. There are cases where individuals have needs which do not come within the category of rules and the church is often called upon to help.

The speaker indicated his conviction that churches should be engaged in welfare service. He said the church ought to see to it that every institution of 100 or more has a minister. He said that religion has taught us that man in relation to creation is the crown of creation. In relation to God he is made in God's image. In relation to his fellow man he must be a brother. In this last respect we are far behind. We are our brother's brother as well as his keeper. Many institutions are run on the basis that we are merely our brother's keeper and not also his brother. There is no substitute to treating others as a part of God's family.

John Eller, the president of the welfare workers' organization, reported that the board of trustees at Bethany Hospital had voted to stay in Chicago to serve the needs of that area. In the annual election that was held, Mrs. George Kunz was elected secretary of the organization for a three-year term.

CPS, I-W Workers Luncheon

C. LeRoy Doty, Jr., executive secretary of the National Service Board for Religious Objectors, was the speaker for the CPS and I-W workers luncheon held Saturday noon at the YMCA. The luncheon was attended by 105 persons.

"Why can't we learn to live together?" According to the speaker man has always sought peace with himself, peace with one's fellow man and peace with God. Yet we still ask why mankind has not learned to live at peace.

The emphasis on peace and peacemaking was frequent in Jesus'



Tape recorders at Conference will make possible the sharing of Conference business and inspirational talks with those back home. This is a scene in the recording room

teaching. We need to ask how our programs of peacemaking fit into God's plans. Uppermost in his plan certainly is the need for reconciliation. This calls for dedicated men and women.

Brother Doty pointed out that since 1951, when the present program of alternative service was started, more than 12,000 persons have registered as CO's. Only twenty-six have become delinquent and no agency has withdrawn from the program. Seventy-six religious denominations are represented. However, he pointed out that appreciation for the work comes more readily from people outside than from within the peace and church groups.

The speaker maintained that positive peacemaking must work at the causes of war. While personal witnessing is extremely important, political action is also important. LeRoy Doty urged all who were present to make sure they were choosing the way of God and finding their place in a dynamic plan for peace.

Children's Work

Workers with children attending Conference had opportunity to learn more about their work at a luncheon meeting and three postbreakfast conferences. The theme for all sessions was Seek Ye the Kingdom. T. Wayne Rieman set the spiritual tone for all of the conferences with his address, Seek Ye the Kingdom—First, at the luncheon. He said that God is the King who rules absolutely the universe, but rules with love within the hearts and minds of men. Jesus proclaimed the good news that God is seeking us, that the King of glory will come into our lives to change and redeem us. As teachers and leaders we are called first of all to let the King come into our lives. We must be able to say with certainty that the Creator has touched us. Then we are called to let the King come into the lives of children. Through us they gain a knowledge of the universe and an interpretation of the world.

Those who had completed the requirements for the Fellowship of Growth were recognized. Over 1,700 have participated at one time or another. One has completed the seventh year.

At the first postbreakfast meeting, Edward K. Ziegler spoke on seeking the kingdom through the hearts of children. He reminded us of Jesus'



T. Wayne Rieman speaks at the children's workers luncheon

great concern for children; in fact, Jesus' presence in the world was evidence of God's concern for the hearts of children. Our attitude toward children is important in dealing with them. We need to love and respect them and to have an understanding appreciation for them. If we would win them we must learn to communicate our faith in language they understand. We should help them have a wholesome experience in committing their lives to Christ.

Mary Weaver led us in thinking about ways of teaching at the second postbreakfast session. She reminded us that the first consideration is the teacher herself. Does she have a gracious personality, a radiant faith?

Many kinds of activities can be enlisted to make our teaching more effective. Mrs. Weaver mentioned fellowship activities, especially with those of other races and cultures, service activities, dramatic activities from the informal play of the nursery child to the re-enacting of a story by the juniors, creative writing, creative handwork, storytelling, and visual aids.

Co-operation of parents to aid in application of teaching, use of many sources in planning, using time wisely, and teacher teams are additional ways which will help us to do the best job possible in reaching the hearts of children.

In the last meeting at this year's Conference, Mrs. Max Murray discussed Sharing Spiritual Strength as a means of seeking the kingdom. She presented the problem of the mentally retarded child and suggested how teachers might help the parents of such children. Mrs. Murray pointed out that mental retardation, or impaired mental development, differs from mental illness in that the latter can be cured but retardation cannot; the latter comes at any time, retardation begins before birth or shortly after. Not too much is known about the causes of mental retardation—some is inherit-

ed, others come from injury to brain cells before, during or after birth, or from disease. Mrs. Murray noted three categories of the mentally retarded: the totally dependent (includes one out of one thousand born), the semi-dependent who can be trained (four out of a thousand), the educable, who can learn some trade by which they can support themselves (twenty-five out of a thousand).

The real problem is the attitude of the family. Until recently shame, disgrace, ignorance, neglect, and misunderstanding surrounded the problem.

What can the lay person do? Mrs. Murray urged that he become informed about mental retardation, for this will give him more understanding of what the parents face. And chief among the problems the parents must face are acceptance of the fact that their child is mentally retarded; the financial cost of clinical diagnosis; the provision for permanent care; carrying an emotional and spiritual burden which they cannot satisfactorily share, and re-establishing their concept of God as a loving and merciful father.

Since many parents are unaware of state and local parent councils of the Association for Mentally Retarded Children, the teacher or minister has an opportunity to help by referring them to these agencies.

Mrs. Murray shared with us at the end some of the compensations the parents of mentally retarded children gain. They grow in patience and compassion. They acquire a greater wisdom about the eternal values of life. And they are given courage to face life unafraid. Who knows but that the mentally retarded child may have been sent into the world to bring all mankind to the feet of God.

Etta Bowman, Mrs. Cecil Reed, and Nancy Flory were worship leaders for the postbreakfast sessions.

Foreign Mission Sectional Conference

The doors are still open for progress in world missions. This was the conviction shared by speakers of the Foreign Mission sectional conference held on Wednesday morning. The theme for the morning session was Facing Tomorrow in World Missions.

In speaking of the future of missions in Nigeria Ferne Baldwin described five doors which are waiting to be opened. She mentioned the door of preventive medicine. There is urgent need in Nigeria for medical workers who can teach the Nigerians proper sanitation and simple health precautions. Another door is literature. Through the mission program thousands of individuals in Nigeria have learned to read. Mohammedans have a program to produce literature for Nigerians and the Communists are beginning to work in this area. This presents a challenge to the Christian church. Workers are needed who can devote their full time to the production of suitable literature.

Another door is the door of education. There is already a good program of education but there is still great need in order to provide educational opportunities for many more children. The choice of a Christian school for children usually means that the pupils choose Christianity. There is need at present also for a vocational school.

The opportunities for work among young people suggest that another door is waiting to be opened. In Nigeria there are great numbers of youth and children who have no activities designed to meet their needs, sponsored either by church, school, or community. Another door or opportunity that suggests an urgent need is the door of deepened spiritual life for growing Christians. In order to open these doors more missionaries and more financial support will be necessary.

Everett Fasnacht spoke on the subject, Facing Tomorrow in India. He pointed out that as a new nation India has achieved a new national consciousness. Although the Christian mission and outlook have been at work for many centuries in India, now modern methods of communication are becoming available. In India the influence of Christianity is far out of proportion to its size. The church in India has a witness to make in the future of the country. We will need to uphold and support the church there as it brings its influence to bear on the problems in India.

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Paul M. Robinson, chairman of the Foreign Mission Commission, said that there was a common misconception that we have come to the end of an era in foreign missions. He said that it is true that we are living in a world of revolution, that countries which have been dormant for years are now coming alive, but the revolutionary character of this age is in many ways superficial. It does not get at the basic problems of people.

There is a fundamental revolution which must be effected by the Christian church. This is the revolution of the individual through conversions. Without this the problems of the world will not be solved. Although the world situation has changed and is changing the mandate

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for missions has not changed. The gospel has not changed and man's need for Christ has not changed. The task of Christianity is to minister to the needs of the people wherever they are. There is one world missionary task, the task of working together around the world

to bring redemption to individuals and society.

It is true that we have come to the end of an era in foreign missions as they have been traditionally thought of, but we are now standing on the threshold of a greater day. If we believe that Christ is a universal Savior it is our obligation to witness regardless of world conditions. The door is open in world missions, we have a mission to fulfill.

Foreign Missions Dinner

Missionaries—retired, in service, and newly appointed—with relatives and friends had joyous fellowship at dinner on Friday evening of Annual Conference. The toastmaster, J. Clyde Carter, called upon J. Henry Long to introduce the missionaries to be consecrated this year: the Donald Fikes, the Ralph Royers, the Beryl McCanns, the Vaughn Halls, and the Mark Keeneys. A citation in recognition of the twenty-year service of Leland S. Brubaker was read by S. Loren Bowman in behalf of the General Brotherhood Board. Brother Brubaker is retiring September 1.

Desmond W. Bittinger was the speaker. Taking the phrase, *Thy Kingdom Come*, from the Lord's Prayer, he told how fervently the people under the oppression of the Romans prayed it, but how little was their understanding of it. Even those closest to Jesus did not grasp its full meaning. Two obstacles hindered their understanding; their narrow concept of God as belonging to a chosen people and their insistence that Gentiles needed to conform to Jewish ritual if the former were to be accepted.

Those two concepts remain with us today, Brother Bittinger said. We believe that God favors the chosen people and we have a tendency to mold others to our culture and ways of living. These concepts have colored our mission work among other peoples. As we come to feel that God considers all peoples his children and that we have much to learn from other races, our ideas about missions have changed.

But what is the attitude of those of another race toward the white missionary? For one thing being white is against him. The men of color remember that it was the white man who carried away his people, usurped his land, utilized his raw materials for the foreigner's good and used him to fight his wars. In addition, he considers the white man irreverent because he has no regard

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Miscellaneous

No. 302. Brethren woman between age of 25 and 40 to share apartment with former B.S.C. worker. The apartment is located in the Arlington (Va.) church area with excellent bus service to Washington, Arlington, and Alexandria. Would be available about September 15. Ideal for teacher or business woman coming into Washington area. Contact: Brethren Placement Service, 22 South State Street, Elgin, Illinois.

No. 303. Wanted: a qualified youth leader, choir director, or combination of the two, who could teach in our school system and receive partial wages from the church. A husband and wife team would be ideal. Write: Brethren Placement Service, 22 South State Street, Elgin, Illinois.

No. 304. Wanted: Position as director of religious education in a local church or teacher of Bible and religious education in a school system, by a lady who has had seven years' experience teaching elementary grades, A.B. degree from Manchester College, one year training at Bethany Seminary, and some graduate credit. Experience as director of children's work in local church and director of vacation Bible schools. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

for the colored man's beliefs. Furthermore, white man's denominationalism confuses him.

Brother Bittinger then took a look at the future of missions. Missions must center on the Bible so that those with whom the missionary works can come to know the mind of God; must help the national Christians to adapt what they learn to their culture; and finally help them to do the job for themselves as quickly as possible.

In closing Brother Bittinger told the story of the African Christian who witnessed to hostile Mohammedans because his conscience, which he graphically called a three-edged stone, would keep twining and cutting inside him unless he did.

Christian Education

A special feature of interest at the Christian Education sectional meeting held on Wednesday morning was a dramatic presentation with the title "It's a Great Day for the Hungry." The drama was given by a group of Elizabethtown College students under the direction of Mrs.

Mildred Enterline, who also wrote the script.

By means of this dramatic presentation the aims and objectives of the many aspects of the Christian Education program in the church were set forth. The value of curriculum materials and story papers as well as various aspects of the Christian Education program for children were effectively set forth.

Russell V. Bollinger, chairman of the Christian Education Commission, served as chairman for the sectional meeting.

Committee on Higher Education

The committee on Higher Education in its meeting at Richmond heard and considered a report from Ed Crill, Brotherhood youth director, on how our church colleges could increase their effectiveness in enlisting Brethren youth as students.

Higher Education Dinner

Distinguished service awards were presented to three who have given more than thirty years to the cause of higher education; they were Charles E. Shull, professor of mathematics and physics at Bridgewater; Mattie V. Glick, teacher, registrar, and secretary to the president over a period of forty-seven years at Bridgewater; and A. R. Eikenberry, professor of psychology at Manchester. Of the three only Miss Glick was present to receive her award.

J. Earl Moreland, president of Randolph-Macon College for men, spoke on Church Support for Church Related Colleges. He said that though education and religion work along parallel lines each is incomplete without the other. Church colleges are necessary for the education of youth, the preparation of Christian leaders, and the preservation of our freedom.

The churches have been guilty of



Mattie V. Glick of Bridgewater College receives citation from A. C. Baugher, chairman of the Committee on Higher Education, at the higher education dinner

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"starvation practices" in regard to their colleges. Though the college can find money elsewhere, the church cannot afford to have the chief support for the college come from outside sources; too many colleges have been lost to the church in that way.

Dr. Moreland called attention to the five sources of funds the college has: tuition, endowment, alumni, community, the related church. Business and industry are rallying to the support of church-related colleges, for they recognize the importance of the small church college.

If the church does support the col-

lege, then the college has a responsibility in sustaining the program of the former. The tide of secularism can be stemmed only if the church works with and supports the college.

Historical Committee

All members of the Church of the Brethren Historical Committee, including the Rev. Freeman Ankrum, representative of the Brethren Church, met at Richmond and considered several matters of interest related to their work. Considerable

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material has been added to the historical library during the year. One member of the committee is in possession of clues that are expected to lead to valuable information about our churches in Kentucky in an earlier day. Another member is engaged in research concerning the development of social policy in the Church of the Brethren since our two hundredth anniversary in 1908. Reuel B. Pritchett was continued as chairman for the coming year. Roger E. Sappington was welcomed as a new member of the committee.

Camp Leaders Luncheon

The learning of new songs to use in camp gave a camping atmosphere to the meeting of those interested in the camping program of the church. David Albright was the leader.

Several aspects related to camping were briefly discussed. The experience of Eastern Maryland in securing a new site was outlined by David Hanawalt. He emphasized the importance of the corporate body of the district holding the deed to the property, of making legal clearances before purchase, of getting guidance from many sources in developing of the property.

One of the problems facing camp directors is that of planning for leadership when enrollments in camps are not known until the time of the particular camp. Robert Byerly, manager of Camp Swatara, and Cecil C. Ikenberry, president of Camp Bethel trustees, told how they have attempted to solve the problem by requiring preregistration of the campers before the opening of the camping season. One camp offers a

reduction in fee for early registration.

How do you get campers? Camp Galilee, according to Fred Bowman, has developed a filmstrip and a slide set showing camp activities and makes them available to the churches. L. W. Schultz pointed out that promotional pieces should be attractive, accurate, and sufficient in quantity to supply the demand. It is important that all publicity should be sent to churches early.

Paul Weaver, director of camping, summarized some of the happenings in the field of camping in the Church of the Brethren. He pointed par-

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ticularly to the increase in district-owned camps and the difficulty to obtain leaders. We now have thirty-six camps. One new direction noted is the use of paid leadership in one camp in addition to volunteer help.

William Smith, associate secretary of the Southeastern Region, was toastmaster.

Conference pictures are by Wayne Lawson except on pages 4 (top), 12, 14, 15, and 27.

In next week's Gospel Messenger will appear the Sunday happenings at Annual Conference and the rest of the Special Interest reports.



CBYF Program Kit

Volume 4

"Timely Topics to Temper Teens"

Planned to create interest and participation in local CBYF groups.

Once again, with creative writers preparing the material, we have for the use of your CBYF group programs for the entire year beginning September 1, 1957. Included with others in this Program Kit are two topics: Brethren Beginnings: In Europe, and Brethren Beginnings: In America, which will be especially appropriate in the study about the Brethren Heritage during the 250th Anniversary Year. The economical price of five cents per program unit brings the cost within the reach of even the smallest group. Larger groups will want to order extra copies. Order your copies early and plan the year's programs. **\$2.50**

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A Renewal of Commitment

OF THE thirteen persons who knelt on the platform at Richmond to participate in the consecration service ten were young people appointed for service in mission areas overseas, two were a minister and wife representing all those who were ordained in the past year, and the one on the left was the moderator-elect, Desmond W. Bittinger, who shared in the service just prior to accepting his duties as leader of the church for its anniversary year. For the new moderator to be consecrated may be something of an innovation, but it is certainly an appropriate act. Our services of dedication should always include a place for persons who assume temporary or scheduled duties as well as for those who are consecrated for lifetime service. Every new responsibility ought to call for a renewal of commitment. The church schoolteacher, the women's work officers, the usher, and the custodian who accept new duties in the church are no less in need of consecration by the Holy Spirit through the laying on of hands than is the minister at ordination time or the new missionary at Annual Conference time. Even the viewer who merely watches such services from his pew or auditorium seat can be a participant in the spirit of dedication and a recipient of the outpouring of the Holy Spirit. "You shall receive power" is a promise not limited to any one calling. God's promise and power are available to all.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

AUGUST 3, 1957

Volume 106

Number 30

In This Number . . .

Editorial—

A Renewal of Commitment 1

The General Forum—

The Living Word of God.

T. Wayne Rieman 3

Annual Conference Resolutions 5

What Is Propping You?

Frances Bowman 6

The Family Counselor 7

"Forgiving and Being Forgiven."

J. Carter Swaim 9

Our Father (verse). Velta Myrle Allen 9

World Peace Day. Frances Fenner . . 10

The Meaning of Vicarious Suffering . . 11

Annual Conference Sunday

Church School 12

Morning Worship 12

Church Convocation 13

Special Interests 14

Toward His Kingdom—

A Word With Teachers of Youth.

C. Ernest Davis 20

New Carlisle Honors Older Adults . . . 21

Surprise Supper Fellowship 21

A Visit to the Women's School 21

First Impressions. Edna Switzer 23

Medical Work at Lybrook Indian Mission. Bernice Hayes 23

You've Got One, Too! Irene Freeman 25

What a I-W and His Wife Did for Us . . 25

Study Packets on Social Concerns . . . 26

Peace Films 26

Project-of-the-Month for August 26

"I know that thou canst do all things,
and that no purpose of thine can be
thwarted.

"Hear, and I will speak;
I will question you, and you declare
to me."

I had heard of thee by the hearing of
the ear,
but now my eye sees thee."—Job.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Sing the Amens

I have been getting the Gospel Messenger for quite a while and read it avidly. Sometimes I agree with the views expressed in Readers Write, and sometimes I don't, but always I find them stimulating. Now I have a subject I would like to write about.

Our congregation has been asked to omit the saying of Amen following the Lord's Prayer and after the singing of hymns. The pianist refuses to play the notes; so we cannot sing them. Somehow this practice does not seem right and the spirit is lost that comes from saying this closing word. I think we are losing more than we gain. For what do we do with the time gained by omitting this word? Must this word be sacrificed for time's sake?

I have asked myself if I am making too much of this subject. Should I cheerfully go along and silence my feeling because someone else thinks this word is not necessary? I would like to know how others feel on this subject. . . .

When we sing only a few hymns on Sunday and it is indicated in the hymnal, it adds so much to the beauty of the moment to sing Amen. Also at the end of the closing hymn it is appropriate. When reverently sung, the Amen at the end of the hymn contains for me a blessed feeling of unity with God.—One who would like to say Amen.

Cause and Effect

I'm in sympathy with the ideals of the Church of the Brethren, but as I read the letters in Readers Write, I ponder on these things of cause and effect.

For example, we seem to take for granted the effect of freedom, which, we have to admit, was gained by the cause of police action against criminals such as the British in the American Revolution and War of 1812, against criminals such as the slave-ridden states in the Civil War, against criminals such as the tyrant Spaniards, Central Powers, Axis, and Chinese in the last four American wars. We seem to take for granted the effect of the great American economic system, the causes of which were American liberty and ideals based on trust in God.

The very fact that we are able to write to you is based on freedom of speech and freedom of the press which the aforementioned tyrants were doing all in their power to take

away from us.

Let the positive program of the church be blessed, particularly the pacifist, overseas aid aspects, but let us not forget the terrific price of blood, sweat, and tears that was paid so that we might attend our Brethren churches unmolested and so that we might read our Messenger uncensored.

Are policemen necessary on a local and international scale? Should criminals or agents thereof be contained and punished in an orderly society of states and nations? It would seem so until the effects of Point 4, missionary, heifer project, slum clearance, and other programs overseas and at home finally make would-be dictators look ridiculous along with would-be criminals as the Spirit and cause of Christ is triumphant.—Myron C. Horst, York, Pa.

Did Jesus Read the Bible?

Jesus had all thirty-nine books of the Hebrew Scriptures available in either the original tongue or in the Greek Septuagint translation.

Being the son of David and heir of the kingdom covenant to whom God's instructions for anointed kings of Deut. 17:14-20 applied, he read those Scriptures privately and publicly. . . . He not only read them, but knew them by heart and quoted them. . . .

In the Christian Greek Scriptures in their entirety from Matthew to Revelation, we find three hundred sixty-five direct quotations from Genesis to Malachi and about three hundred seventy-five more references to those Hebrew Scriptures, or a total of about seven hundred forty. The quotations are from thirty-five different books or from all except Ruth, Ezra, Ecclesiastes, and Song of Solomon.

How could this be if the early Christians did not have the Bible? They both had it and refused to belittle its importance.

The Apostle Paul writes of the precedence of the Bible over Christianity and of the benefits that Christians received from studying it rather than religious traditions of false shepherds.—Mrs. Henry Elmer, Wenatchee, Wash.

Pictures Say More Than Words

I have followed closely the increased trend of picture spreads in the Messenger and want to express appreciation for this.—Harlan Mumert, Linz, Austria.



Ewing Galloway

The inescapable message of the Bible is that God speaks to us as he has to men through the ages

T. Wayne Rieman

THE LIVING WORD OF GOD

GOD is not dead. He is alive. He moves and acts and does things. He is not far away, immobile, and removed from the human scene. When a living God speaks, it is his living word that we hear. His word is not confined to any printed book. Many of us do not understand his word, but the writer of the Book of Hebrews says: "The word of God is living and active, sharper than any two-edged sword, piercing to the

division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (4:12).

God faces us. He addresses us. Years ago, in the Garden of Eden, when Adam had sinned and had tried to hide from God, God called to him: "Adam, where art thou?" So now, God calls to each one of us: John, Paul, Mary, Ruth—where are you? What are you doing? This is the living word.

God comes to us just where we are. Long years ago he came to men and called them to his tasks. Abraham, Jacob, Moses, Jonah, Saul—God came to all of them right where they were in the midst of their daily tasks. He spoke their names and set them to the tasks at hand.

No one has been left alone by God. There is no one to whom God has not spoken. Yet not all

people to whom God spoke have said "yes" to him. Some tried to run away, to avoid him, or to forget him. But this they could not do! There is no escape from God! He is the inescapable One. We may push him aside and try to live in forgetfulness of him, but not with peace of mind. We may live without his blessing, but not without his judgment. If we will not accept his way, then we will lose the way. If we will not rest in him, then we will not rest at all! God is a disturber of the peace of mind at times. No one can play the fool and feel right about it. No one can live his own self-willed life and in the long run be happy about it. God will see to that.

If there is a deep-seated unrest in your life, if things do not go well, if you have a feeling that you are not where you ought to be and doing what you ought to do, search carefully your life. God may be speaking his disturbing word to you. It is a direct living word—not necessarily found on printed page.

Perhaps you have not accepted his will and way. God permits us to go our own way, but he will not let us rest in wrongdoing. As Augustine said: "Thou hast made us for thyself, O Lord, and our hearts are restless until they rest in thee."

God made us so that we are sensitive to him. This is what makes man man. He can respond to God. A radio transmitter or station sends out electrical radiations in all directions. A radio receiving set in your home can be "tuned in" so that these radiations are received and translated into the words you hear. Your radio is sensitive to the station. It can respond.

Just so is man able to respond to God. We can be in vital touch with God. We can know God.

How does God speak to us? The writer of the well-known hymn, *This Is My Father's*

World, says in one of the stanzas, "He speaks to me everywhere." Perhaps he does, though certainly few of us can hear him speaking everywhere. But that he speaks is the unarguable message of the Bible. In at least 2,000 places in the Bible we come upon such phrases as: "And the word of the Lord came unto the prophet," or "Thus says the Lord," or "And God said." How does God speak to us? Let me suggest several ways.

God speaks through a sense of obligation. If you have a simple urge to do something helpful or neighborly, if you feel that you ought to write a letter of encouragement, or pay some shut-in a friendly call, if you know you ought to make an apology to someone you have wronged—these are, in all probability the voice of God. It is only God that prompts us to do good things. All that is good within us is God within us. Test these inner promptings! If the thing we feel we ought to do is Christlike, then we can be pretty sure that this is God speaking to us.

Who is there among us to whom God has not spoken in this way?

God speaks through a clear insight. If, in the midst of decision making, there comes a clear-cut realization of the right thing to do this is probably God speaking to us.

George Washington Carver, the great Negro chemist and beloved teacher at Tuskegee College relates how it happened to him. His research work was primarily limited to the common products about him—peanuts, sweet potatoes, and the clay soil on which he walked.

One day he held a peanut in his hand. He rolled it over and over; he turned it round and round. How could this be used by his people?

In this quiet moment, as he held the peanut in his hand, he said aloud: "God, what's in this?" Quickly there came the answer: "George Washington Carver, you've got a brain; use it!"

God speaks through clear cut insights that are in accord with the life and teachings of Jesus Christ.

God speaks through high thoughts and aspirations. Some years ago a young man was leav-

Continued on page 8



Myslis

ANNUAL CONFERENCE RESOLUTIONS

THE 171st recorded Annual Conference of the Church of the Brethren, assembled at Richmond, Virginia, June 18-23, 1957, unites in a prayer of thanksgiving to Almighty God for the manifold blessings that have been bestowed upon our fellowship during the past year and for the evidences of his Holy Spirit in the activities of this conference. We are grateful also to the city of Richmond for the excellent facilities that have been placed at our disposal and for the many courtesies that have been extended to us by our gracious hosts.

The Church of the Brethren will soon be 250 years old. We stand on the threshold of a significant moment in the life of our Brotherhood. We are encouraged not only to inquire into our history but also to assess our spiritual resources and, above all, to determine with what courage and faith we shall confront the challenges of the next two hundred and fifty years. It is sobering for us to admit that we have often failed to live up to the promise of our history. Yet at the same time we are heartened by the thought that we may still realize the potentialities of our calling as Brethren. In the light of the opportunities that await us as children of God, called by our Lord Jesus Christ to be his disciples and commissioned by him to be his ambassadors, we make the following resolutions.

I.

We believe that this moment can be met only by a new commitment, a personal dedication in response to the call of God. Speaking for ourselves and for the thousands of Brethren we represent, we resolve at this Conference to commit ourselves:

1. To develop regular habits of devotion, so that through prayer and study and meditation we may begin and end each day with a fresh awareness of the presence of God;

2. To discipline ourselves so that amid the conflicting demands for our loyalties we give first place to the claims of Jesus Christ and his kingdom;

3. To seek continually for a deeper understanding of the mind of Christ as it is disclosed in the New Testament and to ground our programs of actions on the Christian convictions we find therein;

4. To lay hold of opportunities for growth in Christian discipleship

and service, so that we may help to build up the church, the body of Christ;

5. To give regularly and sacrificially of our time, our talents, and our money to support the work of the church, volunteering to do more than we are asked and to give more than is expected of us;

6. To regard our daily work as a holy calling and as a Christian vocation in which there are opportunities for full-time service and daily witness for Christ and the church;

7. To live simply and temperately at all times, practicing self-control in directing our spiritual energies, exercising self-denial and restraint in the use of material things, and remembering that our bodies are intended to be temples of the Holy Spirit;

8. To share in the ministry of reconciliation to which we are called, by expressing a loving concern for persons near and far and by considering every man a brother for whom Christ died;

9. To become vocal and persuasive witnesses of the good news of the gospel, commending Jesus Christ to the men and women who so desperately need his salvation and welcoming them into the fellowship of his church;

10. To discover the joy of loving service for those in greatest need, by identifying ourselves with the lonely, the oppressed, the homeless, and the hungry, and by recognizing that inasmuch as we minister to the least of Christ's brethren we minister to him.

11. To make our homes centers of Christian discovery wherein we build faith in our children's hearts, rebuild the torn edges of personality and renew the strength of every member by the healing power of Christ.

II.

Just as the first Brethren who gathered together 250 years ago to seek God's will could not ignore the social and political conditions of their time, so must Brethren today be willing to look squarely at the world in which the church must live out its life, noting those circumstances which give us cause for gratitude and noting also those situations that give us cause for concern. It is appropriate, therefore, that this Conference call attention to issues that confront the church today and that the church speak on these

issues. We are humbly aware of our own limitations but we are also keenly conscious of our calling to bear witness to the truth that we have discovered in Jesus Christ. Following are some of the issues about which this Conference feels constrained to speak.

Evangelism

Within recent months we have observed a remarkable revival of interest in religion. Much of this interest has been aroused by the Billy Graham evangelistic campaign now in progress in New York City. Although Brethren have been slow to take leadership in movements of mass evangelism and although there are certain methods and procedures we cannot endorse, we view the current revival as offering opportunity to speak to a generation that is asking for certainty. We believe that only Christ and his kingdom can satisfy the restlessness of men. Any popular slogans, any catchy songs, any superficial publicity that merely asks God's blessing on our "American way of life" or implies that we are a favored people, we would reject as being less than Christian. We believe that every evangelistic effort, whether by means of mass communications, by the concerted action of Christians in a community, by the outreach of the church fellowship, or by personal visitation should set forth the total gospel of Christ and call for a commitment that goes beyond an initial decision. We believe our churches must stand ready not only to make converts but to establish them soundly in the understanding and practice of the Christian life.

Public Schools

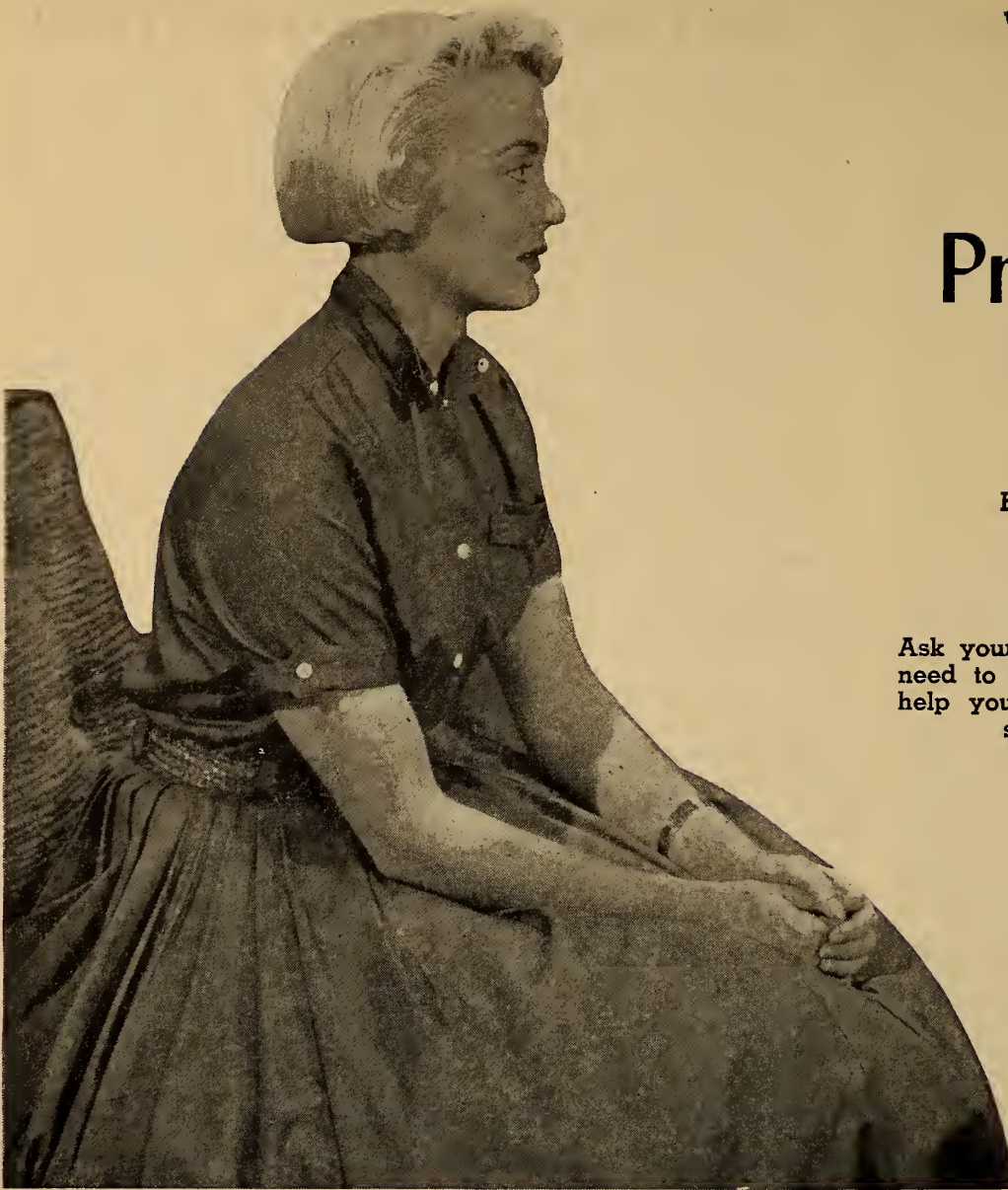
We regard the public school as an ally of home and church in the training of our youth for responsible citizenship. We are, therefore, concerned when shortsighted economies deny our schools adequate financial support. We note the mounting pressures to use tax funds to pay for private education, either for those private schools conducted by churches or those which are planned to circumvent the Supreme Court decision on integration. We commend those communities which have put into practice the policy of integration, resolutely seeking to make

Continued on page 19

What Is Propping You?

Frances Bowman

Ask yourself what it is that you need to bolster your morale or help you over the moments of stress and strain



IN OUR back yard we have an apple tree which bears such a heavy load of apples every other year that we have to hunt around for some wooden props for the heaviest limbs in order to save them from breaking under the weight.

It has often occurred to me that people are not too different from the apple tree; we usually have to have some props to hold us up when the burdens of life become too heavy for us to carry without help. Life is often too much for us, and we would stagger and fall beneath the heaviness of life if it were not for our props.

For we cannot always stand alone. Often it is some other human being who becomes a prop to us. In infancy it is our mothers, in later childhood our fathers, brothers, and sisters come into the picture, until in maturity our marriage partner often becomes our most constant and steady prop. These important people in our lives hold us steady, give us support.

But people are not our only form of prop. Any of our activities, our talents, our material things can serve to prop us up also if we choose to use them in this way. Any possession that we own can be used to prop us, to bolster up our morale, to keep us holding our chins up. Any

small talent that I have, I have the privilege of using to prop myself, to reinforce myself at my points of strain or weakness.

Here is Mary, who keeps her house scrubbed, polished, and shining. What is the meaning of the gleaming windows, the spotless floors? In this case, they represent props, vital to Mary's sense of worthwhileness. Remove them, and we have a distraught Mary, for she feels somehow that dirty windows reflect a dirty, unworthy Mary. So she polishes and cleans in a kind of frenzy and desperation, for she must clean in order to feel adequate. She must be propped up by a clean house in order to live happily.

Jean props herself up with clothes—clothes that are “just a little more expensive” than those of her friends, a little more colorful and daring. “Try to keep with Jean in clothes and she’ll outdo you every time,” says one of her friends. Of course, Jean will “outdo” her friends. “Outdoing” is her prop. Clothes “just as nice as anyone else’s” would not be a strong enough prop for Jean. Only clothes “a little better than” can prop her. They are a veritable life line. Without them she would be dreadfully lost, a person wounded too deeply for her own good or overcome by her inferiority feelings.

Bill Downs has his regular job and a couple extra ones on the side. His wife Betty is working part time too. “We couldn’t live without the money I earn,” Betty convincingly tries to tell her friends. Yet the neighbors have noticed that a lot of new furniture has been unloaded at the Downs’ in the past year. Betty and Bill are propping themselves up with new furniture, but the prop is heavy and hard to manage; the payments are high.

Betty insists, “We have to have these things,” and she is partly right, for people usually do the things they feel they must do. It is as though Betty feels that in order to be “as good as” her friends, whom she feels are better educated than she, she must be “better than they” in furnishing her home. Many people cannot bear the pain of being a person “lower than.” So they, like Betty, attempt to be “higher than” their friends in other ways.

Who are we to judge, to say that Betty does not need her prop, furniture? Perhaps she needs it as much as Bill the big car he drives.

“I wouldn’t have one of those little cars for anything,” brags Bill. But underneath the brag-gart is a male human being who

is unconsciously afraid that he may still be a little boy instead of a man. So he needs to own something strong and powerful and big to prove to himself and the world that he is a real man. Take Bill’s big car away and give him a smaller one and Bill will have to look around for another prop. For he desperately needs the reassurance that he is a man. Perhaps a better prop for Bill, instead of his big car, would be a more feminine wife, Betty herself. If Betty could only prop Bill, keep him feeling like a man, by becoming more feminine, more distinctly womanly! But Betty is busy propping herself by trying to be like a man. She feels that manlike activities are somehow finer than womanly ones; so she uses her job, as well as her furniture, to prop herself. This prop may hold her up temporarily, but it pulls Bill down. So Bill has no other alternative but to seek another prop for his masculinity, and the vehicle that he chooses is a typical prop for many an

American man—a big new car. Look about you at all the new cars, even among your circle of friends, and try to understand and comprehend the meaning of it all. But “judge not, that ye be not judged.”

And so we can go down the list indefinitely, naming hundreds of activities which are propping people. But the crucial question is, What’s propping you?

And after you discover what your props really are, what then? Will you go right on using them, keep right on propping yourself? Or can you get along without them sometimes, some places, with some people. Do you take certain props to one social occasion, and a different set of props when you enter another kind of social group? Does it take only one or two for some occasions, and five or six for others?

Now it is rather obvious to a sensitive person that most of us go out into the world “armed to the teeth,” or, in other words, “well propped.” We wear our

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a twenty-year-old boy living away from home. I was reared in a Christian home. I am a church member, but most of the time I don’t act like one. I smoke, drink occasionally, and lead a very “loose” life. I seldom make it to church on Sunday mornings. Most of the time I don’t care and tell myself it doesn’t matter but down deep I know this isn’t true. I want to lead a good life and want my parents to be proud of me, but it’s so hard. Doesn’t the Bible say we won’t be tempted more than we are able to bear? Then why am I? Why can’t I say “no” to these things that I know are wrong? What can I do?

Tempted.

Dear Friend,

Down deep inside you know that

the way you are living is not as it ought to be and you yearn for a better way of life. I have faith that you will come to yourself. There was another son once, you recall, who lived in a far country, but “he came to himself.”

Seek to discipline yourself to do what you know to be right. Attend the youth group at the local church and the YMCA, and be active in the local church fellowship. Cease rejoicing in your weakness, for indeed, we are not tempted beyond what we are able to bear. We learn by doing. Begin with little things. Try to do what is right and you will find the strength to do what is right.

Harry K. Zeller, Jr.

better clothes, our best manners. It is the same way when outsiders are expected as guests in the little world we call our home. The place is clad in its better clothes and its best manners when company is coming. But, oh, the distress when company drops in unexpectedly! They catch us with our props down. We haven't had time to prop ourselves, prop the children, prop the house, or the meal. We are caught with our hair down. We are not the glamorous immaculate people we would have propped ourselves up to be had we known guests were arriving. So we droop, and we are embarrassed.

But an amazing thing happens. Our guests are delighted with us! They have discovered that we are human after all, and they find us far more lovable as unpropped spontaneous people—real live people, not fairy-tale folk, not gods and goddesses. The next time these people come, we pitch the props, we never bother to get them out, for we have discovered that these people really accept and love us as we are.

And so we have unveiled the secret—props are unnecessary where love is. But wherever fear goes walking, there are props innumerable.

But let us explore the secret a little further. What are you afraid of that you must carry all those heavy props around? Think a minute. Are you really afraid that unless you are propped you will not be loved? But does it really matter to the important people in your life—your mate, your children, your few intimate friends? They want you unpropped; they love you as you are.

And when you enter the outside world, try carrying with you, along with your usual props, a liberal amount of love to give away. You are likely to

find that the love you give generates enough love in others (which is in turn reflected back to you) that you no longer feel much need of your props. For perfect love casts out fear. This simply means that when you are no longer afraid you can throw away your props.

And another surprising thing is that when we recognize our props as props, we are not so likely to need them anymore. Test yourself: ask yourself, "Am I doing this because it enriches an already happy life, or am I doing it to try to prop an already shaky life? Can I either do this thing, or not do it—that is, can I take it, or leave it, without being completely upset? Do I feel inwardly driven to do this thing?" I am a free unpropped person if my activities add, as it were, accessories to the already satisfying costume of my life. But I am more slave than free, and shakily propped, if I spend most of my time making repairs on my life's costume, mending and patching and reinforcing instead of constantly recreating.

Our props are like crutches. We are grateful that they can help us to stand erect, at least to hobble through life. But we do not want to be cripples all our lives. We want to outgrow as many of our props as we can. We will have to keep those we cannot afford to lose. Perhaps we can give them up next year, next decade, if not now. And surely all of our props can be stacked away in the corner when we are with a loved mate, a trusted friend. There is a deep abiding joy in this—in being able to be just as we are—ourselves.

"Just as I am—without one prop." This is the way we stand before God—stripped, undorned, unpropped—ourselves. For God is love, and we have seen that props are unnecessary where love is.

The Living Word of God

Continued from page 4

ing home to go to college. He was a farm boy. This was really the first time he was ever away from home and on his own. He kissed his parents good-by and again he heard that simple admonition: "Now be good." Then with traveling bag in hand he walked down the lane and out the road where he was to meet friends who would take him to the college.

Just as he went around the last turn in the road he looked back. Then the young man walked on alone. But as he walked, at that moment there came this high thought: "Young man, make a man of yourself! Your parents have sacrificed that you might have the privilege of going to college. Here's your chance!"

This thought came as if it were spoken by some voice within him and yet beyond him. He squared his shoulders and resolved to become the man he was expected to be.

Many times after that he made mistakes and played the fool, but never has he been able to forget this high aspiration that came as he left for college.

God speaks through high thoughts and aspirations. These are the living words of a living God.

Sometimes God speaks through disturbing our peace of mind. Some years ago a college girl broke a lot of the rules and regulations of the school. She was clever. For a long time she got away with it. Finally, she became involved in an unwholesome incident and was brought before the school administrators for questioning. She stoutly denied that she was involved. Her face looked clean and honest; she spoke with conviction, the case could not be proved against her, and she was dismissed.

About a week later she knocked on the door of one of

the counselors. She was invited to come in and to be seated. Quickly she seated herself and then turning to the counselor she said: "I lied! I told a lot of lies to the dean and the president. Things aren't right on the inside. I simply can't go on like this!"

No one can sin willfully and knowingly and escape such inner disturbances. God will see to that. God speaks to us through such disquieting experiences. This is the living word. He is the inescapable One. He will not let us go in wrongdoing. He wills to set us right, and anyone who in simple faith confesses his wrongdoing or wrongthinking, and accepts God's forgiveness will find a deep peace and sense of rightness within him.

God speaks most clearly through Jesus Christ. Nevin Harner says: "If you want to know what God is like, look at Jesus. If you want to know what man should be, look at Jesus. If you want to know the meaning of life, look at Jesus."

This is the sum of it. God, man, the meaning of life—all are best known in Jesus. "In many and various ways God spake of old to our fathers by the prophets, but in these last days he has spoken to us by a Son" (Heb. 1:1-2).

Jesus is a living Lord. Though he lived, died, rose again, and ascended into heaven, yet he is here. This is the central fact of the Christian faith. He lives! He is here! We remember that he said: "Lo, I am with you always," and the early disciples as they taught and healed after his ascension said: "The Lord is working with us."

We are not alone. No one, absolutely no one, is ever alone. In the living Lord, in the Incarnate Word, God stands at the door of every man's heart. He knocks, again and again. If we keep the doors of our lives closed, he is always there—a seeking, knocking, loving, disturbing Presence. If we let him

in—ah, there is fellowship and comradeship such as there was meant to be, we live our lives with him, and become part of his body, the church.

The Mountain Revisited **"Forgiving and Being Forgiven"**

J. Carter Swaim

AMONG African tribes in Ghana, a man who commits a sin, such as murder, for which he is ostracized, flees to the chieftain of another tribe and begs for hospitality. The chieftain confers with the elders and if they deem the man worthy, they go and plead his case before the chieftain and elders of the man's own tribe. If they agree to take him back, then he returns as a completely forgiven man. This means that even the memory of his past misdeed is to be wiped out, and the old relationship is restored. If anyone dares so much as to mention the man's misdeed, he is himself subject to severe punishment.

This is similar to the attitude which prevails among other primitive people. When the missionaries of the Moravian Church first went to Labrador and wanted to translate the gospel, they found that there was no word for forgiveness—no word for forgiveness because the idea of forgiveness had not dawned upon them who had not heard of one who said: "Father, forgive them, for they know not what they do." After a long search, the missionaries came up with a lengthy picture word meaning "not able to think about it any more."

We sometimes hear people say: "Well, I guess I'll forgive—but I'll never forget!" That is not forgiveness at all. Forgiveness means going on as if the old relationship never had been broken. This helps to illustrate a petition in the Lord's Prayer

which is translated accurately in the Revised Standard Version. Matt. 6:12, in the King James Version, reads: "And forgive us our debts, as we forgive our debtors." The tense of the second Greek verb at this point indicates action that has been completed before that in the former clause. This the Revised Standard Version correctly renders:

"And forgive us our debts,
as we also have forgiven our
debtors."

He who prays this prayer must have engaged in an act of forgiveness before he requests God to forgive him. Our petition is not for the kind of forgiveness we are now offering others, but for the kind we have already granted others. God can forgive us only as we can forgive our brethren. This does not mean that we work out a deal with God, or arrange a bargain with him. Nothing we can ever give could be offered as a fair return for God's forgiveness. This means rather that God's forgiveness can be received only by the forgiving. A heart that bears a grudge has no room for an infusion of divine grace.

Our Father

VELTA MYRLE ALLEN

**Our Father, who is in heaven
today,
We ask for thy blessing as we
pray.
Give us our bread and strength of
soul
To keep our body and spirit whole.
Forgive, we pray, for things done
wrong;
And fill our hearts with love and
song.
Lead us in light and free of tempta-
tion,
With peace towards neighbor and
every nation.
May thy kingdom come on earth
again,
And thine be the power and glory
. . . amen!**

World Peace Day

WHEN WAS IT—yesterday—that a bomb fell on America?

A bomb fell on Hiroshima . . .

It destroyed every house within a radius of two miles,

And killed upwards of 100,000 human beings.

Burial squads picked up 50,000 from the streets but as many more they never found at all.

They were part of the dust and debris that boiled up over the city, eight miles high.

A part of the black rain that fell ten century-long minutes . . .

They are forever adrift over Hiroshima, as the particles of the steel tower vaporized when the scientists set off a test bomb, are forever adrift over New Mexico . . .

They didn't die as anyone before them has died.

They dissolved, they evaporated.

One second flesh and bone, sinew and blood and brain; the next—microscopic atoms adrift over Hiroshima.

God be with them which no bomb can reach!

God have mercy on their souls!

*God have mercy on ours!**

In the decade that followed Mr. Hagedorn's prayer for "a miracle," a miracle of the human soul, we have seen many miracles.

We have seen the atom in fission—in fusion—in fission. This decade has revealed the power of the atom to turn the wheels of industry, light homes, propel submarines. We have seen the rare process of producing plutonium supplanted by the mastery of the basic element hydrogen. We have seen tracers at work in agriculture, medicine, industry.

We have seen the "atomic

monopoly" blasted as other nations shattered predicted timetables and joined the "atomic powers." The notion of supremacy in brains, materials, know-how, have-gots went down the drain, or should have, with Hitler's doctrine of the master race.

We are in it together: haves and have-nots, victors and vanquished, east and west, slave and free, willy-nilly—plunked down in a world made one by act of creation.

We are in it together—armed to the teeth with the greatest power man can dream: the fire and fury of the sun, the secret of the stars, the fruit of the tree of knowledge, trembling in our hands.

Like the light of the sun, it is too much for the naked eye of man to contemplate. The vastness of the problem is too great to tackle alone. One sits

Frances Fenner

back and waits. For what? Leadership? A miracle? For someone to tell us what to do?

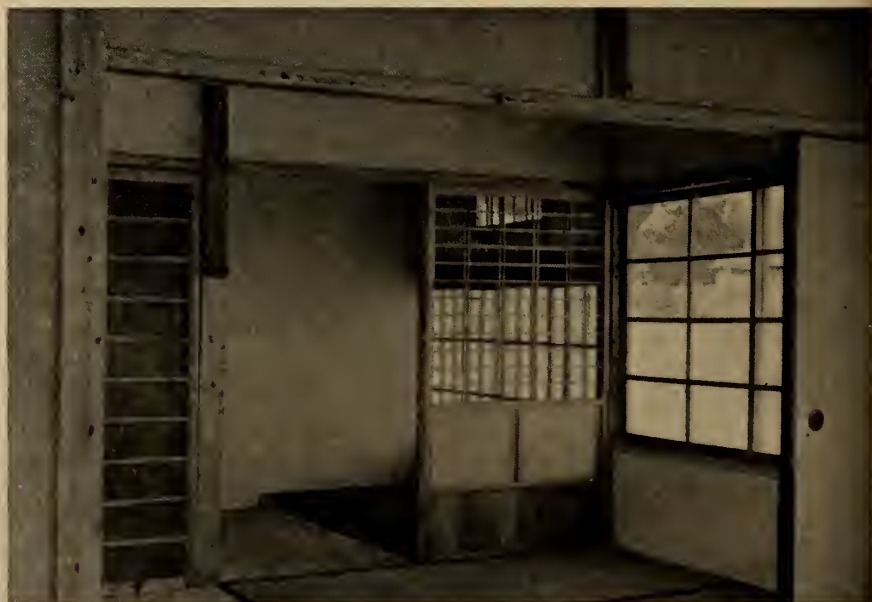
One Little Candle

How much better, the philosopher urges, to light one little candle than to curse the darkness. Today, our gloom is lit with countless candles, flickering around the world.

In darkest Africa, Albert Schweitzer ministers to his tawny brethren, and enters the lists of world debate about the ethics of international conduct.

In Korea and Japan Floyd and Ruth Schmoe lead homeless, helpless victims in rebuilding their devastated homes.

On the upland heaths of Scotland Lord Boyd Orr demands an end to hunger and misery and leads the fight to feed the children of man by scientific nutri-



The interior of the Nagasaki community house, built by members of the community led by Floyd Schmoe. Funds were provided by Alice Bryant from her indemnity payments for being interned in World War II

* Hermann Hagedorn. Quoted by permission from "The Bomb That Fell on America"

tion and world co-operation in the use of resources.

Abbé Pierre comforts the rag-pickers of Paris, dispensing hope and self-help to the destitute.

The list could be perpetual, for younger hands reach forth to seize a wavering torch and carry on . . .

"Reverence for All Life"

When the bomb fell on Hiroshima, it fell on the heart of Alfred W. Parker, too. A resident of Berkeley, California, Mr. Parker has devoted his life to relief of refugees and victims of war.

Born in the part of Austria that is now Czechoslovakia in 1892, he watched the swirling economic and political factors that erupted in World War I destroy life, property, and ideals. He developed a pan-European outlook, founding the Austrian War Resister's League, attending the first postwar international peace conference in Bilthoven, Holland. His activities in lecturing and writing for the peace movement between the two world wars made him an outstanding figure and a target. Fleeing Hitler, he went to England, where he remained until he found asylum in the United States in 1940. Here he has conducted with limited means a relief campaign for other victims of the political disturbances of the times.

Thousands of packages of food and clothing, searches for missing persons, exchange of information, resettlements of displaced persons spangled this man's crusade for the human rights of his fellow citizens of the world.

Viewing the atrocity of the bomb with horror and sorrow, Alfred Parker founded the International World Peace Day Committee to promote the observance of Hiroshima Day, August 6, throughout the world.

Publications promoting this annual observance were tied in



Alfred W. Parker, founder of the International World Peace Day Committee, which seeks the observance of August 6 as a memorial to those who died in war

with practical and concrete proposals. World peace and its corollary, disarmament, improved race relations, understanding among the world's religions, land and money reform, and world government, all were given their share of attention. For to Parker, peace is more than the absence of war; it is the establishment of an orderly world where human rights become a reality.

A follower of Ahimsa, the law of nonviolence and noninjury, Alfred Parker is a dynamic and active personality. The senator of the Hiroshima district led a group of his colleagues in the Japanese Parliament in nominating Alfred Parker for the Nobel Peace Prize of 1957, and with ample reason.

Alfred Parker is more than a man. He is a symbol, exhibit A, factor X in the great equation of humanity. He is a glowing example of the answer to the question, "What can I, one individual, do?"

Not waiting for men or organizations or nations, he has forged ahead, and influenced them all, men, organizations, and nations, for good.

Modest in the extreme (this writer had to fairly wring the laudatory data from him and then consult the neighbors!), this gentle, unassuming man is

a worthy citizen of the world, one of the multitude that builds tomorrow.

The fire-breathers and sabre-rattlers make the headlines, true. But Parker and his counterparts go quietly along their way, the high ways and the low, feeding the hungry, clothing the naked, sheltering the homeless, raising their voices in protest to needless damages, like war.

Tomorrow there will be more men like Parker, or there will be none at all. Tomorrow there will be world peace, every day, or there will be no world at all. Tomorrow will be *world peace: day*, or no day at all.

The Meaning of Vicarious Suffering

Kirby Page

ARNOLD of Rugby, one of the greatest of all teachers, was paid this tribute by the poet of Coleridge:

In him was Jesus
crucified again.
For every sin that he
could not prevent
Stuck in him like a nail
His heart bled for it,
As if it had been a foul
sin of his own.

A true mother feels this way about the degradation of a daughter, and a faithful friend is humiliated by the disgrace of a companion. It was the glory of Jesus to take the virtues of the family, heighten them, and to face all life in their mood. In veritable truth he lived as a good member of God's family.

Imagination enables us to apprehend more than appears on the surface, and identification makes it possible to enter the experiences of another. It was said that the prophet Ezekiel so identified himself with the victims of captivity that he sat where they sat and entered into their troubles. Jesus so merged his life with those of his people that he wept over Jerusalem.

Two simple disciplines will help in deepening the relationship of compassion identification.

Continued on page 26

Annual Conference Sunday

Church School

MORLEY J. MAYS faced a class of several thousand adults on Annual Conference Sunday. The size offers a challenge, but gives no chance for group participation. All the teacher can do is give an exposition of the lesson with applications to our day. This Brother Mays did very effectively, using the international Sunday School Topic, The Providence of God, the third of a series of four on the life of Joseph.

By way of introduction, Brother Mays pointed out that the emphasis of the Judeo-Christian tradition upon events is not accidental. The reality of God is made accessible to man through the events of history. It makes a great difference to the Christian when he sees the providence of God in every aspect of life. Herein lies the significance of the Hebrews; they saw the hand of God in every event.

Speaking more directly to the topic dealing with the prison experience of Joseph and his later rise to political power, Brother Mays called our attention to scriptures which give clues to Joseph's life: From his prison experience, "Whatever he did, the Lord made it prosper"; from his later life, "The name of his second [son] he called Ephraim, 'For God has made me fruitful in the land of my affliction.'"

Everyone desires prosperity and fruitfulness. In our society symbols of these are material wealth, prestige, power. We want to be successful in an easy way. But the Christian meaning

of success is not these. The speaker noted that the early Christians sang as they went to their death. He said that Christian prosperity is paradoxical;

for example, joy is transfigured sorrow. The Christian is not immune from perils but sees in them the working out of the plans of God.

Morning Worship

EVERY one of the 4,600 seats in the auditorium was filled when the organ and piano prelude quieted the audience for the service to follow. The way in which the congregation entered into the hymn singing and responsive reading indicated they had come in the spirit of devotion. The choir responses and anthems under the direction of Nelson Huffman, added to the atmosphere of worship.

Bro. James Beahm, the speaker for this morning, based his sermon on Paul's reminder to the Corinthians that they were behaving like ordinary men. Christians need to be more than ordinary; there must be a "plus quality" in their living.

Though being ordinary in the sense of being without deceit is a virtue, nevertheless the Christian cannot afford to be ordinary when it means patterning his life after the standards of society; however, refusing to conform does not mean withdrawing from the world; he refuses to allow his surroundings to set his norms.

Brother Beahm warned that this is not easy, because pressures come from every side to conform and often without being aware of its happening we take on the coloring of the world around us and we lose our sensitivity to moral and ethical values. Christians should be peculiar, not in the sense of being odd or freakish, but, in

the true meaning of the word, in harmony with the mind and will of Christ.

The speaker thought that our faith ought to be the kind that expects something more than ordinary to happen. Then God could do wonders even greater than those he does with our meager faith. It should be great enough to sustain and comfort us when reverses and sorrow come.

Furthermore, being more than ordinary should affect our relationship to one another, Brother Beahm said. This means that we will not say unkind things about others or be easily hurt by what others say. More than ordinary Christian living does not condone factions and cliques.

Most important of all is that Christian discipleship requires more than ordinary dedication to Christ and to the kingdom of



James Beahm, who spoke at the Sunday morning service



The children's choir, under the direction of Mildred Etter, sang at Saturday afternoon session

God. Indeed, it will take more than dedicated service; it will take sacrifices, too, and even suffering.

The speaker in conclusion pointed to Jesus' admonition to his disciples, "Except your faith, love, and devotion exceeds that of the common run you will not be part of the kingdom." That is the more than ordinary life to which Jesus called his disciples and calls us today.

While the service was being held in the Mosque, four of the Church of the Brethren ministers were guest speakers in Richmond churches. Harry K. Zeller, Jr., spoke at the Grace and Holy Trinity Episcopal church; W. Harold Row at the West Richmond Church of the Brethren, Dean L. Frantz at the Second Baptist, and Harper S. Will at the First Congregational Christian church.

give the church a thrust and a dynamic for the next fifty years. At the same time it was appropriate to conclude this particular Conference with a service involving the consecration of life and of means to the service of God's kingdom.

Brother Miller's address considered the world vision of the Church of the Brethren. He began his sermon by pointing out that Brethren have not always had a world vision; in early years the chief emphasis was upon obedience to the command to baptize people but there was not a corresponding enthusiasm for a widespread missionary program.

The speaker pointed out several developments in our church history which helped to give the church a world vision. These included the publishing of a church paper, the development of the church school, the establishment of schools of higher education, the beginning of the missionary movement among the Brethren, and more recently the development of Brethren Service.

Although Brethren can take some satisfaction in what has been a development in its outreach in recent years, Brother Miller pointed out that what we have done is only a prelude to what needs to be done. He said, "In this atomic age, the belief of the Brethren is the only hope

Church Convocation

SUNDAY afternoon was again the time chosen for the climactic service of Annual Conference. The annual church convocation service was this year preceded by a half-hour concert by the Conference choir directed by Nelson Huffman. The anthems of praise and devotion selected for this year were quite appropriate for the worship needs of this particular occasion. Especially effective at the conclusion of this concert was the singing of Malotte's, The Lord's Prayer, by the entire Conference congregation.

The moderator of this Conference, Bro. A. C. Baugher, directed the worship service during the convocation. Seated on the auditorium platform during the entire service were six couples representing those who would be consecrated. In back of them were the elders representing the various districts

from which they came.

Once again the exciting experience of singing as a congregation of 5,000 persons proved to be a high point in the day's worship experiences.

The speaker for this convocation service was DeWitt L. Miller, pastor of the Hagerstown church, Maryland. He suggested before beginning his message that this anniversary should



DeWitt L. Miller, who spoke at the church convocation, Sunday

of the future. That urgency needs to inspire within us a new sense of mission and quicken us to greater zeal in the propagation of our message." The question we need to face in the light of the world need, said the speaker, is not how big is the task but how great is our faith. God does not demand results but he does demand faithfulness. The speaker concluded, "God alone knows what would happen if in the spirit of our Lord we would lift up our eyes and look out upon the physical and material, moral and spiritual needs of our world and then turn our eyes upon the cross and go out to be his witnesses to the uttermost parts of the earth."

Following the convocation's sermon, Stewart B. Kauffman read the names of ministers who have been ordained since the last Conference. A young couple, Donald and Helen Rummel, took part in the dedication service as a means of representing the dedication of all of these ordained ministers and their wives.

Leland S. Brubaker then presented missionaries who were to be consecrated for service abroad. These included Donald and Shirley Fike, who are going to Ecuador, and Von Lee and Elsie Hall, Mark and Anita Keeney, Dr. Beryl and Vivian McCann, and Ralph and Florence Royer, all of whom will be going to Nigeria. These ten young missionaries together with the ministerial couple were joined in the consecration service by Bro. Desmond Bittinger, the moderator-elect, who also knelt and took part in the service of the laying on of hands. This service was directed by the moderator who offered the dedicatory prayer.

Following the hymn of dedication, God of Grace and God of Glory, the new moderator was

installed and the gavel representing the authority of that office was passed to him by the retiring moderator, A. C. Baugher. Brother Bittinger in a short statement called the attention of the audience to the fact that the anniversary year should be a great year in the experience of the church. He urged the delegates and others whom they represented to spend much time in prayer in this anniversary occasion. Everyone present then united in the Lord's prayer before the benediction and final adjournment ended the 171st recorded Annual Conference.

Special Interests

Continued from July 20

Family Life

Only one session of this Annual Conference was devoted to the interests of family life. This was in the form of a luncheon conference held in the Jefferson Hotel on Friday noon. The main feature of the program was a panel discussion on the theme, Helping Families Face Problems. Most of the persons participating in the panel have served as counselors answering questions in the Family Counselor column in the Gospel Messenger.

The personnel on the panel included William Willoughby, professor of sociology at Bridgewater College who acted as chairman; Clyde and Kathy Weaver, whose contributions to the counselor column are soon to appear; Naomi Will; Harry K. Zeller, Jr.; Jesse K. Ziegler; Leah Zook; and Kenneth Morse.

The discussion of ways in which families can be helped to face their problems included other aspects in addition to the Family Counselor column. Counseling was defined in terms of the function of a professional counselor, in terms of pastoral counseling, and also in terms of what may be done by lay counselors or even by informal counseling on the part of persons who are interested in others and willing to help them. It was pointed out that real counseling is related to our concern for the welfare of others. It was suggested that every problem must be regarded as a sacred trust. One reason why people are reluctant to seek help is that persons in whom they have confided have not kept their confidence.

One of the panel members pointed out that people will talk about their physical ills but they are reluctant to speak of emotional problems. He suggested that even psychologists should be regarded as normal persons who are not always analyzing others but who seek to use such special training as they have as a means of helping people to recognize and define and solve their own problems.

Attention was given to ways in which persons needing help may be referred to individuals and to agencies who can actually give most help on their problems. It was suggested that even untrained counselors can learn when it is best to call for specialized help. One member of the panel pointed out that much time of counselors is devoted to situations that are not necessarily acute, that counseling is not just for those in trouble, but for those who realize that life may become larger than they had been prepared to meet. Therefore they need help.

The policy guiding the Family Counselor column in the Gospel Messenger was explained also to the group. Some attention was given to ways of helping families through small fellowship groups in which many of these problems can be solved through frankly talking together. Community resources for counseling were also pointed out.

Medical Workers Luncheon

The informal meeting at Conference of those interested in the healing arts always brings together doctors and nurses who have or are serving the church on the mission fields as well as those in the States. Dr. Charles Weaver of Manheim is president of the group; Mary Dilling was elected secretary-treasurer for a three-year term.

Dr. John Hamer, on furlough from his first term in Africa, shared with us some of the problems and needs of the doctor in a more or less primitive area. Chief among the problems is the lack of understanding of what the doctor is trying to do. The missionary doctor also has responsibility for hospital administration, which is time-consuming. Then, too, as a Christian doctor he finds himself in conflict with the pagan culture in which he works. Personal experiences pointed up these problems.

Women's Work

Women's work interests at Annual Conference were cared for at three postbreakfast conferences. The



Former presidents of the National Council of Women's Work are shown with Mrs. Paul Halladay (right), the present president. Left to right: Mrs. Ross D. Murphy, Mrs. Rufus D. Bowman, Mrs. E. R. Fisher

annual business meeting was held at the first session, at which Mrs. Paul Halladay presided. A recommendation from the National Cabinet was approved, providing that the cabinet consist of the president, vice-president, one representative at large, and the five regional presidents.

Seven areas of interest were adopted; these are Bible study, aid, homebuilders, world missions, temperance, peace, and citizenship. A goal of \$60,000 for the total program of the church and \$2,000 to send two women to the Schwarzenau convocation was set.

Stewardship and evangelism were considered at the second session. Don Stern, assistant secretary of the Brotherhood Fund, defined stewardship as a process of living, a way of life. He listed as the underlying principles: God is Creator, and man is the steward of all he is and has; man must acknowledge his stewardship and give an accounting to God.

Women have a responsibility to teach stewardship, especially to the young. They must sift values so that first things will be given preference.

Stewart Kauffman, director of evangelism, emphasized fellowship evangelism especially. He pointed out that a program of fellowship evangelism will be a year-round activity with all groups taking part. He then enumerated the steps in such a program, such as analyzing your potential, evaluating concern for persons, rededicating yourselves, checking and developing a responsibility list, and calling. These steps should result in commitments for Christ.

Mrs. John Metzler, who has recently returned to the States from Geneva, Switzerland, spoke at the Saturday morning session. She reviewed the work of relief and rehabilitation being carried on in Greece, Austria, Germany, Yugoslavia, and other areas. She mentioned particularly the help given the Greeks in

canning and preserving their food which has brought a new outlook and new hope. Surplus foods from America are helping Yugoslavian school children to have one hot meal a day. Because of the continuing refugee problem material aid, especially clothes, is urgent.

Mrs. Metzler suggested that American women have much to be grateful for: God, fellowship with one another, good homes, and opportunities for prayer and service. She asked us to evaluate our gifts whether they are from surplus or our living, for the measure of love is mirrored by our gifts.

Men's Work

The National Council of Men's Work at its business meeting on Wednesday morning acted to continue the present projects—support of church colleges, use of road signs to identify churches, daily Bible reading, and support of \$10 club—for another year. For next year was added co-operation with the 250th Anniversary plans. The men also decided to join the National Women's Council in their leadership training retreat in January 1958.

Five new councilmen were elected at the Thursday session: Henry Gibbel, Eastern; Clifton Crouse,

Southeastern; Orion Stover, Central; Virgil Marshall, Western; and Jack Melhorn, Pacific Coast. Mark Roller was elected president; W. W. Clannin, 1st vice-president, Dillon Gnagy, 2nd vice-president, Henry Gibbel, 3rd vice-president, L. L. Jonas, recording secretary. The president of men's work and the executive director will represent men's work at the Schwarzenau convocation next August.

Elmer Hersch, substituting for Ray Petersime at Thursday's post-breakfast conference, stirred the men to opportunities to witness and live as Christian laymen.

On Friday, five hundred were present to hear Miller Shurtleff, representative of the U. S. Department of Agriculture. He explained the policy of lessening farm controls as they have not worked. The government now holds more than eight billion dollars' worth of agricultural products in storage. This surplus moves slowly, some going to foreign countries through government-to-government agreements, others through private relief agencies, twenty-two of which send surplus to eighty-four countries. Some is distributed through domestic relief agencies. All of this distribution is small in reference to the total problem of surplus.

Men's and Women's Work Luncheon

A stirring call to dedicate themselves more deeply, to put the interest of the kingdom first, and to identify the church with a forward-looking world-wide program was heard by those at the luncheon of men's and women's work on Saturday of Annual Conference. S. Loren Bowman, of the General Brotherhood Board, speaking to several hundred men and women, likened the forces of hatred,

Continued on page 18



National Council of Men's Work, left to right: L. L. Jonas, W. W. Clannin, Rufus King, Mark Roller, Henry Gibbel, Dillon Gnagy

KINGDOM GLEANINGS

H. Lawrence Rice will become the first full-time district executive secretary for First Virginia on Sept. 1. Brother Rice is presently the pastor of the Ninth Street church, Roanoke.

"Voted in effect that the church will not sanction or rely on money-making activities to finance its ministry and work, but will depend only on tithes and offerings," is the action of Cleveland's new Brookpark church as stated in a recent bulletin.

Arthur L. Rummel, who is concluding his pastoral service at the Natrona Heights church, Western Pennsylvania, is available for supply preaching and evangelistic meetings during July and August of each year. If you desire his services, write Brother Rummel at 2411 Palm St., Natrona Heights, Pa.

Delbert Kettering, 503 Middle Ave., Elyria, Ohio, is eager to obtain the names and addresses of Brethren living in the Elyria-Lorain area, twenty miles west of Cleveland in Northeastern Ohio. The home mission board of that district has begun full-time work in the area. Meetings of the fellowship are being held in the Playmaker's studio on School Street in Elyria. If you know of any Brethren there please contact Brother Kettering at the address given.

Seven missionaries on furlough, eleven new missionaries, and five members of the General Brotherhood Board staff met together for a day and a half in Richmond following Annual Conference. Sessions were designed to provide an opportunity for reorientation on the mood and direction of the church at home, to think together and share ideas on the present trends in mission work and its relationship to the total church program, and to attempt to discover effective ways of keeping our local congregations around the world informed of the world mission of the church.

Four Church of the Brethren ministerial students are serving in the Christian ministry in national parks, a program sponsored by the Department of Evangelism of the National Council of Churches. John Huffaker of Manchester College is serving at Many Glacier Hotel, Glacier National Park, Mont.; Robert C. Bowman of Bethany Biblical Seminary is at Spruce Tree Lodge, Mesa Verde National Park, Colo.; Joel West of the seminary is at Ohanapecosh Hot Springs, Packwood, Wash.; and John D. Byers of the seminary is serving at Oregon Caves National Monument, Oregon.

Licensed and Ordained

Edward E. Shelby licensed in the Pontiac church, Mich.

Brother and Sister Richard Nolt ordained in the Milk River Valley church, Kremlin, Mont.

Harold D. Smith, ordained to the eldership in the University Park church, Eastern Maryland.

Ralph Schwartz, licensed in the Hatfield church, Eastern Pennsylvania.

Pat Chrisman and Monroe Thomas, licensed in the Nocona church, Texas.

Change of Address

The Andrew Holderreed family, to Bungalow No. 1, Middle Road, Poona 1, B. S., India. Brother Holderreed is serving as a member of the faculty of the Theological College at Poona.

Anniversary and Home-comings

Mountain Valley church, Greeneville, Tenn., one-hundredth anniversary, all day, Sunday, Aug. 11. Bro. Reuel Pritchett will bring the historical message at the eleven o'clock worship hour.

Reading church, Homeworth, Ohio, home-coming, Sunday, Sept. 8, at 2:00 p.m. Curtis Dubble, pastor of the First church, Canton, Ohio, will be the speaker.

Buck Creek church, Mooreland, Ind., home-coming, Sunday afternoon, Sept. 22. The Gospel Mariners will bring a program of music.

Agricultural Exchange Program

With the encouragement of the United States Department of State and Polish government officials, Brethren Service and a Polish agricultural institute are making arrangements for a one-year, two-way exchange program of agricultural students. From five to fifteen carefully selected Polish agricultural students will come to the United States early this fall. Up to five Brethren agriculturalists will be selected to go to Poland as early as possible.

American farm homes are needed for the Polish students. They should be located near enough to some agricultural school or experimental station for the students to visit occasionally to learn about new developments in agriculture. The student would be expected to give services on the farm, for which the farmer providing the home and work will be expected to pay to the program on a modified wage scale basis.

Up to five Brethren agriculturalists, with some degree in agriculture and with practical farm experience, are needed to go to Poland for one year on an exchange-volunteer basis to complete the two-way exchange and to work as assistants at selected Polish agricultural experimental stations. Dependents will not be able to go to Poland.

To apply for a Polish student or to apply to be an exchange student to Poland, please write to the Brethren Student Exchange Office, Brethren Service Center, New Windsor, Md.

Juniata College

A three-day program of activities at Juniata College was climaxed by commencement exercises for ninety-seven candidates for degree on June 3. Honorary doctor of laws degrees were conferred on Harold Boeschenstein, president of Owens-Corning Fiberglas Corporation and Harvey B. Jordan, executive vice-president (operations) for U.S. Steel Corporation. Mr. Boeschenstein delivered the commencement address.

Juniata's student weekly newspaper, The Juniatian, received an All-American rating—highest recognition given by the Associated Collegiate Press. Only three campus weeklies among forty-three in the nation in its class received the rating for "distinctly superior achievement."

Eighty-two students are enrolled at Juniata College for the first period of the summer term. Men outnumber women sixty-four to eighteen in the registration sum-

Brotherhood Theme: Seek First His Kingdom

mary and there are forty-nine day students compared to only thirty-three in residence. The second period of the summer term will begin July 22 and extend to Aug. 23. Summer commencement is scheduled for Aug. 23.

During the summer Juniata will be host to four schools and workshops. The Pennsylvania School of Alcohol Studies and the summer extension school of Bethany Biblical Seminary will be held simultaneously beginning July 22. The Eastern Region, Church of the Brethren, will hold laboratory schools for workers with children and with junior highs July 21-26. A three-day session for the Pennsylvania State Sabbath School is also scheduled from Aug. 2-4.

Twenty-two students were named to the dean's list of distinguished students for the spring term, 1957. Included were eight seniors, four juniors, five sophomores and five freshmen. Women outnumbered men fourteen to eight. Those named were: Elizabeth Ann Clark, Pottstown; James J. Corrigan, Pittsburgh; Melvin H. Diven, Huntingdon; Barbara A. Fritchey, Harrisburg; Joan A. Fyock, Harrisburg; Jane L. Herbster, Lewistown; Kathryn J. Holsinger, Pittsburgh; Rosalie H. Langer, Coopersburg; Richard A. Livingston, Johnstown; John R. Moore, Baden; Robert C. Moore, Aitch; Joan McClure, Harrisburg; Carol A. Newborg, Ardmore; Charles G. Passmore, Lewistown; Jesse W. Schilling, Mill Creek; Barbara J. Shaffer, Ridgway; Dorothy A. Stricker, Lansdale; James H. Swarr, Lititz; Kay L. Taylor, Merchantville, N.J.; Carol E. Titus, Paulsboro, N.J.; Alice Waite, Hollidaysburg; Marjorie J. White, Everett.

Dads and mothers of students at Juniata have formed an association with the unique name of "Dajumo" and with the intent to "develop and advance Juniata's usefulness, magnifying opportunities." Benn F. Goodrich, Ridgway, Pa., comptroller of Stackpole Carbon Company, has been elected chairman. Other officers are: Horace E. Raffensperger, Elizabethtown publisher, vice-chairman; Thomas H. Chase, Philadelphia banker, secretary. The name *Dajumo* represents the first two letters of Dad, Juniata and Mother—in Navy abbreviation style.

Three new persons have been added to the staff of Juniata College for the coming year. Charles Bargerstock, Jr., Lancaster, Pa., has been appointed director of development; Paul M. Herberling, State College, will be dean of men and director of placement; and Mary H. Horoschak, Fords, N.J., will be director of residence for the new dormitory for women. Bargerstock begins his work July 1, Heberling on August 1, and Mrs. Horoschak on September 1.

The Board of Trustees of Princeton Seminary has elected Joseph MacCarroll, a Juniata graduate in 1932, to the position of "assistant to the president in charge of public relations."

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

August 4

Sunday-school Lesson: Ruth, a Foreigner Who Won Her Way. Deut. 10:17-21. **Memory Selection:** The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself. Lev. 19:34 (R.S.V.)

August 11

Sunday-school Lesson: Hannah, a Woman Who Kept Her Promise. 1 Sam. 1; 2:1-11, 18-21. **Memory Selection:** I will pay thee my vows, that which my lips uttered and my mouth promised when I was in trouble. Ps. 66:13-14 (R.S.V.)

Aug. 4-9 Central Region laboratory school for children's workers, Manchester College, Ind.

Aug. 4-8 Southeastern Region family camp, Mardela

Aug. 8-10 District meeting, Eastern Virginia, Midland

Aug. 9-11 District meeting, Northern Indiana, Camp Mack

Aug. 11-15 Southeastern Region family camp, Mardela

Aug. 12-16 Ecumenical Institute, University of Chicago, Chicago, and Northwestern University, Evanston, Ill.

Aug. 12-18 Peace workshop, Bethany Biblical Seminary, Chicago, Ill.

Aug. 13-15 District meeting, Southern Indiana, Nettle Creek, Ind.

Aug. 13-15 District meeting, Tennessee, New Hope

Aug. 14-18 District meeting, Colorado, Fruita

Aug. 15-17 District meeting, Middle Indiana, Flora

Aug. 15-17 District meeting, North and South Carolina, Spindale

Aug. 15-18 District meeting, Southern Missouri and Arkansas, Carthage

Aug. 16-18 District meeting, Middle Iowa, Stover Memorial church, Des Moines

Aug. 18-22 Southeastern Region family camp, Mardela

Aug. 20-23 District meeting, Oklahoma, Bartlesville

Aug. 21-25 District meeting, Michigan, Camp Manikawa

Aug. 21-23 Eastern Region conference, Elizabethtown College, Pa.

Aug. 23-25 District meeting, Southern Illinois, Decatur

Aug. 23-25 District meeting, Northern Iowa, Minnesota, and South Dakota, Kingsley, Iowa

Aug. 23-25 Eastern Region youth conference, Elizabethtown College, Pa.

Aug. 25-28 District meeting, Northeastern Ohio, Camp Zion

Aug. 28 District meeting, Mardela, Easton

Aug. 30—Sept. 1 District meeting, Northern Illinois and Wisconsin, Lanark

Sept. 1 Labor Sunday

Sept. 2-8 National CBYF Cabinet, Elgin, Ill.

Sept. 6-8 District meeting, First Virginia, Daleville

Sept. 13-15 District meeting, Southern Iowa, Libertyville

Sept. 13-15 District meeting, Northern Missouri, North Bethel

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. John Wagner of Garrison, Iowa, in the Nocona church, Texas, July 28—Aug. 11.

Bro. Alton Bucher of Myerstown, Pa., in the Back Creek congregation, Brandt house, Pa., Aug. 11-25.

Bro. John Sayre of Salem, Va., in the Johnsville church, Va., Aug. 25-31.

Bro. Russell G. West of Wiley, Colo., in the White Cottage church, Ohio, Aug. 12-18; in the Reading church, Ohio, August 19-25; in the Maple Avenue church, Ohio, Aug. 27—Sept. 8.

Bro. Reuel Pritchett of White Pine, Tenn., in the Mountain Valley church, Tenn., Aug. 4-11.

Gains for the Kingdom

Two baptized in the Danville church, Va.

Nine baptized in the Annville church, Pa. Six baptized and six received by letter in the Roaring Spring church, Pa.

Nine baptized and one received by letter in the Douglas Park church, Ill. Two baptized in the North Liberty church, Ind. Nine baptized in the East Nimishillen church, Ohio. Four baptized and four received by letter in the Crystal church, Mich. Nine baptized and four received by letter in the Springfield church, Ohio.

Three received by letter in the Omaha church, Nebr. Two baptized and four received by letter in the Iowa River church, Iowa.

Special Interests

Continued from page 15

prejudice, fear, anxiety, and hunger to a consuming fire which totally destroys. But there is another aspect of fire; he noted that fire can purify, cleanse and release energy. This is the kind of fire the Spirit of God is.

This fire of God's Spirit can refine and purify our spirits and release our energies so that we are pulled up to the level of our capacities.

Not only does this fire release the energy of the individual, it can release the full energy of the church as happened at Pentecost and should happen today. Necessary as it is for the Spirit to pervade us for the "saving of our own skins" it is even more necessary that this fire purify and cleanse the common life. The Church of the Brethren needs this fire of God's Spirit so that it may make a frontal attack on the evils in our world. "The 250th Anniversary Call brings this challenge to the church and provides handles by which we can identify ourselves with God's Spirit to the end that men may be redeemed."

Mrs. Paul Halladay, president of the National Women's Work Council, presided at the meeting. Perry Huffaker led the gathering in a number of songs typical of different stages of an individual's growth.

Youth Activities

Activities for junior-high and other young people at Annual Conference were of varied nature and included a schedule that began early in the morning and ended late at night.

One of the daily features was a preview of the day held each morning at 8:00 in the Richmond Professional Institute. This program was patterned after the television program Today, and it sought to present various aspects of the Annual Conference that would be of interest to youth. Many of the leaders were interviewed. Another purpose was to bring the young people together in fellowship at the beginning of the day.

This daily feature included worship and singing. It brought news of the day concerning national, local, and Conference matters. It included interviews with adult leaders of the Conference. It introduced a song of the day and included reports of the various youth activities.



Youth fellowship period after the evening session

Earle Fike, Jr., served as master of ceremonies. The newscaster and assistant master of ceremonies was Don Robinson. Worship periods were cared for by various regional groups. The Central Region ended the final Today program with an effective dramatic worship service by Gladden Schrock. Dave Albright served as song leader.

On Wednesday morning Ed Crill, Paul Weaver, Chalmer Faw, and Lauree Hersch were introduced to give reports on important activities of interest to youth. A foreign emphasis characterized the program for Thursday. Sandy Over and another BVS'er gave a short skit emphasizing the overseas program of Brethren Volunteer Service. Other leaders of BVS were introduced and J. Henry Long was interviewed concerning the foreign mission program.

On Friday the moderator, A. C. Baugher, gave some interesting sidelights concerning the business sessions. He urged the young people to attend the business sessions in order to broaden their concept of the function of Annual Conference. Desmond Bittinger, the newly elected moderator, was also interviewed and explained the function of the General Brotherhood Board. Youth leaders explained the work of the National Youth Cabinet and the Brethren Student Christian Movement. The theme for Saturday was Youth Wants to Know. At this occasion the winners of the regional peace oratorical contests were interviewed. The president of Bethany Seminary, Paul Robinson, gave his ideas of what is important in the minister's make-up.

The evening fellowship periods were held each evening from 9:30 to 11:00 in the Richmond Professional Institute gymnasium. They were planned so they would give young people a chance to become acquainted in organized evening activities. The program included folk games, group singing, spiritual singing, and worship periods. On Wednesday night the young people considered themselves fortunate in having Don Murray as their speaker. He explained that he would not appear in a movie that violated his pacifist attitude. He said he was concerned more about the general theme of the movies he appeared in rather than with the specific character he is portraying. He also explained the Italian project he is developing on the Island of Sardinia. When asked about the difficulty of living the simple life in the midst of Hollywood, Don replied that it depended on your definition of the simple life. In comparison with Hollywood, he and his wife are living a simple life. However, in comparison with the refugees of Italy, they are living a life of luxury.

College Student Luncheon

Our Latin American brothers were the subject of the talk by Gladden Schrock at the college student luncheon held Saturday noon at St. John's Evangelical and Reformed Church in Richmond.

Gladden Schrock, who is national youth cabinet chairman, reported on his experience at the youth conference held at Baranquilla, Colombia, and also of his visit to Ecuador. The speaker noted his surprise at the fact that people in Latin Ameri-

ca do not seem to like Americans as we think they do. They do not appreciate our condescending attitude when we give them help. He was impressed also by the great gulf between the Roman Catholics and Protestants in these countries. He noted that mass killings of large groups of certain sects are often results of this deep gulf. Both claim to be with Christ and yet they are against each other. There is also in many churches of this area an ultraconservative element which alienates youth and the more intellectual persons. He believed that it is important to establish relationships between Christian youth in this country and Christian youth in Latin America.

Junior High Tours

Another attractive feature of Annual Conference for those of junior high age was the tours planned for each afternoon. Since Richmond is a city containing many points of historical interest, the tours naturally included visits to places associated with important events in American history.

On Wednesday the tour included the Shrine of Edgar Allen Poe, the Valentine Museum, and the capitol of the Confederacy.

On Thursday the group toured the University of Richmond, visited the Battle Abbey and also the Museum of Fine Arts.

Friday's program included an interesting variation, involving a picnic at Byrd Park. Games and refreshments were included.

High School and College Picnic

More than 350 young people of high school and college age took part in the picnic scheduled for Saturday afternoon at Byrd Park. Leaders of youth in the Southeastern

Region planned the meal and the program. Among the leaders were Lois Huffman, Don Robinson, and Ed Crill.

Sunday activities for youth were centered in the morning church-school period. The worship service was planned by youth from the Pacific Coast Region. The Annual Conference issue of Horizons was distributed. Galen Ogden, pastor of the La Verne church, California, was the speaker.

Annual Conference Resolutions

Continued from page 5

it work. We urge our people to support, defend, and strengthen public education in their home communities. We urge our youth to enter the teaching profession as a Christian vocation.

Segregation

In spite of racial tensions that have developed in many areas we are grateful for the steady progress toward integration in many communities and in an increasing number of churches. We believe that the teaching of Scripture is clear. God has no favorite race or nation; in Christ there is neither Jew nor Gentile, bond nor free. We renew our pledges, made in past Conferences, to work for an integrated church in an integrated community. Toward this end we urge every church (1) to develop an education and action program aimed at bringing about interracial understanding, (2) to open its membership to all Christians regardless of their race or national origin, (3) to support orderly and peaceful means of eliminating discrimination in education, employment, housing, medical care, and voting privileges, (4)

to oppose every organized effort to deny equal opportunity to any minority group, and (5) to maintain such cordial relations with all groups that the church may display both a reconciling and a redemptive spirit wherever tensions exist.

Capital Punishment

Because we regard human life as sacred and because we believe that the sixth commandment has application to organized societies as well as to individuals, we stand ready to give our support to legislation, now proposed in many states, for the abolition of capital punishment.

Civilian Chaplaincy

Although the Church of the Brethren does not recommend military service to its members, it is not indifferent to the spiritual needs of persons who accept military training and service. The presence of many such enlisted persons, together with their families, in bases overseas has resulted in growing congregations whose activities are directed by military chaplains. We regard the development, even unintentionally, of such a military church, as being contrary to the universal character of the Christian church and contrary also to our American insistence on the separation of church and state. We urge the consideration of a civilian chaplaincy to serve the needs of military personnel and their families wherever they are located. We believe that representative organizations like the National Council of Churches should take the initiative in seeking to provide a ministry in which those who minister are known first of all as servants of Christ and not as officers of a military organization.

Indian Americans

The Church of the Brethren joins with other Christian groups who seek to carry on a Christian ministry among Indian Americans, in voicing its concern over recent legislation which may terminate federal trusteeship for Indians without adequately preparing them for the responsibilities of full citizenship. We urge our government to take a fresh look at the economic, educational and health needs of Indians and to give more adequate consideration to the Indian's unique problems in adjusting to the ways of modern civilization. We believe the Christian church through its mission programs and

Continued on page 26



The junior highs leave for one of their tours

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



From the filmstrip, Plainview's Awakening

The Youth Quarterly uses a fresh approach to our Bible lessons that gives us insight about both the Bible and our pupils

CHRISTIAN EDUCATION

A Word With Teachers of Youth

C. Ernest Davis

I HAVE just read the Brethren Youth Quarterly for the current quarter. If you are a teacher of youth or adults, I recommend that you do the same, reading it through preferably at one sitting. Doing so will help you catch a great idea.

Some youth teachers have almost completely missed the point of the lesson treatment in the youth quarterly. They think the lesson treatment in the quarterly is the Sunday-school lesson and feel they can't teach that, or that there is not much point in teaching it. Actually, the lesson, in each instance, is the Bible assignment. And what an interesting series of lessons we have during the present quarter. As you know, when you stop to think about it, there is no more interesting way of teaching history than through biography. This quarter uses the biographical approach for a review of Hebrew history. Interesting characters appear on the stage before us: Miriam, Jethro, Caleb, Gideon, Ruth, Hannah, Jonathan, Amos, Josiah, Baruch, Ezekiel, Daniel, and Nehemiah. Here is a

wonderful opportunity to gain a fresh appreciation of the times in which these characters lived, of the issues faced in their respective days, and of the qualities of life and character manifested by these heroes and heroines.

But, for many people, historical characters are merely a valley of dry bones—dry and very dusty. The point of the lesson treatment is to help the class and the teacher bring these characters to life. Successful teachers in general education know the importance of lesson assignments and develop skill in making them. They don't just say, "Take the next ten pages," or "Study the next chapter." They indicate the material to be studied, list the main points to look for, and raise questions for which answers should be sought. They try to interest the pupils in the lesson that is coming and help them know how to attack it.

Many Sunday-school teachers go to no bother at all about lesson assignments. Why should they? Isn't the lesson for next Sunday clearly dated in the quarterly? Then

these same teachers often complain that nobody studies. Little wonder, when you stop to think it over.

Chalmer Faw, our lesson writer in the Brethren Youth Quarterly, is actually skillfully giving lesson assignments in the weekly lesson treatment. He is not only doing all the things I mentioned above but, in addition, he is relating each lesson to the life activities and problems of the youth of today through the continued story he tells. The young people he pictures are facing such problems as building a church, going to a camp, having members of their group go away to college, deciding on a vocation, taking younger members into their group, facing military training, participating in athletics and other school activities, etc.

But you say, "My class isn't exactly in the situation he writes about." Probably not, but you get the general idea, don't you? Lessons related to life are lessons that are profitable. The continuing story of these groups of young people will certainly score at least a few near hits on your group as it describes individuals and relates events. It should also awaken your perception and imagination so you can think of some things yourself. Really, I think this story is so interesting and helpful that you may want to read the back chapters in previous quarterlies. In addition to all I have said about it, it also suggests many successful teaching techniques.

But again you say, "We can't have a briefing session during the week as that Pleasant Valley youth group does." Maybe not, but wouldn't it be wonderful if you could? It is important to remember that this briefing session is a literary device for getting the assignment made week after week. Actually such an assignment for next Sunday could be made during the closing part of the lesson period. That is when it has to be done in high school or college. It might also be a part of a Sunday evening session of the CBYF. Actually, the quarterly's weekly lesson treatment is a written assignment intended to help young people know what is important to look for in the lesson and how to

attack it. But, so far as the pupils are concerned, there would be great reinforcement if you, the teacher, would put some of your own flesh and blood into the act. The assignment in the quarterly tips off the teacher, too, on what is exciting about the lesson. However, the pupils quickly see no connection if you, as teacher, make no effort to relate your teaching to the assignment. Then the assignment soon ceases to have significance, the quarterlies are not read, the Bible lessons are not studied, and you are left to flounder along the best you can in your class sessions.

Actually, Brother Faw is using a fresh approach to our Bible lessons that gives us insight about both the Bible and our pupils. Maybe you have not understood this before. If so, don't be discouraged; we never know anything—even the simplest thing—until we learn it. On the other hand, when this important help for our study and teaching is pointed out to us, let us not act in a way that will tend to classify us in that group so aptly alluded to in Mark 8:18. To do so would be unworthy of a teacher.

New Carlisle Honors Older Adults

INCREASINGLY, local churches are recognizing with genuine appreciation the older adults in their fellowship. The New Carlisle church in Southern Ohio centered attention in this group in connection with Family Life Month in May. On the fourth and final Sunday of this observance the Sunday morning worship service honored those in the church who had reached "three score and ten" in years.

The pastor, Chester I. Harley, reports that "perhaps the interest in the month's program reached its climax in the fourth Sunday's service." Family Life Month had been built around the morning worship with family-centered sermons. Dedication of nine small children, recognition of the church's nine high school seniors and a ground-breaking ceremony for a new \$85,000 Christian education building had all provided rich programs preceding the service for the older adults.

Considerable publicity in the church bulletin, the church newsletter, and personal promotion had preceded the service honoring the older adults. Nineteen, who were seventy or older, were present to

SURPRISE SUPPER FELLOWSHIP

The Ft. McKinley church Dayton, Ohio, has successfully experienced a number of Sunday evening fellowship gatherings in various church homes. The following invitation with its attached assignment blank was distributed with the church bulletin on Easter.

At 5:30, May 5, 1957, our church families will take part in a fellowship supper. The group will be divided into thirds. One third will serve as hostesses and entertain—they won't know whom—in their home and will furnish the sandwiches. The second group will be assigned as guests and be asked to bring a salad. The third group, also guests, will bring dessert. And it's all a secret—that's the fun! No one knows whom they will entertain or who the other guests will be. Everyone is invited to take part. Just sign your family's name to the coupon below and give it to the committee member at the door as you leave the service today.

Come along. This is a wonderful way to make new friends and strengthen the tie of old friendships.

Sign Here:

Surprise Supper Fellowship, May 5

Yes, we want to participate. It sounds like fun.

Name Address

How many in our family: Adults Children

Hostess? or Guest?

stand for recognition. The oldest person, Bro. S. D. Hockman, is a retired dentist. The church presented him with a devotional book, *Growing Spiritually*, by Jones. The ushers recorded the names of the nineteen. This service is held annually and a continuous record is kept of those persons present. Each of the nineteen was given a copy of *Yes, We Old People Are Important*, a fine tribute to the aged by Bro. Paul Mohler, member of the Pasadena church, Calif.

The sermon theme on this Sunday by Pastor Harley was Christ's Older Disciples. He quoted from Brother Mohler's articles: "We give our pastors so many chores to do that they can't pray enough. Our laymen think they are too busy to pray much. Who has the time? Only we old people! We are the ones to bring power to our ministers, church leaders, workers, active and inactive members. We even have time to pray for our public officers and statesmen, local, national and international. They all need it."

The pastor also called attention to recent books added to the church library which center on the older members: *The Best Is Yet to Be*, by Maves, and *Grow Lovely Growing Old*, by McDaniels.

The sermon was recorded and made available to the older members who could not be present. There were fourteen of these.

With the number of "Christ's older disciples" increasing, it seems important for the church to open new

channels in which they may serve. Such a service as held at New Carlisle is one way of placing before the entire congregation the importance and fine possibilities of the older members of the church for rich fellowship and continuing service to his kingdom.

NIGERIA, WEST AFRICA

A Visit to the Women's School

Dorris Blough

AS SOON as the children are fed, I will pop all three into their beds, and we will go to women's school. Zakama will stay here with the children and get them up later.

The school meets in the church three afternoons a week in the nonfarming season. The new church is very near our house; so we won't have far to go in the hot sun.

The women go directly to their classes. The entire group is divided into three sections. One group studies reading; another writing; the third sewing. At the end of forty-five minutes, they shift, and each studies something else. They shift again and meet with their final class, so that at the end of the time they have all been in reading, writing, and sewing classes.

Advanced members of their own group teach the reading and writing with suggestions from the missionary

leaders. Some are in beginning reading; others can read the Bible, with all variations between the two. The division of groups is made on the basis of their ability in reading. The church is one large room, but the classes do not disturb each other. The women are asked to leave their children at home, except for the tiny babies.

Each woman is supposed to buy her tablet and pencil, and most do, except for the few who, as in every group, never quite get around to doing it.

Since there are people able to teach the reading and writing, I stay in the sewing classes, helping each different group as it comes. Providing eighty people with an article to sew, plus needles and thread is a big task. Mrs. Petre has many years of experience and gets the job done with a minimum of confusion. The women may choose a blouse for themselves, a baby dress, panties for their babies or themselves, book bags, or slippers for themselves. It isn't as hard as it sounds perhaps, since the same size blouse can be worn by any of the women because their styles are big loose round-necked patterns. The children's dresses, boys or girls, are all the same pattern, too.

Many of the women would not have forty or fifty cents to spend for the item they sew, so the feed sacks which groups from home have sent are used for this purpose. The women pay a small sum, anywhere from five to thirty cents, depending on the garment. The money goes into their fund. Then why charge them at all? It is rarely a good policy just to give and give to people. They must feel that they are helping themselves.

Now let us look at the people and their activities. One of the women has come today for the first time and needs to get started on her garment. She decides which item she wants. She must be shown how to thread her needle and how to tie a knot in the thread. We will have to show her that over and over. We give her the biggest needle with the biggest eye you can find. We have to remember that the smallest thing most of these women have held in their hands has been a grinding stone. One does not expect their sewing to be dainty.

Seeing their sewing five minutes after they have begun makes us

wish there were a way to supply water for them to wash their hands. However, they would drink the water rather than waste it for washing their hands. Getting their sewing dirty is unimportant to them.

You can imagine the awkwardness of their sewing only if you have seen a small child try to sew. Some never do catch on, and we must help them every few minutes. Others get the idea quickly and sew beautiful, even stitches, even with big needles.

Since they stay here three hours, they often provide something for their children to drink or eat. They may bring it in a bottle (a pop bottle with a piece of paper for a cork). More will bring it in a small bowl with a lid. Some will bring just water; most will bring the mush left over from the morning meal, mixed with water. After playing on the dirt floor, the children dip their hands into the food to get the mush and then drink the rest out of the bowl.

When the babies get sleepy, they are fastened to their mothers' backs to sleep.

At 2:30 everyone gathers for the Bible talk or health talk. This is extremely valuable for them, since in the regular church services they

have children with them and don't get much out of the service. The talks are especially for them, about topics that interest them.

Women's school meets a vital need of the women of the community who would otherwise never have an opportunity to learn to read, write or sew. It is also an excellent contact for getting to know the women as we fellowship with one another. Those who feel no real kinship in the regular church service are drawn closer to the church through these times of fellowship and learning and worship.

Note: Dorris Blough has completed a term of service in Nigeria and has returned to the States.

• • •
At the recent meeting of Church Union Negotiating Committee a constitution for the inauguration of the new Church of North India was put into final form for consideration by negotiating churches. • Mar-ama congregation in Nigeria is supporting religious teachers in thirty-six villages. Daily classes are held in the villages and Sunday services are conducted in these and many surrounding sites. • The Church of the Brethren in Nigeria has twelve self-supporting organized congregations.



Dorris Blough

The first project in sewing class must be a simple one. Here Nigerian women hem a square for a handkerchief

ECUADOR, SOUTH AMERICA

First Impressions

Edna Switzer

IT WAS not what one could call an ideal day for flying. There were many dark clouds and we bounced around a lot. As we neared Quito, the ground looked quite wet, and it was still raining. But nothing could dampen my spirits because I was finally arriving in Quito—which I had looked forward to for so long—and I was sure all our people from the mission plus some friends I had made in language school would be at the airport to meet me.

So you can imagine my disappointment when they announced that due to weather conditions we would not be able to land. We would go on to Guayaquil, the largest city in Ecuador, located on the coast. Later in the afternoon they would bring Quito passengers back in a smaller plane.

That is what happened. Five hours after my scheduled arrival, I was finally landing in Quito. In spite of the weather and the lateness of my arrival, there was quite a group at the airport to meet me: the Florys, the Kreps, Ruby Rhoades and children, Matilde Benalcázar, and Faye Koontz Benalcázar. Others who had been there earlier had not been able to return.

The school children who had planned a party and program for me were as disappointed as I was at my late arrival, but the welcome was not spoiled although it had to be postponed until the next day.

If there had been any doubt in my mind that I was not welcomed or wanted, it would have been immediately dispelled by the welcome the school children gave me. All ninety of them gathered around me, all wanting to shake my hand at the same time as they greeted me by name. Then it was time to wash hands so we could all enjoy the food the children had provided, *choclos*, which are roasting ears, pieces of cheese, and *chinchá*, a drink made from corn.

After this we gathered in the school auditorium, where the children presented a program of songs, poems, and typical Indian folk music and dances which they had prepared especially for me. One little boy in his big hat gave a speech of welcome and then presented me with a lovely bouquet of flowers; another group showered me with flower petals as

they gave their welcome. I was so glad that I had had the opportunity to study Spanish before my arrival here so that I could understand all that was going on. So one of my first impressions was that, although I had arrived in a cold country, I would be working with a warmhearted, friendly people.

During my second week here my idea of the weather changed. I had arrived near the end of the rainy season, and now we are enjoying warm sunny days. It is a time for planting, and that is just what we did on Saturday. The Juan Benalcázars, the directors of our school, will soon be moving into the new house that has been built down near the school. They invited the mis-

sionaries and the school teachers to a party at the new house. Each one was requested to bring something to plant—a flower, shrub, or small tree. We all worked together, cultivating the ground, carrying water and arranging the flowers and plants around the outside of the house and in the flower boxes. Soon the outside of the house was transformed by our efforts. Then we enjoyed a huge meal prepared by Matilde Benalcázar. The fellowship and fun of the day was ended by several vigorous games of volleyball played to the accompaniment of guitar music on the sidelines.

So another impression gained was that the people of Ecuador are much like people everywhere in that they enjoy an occasion for gathering together for fun and fellowship. Owing to Christian influence, this party ended much differently from the drunken fiestas held here the week before in honor of some saint's day.

HOME MISSIONS

Medical Work at Lybrook Indian Mission

Bernice Hayes

FROM the time that Ernest and Olivia Ikenberry started the work at the Lybrook Indian mission in 1953, they were called upon to render medical services to the Navaho people in the mission area. Many times this necessitated long trips to distant hospitals. The nearest available doctor is at the fifteen-bed Brethren in Christ Navaho hospital, which is twenty-three miles from Lybrook. Beyond this, one would need to travel to the Albuquerque area one hundred twenty-five miles to the south, or to Farmington, sixty-five miles north. It was apparent that a clinic on the mission property would answer a critical need of the Navaho people among whom our missionaries were working.

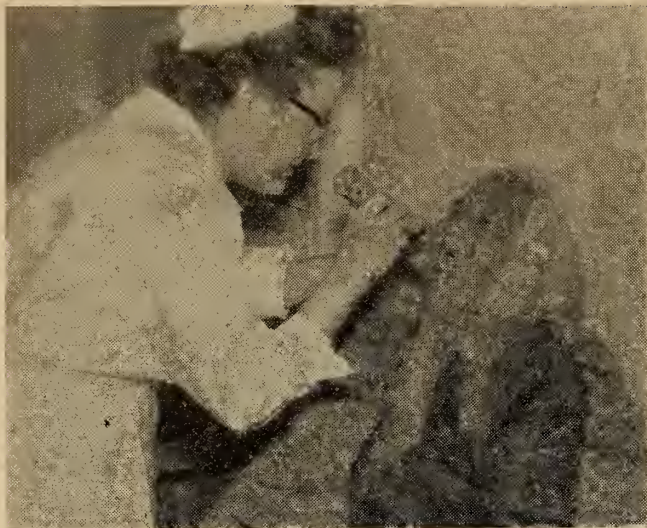
In May of 1956 I joined the mission staff as nurse. The following month plans were made to purchase a three-room house to be used as a clinic building. During August it was moved to the mission and set on the foundation prepared for it. The major part of the necessary remodeling of the house to make it suitable for clinic use was done by

Samuel and Golda Bowman of Quinter, Kansas, who spent five weeks at the mission for this purpose.

Dr. Alvin Heise of the Brethren in Christ Navaho hospital serves as the supervising doctor for our clinic. He visits the mission each Thursday morning to conduct the clinic. Shortly after its opening Julia Costello, a young Navaho mother, expressed willingness to help in the clinic. Since she speaks English well, she has given valuable aid as an interpreter. In addition she takes temperatures and is learning the work of a nurse's aid.

Lack of sanitation, lack of water, and a poor diet account for many of the illnesses of the Navaho people. The homes of the Navahos are generally one-room buildings called hogans. They are constructed of logs or stones and mud. Sometimes several families live in one hogan. The diet is poor, consisting mainly of mutton or goat meat, potatoes, and squash when in season.

Our clinic records list patients from earliest infancy to Grandma



Left: Elderly patient, Grandma Chavez, receives medical care; right: Nurse Bernice Hayes treats a young patient. Julie Costello, young Navaho mother, assists as interpreter and nurse's aid

Chavez, whose age is about eighty-five. Some must travel great distances over primitive roads to arrive here, occasionally coming by horse and wagon. When stricken by prolonged or severe illness, the custom of the Navaho is to hire a medicine man to conduct a *sing* for the patient. However, these people recognize the superiority of the white man's medicine for many illnesses and quite often employ both methods. Even a neighboring medicine man has come several times for treatment.

The Navahos are superstitious and fearful of death. When death is imminent the patient frequently is wrapped in blankets and taken some distance from the hogan to die. If death occurs in the hogan, it is usually burned, torn down, or abandoned.

Health Lessons Given

Thursday of each week the Navaho young adults meet all day at the mission for fellowship, recreation, and Bible study. Those who are parents usually bring their children

with them. The majority of patients are from the families of these young adults, and for this reason Thursday was chosen as the day for the doctor to come for clinic. Since the medical problem is one of education as well as of treatment, lessons on health have been planned for the young adult meetings. Classes in child care, nutrition, social diseases, tuberculosis, prenatal and postnatal care, and sanitation have been initiated.

The response to the mission medical program has shown that the opening of the clinic was justified. The largest number of treatments given in one month was 327; 56 of these were in one day.

To minister to the physical needs of the Indian in such a way as to enhance and enrich his spiritual, moral, mental, and physical well-being is one of the purposes of the mission program. The prayer in our hearts as we endeavor to help these people physically is that through this channel many may come to know the Lord Jesus Christ as their Savior.

A new fellowship group in High Point, N. C., held its first meeting on Sunday, May 19. Sunday school and worship services are being held in the homes of interested persons.

• Work is progressing well on first unit of the Tacoma church, Wash., at new location on corner of 84th and D Streets. The erection of the walls and roof was completed in June. The members anticipate wider community service. • Pueblo church, Colo., has purchased land on edge of city for future parsonage and church.



Dr. Alvin Heise serves as the supervising doctor for the clinic

VOLUNTEER SERVICE

You've Got One, Too!

Irene Freeman

WE BVS'ers have added a chorus to Do, Lord. It goes, "I've got a place in BVS and you've got one, too."

My place is as a nursery worker in Pahokee, Fla. This camp for labor migrants holds 500 people. They live in "homes" of one to four rooms, without running water. The camp furnishes the stove and a few odd pieces of furniture. I've seen twelve people living in four rooms with seven of them under ten years of age.

As a nursery worker I help to run the nursery while the children's mothers work in the packing houses and in the fields. The whites work in the packing houses and the Negroes work in the fields. It is hard for me as a Northerner to understand this segregation.

State law prevents the nursery from caring for any child under the age of two. The children come about two in the afternoon and stay until anywhere from 5:30 to 11:00 at night. Usually the fathers or older brothers and sisters come to take them home. The work in the packing sheds often goes on all night. While the children are in our care it is our duty to see that they are fed and supervised and generally have a good creative time. The cost to the parents is only thirty cents a day, or fifty cents if the child is given a supper.

Our duties do not end with the nursery. We go into the homes to visit with the people. They are all very friendly. Whenever we leave after a visit with a family they always say, "Y'all come back soon." I love this part of my work the best of all. I have learned so much from the people and about their way of life.

We hold Sunday school every Sunday morning. The highest number we have had attending is thirty, but since the season has slacked, so has the attendance. Now the families are packing and leaving for Michigan to pick fruit. The season in Florida lasts from November to May.

I like my work here in the nursery, and I love my people. They don't have much in the way of possessions, but what they do have they would willingly give to some-

A BVS'er working with children in a migrant camp nursery finds a great opportunity for teaching Christian principles



one else who needed it.

Now for the other part of the chorus—"... you've got a place in BVS." Yes, YOU have a place in BVS. Age makes no difference. There are many projects left undone because many persons like yourself feel they have little to offer. You have yourself.

Please think seriously of giving a year or two for God and neighbor.

If you are interested in learning more about Brethren Volunteer Service, please write for information. A new folder, Brethren Volunteer Service for Adults, is now available from the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

A member of the September 1956 BVS unit.

What a I-W and His Wife Did for Us

Dear Brother Row:

I would like to express to you our thanks for what a I-W and his wife who were stationed near here for their alternative service have done for our congregation.

Jesus gives at least two criteria whereby we can judge the validity of discipleship. The first is: "If you abide in my teachings you are my true disciples . . ." (John 8:13). The second is: "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35).

For approximately a year and a half this young couple were a part of the fellowship of our congregation and proved to us the validity and



Supervising the children at mealtime is another phase of the nursery work

vitality of their faith. While their alternative work consisted of duties at a nearby hospital, they were most active in our church program. Let me cite just a few examples, apart from going into I-W work in the first place.

1. Responsible for getting one young boy and several adults into regular attendance.

2. Taught a class of junior hi's.

3. Impressed on all of us the meaning of "sacrificial giving" by giving 10% of a meager salary as a sexton here at the church.

4. Active in our senior choir.

5. Gave unselfishly of their time to anything they could do.

Such young men and women we urgently need in the ministry.

Most sincerely,

This letter was received in the Brethren Service offices from the pastor of a Church of the Brethren. It indicates a few of the many ways in which conscientious objectors are serving in addition to their alternative service assignments.

Study Packets on Social Concerns

THESE basic study packets contain pamphlets, study guides, resource material, and audio-visual suggestions. They include the best material available in the various subject areas for use in the local church. Both the beginner and the expert, the layman and the specialist, will find usable and helpful minimum materials in each packet.

All of these packets ought to be in every local church library for the use of all interested groups in the congregation. If your church cannot afford to buy all of the packets at once, secure some now and add the others later. Decide which of these subject areas you wish to emphasize in the coming year's program and secure the packets relating to these areas first.

The subject areas in which these study packets are available are: peace; international relations; citizenship and political life; economic life; Christian daily work; race relations; social education and action; social welfare.

The packets may be ordered for \$2.00 each from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

MATERIAL AID

Project-of-the-Month for August

Clothing . . .

For Men and Boys: Shirts, suits, jackets, trousers, coats, underwear, socks, work clothes.

For Women and Girls: Dresses, suits, coats, blouses, underwear, socks, stockings.

For Infants: Shirts, diapers, caps, sweaters, dresses, and outer garments.

Note: Two-piece garments should be fastened together; securely attach belts, capes, hoods and the like to garments.

Shoes . . .

Men's and Children's: New and used in all sizes are in great demand.

Women's: At least B width, sturdy construction with low heels.

Also Needed: House slippers, rubbers, galoshes, shoe strings.

Blankets, Comforters and Quilts . . .

Woolen and cotton blankets—single bed size preferred, any size acceptable.

Old, torn blankets will be covered. Comforters and quilts are also needed.

Peace Films

Atoms for Peace. This filmstrip describes atomic power and how it may be used constructively. The filmstrip is of a technical nature and, therefore, excellent for real study. 80 frames; color; script and manual included; rental, 75c; sale, \$2.50.

More for Peace. The story of a veteran's return from Korea and his challenge to his home church to build more seriously for peace. 45 minutes; \$10.00 rental.

Sing a Song of Friendship. The world of tomorrow must be a world of peace—or else! This film teaches new and catchy songs about world brotherhood. Excellent for youth. 12 minutes; color; \$3.00 rental.

A Time for Greatness. This film is concerned with peace on the level of international relations. It shows how nations, in trying to use force to solve their problems, only create new ones. A good discussion starter for youth considering conscientious objection and also for adults. 25 minutes; \$3.00 rental.

The Toymaker. An unusual puppet film. The toymaker illustrates how surface differences lead to human conflict. The simple yet profound treatment makes a powerful case for human equality. Demonstrates specific principles of social behavior which can lead to harmony and peace. Excellent discussion starter. 15 minutes; color; \$7.50 rental.

The Way of Peace. This puppet film presents the story of the world from creation to its complete destruction by the atomic bomb. Useful for provoking discussion on Christian attitudes toward atomic

power. 18 minutes; color; \$8.00 rental.

Order these films from the Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Meaning of Vicarious Suffering

Continued from page 11

First, repeated reminders that our shame brings shame upon God and our fidelity brings him glory. In the Book of Romans we are told that our Father grieves over us with groanings which cannot be uttered. And second, that is the way God feels about this earth. The manner in which I live and the mode of life of others with whom I have contacts makes a vital difference to God himself. The impact of this truth rocks us to the center of our being.

Annual Conference Resolutions

Continued from page 19

service projects can help to develop among Indian Americans the leadership they need in this time of transition.

Bomb Tests

The testing of large nuclear weapons now constitutes a health hazard to our own and future generations that dare not be minimized. While there is some disagreement as to the extent of danger to the human race involved in bomb testing, there is no question but that serious damage has already been done and that con-

tinued testing will increase the danger. We would add our voice to the appeal of thousands of scientists, churchmen, and humanitarian leaders urging our government not only to end its testing program but to take the initiative in securing similar agreements by Great Britain and the Soviet Union. The perils of continued manufacture and testing of nuclear weapons rest not only in physical danger to ourselves and our descendants but also in our relations with other nations, especially those in the Pacific area. We discern a peril to our foreign mission efforts if our nation continues to disregard the frequent appeals that have come from smaller countries around the world. Even more alarming is the peril to our own souls if we stand quietly by without protest while ever larger and more lethal weapons are designed, manufactured, and tested.

Disarmament

Believing that there is a universal desire for peace among the peoples of the world and that the maintenance of peace is threatened by the present armaments race, we petition our government to announce as its own goal that it seriously seeks to reach agreements looking toward universal disarmament. We believe that in support of such an avowed goal our government should make greater efforts to negotiate with other nations, especially within the framework of the United Nations, and that it should take initiative to secure agreements, particularly with the Soviet Union, that would help to create an atmosphere in which progressive steps toward real disarmament can be taken. We appeal to our national leaders to demonstrate a Christian spirit of patience and a willingness to go more than half way in negotiating with other nations.

Universal Membership in the UN

We reaffirm our belief that the United Nations and its agencies offer many real opportunities to lay the foundations of peace and to prevent the outbreak of hostilities. In order for such an international organization to be more effective, all nations should be invited to participate and membership should eventually become universal. We urge our government to join with other nations in favoring the admission to the United Nations of any nation that desires membership and is willing to accept the conditions of membership set forth in the UN Charter.

Cultural Exchange

In spite of the excellence of programs of public education many persons in our country have little direct knowledge of other nations, particularly of peoples who live behind the Iron and Bamboo curtains. We believe that our own national policies have contributed in part to raising these barriers. We would urge greater freedom of travel for individuals who are able to go abroad, especially for representatives of the press whose reporting can benefit the understanding of all who read. We believe that efforts should continue for sending abroad and receiving delegations of responsible church leaders in order that the ties of Christian fellowship may be strengthened. We hope that permission can be granted soon for volunteer workers from this country to participate in work camps or similar service projects behind the Iron Curtain. We urge our members to continue to welcome high school and college students from abroad and to support other programs of cultural exchange.

Immigration and Refugees

The Church of the Brethren has helped more than 5,000 refugees to immigrate into this country within the past eight years. Nearly all these refugees are rapidly becoming integrated into their new homeland. Many of them are members of our churches. But there are still millions in our world who are uprooted and homeless. We recognize our Christian obligations to find new homes for many more. There is immediate need for a permanent United States immigration program to aid refugees and escapees. We urge our members to press for legislation that will remove from present laws the discriminatory provisions based upon national origin and that will increase the number of persons admitted annually in order to provide for both normal and emergency immigration requirements.

Foreign Aid

Along with other Christians, Brethren have supported measures that provide technical assistance and economic aid to underdeveloped countries. In current discussions concerning the amount of foreign aid to be undertaken by our government in the next fiscal year we observe the tendency to regard such assistance primarily as a weapon in the cold war. We would urge that technical assistance and economic aid be administered entirely apart from a military security system and that it

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be offered not merely in terms of "enlightened self-interest" but as an expression of our concern for the needs of people everywhere and as a rendering of our stewardship of God's resources. We believe that, to be effective, economic aid should be extended on a continuing instead of an annual basis. We urge our own government to increase its participation in multilateral programs through the United Nations.

In conclusion, this Conference invites every member of the Church of the Brethren and all who share its heritage or who are included in its outreach to participate wholeheartedly in the forthcoming Anniversary celebration. Especially do we pray that the theme of this observance, Brethren Under the Lordship of Christ, may become a reality for individual members and for churches, and that Jesus Christ, who is the same yesterday, today, and forever, may be honored and may be served as Lord of all.

Anniversaries

Mr. and Mrs. Otto Bowers celebrated their fiftieth wedding anniversary March 14. They are parents of three children.

YOU ARE NEEDED



Dessie Miller Myers

Edited by Hazel M. Kennedy

This challenge is the title of the new manual for district children's workers. This book replaces the former manual, *Children's Work in the District*. "It is designed to guide and inspire you in the important responsibility which is yours as you help leaders in their Christian growth so that they may lead children in the Christian way of life." Mary E. Spessard, Director of Children's Work.

80 pages colored cover \$1.00

**BRETHREN
PUBLISHING HOUSE**
Elgin, Illinois

They have four grandchildren. — Mrs. Martha M. Chandler, Middletown, Ind.

Mr. and Mrs. Joseph B. Hostetter of Mt. Joy, Pa., celebrated their sixtieth wedding anniversary on May 11, 1957. They are members of the Florin church. They have six children. — Florence B. Geib, Mt. Joy, Pa.

Mr. and Mrs. William E. Martin of Ephrata, Pa., celebrated their golden wedding anniversary on May 18, 1957. They have served as deacons in the Ephrata church for many years. They have three children and seven grandchildren. — Mabel M. Myer, Ephrata, Pa.

Obituaries

Bechtel, Alvan B., son of Michael and Elizabeth Bechtel, was born in Woodbury Township June 13, 1876, and died March 21, 1957. He was a member of the Waterside church. Surviving are his wife, three sons, two daughters, nine grandchildren, three great-grandchildren, one sister, and one brother. Funeral services were held at the Byers funeral home by Brethren Wayne Dick and E. M. Detwiler. Interment was in the Dry Hill cemetery. — Fannie Dunkle, New Enterprise, Pa.

Berkebile, Lowell, son of Carrie Belle Ripple Berkebile and Harvey Berkebile, was born June 17, 1903, and died June 3, 1957. Survivors are his wife, one son,

his father and stepmother, two brothers, and three sisters. He was a member of the Walnut Grove church. Funeral services were held in the Walnut Grove church by Bro. Clyde Carter. Interment was in the Daley cemetery. — Mrs. S. L. Lehman, Johnstown, Pa.

Cady, Edith, was born March 28, 1876, and died June 3, 1957. Surviving are two sons. Funeral services and burial was at the church in Lewiston, Minn., by Bro. Percy Lamb. — Mrs. William E. Wright, Utica, Minn.

Dillinger, Henry H., was born Dec. 22, 1874, and died March 23, 1957. Funeral services were conducted by the undersigned at the Mount Joy church. Burial was in the church cemetery. — John M. Geary, Mount Pleasant, Pa.

Elliott, Mary, died May 7, 1957, at the age of eighty-seven years. She was the widow of Elder Luther Elliott. She was a life-long member of the Welsh Run Congregation. She is survived by two daughters, three grandchildren, and six great-grandchildren. Funeral services were held at the Welsh Run church by Brethren Clarence Hunsberger and Russell Martin. Interment was in the cemetery adjoining the church. — John D. Martin, Mercersburg, Pa.

Fosten, Jacob, died Jan. 12, 1957, at the age of seventy-nine years. He was a life-long member of the Welsh Run congregation. He is survived by two sisters and three brothers. Funeral services were held at the Welsh Run church by Brethren Clarence Hunsberger and Russell Martin. Interment was in the cemetery adjoining the church. — John D. Martin, Mercersburg, Pa.

Garber, Hettie E., daughter of Henry and Elizabeth Sanger Showalter, was born March 12, 1874, and died May 25, 1957. She was married to Samuel A. Garber on Nov. 8, 1905. He preceded her in death. She is survived by one daughter, four sons, ten grandchildren, and five great-grandchildren. Funeral services were held in the Pleasant Valley church by Brethren Cecil O. Showalter, and Samuel H. Flora, Jr. Interment was in the church cemetery. — Mrs. Frank L. Garber, Weyers Cave, Va.

Goda, Mary, daughter of the late Aaron and Susana Wolf Hummer, was born Jan. 27, 1869, and died May 28, 1957. She was a member of the Akron church. Survivors are six children, nineteen grandchildren, thirty-three great-grandchildren, and one sister. Brethren Harry Dohner and Elwood Shelly conducted the funeral service. Burial was in Wolf's cemetery in Ephrata. — Minerva Rudy, Akron, Pa.

Hahn, Vinnie B., daughter of Eli and Lucinda Stroup, died April 10, 1957, at the age of eighty-six years. She was the widow of Owen C. Hahn. Surviving is one son. — Mrs. Edward E. Braid, Homeworth, Ohio.

Hale, Susan Josephine, daughter of Martin and Margaret Donner Feightner, was born Oct. 24, 1887, and died April 16, 1957. She was a member of the Leamersville church. Survivors are her husband, seven children, thirty-two grandchildren, twenty great-grandchildren, two sisters, and two brothers. Funeral services were held at the Lafferty funeral home. Burial was in the River-view cemetery. — Rachel Sell Claar, East Freedom, Pa.

Hoover, Helen Arlene, daughter of Daniel C. and Mary Grace Clapper Hoover, was born April 1, 1936, and died May 11, 1957. She was a faithful member of the Leamersville church. Survivors are her mother and one brother. Funeral services were conducted by Bro. Ordo Pletcher, assisted by Elder G. O. Showalter. Burial was in the Koons cemetery. — Rachel Sell Claar, East Freedom, Pa.

Imler, Carrie Jane, daughter of James E. and Minnie Kagarise Pepple, was born Feb. 11, 1890, and died March 28, 1957. She was preceded in death by her husband, Lawrence W. Imler. She was a member of the New Enterprise church. Surviving are two daughters, one son, nine grandchildren, one great-grandchild,

four brothers, and six sisters. Funeral services were held in the Woodbury church by Brethren Wayne Dick, and Earle Ziegler. Interment was in the Dry Hill cemetery. — Fannie Dunkle, New Enterprise, Pa.

Martin, David B., son of Elias and Fannie Brubaker Martin, was born May 11, 1863, and died June 9, 1957. He was married to Annie E. Martin on Jan. 24, 1884, who preceded him in death in 1941. He was a minister of the Brethren in Christ church for seventy years. He is survived by one daughter, one son, eleven grandchildren, twenty-three great-grandchildren, one great-great-grandchild, and three sisters. Funeral services were held by Rev. Albert Colber, pastor of the Brethren in Christ church, Morrison, with Bro. Hubert Newcomer assisting. Burial was in the Franklin Corner cemetery. — Mrs. Maynard Wisner, Polo, Ill.

Mellott, Charles Robert, son of Robert and Iona Claycomb Mellott, was born Sept. 1, 1946, and died May 9, 1957. Survivors are his parents, one brother, one sister, and his grandparents. Funeral services were held in the Koontz church by Brethren Wayne Dick and E. M. Detwiler. Interment was in the Koontz cemetery. — Fannie Dunkle, New Enterprise, Pa.

Over, Effie, daughter of Jacob H. and Ella Werking Snoberger, was born March 28, 1897, and died April 24, 1957. She was a member of the New Enterprise church. Surviving are her husband, two daughters, and two granddaughters. Funeral services were held in the church by Bro. Wayne Dick. Interment was in the New Enterprise cemetery. — Fannie Dunkle, New Enterprise, Pa.

Overly, Carrie Thompson, was born Aug. 23, 1870, and died April 22, 1957. She was a devoted member of her church. Her husband preceded her in death. She is survived by eight children. Funeral services were conducted in the Mount Joy church by the undersigned. — John M. Geary, Mount Pleasant, Pa.

Reasy, Rosie, daughter of Samuel and Catherine Stuckey Teeter, was born Oct. 1, 1865, and died April 20, 1957. She was preceded in death by her husband, David R. Reasy. She was a life-long member of the New Enterprise church. Surviving are two stepsons and thirteen step-grandchildren. Funeral services were held in the church by Brethren Levi K. Ziegler, and Wayne Dick. Interment was in the New Enterprise cemetery. — Fannie Dunkle, New Enterprise, Pa.

Shaffer, Melissa, daughter of the late Jesse and Anna Yoder Morgan, was born Dec. 3, 1905, and died June 9, 1957. She was married to Walter Shaffer. She was a faithful member of the Sipesville church. Surviving are her husband, four sisters, and three brothers. Memorial services were held at the church by Bro. Earl Brubaker. Interment was in the Somerset County Memorial Park. — Mrs. A. G. Maust, Sipesville, Pa.

Spencer, George Lawrence, was born Aug. 29, 1901, and died June 4, 1957. He was a member of the New Hope church. He is survived by his wife, two daughters, seven grandchildren, and six brothers. Funeral services were held in the New Hope church by Brother Dubois, assisted by the undersigned. — Harold M. Kenepp, Wynne, Arkansas.

Underwood, Alice, was born Aug. 20, 1875, and died May 21, 1957. She was a faithful member of the Mount Joy church. Funeral services were conducted by the undersigned. Interment was in the Mount Joy church cemetery. — John M. Geary, Mount Pleasant, Pa.

Will, William F., son of Conrad and Cathrina Barcus Will, was born in Iowa, Feb. 13, 1886, and died May 2, 1957. He was a faithful member of the Peace Valley church, Mo. Survivors are his wife and one son. Funeral services were conducted by Brethren R. L. Gass and Alva C. Fike. Burial was in the New Hope cemetery. — Mrs. R. A. Haney, West Plains, Mo.

Church News

Southern California

Glendora—The combined choirs of the San Dimas Community church and our church presented, The Seven Last Words of Christ. Good Friday services were held in our church. They were sponsored by the Glendora Ministerial Association. Harold Fasnacht, President of LaVerne College, and his wife showed pictures of their recent trip around the world at our April family night. The LaVerne College deputation group brought us the play, The Bishops Candlesticks, on April 21. The district women's rally was held in our church on April 25. On May 7 our mother and daughter banquet was held. Everett Fasnacht and his wife, who have recently returned from the mission field in India, showed us their pictures May 12. The junior choir had charge of the May 26 evening hour.—Alice Manchester, Covina, Calif.

Phoenix, First—After our morning services on April 7 we all attended our Sunday-school picnic at South Mountain Park. In the evening we were invited to the Lynnhaven church to hear Dr. Fasnacht tell of his world tour. On April 12 we held a Camp La Verne rally. The Lynnhaven, Glendale and Phoenix choirs combined to present a program of sacred music on April 14. The La Verne College players presented a play, The Bishop's Candlesticks on April 19. On May 5 and 12 we held our evening family living meetings. Our refugee family arrived on May 8. Our mother and daughter banquet was held on May 17. We held our every-member canvass May 19. On June 2 we held an all-church picnic. At our church council in June we held election of officers. Our pastor and his family will be leaving our fellowship in August due to his son's health.—Mrs. Frank L. King, Phoenix, Ariz.

Washington

Seattle, Lakewood Community—On Palm Sunday our combined choirs presented a concert of sacred music at the morning worship hour. The men of the church gave a dramatization The Last Supper on Thursday evening before Easter. Our church was host to Olympic View and Covington workers at a church leaders' conference. Speakers were Jeff Mathis and Glen Montz. The people of the church have undertaken to finish the parsonage. The men are excavating the basement and the women's guild have just completed making drapes. The junior and senior choirs presented a spring concert June 7.—Mrs. Jess W. Ralston, Seattle, Wash.

Middle Iowa

Des Moines—Stover Memorial—The first Sunday of each month is family night at our church. We recently held our school of missions for four Sunday nights. Mr. and Mrs. Herbert Michael from our Nigeria field were with us one evening. Our women's group meets each Thursday to do quilting, sewing, etc. We are happy to welcome Gunter Reinsberg, a German youth to our congregation. Virgil Marshall of Panther Creek was our guest speaker while our pastor and several others attended the regional youth conference in McPherson. A stewardship workshop was held in the Dallas Center church with Don Stern of Elgin present. Our camp leaders' institute was held at Camp Pine Lake. Our Bible school was held from June 24 to July 1. Royce Stong and his wife were elected to the office of deacon.—Mrs. Russell French, Des Moines, Iowa.

Panther Creek—A sectional training conference was held in our church in January for teachers, counselors, and parents of teenagers. National leaders were Ed Crill and Paul Weaver. Our junior high classes visited several churches in Des Moines January 20. Two men from our congregation attended the seminar in Washington, D. C., in February. The

school of missions began February 3 and continued for six weeks. Different phases of home mission work were studied. The mother and daughter banquet was held on May 7. The theme was, The Gay Nineties. Our new electric organ was dedicated May 5. A sacred concert was presented at this time. Family night is observed on the first Sunday evening of each month. Our vacation Bible school was well attended.—Mrs. L. A. Walker, Adel, Iowa.

Northeastern Kansas

Rochester Community church—The women of the church attended the district women's rally held in the Appanoose church on April 16. The Mennonite choir gave an evening service on April 14. Sunday-school attendance is increasing. The men prepared and served the food for the mother and daughter banquet. The last week in May we held a successful vacation Bible school. We have a summer program with crafts, playground recreation, and a junior choir under the direction of two in the "earn and serve" program. Our pastor, Bro. Floyd Biddix, has accepted the pastorate of the North-view church in Indianapolis, Ind., and will take up his work there on September 1.—Inez Johnson, Topeka, Kansas.

Washington Creek—The McPherson chapel choir gave a concert in our church this spring. Bro. Floyd Biddix brought the dedicatory service for the redecorating of our church. The pre-Easter services were held by Bro. Floyd Biddix. Eight were baptized. Miss Julia King of Lawrence, Kansas, showed slides and told of her experiences in Brethren Service work in Germany. Dr. and Mrs. Marvin Blough showed pictures of their work in Africa. We observed Rural Life Sunday on May 26. Our juniors have organized a junior fellowship and meet each Sunday evening. Our aid meets once a month and the women now have a project to help send our children and young people to camp. Bro. S. E. Caster will serve another year as our pastor.—Mrs. Asa M. Postma, Lawrence, Kansas.

Middle Missouri

Warrensburg—Dedication services for our new memorial organ were conducted at the church on June 2. Dr. Alvin Brightbill was the speaker for the day. Our church took part in pre-Easter union services with several other churches in our town. Ten women attended the spring women's work rally at Osceola and presented a skit portraying some of the weaknesses in our women's work program and the remedies for them. The Primary department of our Sunday school sent three CARE packages recently. A number of the teachers attended a Sunday-school teachers' workshop at Leeton with Miss Mary Spessard as the guest speaker. The theme for the CBYF program for the summer is, Personal Devotions. Leon Neher, the regional youth director met here with the district CBYF cabinet on June 10. As the culmination of stewardship program carried on for several years by our youth, they moved at our summer council to give the sum of one thousand dollars into the general church fund for building and improving church property. Three members of our youth group who entered alternative service and trained at New Windsor last fall are now serving overseas. They are Wallace Brown, Kelly Day, and Vernon Scott.—Mrs. George R. Scott, Warrensburg, Mo.

North Dakota and Eastern Montana

Grandview—Our women's work group shares in the raising of the church budget. We have had a number of interesting films from the Visual Education Department in Elgin. We united with the Congregational church of Froid for Good Friday services. Our vacation Bible school was held the first week of June.—Mrs. Howard W. Clark, Froid, Montana.

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Milk River Valley—We joined with other church groups for a World Day of Prayer service. Bro. Mark Emswiler delivered the message May 5. The filmstrip, You Are the Church, was shown recently. Our church observed the One Great Hour of Sharing. Our Sunday school put on a play depicting the crucifixion and the resurrection of Christ on Easter Sunday. Vacation Bible school was held the last week in June.—Mrs. C. E. Williams, Kremlin, Mont.

Pleasant Valley—Several attended a district children's workshop at Minot on April 30. It was planned and directed by Mrs. Byard Snyder. On Sunday evening, May 12, during Family Week we had a film entitled A Chance to Grow. Our church met in council on May 19; Mrs. Walter Randle and Mrs. Roger Burns were elected delegates to district meeting. The last week in May we spent several days at the church mowing the cemetery and doing some interior decorating. A large group attended the Benson County Sunday-school convention held at our church on June 2. Revival meetings were held from July 2-11, with Russell West as evangelist.—Mrs. Anna Long, N. Dak.

Texas and Louisiana

Roanoke—Our new church parsonage was dedicated last winter. Bro. Glenn Swinger, our pastor, brought us some very interesting messages the week pre-

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ceding Easter. Our church joined the E.U.B. church for Easter sunrise services. Nine of our young people and two adults attended the youth conference at McPherson in March. Our family camp was held recently at the Lake Arthur camp grounds. Our ladies' aid group rolled bandages and made hospital pads to send to Africa.—Mrs. John Lewis, Roanoke, La.

Southern Illinois

Decatur—Our evangelistic preaching mission was held beginning February 26. Bro. Russell West of Wiley, Colo., was guest speaker. A membership class was conducted by Brother Bantz several weeks before Easter. Our church business meeting was held April 3. Rev. Paul Macy of Chicago was guest speaker on the theme, For Such a Time as This, on April 24. The mother and daughter banquet was held the evening of May 7. During the evening service of May 5, the Harmony Circle class of the church school presented a discussion on What Parents Expect of Their Children and What Children Can Expect of Their Parents. The Decatur Council of Churches used the fellowship hall for their evening meal and business meeting on May 16. Vacation Bible school was held the week of June 10.—H. P. Clannin, Decatur, Ill.

Panther Creek—The young people, with the help of the pastor, are in charge of making a new sign in the church yard. The children gave a short program on children's day and each child received a New Testament from the Sunday school. The women's work has been busy quilting and making comforters for relief. Material has also been purchased to redecorate the kitchen of the parsonage. On Mother's Day some of the mothers received a potted plant and on Father's Day each father received a white carnation. The men met recently and reorganized their group. Two of our men attended the men's meeting at Decatur on June 9.—Elsie Noffsinger, Eureka, Ill.

Northern Indiana

Elkhart—Bob Richards held a week's meetings; he spoke to the county youth rally one Sunday evening. Prof. James Overholt from Manchester College, was the guest speaker at the father and son banquet. The men's work sponsored the painting of the downstairs of the church. Some of our Sunday evening services have included Dr. Harold Bender of Goshen College, who had made a trip to Russia; Claude C. Hawbaker, accountant and member of the First church, South Bend, Ind., who spoke on Praying for Pictures, and our city's community ambassador to Yugoslavia spoke and showed pictures of her experiences. The pastor has conducted several membership classes during the spring months. Beginning April 7 we reversed the order of services on a trial basis for one year; we are now having the worship service first, followed by the church school. The Manchester a cappella choir presented a sacred concert on May 12. We decided at church council to secure an intern pastor from Bethany Seminary. Bro. Carl Showalter will assume his duties this fall. The older youth group of the district held their conference in our church on June 9. Their speakers included Gladden Schrock, Bro. Harper Will, and Dr. John Vayhinger, a psychologist and minister from South Bend. Two weeks of vacation church school was held in our church, June 10-21. Twenty have been baptized.—Mrs. Lowell Metzler, Elkhart, Ind.

Michigan

Pontiac—Bro. Frank Barkdoll told us of his experiences last summer in a German work camp. The speaker for the CBYF meeting on March 24 was Bro. Jack Kline, district director of evangelism. The young people's sectional was held in our church on April 6 and 7. We had a five-day pre-Easter service conducted by Bro. Arthur Whisler. On April 27 and 28 two of our young people and their adult advisors attended a recreation laboratory at Camp Brethren Heights. Our annual mother and daughter banquet was held on May 23. Our vacation Bible school was held June 17-28.—Mrs. J. E. Miller, Pontiac, Mich.

Northeastern Ohio

Cleveland First—We have recently added a baptistry to our church building.

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Miscellaneous

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Our ladies' circle met for a dinner meeting for husbands and wives on May 6, at which time Dr. Bruce Whittemore, Executive Secretary of the Cleveland Church Federation, spoke. The men of the church planned and prepared and served a banquet for the mothers and daughters of the congregation on May 26. Our vacation church school was held June 24-29.—Henry P. Harley, Cleveland, Ohio.

Reading—A former pastor and wife, Brother and Sister Harvey Lehman, were with us June 30. We had a fellowship basket lunch at the church. Our women's work sponsored a mother and daughter program and covered dish supper May 9. Our youth fellowship meets every two weeks. A group of them attended the Peace rally at Kent. They also attended the sub-district rally at Zion Hill. Our pastor, Bro. Ridsen has resigned. Bro. Willis Bosserman of Fairchance, Pa., has accepted our call to come and serve us. Bro. George Strausbaugh of Columbiana, Ohio, will be with us June 16 in the absence of our pastor.—Mrs. Edward E. Braid, Homeworth, Ohio.

Eastern Pennsylvania

Chiques—Meetings sponsored by the Board of Christian Education include a temperance meeting with Dr. Charles Weaver as guest speaker, and a women's work meeting with Mrs. Clifton Crouse, the National Aid director, as guest speaker. Forty-five persons spent a day at New Windsor to process clothing. Bro. Robert Faust, a student at Bethany Seminary served as evangelist for our pre-Easter services. Sister Mae Graybill gave a chalk talk on Easter Sunday evening. One Sunday a group of one hundred traveled by bus to the Jennersville church. A program was then presented by the group. Mrs. Rufus Eby spoke at our mother and daughter fellowship. The Lancaster Community Mennonite A Cappella choir presented a program of music recently. The young people presented a program at the County Home in Lancaster.—Mrs. John K. Stauffer, Lawn, Pa.

Conewago—Bro. Elmer Hoover of Elizabethtown was guest minister at our annual Bible conference. Some of the

women of the church helped to iron and mend for the children at the orphanage at Neffsville. The women's work sponsored a Sunday evening meeting with films entitled, *Frontiers Near Home*, and *A Chance to Live*. We have two CBYF members in Brethren Volunteer Service. About thirty to thirty-five members of our congregation volunteered on two occasions to process clothing at New Windsor. Our ladies aid has knotted seventeen adult and children's quilts. A church renovation and expansion program was approved at a recent council meeting. Plans are to start this project in the next sixty days.—Ellen E. Young, Hershey, Pa.

East Fairview—Seventeen of our men went to the Indian Creek church to attend the district men's fellowship services. The mother and daughter fellowship was held at Hostetter's banquet hall in Mt. Joy. During Holy Week visiting ministers were Brethren Charles Hevener, Eugene Martin, and Roy Forney. The sick and the shut-ins were remembered with plants given by the women's work at Easter time. Our three choirs presented the Easter program. Our Bible school was held June 3-14. Our visiting ministers recently were Brethren Ollie Hevener, Jesse Hoffman, and Harry Wolgemuth. A group of women sewed at the hospital in Lancaster. Plans presented by the building committee for a new educational building were accepted at council. Bro. Allen Hollinger was elected to the ministry, and Bro. Woodrow Sites to the office of deacon.—Mrs. Anna Graybill, Manheim, Pa.

Ephrata—One week in April, Brother Robinson presented the morning devotional messages over the radio. Bro. A. C. Baugher was with us during Holy Week in an evangelistic effort. Thirteen were added to the church. A delegation from the Kiwanis Club worshiped with us one evening. The cherub choir made its initial appearance on Easter morning. At our mother and daughter banquet the play, *Memories*, was given. Bro. Donald Robinson gave a talk to our CBYF one Sunday. On Mother's Day each mother in the congregation was presented with a carnation. Easter gifts were presented to the children and guests of the Neffsville Brethren Homes. Our men, assisted by a group of the young people, have been engaged in the erection of a boys' winterized cabin at Camp Swatara.—Mabel M. Myer, Ephrata, Pa.

Western Pennsylvania

Erie—The every-member canvass held in January resulted in doubling attendance and offering. Pre-Easter services were held three nights with Brethren William Gauntz, W. J. Hamilton, and Arthur Rummel as guest speakers. Four men attended the men's work district banquet at Scalp Level. Our first mother and daughter banquet was held May 11. Mother's Day marked our first church service in the newly decorated basement.—Mrs. Donald E. Walter, Erie, Pa.

Mount Joy—The official approval was given for the launching of a building fund program for the purpose of building a fellowship house. The ceiling and side-walls of our church balcony have been covered with celotex blocks and planking. A larger painting of Sallman's head of Christ has been placed in our sanctuary and was unveiled and dedicated with appropriate services. Shrubbery was recently planted at the front of the parsonage. Bro. Wilfred N. Staufer recently led our young people in a discussion on the New Testament doctrines and ordinances of the church. We observed Juniata Day in our church May 26 with Bro. Clarence Rosenberger as the speaker. Attendance at our church and church school services show a considerable increase over last year.—Mrs. John M. Geary, Mount Pleasant, Va.

Uniontown—Our pastor held evangelistic meetings from April 15-21. Wilbur Mullen spoke to our church in the inter-

est of Brethren Service in April. A church family night service was held May 8. The mother and daughter banquet was held May 15. Dr. Morley Mays was our guest speaker for Juniata College Day. Our daily vacation Bible school was held June 3 through the 14.—Janet M. Harford, Uniontown, Pa.

Mardela

Bethany—The Sunday school is planning to pay half of the expense of each camper attending Camp Mardela. The cast of the play, *The Dark Days*, was happy to present it in four of the churches of the district, and also in the Friendship church of Baltimore, Md. The women's work served the first Bridgewater College Alumnae banquet of this district in our fellowship hall. Jacob Replogle was the main speaker.—Mrs. A. Fay Grassmyer, Greenwood, Delaware.

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Tennessee

Bristol—Recently we purchased a tract of land on which we hope to start the building of our new church very soon. It is located in a new residential development known as The Sunny Brook Addition. The circle meetings are held the first Friday night of each month. The circle made comforts and two kits for the needy overseas. Once a month Bro. Sizemore and the members of our group take part in bringing a message to our local rescue mission.—Mrs. Roy Geiger, Bristol, Tenn.

Eastern Virginia

Midland—New pews for the auditorium and choir were installed in January. Cabinets were also built in our new

AUGUST 3, 1957

31

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kitchen by one of our members. The churches of the district met with Bro. James Renz in our church March 31. One of our Sunday-school classes has decided to support an Austrian war orphan another year. Our CBYF, with the youth group of Bealeton, had a Good Friday service in our church. The picture, This My Son, was shown and a spiritual program preceded the program. We participated in the One Great Hour of Sharing. Our pastor brought the message for the community Easter sunrise service. A Children's Day program was given Sunday evening June 9. Our Bible school was held June 24 to July 3.—Mrs. Thelma I. Pettre, Midland, Va.

Northern Virginia

Linville Creek—In April, twelve CBYF members went to New Windsor to help prepare food and clothing for overseas. College Day was observed at both Linville Creek and Cedar Run churches with Donald Clague and Dr. Raymond Andes bringing the messages respectively. The ladies aid sent a large quantity of items overseas. Our women's work contributed clothing, dishes, and bedding to the flood sufferers in southwest Virginia. Two of our young people attended the youth seminar in Washington and New York. The cantata, The Holy City, was given in our church on April 14. The Bridge-water College Glee Club presented a program in song on May 5. Our pastor, Ernest E. Muntzing has resigned as of September 1. Bro. Glenn S. Garner has accepted the call to become our new pastor September 1. Bro. Ernest Jehnson of Michigan was guest minister for our spring revival.—Mrs. Roy Kline, Broadway, Va.

Second Virginia

Pleasant Valley—A school of peace was held in January. The CBYF served their annual Valentine banquet in February. They recently were hosts to their parents one Sunday evening. The adult choir gave the cantata, The Words on the Cross, at Easter. Groundbreaking services for our new church were held on Easter Sunday following the regular worship service. The work is progressing nicely. A mother and daughter banquet was held in April. Dr. Joe Glick was the guest speaker. The women continue to make comforts and cut-out garments for relief. Canned food and groceries were sent to New Windsor for Hungarian relief. Three of our women spent several days working at the relief center. Vacation Bible school was held following the

close of the public school.—Mrs. Frank L. Garber, Weyers Cave, Va.



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His Burden Is Light

THE burdens that men carry are as varied as their occupations and as different as the areas in which they dwell. In many parts of the world the heaviest loads are borne, almost without apparent effort, on the top of the head, as this photograph from Hong Kong reveals. In other places the weight of baggage bends down a man's shoulders and a child rests on its mother's back. But whatever the burden and wherever it is laid on a man, it must be carried. In one breath the Apostle Paul said two things about bearing burdens that appear to be contradictory. "Each man will have to bear his own load," and "Bear one another's burdens, and so fulfill the law of Christ." Yes, there is a responsibility to bear his own load that no one can shirk. We are called to lift, not to ride. But a burden can be shared. Two heads, two arms, two shoulders at the wheel or under the yoke are better than one. God does not excuse us from burdens, but he shows us how our loads can be lightened through sharing. His yoke is easy and his burden is light.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

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Ecumenical Press Service, World Around
Press

AUGUST 17, 1957

Volume 106

Number 31

In This Number . . .

Editorial—

His Burden Is Light	1
The Richmond Conference	5

The General Forum—

The Bread We Break. Carl E. Myers ..	3
Why I Am a Protestant. Harper S. Will	6
"Love Your Enemies." J. Carter Swaim	9
Insulation Service. Brother Percy Hope	9
The Music of the Spiritual Church.	
Daniel W. Boyer	10
Why People Give. McClean Work ..	12
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	29

Toward His Kingdom—

Public Health Program.	
Leonard E. Blickenstaff, M.D.	20
Out of the Mailbag	20
Too Late for Help. Clara Harper	21
What Are the Things We Share?	21
We Would Be Building. Dean L. Frantz	22
A Perspective on Our Adult Sunday School. David Ockerman	24
News Notes From Europe	25
The Library Listening Post	25
A New Project—A New Opportunity.	
Marie Fortney	26

"I know that thou canst do all things,
and that no purpose of thine can be
thwarted.

"Hear, and I will speak;

I will question you, and you declare
to me."

I had heard of thee by the hearing of
the ear,
but now my eye sees thee."—Job.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Do We Rationalize?

Is it possible that while the revival goes on in New York, the Brethren might learn something from it? The Brethren scarcely can brag about their membership figures through the years. Could it be that we rationalize by saying that it is quality of membership we desire and not quantity? Yet the early church dealt with quantities such as the four thousand and the five thousand of bread-feeding fame. Also consider the three thousand converted at one "revival" at Pentecost.

Has church growth of other denominations been related to the technique of evangelism used or perhaps has the growth been related to certain outstanding evangelists such as Wesley, Tennant, and, if you will, Billy Graham? People sneeringly speak of the sawdust trail. Yet, have more seeds of Christianity been planted by this technique than by the staid and conservative techniques of "reserved" and "level-headed" Christians? True, the hard work of discipleship follows, but have we even fallen down on the first step of sowing the seed?

Christ, Paul, et al would have had a great "press" had the fourth estate been as well-developed as it is now.

What's wrong with using every modern technique available to get people to thinking about that most precious of all things, the soul, and how it can be saved?—Myron C. Horst, York, Pa.

Preach the Bible

Your two recent editorials, more particularly the one appearing in the Messenger of July 6 concerning Billy Graham, incite me to write you a few thoughts that are no doubt in accord with much of the thinking of the conservative Brethren, if there are any remaining.

It occurs to me that our church needs more of the "rattling off what the Bible says." We do not expect our pastors to be Billy Grahams, but they should be expected to preach the Bible. The present-day pastor after reading his text seldom refers to the Bible or the teachings therein. We usually have a flowery oration that sounds good, offends no one, and, by the same token, is not long remembered.

The Church of the Brethren grew in strength when the Word was preached; now it appears that we

are interested in growing in numbers and I question the strength when weighed in the balances of actual followers of our Lord.—Frank Ecker, Modesto, Calif.

"If Your Pastor Is Not a Billy Graham"

The editorial under this title in the July 6 issue of the Gospel Messenger contains such a vital message and self-evident truth that it deserves to be read over and over again by every member of all congregations. Especially is it appropos in this season of the year when many a congregation will again begin evaluating its incoming pastor. This man comes to you, not as a noted evangelist, but as a "pastor."—Edward G. Wenger, Baltimore, Md.

Permanent Values

"This paper has occasionally criticized certain statements Billy Graham has made and we still have some doubts about the permanent values of mass conversions" (Editorial, Gospel Messenger, June 29, 1957).

No orchids to our esteemed editor on that one! He has been browsing around in the Christian Century (which said the same thing substantially) when he should have been reading his Bible. The Apostle Peter, who participated in some of the record-breaking "mass conversions" of all time, would not relish the savor of the comment either. After three thousand were converted on the day of Pentecost, the record immediately states that they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Surely these were "permanent values"! Daniel A. Poling, editor of Christian Herald, states in reply to negative criticism of Billy Graham, "The records indicate that large numbers of the converts do stand fast."

The term *mass conversion* is a misnomer when applied to evangelical preaching. The challenge is to "repent . . . every one of you" (Acts 2:38), being directed to individuals. The hearers must respond one by one, and unlike Constantine's army they are not forcibly baptized, but make their individual choices of acceptance or rejection. The editor puts limitations on the Holy Spirit if he doubts that he can call as many as he will in one meeting where the

Continued on page 23



In the breaking of bread, we are made to remember the way in which our Lord lived and how he died

The Bread We Break

THE bread which we break is the communion of the body of Christ." How often have we uttered these solemn words! As we have shared in the stirring worship experience which we call the Lord's Supper, in that precise moment when we break bread, the symbol of the broken body of our Lord, we experience as perhaps at few other times a deep sense of fellowship with him. In so simple an act as the breaking of bread, we are made to remember the

Carl E. Myers

manner in which our Lord lived and the death which he died.

But this experience of worship, to be most meaningful, must involve far more than remembrance. We must go beyond a recollection of the historical fact that a teacher named Jesus, though gentle and kind, was crucified on a Roman cross during the time when Pilate was the procurator in Palestine. We find it imperative to go beyond the

grateful remembrance that it was the Son of God who died upon that cruel instrument of torture. If we are to understand fully, we must go even beyond the awareness that it was for us that he died—even beyond the faith that his death brings to us the gift of eternal life.

The breaking of bread in remembrance of Jesus Christ calls us to share in the manner of his

life. It challenges us to enter into a solemn commitment to the way of self-sacrifice and service which led him ultimately to the cross. In short, to have intimate fellowship with the Lord involves sincere dedication to those abiding principles around which he organized his life. To commune with him in the breaking of bread, we must pledge our allegiance to the law of love upon which he established his kingdom.

What a tremendous challenge this presents to us! In a world in which men partake of other bread, and have communion with other spirits, we are invited to partake of the bread which symbolizes our oneness with Jesus Christ and our communion with his Spirit. We are challenged to satisfy our deepest hungers in him, and to nourish our lives by his Spirit.

But our appetites tempt us to taste the loaves of man's own making. We are invited to share the bread offered us by those who claim that their loaves can fill all our needs and satisfy our longings. And though the first taste may be sweet, this bread soon turns to bitterness in our mouths. And the bitterest bread of all is that which is broken to us with the boast, "Peace comes to those who stand ready and willing to fight for it."

Many there are who knead this bread and bake this loaf. They work in laboratories and employ their remarkable minds to devise the machines and implements of mass destruction. They live in air-conditioned buildings of concrete and steel on desolate deserts where they shake the earth and pollute the atmosphere with their bomb tests, and fill the skies with their guided missiles. They spend long hours training young men to fight and kill, employing well-tested and well-proved techniques to toughen body and

mind and soul. They sit in conference rooms and hurl threats and counter-threats in the name of diplomacy.

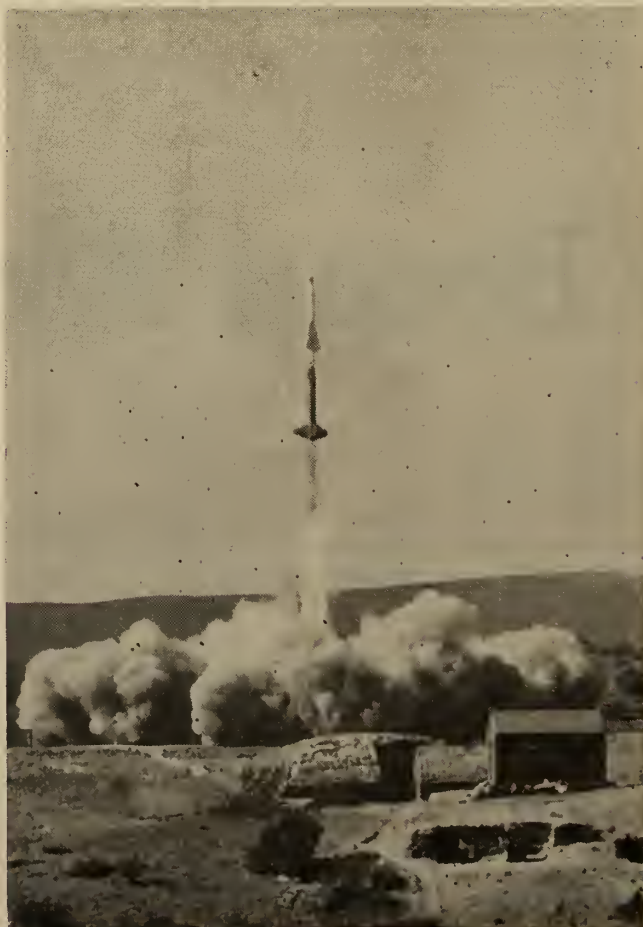
Those who offer this bread to us are proud of their strength; but they are jealous of the strength of another. They are brave and assured behind the protective radar screen and beneath the canopy of the ever-vigilant strategic air command, but they are afraid lest the destroyer should slip in through the cleverly devised defenses and lay waste our beautiful cities and make desolate our fertile farms. The loaf is a bitter loaf. It can promise no nourishment, only the energy-robbing fear of imminent annihilation.

Let us repent, every one of us, for having shared this bitter bread. Let all who name the Son of God as Master of Life, who have broken bread with him, feed on his Spirit. Let us rededicate ourselves to the living of his life in the affairs of every day.

But what does it mean to break bread with Jesus Christ? One of the most profound implications is this: *he who communes with Jesus, manifests his intimate relationship with the Lord and he lives in the spirit of peace.* We cannot break bread with him when enmity toward another is raging, like a storm, through our spirits. Jesus emphasized this sobering truth in a familiar parable. He taught that when a man is at peace with his brother, he may receive the blessing of the Lord as he lays his gift upon the altar. But if he has "aught against any man," he wastes his gift unless he puts it aside, and first makes peace with his brother. The Christian disciple is one with the Lord when he is in the spirit of peace.

He who abides in him will strive to make peace at whatever cost. He who breaks the bread of the Lord will take the initiative in the performance of those acts which bring men together in

Continued on page 8



Many of those who claim they can fill our needs and satisfy our longings fill the air with guided missiles and boast of their strength, but they live in fear of the strength of others

EDITORIAL

The Richmond Conference

SOME recent Annual Conferences have lacked vitality and interest because they were not confronted with major issues that could challenge the church to significant action. The Richmond Conference suffered from being confronted with too many issues at one time.

The Brotherhood rises to some of its finest moments when an issue is put squarely before Conference delegates, when in brotherly fashion they discuss all sides of a question, examine the various alternatives before them, and finally come to a vote that helps to set a direction for the entire church.

Many business matters that come to an Annual Conference are routine and require little discussion. Others are so complicated that the details are entrusted to committees or to the General Brotherhood Board. But there are other matters of basic policy that cannot be finally decided by a committee or a board. They must be examined in the full light of public debate. They must be determined by the vote of representative delegates.

At Richmond there were at least two important issues that were decided in this manner. A study of our peace position and practices received rather thorough discussion, and certain recommendations for strengthening our peace witness were adopted, but not until several points were clarified and the sense of the Conference was made evident by a clear-cut vote.

The proposal of the board of directors of Bethany Seminary to relocate the seminary was even more thoroughly discussed. It was evident that urgent action was necessary and that each alternative—to remain and remodel present facilities, or to relocate in a new area—offered some advantages and some disadvantages. The various concerns were frankly expressed. The Conference acted in favor of relocation. The vote was decisive but it was not unanimous.

It was unfortunate that a third major issue was not also decided by the delegates. Two years ago the Standing Committee asked the General Brotherhood Board to prepare a basic policy statement for the guidance of our Brotherhood in the urgent matter of church extension. The Board asked its Ministry and Home Missions Commission to do the spade work in developing the statement. The general direction of this policy was shared with last year's Standing Committee and a final draft, representing careful study on the part of the Board, was submitted to the Richmond Conference.

The discussion on this statement was directed to the section of the report dealing with the philosophy of church extension and specifically to the question of requiring rebaptism of persons who come into the church from other denominations. It was evident that a great majority of the delegates accept the philosophy set forth in the paper and that many of our churches already practice what the paper recommended because they conscientiously believe that we should receive as full members those Christians whose lives "testify to us of the fruits of the spirit." At the same time the policy statement was firm in its insistence that we develop Church of the Brethren congregations and that we continue to practice and teach the New Testament ordinances of the love feast, trine immersion and anointing for healing.

But there were objections on the part of some who felt that to accept other Christians without demanding rebaptism was to run the risk of losing our distinctive ordinances. Those in favor of the policy statement indicated that they too want to maintain our traditional practices but that the best means of maintaining them is to teach them and commend them in a spirit of understanding and Christian love.

The Richmond Conference passed up its opportunity to accept a statement that obviously represented the best judgment of a large majority of delegates. In our opinion the decision to postpone action was a mistake. We doubt if the Board can bring a more satisfactory, a more prophetic, a more Christian statement to the next Conference.

We believe that eventually such a policy statement will be voted. But how much better it would be for our developing program of church extension if we had acted this year. We seldom solve problems by postponing action. We may actually make them more difficult.

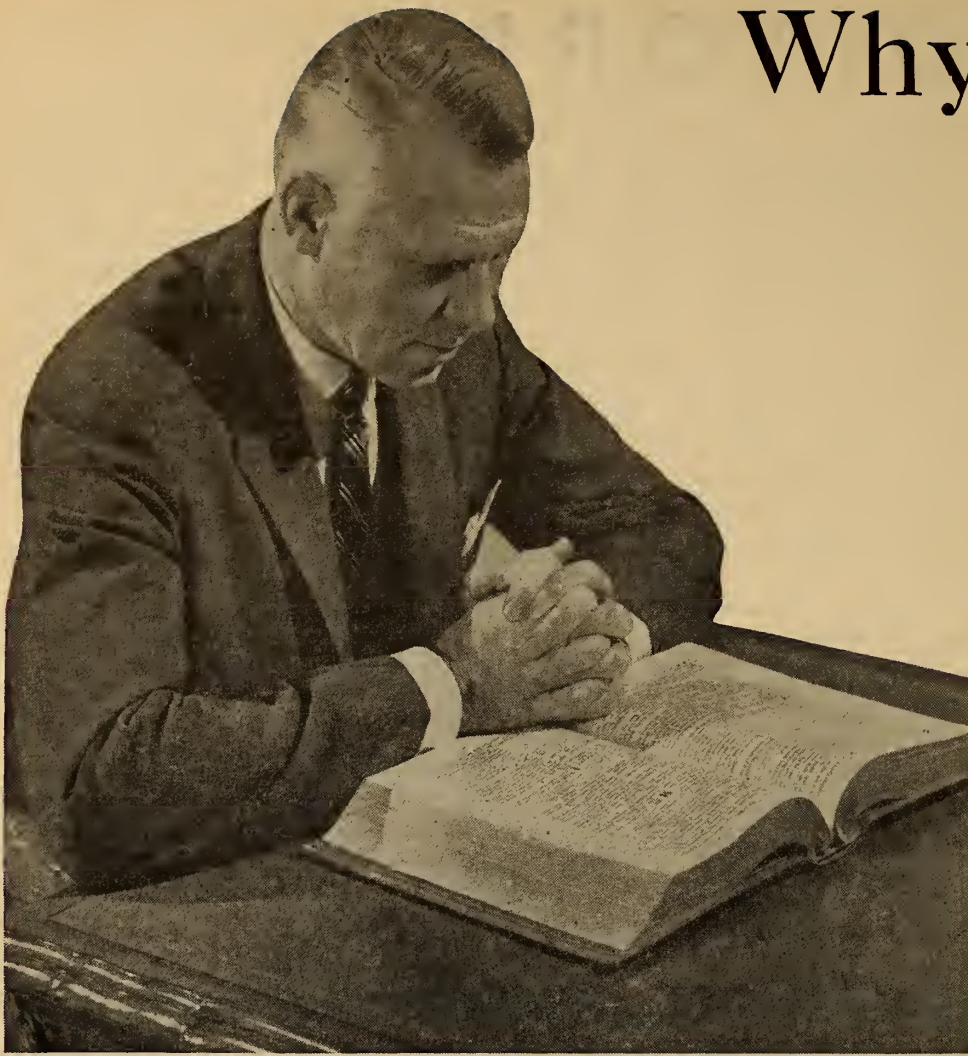
The Richmond Conference came near to being one of our finest annual meetings, but either because of weariness or because of the mistaken notion that unity requires unanimity, we delayed when we should have acted. Let us hope that next year's Conference gives this important item a prior place on its agenda and after full discussion goes on to make a definite decision.—K. M.

• • •

"For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal."—Rom. 2:28-29.

Why I Am

Harper S. Will



Protestants believe that true authority is in the Spirit of God, contained in the Bible, fulfilled in Christ, and discovered in experience

Devaney

BE READY at any time to give a quiet and reverent answer to any man who wants a reason for the hope that you have within you," is the counsel we find in 1 Peter 3:15, as translated by J. B. Phillips. Why are you a Christian? Why do you believe in immortality? Why are you a Protestant? These and like questions every discerning Christian, according to Peter, should be able to answer in a reverent and rational way.

Though it is a sensitive area in our modern day, and though every follower of Christ should be deeply pained by the disunity within the church, the body of Christ, those of us who are Protestants should have a better answer to the question, Why, than the oft-repeated reply, "Be-

cause my parents were." Furthermore, we should not be too content with the frequent quote, "It doesn't make any difference to which church you belong, for we are all in the same work, and we are all headed for the same place."

Few words have been more corrupted than the word *Protestant*. In popular usage it has been given a negative meaning and connotes one who is resisting something. In reality Protestant is a positive and constructive word. The first definition given by Webster to the word *protest* is "to assert, to affirm." It comes from the Latin word *testatis* which means witness, to which is added the prefix *pro* which means for. To protest means primarily to witness. A Protestant is one who gives testimony to the personal convictions he holds, and the

convictions that hold him. "Ye shall be my witnesses," was the word of Jesus. Protestants are witnesses for Christ and his gospel of redeeming love.

Through the centuries of the Middle Ages the Roman Catholic Church gave guidance and interpretation to the Christian faith over Western Europe. They built up a system of dogma and a hierarchy of ecclesiastical control. They instructed the people as to what they should believe, and they directed their spiritual interests through this life and into the beyond. Here and there, from time to time, there were those who dissented, but control was generally maintained until the sixteenth century when Martin Luther, John Calvin and others through their witness inaugurated what has come to be known historically as the Protestant Reformation.

a Protestant

*Protestants are witnesses for Christ
and his gospel of redeeming love*

The discoveries of these leaders and their reinterpretation of Christianity centered about four basic formulations that constitute to this day the guiding principles of Protestantism. These four principles, when understood, most Protestants find adequate in answering the question, Why are you a Protestant? Let us take a brief look at each and note the solid basis in Christian truth upon which the Protestant movement is built.

Priesthood of All Believers

The Reformers found themselves a part of an ecclesiastical structure that divided mankind into two categories, the sacred and the secular. Martin Luther was a priest, a part of the sacred order, and was taught that the only access to God available for any man was through a properly ordained priesthood. The priest held the keys and locked and unlocked the doors of eternal life to men and women. In his study of the Scriptures Luther discovered for himself that Christ is the "High Priest" for every true believer (Heb. 4:14). Any man can seek God through Christ and find him without the intervention of either a human priest or any institution.

Luther's words were, "Let everyone who knows himself to be a Christian be assured of this, and apply it to himself, that we are all priests, and there is no difference between us." Roy L. Smith stated it well, "Protestantism eliminates all middlemen and establishes a direct

contact between God and every one of his children."

Victor Hugo understood this truth. He leads his readers through the struggles and triumphs of Jean Valjean in *Les Misérables* to his dying moments in a Paris apartment. A neighbor, a Catholic lady, asks eagerly, "Do you want a priest?" Jean Valjean quietly replies, "I have one."

Justification by Faith

The church during the Middle Ages built up something of a glorified Boy Scout "winning of awards and merit badges" idea of salvation. Priests bargained

with God, salvation was purchased sometimes in advance through indulgences, and accumulated merits were stored up. Martin Luther through agony of soul experienced the lack in this system and in the study of the Scriptures he discovered the sovereignty and the grace of God, that God and God alone through Christ gives forgiveness and peace, and that by faith and faith alone is man saved (Rom. 1:16-17; Eph. 2:4-10).

Faith, in the Protestant view, is an absolute reliance upon God and a complete trust in him as he is made known through Jesus. Salvation is so wonderful it cannot be purchased at any price, or earned by any human effort; it can only be received as a gift from the hand of a beneficent Creator.

Right of Private Judgment

"According to the dictates of one's own conscience" is one of the most used phrases that came out of the Reformation. This

Any person can
seek God through
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without the
intervention of any
other human being
or institution



Devaney

does not mean that one person's opinion is as good as another's, but it does mean that every man has access to the sources of truth, laymen as well as clergymen, if equally humble and sincere. It means that there are no infallible personages or institutions that can interpret and legislate for all humanity. The dignity and worth of each person, the priority of conscience, the freedom of the spirit—these are a part of the priceless heritage of Protestantism, and they are the cornerstones upon which democracy is built.

Martin Luther when he stood in the judgment hall at Worms on Thursday, April 18, 1521, refusing to yield to an authoritarian church and to recant his teachings as ordered by Charles V, Emperor of the Holy Roman Empire, declaring, "Here I stand. I cannot do otherwise. God help me. Amen," was following the high dictates of his own conscience and exercising his right of private judgment as a child of God.

Authority of the Bible

Authority has always been a major concern of Christendom. The Roman Catholic church lodges authority in the church, making it the final court of appeal in all matters pertaining to doctrine and conduct. In 1870 it announced the dogma of papal infallibility. Protestants disagree, recognizing that a pope can be as wrong as any other individual, and they witness that true authority, the authority of truth, is to be found in the Word of God, culminating in the person and ministry of Jesus, unfolding in the continuous fellowship of the church, and discovered individually through the working of the Holy Spirit in Christian experience.

Christianity is a spiritual religion and the ultimate authority is Spirit, the Spirit of the living

Christ. We are human and we yearn for a simple authority—a pope, a verse, a creed—forgetting that there is no authority, but the authority of the Spirit, contained in the Word, fulfilled in Christ and discovered in experience.

It is a high venture to be a Protestant Christian. Protestantism was born out of an intense study of the Scriptures in which there came a rediscovery of the original principles of the Christian faith. It is unfortunate that we Protestants have so often betrayed through extravagant excesses and woeful shortcomings our heritage, resulting too frequently in spiritual illiteracy, irresponsible license, a rigid legalism, an awkward literalism, and a divided church.

There are many questions every sincere Protestant should ask himself or herself. Is my hope of salvation genuinely grounded in the redeeming ministry of Christ? Have I kept the path worn to the closet with the closed door? Have I kept my conscience geared to the mind of Christ? Have I searched the Scriptures and kept the pages of my Bible worn? The grace of God in Christ is our constant need if we are to follow the Protestant way and find that full spiritual freedom and maturity of which the Master spoke when he said, "You shall know the truth, and the truth shall set you free."

The Bread We Break

Continued from page 4

fellowship and understanding. He will be on the offensive for peace. He will be in the forefront in every program which seeks to insure God-given privileges to every man. He will seek to contribute to a climate in which love can grow and flourish. He will outlove, out-serve, outgive, out-sacrifice those who worship at the altar of the god of hate.

And when rifts develop be-

tween men, and fellowship is broken, he will lead out in performing acts of reconciliation. He will stand at the edge of every chasm in the human family with hand outstretched and heart open in the spirit of Christian fellowship. If the one on the other side does not respond to his offer of goodwill, he will not walk angrily away, and call down fire and brimstone upon his head. He will stay right in there, bearing a continuing witness to the power of the love of God in healing broken human relationships, knowing full well that there is no other way in which the wounds can be healed.

If others, who eat of bitter bread and so manifest the spirit of hate, lay violent hands upon him and seek to put him to death, even then his close communion with Jesus Christ keeps him strong, and he does not succumb to fear and anger. The bread we break is a part of the very spirit of him who prayed, "Father, forgive them, for they know not what they do." It is a part of him who admonished his followers to "love your enemies and pray for those who persecute you."

This spirit, and none other, is required of him who would commune with Christ. And when he who is in this spirit meets the challenges and the threats of those who show an alien spirit, he is not meeting strength with weakness. He is employing the matchless power of God.

It is a high calling which we have received—to break bread with Christ, to commune with his Spirit, to live his truths in each day's experiences. Are we able? Are we able, in truth, to commune with him? Can we appropriate sufficient measure of his strength to withstand the onslaughts of those who draw their strength from other bread and are driven by other principles and are sustained by other spirits?

INSULATION SERVICE

EDITOR GOSPEL MESSENGER

Dear Sir:

Recently I received this notice from the chairman of a pastoral board. "Dear Brother Hope, We have planned an insulation service for Brother Myers on Sept. 2, and we would like to have you come."

June may be the month for marriages, but September is the month for that solemn occasion when a great many Christians gather to unite, "for better or for worse, this church and this minister in the bonds of holy Christian service." And although our brother did not really mean what he wrote, it occurred to me that it might be a good idea if this really could be an insulation service.

I am well aware that in some areas there is already too much insulation, such as the insulation some congregations have against the gospel word, which might best be described as a vacuum which keeps what is heard by the ear from having any effect on the heart, or such as the insulation some ministers wear which protects them from the fire of the gospel so that only temperate preaching wafts fair winds of complacency across contented congregations.

But consider what a congregation could do in such an insulation service for a new minister.

They could insulate him against power failure by fervent prayer in his behalf as he serves their church.

They might insulate him against heartache by being non-conductors of his shocking weaknesses (and he'll have them) and being loving conductors of his strong points.

They might insulate him against the swelled head by providing a few honest people who will short circuit his delusions of personal achievement by giving honest constructive criticism.

They might insulate him against "high tension" by providing adequate vacation time and secretarial assistance to help carry the overload of office chores.

They might insulate him against bitterness by keeping a voltage regulator on those who blow their fuse when current concerns don't go their way.

They might insulate him against disillusionment by applying D. C. (dedicated commitment) rather than A. C. (alternating concern) to the work of God's kingdom.

Don't be shocked if some day I send you a notice announcing an insulation service in our church. I'd like one.

Sincerely,

BROTHER PERCY HOPE

cessively, those who oppose us, those who curse us, those who hate us, those who do violence to us.

We cannot doubt that Jesus wanted us to be that inclusive in our goodwill. The fact is, however, that these four degrees of enmity that must be overcome are not found in the ancient manuscripts, which have simply the two which appear in the Revised Standard: "Love your enemies and pray for them who persecute you." The word translated *persecute* describes those who pursue for the purpose of

chasing away or those who take us into court to be prosecuted.

It was no doubt in an effort to harmonize this passage with Luke 6:27f that a medieval scribe here elaborated the two stages of enmity into four. The briefer form removes the possibility of our seeking loopholes in order to escape our Christian obligation toward those who do us wrong. Jesus' word here is forthright and inescapable: "Love your enemies and pray for them who persecute you."

AUGUST 17, 1957

9

Lord, we are able! But lest we betray him, let us know with assurance that his kingdom shall come! And his will shall be done, on earth as it is in heaven!

Lord, we are able! But lest we also go away, let us draw near to the cross, the only adequate symbol of the spirit which we would reveal.

Lord, we are able! But lest we should proudly trust in our own strength, may we be brought humbly into his presence that we might be strengthened and refreshed as we commune with him in "the bread we break."

The Mountain Revisited

"Love Your Enemies"

J. Carter Swaim

IN THE preface to a book which he wrote on the Sermon on the Mount, a European theologian confesses that "he has often arrived at results that were personally displeasing." Each of us will discover in the Sermon ideas which run counter to accepted customs and the spirit of the times. The temptation is to explain these away by saying that they were spoken to people in a society unlike our own.

But if we regard Jesus as authority in the realm of morals, then we must listen even when his utterances are not personally congenial and what he says is other than we could have wished. Of all the sayings of Jesus, perhaps the hardest for us to take is: "Love your enemies and pray for those who persecute you" (Matt. 5:44).

The Revised Standard Version at this point is considerably shorter than the King James, which reads: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This describes how love must expand and take in, suc-

The Music of the Spiritual Church

Daniel W. Boyer

WHAT musical traditions the Church of the Brethren may have are largely the outgrowth of the peculiar beliefs and mode of worship she has fostered over the years. Fundamental beliefs and applied religion to daily living are certain, also, to have an influence on the manner and form of worship. The one musical heritage that is peculiarly Brethren is congregational singing.

Sometimes, in our effort to continue to build, we let go of the very things that would tend to give us greater strength for the future. The subtle influences bearing on church polity, modes of worship, and secular influences, not to mention the attempt to keep up with other congregations and denominations in the community often influence our practices in church life and even the form of worship more than some of us care to admit. And sometimes the very thing that might make for a peculiar (particular) strength is cast aside, possibly not purposefully, but rather because of a lack of appreciation of its real worth.

True values never become old nor are they outmoded with time. That is the way I feel about congregational singing. Few churches of our Brotherhood can boast of more spiritual singing than two generations ago. What is the reason? Might it be because the emphasis has shifted to choirs and choir music? Is choir music necessarily, even though it is good choir music, an indication we are making progress? With the addition of the instrument and multiple choirs, have we gained significantly in manifestations of spiritual growth through the

medium of our church music? And there is another question that needs to be asked here. It is this: With the aid of the instrument and the choir has the congregational singing improved?

One of the basic principles in corporate worship is group participation. But are participation in a litany or even responsive reading of the Scriptures in worship of greater worth than participation in singing a spiritual hymn?

What has prompted the changes that have taken place in the music of our churches? Have these been deliberate changes and motivated by highest purposes? Has the motive

been possibly an unconscious desire to follow other churches in their form of worship? Which is more important, to give expression to the joy we hold in our hearts for the wonderful salvation we now already have or to exercise our minds in a litany to arouse what is already in our hearts waiting expression in song? Are we to believe what once proved of such great spiritual worth in our church music is of lesser value today?

Should there not be a place in worship for spontaneous expression through song? Must the bulletin on Sunday morning give the order of program exactly, programs cut and too often dried?

There is room here for sober reflection lest we minimize one



Religious News Service

of the greatest influences which has contributed in the past so greatly to the spiritual life of our church. Is spontaneity in worship desirable? Does a formal or carefully worked out order of worship provide room for spontaneous expression in worship? If so, where and how can it be expressed?

We do not necessarily work with beauty to create beauty; we work for beauty, not with it. Beauty in worship is not the form it takes in the Sunday service but rather as we express the results of our corporate worship in everyday godly living. The beauty lies there!

The dramatic, even the calculated shock, may be just as effective a means to worship as to have it all wrapped up in a beautiful package, palatable and easy to digest. That is just as true as it is necessary that we hear from the pulpit occasionally that we are all sinners and fall short of the purposes of God in our daily lives. Edification, sweet words, and beautiful music are not always enough.

Give me a church that has not lost all its means of spontaneous expression. A church that uses the dramatic; that renders me an occasional shock, a calculated shock. Obviously, I do not mean the shock from poor planning or no planning. Rather, the shock resulting from the emotionally expressed values from both the pulpit and choir loft. An inspired preacher in the pulpit with a minister of music sensitive to the basic spiritual values of both text and music setting, by whomsoever it is rendered, is the crying need that must be sustained if we are to retain and improve our worship.

Basic conviction is God given. Conviction springs not from the mind but issues forth from the deepest recesses of the heart. And these basic spiritual impulses must be fed and be rein-



Religious News Service

Choir members need to be aware of the significance of the music

forced and motivate our lives in constant practical application in daily living; stimulated into action by inspiration through what is most effective in corporate worship.

It is the expression and fostering of these basic convictions for which I am pleading. It is not nearly as important to get the corporate group to think alike as it is to sustain the unity in corporate feeling. The finer sensibilities of the individual worshiper and those of a corporate group can best and must be fed by means of inspiration. It is in this realm the whole musical program of the church takes on importance and its true significance. Unless it contributes to this end result it is of little value or may even be worthless. To carry weight it must challenge; it must inspire!

Knowledge of truth resulting from careful teaching in the classroom and from the pulpit from childhood to old age is not sufficient and will often break down when it encounters the stress and strain of everyday living. The father who says, "Now, son, be good," will hardly be heeded unless he himself is good.

The mother who sends her child to Sunday school but does not go herself will hardly inculcate the habit of church attendance in the child as it matures toward adulthood.

The chief function of the music program of the local church must concern itself in feeding basic values of religion, of fostering the emotional values of religion, of touching the finer sensibilities of the individual worshiper, of maintaining a sensitivity to spiritual truth and reinforcing conviction, not only by the mental processes but by heart appeal. The appropriate choice of anthem, its most effective rendition, the selection of the right hymn and the responses, all these take on greatest importance when an awareness of the true significance of music in the church is the possession of and becomes a near obsession with those who must lead.

This awareness of what the total music program stands for must become the property of

Continued on page 15

Why People Give

McClellan Work

I SHOULD like first of all to demolish three theories of why people give. These are the theories of cynics, most of whom are trying to justify their own parsimony. First, people do not give either generously or effectively to keep up with the Joneses. There are a great many people who believe they do, and actually a good deal of money has been raised on that theory. A great deal more money would have been raised by the same people for the same causes if this theory had been discarded. They would have raised more money and would have cultivated a spirit of giving.

There is no question but that on occasion you can pry a substantial gift out of a social climber by this method. But he is still not a donor—he is only a victim of blackmail who will cease to pay as soon as the pressure is lifted, and who will thereafter resent the method by which the money was extracted and suspect the cause for which it was given.

The second alleged reason for giving money is akin to the first. It is self-advertising. Mr. Carnegie gave a great deal of money to found Carnegie libraries, and has perpetuated his name by the Carnegie Foundation and the Carnegie Hero Fund. The Rockefellers, the Fords, the Mellons, and other wealthy families have carried on great causes under their own names. There may have been something of family pride in the use of the name, but the tremendous amount of research that has preceded the gifts from these sources, and the wisdom with which it has been handled, and the causes which have been refused assistance

would seem to indicate that the advertising feature—if present at all—was a very minor one.

In the third place, people do not give because of tax advantages.

After the war we were quite sure that corporate gifts to our hospital campaigns would decline radically because the surplus profits tax was repealed. As far as we were able to observe, it had no effect whatever on corporate giving during that period. The surplus profits tax was reinstated and it didn't result in any larger gifts.

Donors should be apprised of how they can give most effectively under the current tax law. They should be told the advantage of giving securities which have appreciated in value, and also of the advantage of selling securities which have depreciated in value, and giving the proceeds. They will sometimes find that they can give more than they had anticipated. But no heart has ever been warmed by the cold blue flame of a tax schedule.

Now, as to the positive side. The Christian church should approach the subject of giving as a part of its evangelistic and missionary programs, rather than as a means to carry on these activities.

Jesus knew why men give and how they give, and he also knew the results of their giving, and when he talked about it he put it in its proper order, and said, "Where your treasure is, there will your heart be, also."

If you want to lead a man further into the work of the kingdom, get his pocketbook and he will follow it. Our Kentucky friends have paraphrased that, "If you bet a dollar on a horse, it's your horse." That contains—perhaps in a very profane form, but nevertheless very really—the philosophy of our Lord in regard to money.

Let me give you just one illustration. My own denomination is preparing for its centennial and we have about 225,000 members, although we started in 1858 with the merger of two churches having about 30,000

Vice-president of Ketchum and Company, a fund-raising organization



members. In 1910, fifty-two years later, the Nazarenes had 10,000 members. Today they have 25,000 more than we have. We give \$72.55 per member. They give \$129.94. They gave and then they grew.

Why does the donor give? In the first place, he gives because of interest. I could conceive of no appeal that would move me, for instance, to give to Emory Methodist church, near where I live. I just don't feel any interest in it or any of its work. On the other hand, the Sixth United Presbyterian church can always get money from me, because I am interested in it and what it is doing. I have never given a dime to Harvard University. I can't conceive of anyone who could get me to give any, but I give annually to Monmouth College.

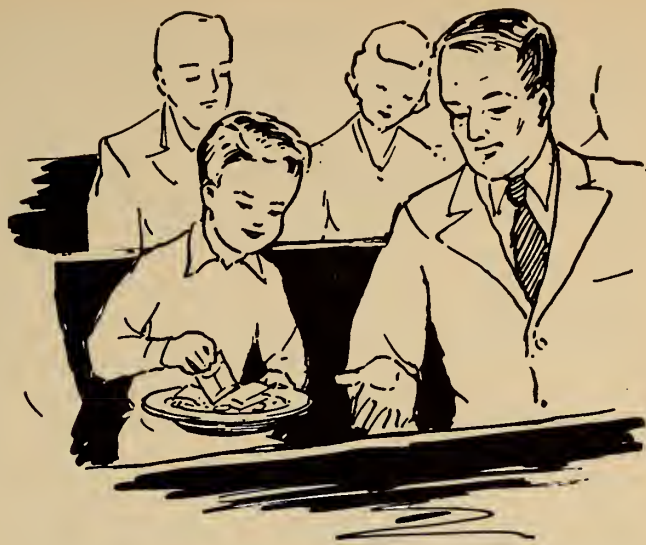
Now that doesn't mean that Emory church is not as good as Sixth church; it doesn't mean that Monmouth College is better than Harvard University. In fact, I imagine there are some people who would give me an argument about its being as good as Harvard University. There is only one reason why I give to these two institutions, and that's because of my interest in them.

That interest comes from an intimate knowledge of their history, their personnel, their program, their needs. My interest grows with knowledge—and my gifts grow with my interest.

Interest is initiated and developed by what we call publicity. It consists of many media and continues through the years. There is no final appeal for funds in the Christian program. That is well, because most of our money comes from a flowing stream that will run as full next year as this, and not from a reservoir whose water level is lowered by each withdrawal.

Because the appeal is unending and the source is undiminished, every successful effort to

Those who make their own commitments as children early form the habit of giving and are likely to continue as adults



raise funds accomplishes three things: it increases the good name and the inner harmony of the organization for which the money is asked; it has so informed and enthused the volunteer workers that they will be eager to work again; and it raises the money required.

And the publicity should not stop with raising the money. You have no right to take my money without reporting afterward how it was used and what results flowed from that use.

But publicity alone produces very little money.

That is where the proper kind of solicitation enters the picture. When the right man calls on me to present his case intelligently, sympathetically, and earnestly, he gets the maximum subscription. He gets it first, because he himself is an argument for the cause he represents. I like him. I have respect for his judgment and I enjoy association with him; so his very presence adds to my interest in the cause.

He tells me things about the program as he solicits me—about the needs, about the manner in which those needs are to be supplied, and the results if those needs are not supplied—which increases my interest and therefore increases my gift. His sympathetic interest and knowledge feed my sympathy and knowledge, and so because he has add-

ed to my interest or in some cases even created an interest, he gets my subscription.

The second reason why people give—which is, of course, dependent upon the first—is out of habit.

Giving is a habit that grows on people. The habit-forming power of good things is even more irresistible than the evil habits that fasten themselves upon us. That is the reason the wise ecclesiastical authorities have suggested that children make their own subscriptions to the church. No matter how tired you are, you never go to bed at night without praying, because you learned to pray at your mother's knee, and all your life you have done it. The boy who always went to Sabbath school with his offering, and when he was taken into church became a subscriber out of his allowance, is now the man whose weekly contributions not only support the weekly program of the church, but many times bring him to church so that he may give his offering even though his interest in the sermon may be minor, and even though the choir may sing nothing but Bach. He has a part in the service, and, as his interest in that church develops, this habit develops with it.

The one danger in the development of a giving habit is that it might be a dime or a dollar habit. It should be one that grows with income and with the decrease of responsibilities. No man whose children are through school should be satisfied with the tithe that he gave while he was educating them. I am told that people develop an immunity to certain drugs after they have used them awhile. Germs which were supposed to roll over and play dead when penicillin arrived after a time became so used to it that it takes larger and larger quantities to affect them. The habitual giver will find that the dollar he started to give with his first job does not satisfy his habit when he gets a raise in salary, and that the amount he gave while the expenses of his family were high is not enough when those obligations have been discharged. The habit demands an increase of the dosage.

The greatest reason for giving and the reason toward which we all move in our financial programs is a sense of stewardship. "Ye are not your own; you were bought with a price." And within every church we move toward that goal. A proper sense of stewardship is a little like sanctification—it is a process, not a condition. No man on this earth completely attains either sanctification or a complete sense of stewardship, but he presses toward the mark.

Stewards are not developed by an annual sermon on giving. Stewards are not developed even by an emphasis on the tithe, which is a legalistic device of the literalist. Some of the meanest and most penurious men I have ever known were tithers. They bargained with the Lord about whether they took out their taxes before they paid their tithes, or took out

their rent or their office expenses. Truly, "the letter killeth, but the spirit maketh alive." The tithe is the "letter"; stewardship is the "spirit." Certainly no one can give less than a tithe, but a very great many people should give more—much more. Even our Federal Government now makes an allowance for giving as much as 30%, and gives tax exemption on that basis.

If people are really going to give, it is because they realize that "the earth is the Lord's, and the fullness thereof," and that they are tenants paying a 10% rent, perhaps, but giving thank offerings far beyond that.

Stewards are developed by churches which make their program so attractive and so fully rounded—who present their denominational missionary enterprises with such drama and appeal, who present the story of redemption with such winsomeness—that their members "grow in grace as they grow in days and years." Stewardship must be a part of every sermon and a part of every kind of program, because it is the essence of dynamic Christianity, and no one has come to an appreciation of what Christianity really means

until he looks upon himself as a steward.

Probably the greatest handicap to the expansion of our denominational programs is the preacher. Some of our preachers believe that they have been divinely called to preach the gospel and protect the pocket-books of their members. You could send out a questionnaire asking for the names of men who could and might contribute to an expansion program which has been unanimously adopted by the general assembly or the general conference or the national convention of your denomination. You can send it to every minister in that denomination, and you won't have a five per cent return.

Now I have the greatest sympathy with the brother who says he is not going to put his members on a sucker list. But I cannot forget the Presbyterian preacher in the Middle West who would give no names to his denominational campaign, and one of his trustees—in the middle of that campaign—gave a million dollars to Notre Dame University! I can't forget the Baptist deacon in Southern California, whose pastor would not

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have been a member of the church for several years. Now that I am not living too close to one of our churches, I have tried several different churches.

Sometime ago I heard about a correspondence course and have been taking it. Now I find that they are telling me things I can hardly believe. I want to be true to my church, but wonder if I can.

My problem is this: I've put a good bit of money into the course and still have several lessons to go. Should I finish or complete it and

try to retain my ideas?

Confused.

Dear Friend,

If the correspondence course is making your life bitter, rather than better, then drop it at once. The money you are paying is a small matter compared to the formation of unwholesome ideas.

Try to find an active church fellowship in which you will get good Biblical instruction. Forget this correspondence course and do not be a slave to a few dollars for lessons which disturb your faith.

Harry K. Zeller, Jr.

turn in any names on a church extension campaign, and during the course of that campaign he gave a hundred thousand dollars to a Catholic hospital, because nobody else had asked him for his money.

Your denomination has colleges; it probably has a few hospitals left in America; it has a foreign missionary program, a church extension program, and a program of theological education. Any one of these contain more drama, more heart appeal, and portray more need than any other cause that appeals to the American giver. But we never get to tell our story to a lot of our more prosperous laymen because their preachers deny them the privilege of getting acquainted with the kingdom work outside the local parish.

I am not suggesting that the preacher should bandy his members' names about promiscuously, but the church he serves came into being by help from the denomination, and its members belong to the denomination as well as the congregation. The education he received he got by help from the denomination; certainly in his theological education he did, and very possibly in his college education. His church is a part of the denomination which has assumed its share of the world program of evangelism. And only when he comes to the realization of the fact that it is his job to make stewards of his people who will support the whole program of his denomination, will the church take its proper place in the world.

We have already lost most of our Protestant hospitals. Every year the denominations are losing colleges, not because we don't have the money to take care of them, but because we have neglected the gospel of stewardship.

Our laymen wait to be shown how to give and where they can

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Candles on the Glacier. Kenneth Joseph Foreman. Association Press, 1956. 184 pages. \$3.00.

Dr. Foreman has brought together "pieces of my mind." The book contains forty-four miscellaneous "pieces" on varying themes that were printed earlier in his weekly columns in the *Presbyterian Outlook*. The short discourses of several pages on each theme are provocative of thought, inspirational, and interesting. One can read any of the pieces and find a complete unit of thought or idea. Useful for occasional reading, sermon ideas, or daily meditation. The themes of the pieces are unusually intriguing: Adam Afterward, The Devil Who Had No Bed, That Ain't Cookin', All Water Is Wet, Elder and Beacons.—*Rufus B. King*.

***The Teen-agers' Pocket Guide to Understanding Your Parents.** Ernest G. Osborn. Association Press, 1956. 122 pages. \$1.75.

Understanding Your Parents is written for teenagers to help them understand why "Mom" and "Dad" act the way they do. Those strange creatures, parents, are explained in teenage language, so that youth can tell friends and even have influence upon them. The author understands both youth's and parent's points of

view—an uncanny ability. He does not get preachy and he has a sense of humor too.

This book would be a good book to have around the house. Maybe your parents will pick it up and get some hints too. We are all in this business of living together whether we like it or not. There are certain steps to be taken in "cutting apron strings" so the process will be less painful. Recommended for parents, too.—*Ed Crill*.

Choral Readings for Fun and Recreation. Edited by Harry J. Heltman and Helen A. Brown. Westminster Press, 1956. \$1.00. 63 pages.

This is an anthology of literature compiled for use by young people when they get together for a good time. Quoting from the introduction we learn that "the sole purpose of the choral reading of verse, as presented in this book, is to provide a unique and stimulating medium through which each individual member of any group can take part on an equal basis with everyone else."

The book includes numerous humorous readings covering a wide range of subjects. The concluding section, however, is of a more serious nature, including readings of deep thought and several selected Bible readings.—*Mildred M. Etter*.

give and get the maximum return.

The fourth reason we give is probably the result of the third. We give to answer our own prayers. Prayer is a very dangerous thing. You cannot indulge in prayer for particular projects without its costing you time and money and heartbreak. You pray that your church may develop a community program that will right some of its wrongs. You pray that your church—your denomination—may have colleges and seminaries that will attract your best youth and channel them into the work of the church, either in the pulpit or in the pew. You pray that your denomination may have a mission pro-

gram that really carries out the Great Commission, and if you make that the objective of your daily prayer you will find yourself increasing your gifts, in order to answer your prayers.

Music in the Spiritual Church

Continued from page 11

every choir member as well as of those who lead. If the music program of the church is of so great importance, that is reason enough for the most careful planning, for the greatest number of church members participating in the various choirs, certainly, and most of all, in congregational singing that leaves out no one.

KINGDOM GLEANINGS

Harper M. Snavely of Shamokin, Pa., is retiring from the active pastorate after thirty-three years. His address after Aug. 20 will be Box 6, Lawn, Pa. Brother Snavely will be available for some evangelistic meetings.

J. W. Lear is quite ill at his home in La Verne, Calif., according to word that came to the Gospel Messenger office the latter part of July. The prayers of the church are requested in his behalf. His address is 2422 East St., La Verne.

The fifth annual camp meeting, Church of the Brethren, will be held at Rhodes Grove camp grounds, Kauffman, Pa., near Greencastle, Aug. 24—Sept. 1. The speakers are Milton Hershey, Michael Kurtz, and Donald Miller. Cabins on the grounds are available. Contact LeRoy Plum, R. 2, Waynesboro, Pa.

As a result of the recent general election in India, women will have an increased representation in the governing bodies of the nation and of the states. Twenty-seven women have been elected to the House of the People and 190 to various state assemblies, as compared with 21 and 80 respectively in the previous elections.

A revision of the New Testament translation in Maya has now been completed, the first draft having been finished in 1954. This will be the first complete New Testament in this language, spoken by some 300,000 people in Yucatan, Quintana Roo and Campeche, Mexico. Mission work is carried on in the area by Presbyterians, Adventists, Baptists and Pentecostals.

The Pakistan government plans to spend more than six million dollars in Karachi on the rehabilitation of refugees. This amount is over five times what has been spent on rehabilitation in any previous year. Karachi at one time contained two million refugees from India. International church relief, including supplies made available through Church World Service and CROP, has been distributed in Karachi.

Three members of the Church of the Brethren are among the 189 participants in the 22 summer service projects of the Mennonite Central Committee in the United States and Canada. Lois I. Michael of the West Goshen church, Ind., is participating in a ministry to migrants at Hamilton, N. Y.; Carol Ann and Rosalie Harding of the Auburn church, Ind., are normal control volunteers at the National Institutes of Health, Bethesda, Md.

Refugees in the camps of West Berlin have given more than \$250 for relief among destitute people in Hong Kong, according to a report from Evangelical Hilfswerk. The money was given over a period of five months in the form of offerings during Sunday services and evening Bible classes. The German refugees, who receive only a small amount of pocket money, were enthusiastic about sharing with Chinese refugees who are even worse off.

D. B. Garber of Waynesboro, Va., died unexpectedly on July 15. He was pastor of the Waynesboro church for nearly twenty-five years before his retirement from active work in 1950.

Arthur Shull, 3111 E. Forty-eighth St., Indianapolis, Ind., would like to secure a copy of the book, Jacob Flora, Sr., Family of Franklin County, Virginia, by J. Cephas Flora. It was printed by the Church Center Press, Myerstown, Pa. If anyone has a copy he is willing to dispose of, please contact Brother Shull at the address given.

Mr. and Mrs. Albert W. Huston are presently serving as the Brethren Service representatives in Japan. They are eager to contact other members of the Church of the Brethren who are currently living in Japan and they are interested in helping to form a fellowship of our members there. If you are living in Japan or know of Brethren living there, please send names and addresses to Mr. Albert W. Huston, Japan Church World Service, Kyobunkan Building, 2,4 Chome, Ginza, Chuo-Ku, Tokyo, Japan.

Information has come to the Messenger office that some immigrants living in Canada have appealed to persons in the States for aid. Investigation reveals that they are not in need of assistance. Therefore, the Canadian immigration office suggests the following for checking on whether the immigrants are worthy of help: (1) the Red Cross; (2) the Canadian consulate in the nearest city; (3) Willard McDaniel of Arrowwood or R. Truman Northup of Irricana, who can personally contact Calgary officials in the Department of Immigration.

New Minimum Salary for Pastors

For a number of years the General Brotherhood Board has been suggesting to the Brotherhood what ought to be a minimum salary for full-time pastors. At the June meeting of the Board the present minimum salary was reviewed and a new suggested minimum was established. It is: a basic cash salary of \$3,600 with the additional considerations of parsonage, Brethren Pension Plan, Group Insurance and Hospitalization, and travel allowance for church work. The Board regards this to be only a minimum salary, and urges that congregations should continually seek to give more adequate support to its pastoral program.

Home-comings

Front Royal church, Va., Sunday, Aug. 25, all day. Floyd Wine will be the guest speaker.

Rummel church, Western Pennsylvania, harvest service, Sunday, Sept. 15. The pastor, A. Jay Replogle, will preach the morning sermon; Herald Seese, pastor of the Brothersvalley church, Pa., will be the afternoon speaker.

Sidney church, Southern Ohio, Sunday, Sept. 8, all day. A. Blair Helman, president of Manchester College, will be the speaker.

Pleasant View church, Fayetteville, W. Va., Sunday, Aug. 18.

Berkey church, Shade Creek congregation, Western Pennsylvania, Sunday, Sept. 1. Blair Helman, president of Manchester College, Ind., will be the speaker.

Brotherhood Theme: Seek First His Kingdom

La Verne College

Honorary degrees were conferred at commencement upon Dr. Claude E. Arnett, now head of the division of social studies at Kansas State Teachers College, Emporia, and former coach and head of the education department at La Verne College; and upon Bertram A. Betts, assistant superintendent, Los Angeles County Schools, a graduate of La Verne College and captain of Coach Arnett's first football team.

Graduation honors were conferred at graduation upon Gerald Allen Reed of Lancaster, magna cum laude; and upon Gordon Wayne Brooks of Pomona, and Donald Otto Olson of West Covina, the cum laude honor.

Scholarship award winners announced by the faculty for the 1957-58 year are: the Ortmayer ideal athlete scholarship, Gene Moore of Sumner, Wash.; the Gilbert worthy student award, Lenora Rothrock of Tonasket, Wash.; the Ellis M. Studebaker Christian leadership award, Bob Weiss of Moscow, Idaho; the Janet Smeltzer Christian leadership award, Lenore Wilkinson of Hanford, Calif.; the A. C. Wieand ministerial scholarship to Marlin Heckman of Fresno, Calif.; and the Sarafian educational award to Nancy Symonds of Upland, Calif.

Summer session enrollment approximates that of the past two summers. When registration for the race relations seminar is completed, approximately 240 students will be enrolled in the regular session. The three-week post-session, Aug. 5-23, will enroll another fifty to sixty students.

Several outstanding leaders highlight the summer session staff: President D. W. Bittinger of McPherson College, who is directing the race relations seminar; Gordon Shull from the political science staff at College of Wooster, Ohio; Lorell Weiss, director of the Idaho Institute of Christian Education; Drew A. Dobosh, consultant in art education, Pomona public schools; and Paul R. Kurtz from the Modesto Junior College science staff.

Four teams of students from the college are serving churches in Oregon, Washington, and Idaho during the summer as visiting assistants or directors of activities in local communities in a new church service program initiated by the college. Four student ministers are serving as summer pastors or assistants.

Joellen Leonard of La Verne will leave America in late August as an exchange student at Goettingen University in Germany. Brigitte Benedik, a German student from Kassel, will be at La Verne as Goettingen's exchange with La Verne.

The Alumni Association conferred "alumnus-of-the-year" honors during its annual banquet program, June 1, upon J. C. Brandt, retiring college registrar, and upon Marion Roynon ('26), who is retiring from the superintendency of the La Verne elementary schools after thirty-one years in the system. Merlin Eisenbise ('36), director of Citrus Junior College at Glendora, was elected president of the association.

New faculty members to appear in the 1957-58 staff include Delmar Stanley ('50) in business administration, who has just completed his Master's degree at Humboldt State College; David Hicks, who has been assistant director of the speech clinic at Redlands University, will take Miss Dupler's work in speech during her sabbatical leave; and Herman Belcher ('57) will assist in physical education during Dwight Hanawalt's sabbatical leave.

Change of Address

Walter Replogle, from Bartlesville, Okla., to Fruitdale, Ala.

The Church Calendar

August 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jonathan, Noble in Friendship. 1 Sam. 14:1-15, 24-45; 17:55-18:5; 19:1-7; 20:1-42; 23:15-18; 31:1-2; 2 Sam. 1:17-27. Memory Selection: A friend loves at all times, and a brother is born for adversity. Prov. 17:17 (R.S.V.)

Aug. 18-22 Southeastern Region family camp, Mardela

Aug. 20-23 District meeting, Oklahoma, Bartlesville

Aug. 21-25 District meeting, Michigan, Camp Manikawa

Aug. 21-23 Eastern Region conference, Elizabethtown College, Pa.

Aug. 23-24 District meeting, Second West Virginia, Shiloh church

Aug. 23-25 District meeting, Southern Illinois, Decatur

Aug. 23-25 District meeting, Northern Iowa, Minnesota, and South Dakota, Kingsley, Iowa

Aug. 23-25 Eastern Region youth conference, Elizabethtown College, Pa.

Aug. 25-28 District meeting, Northeastern Ohio, Camp Zion

Aug. 25-31 Appalachian Trail hike

Aug. 28 District meeting, Mardela, Easton

Aug. 30—Sept. 1 District meeting, Northern Illinois and Wisconsin, Lanark

Sept. 1 Labor Sunday

Sept. 2-8 National CBYF Cabinet, Lake Junaluska, N. C.

Sept. 6-8 District meeting, First Virginia, Daleville

Sept. 13-15 District meeting, Southern Iowa, Libertyville

Sept. 13-15 District meeting, Northern Missouri, North Bethel

Sept. 19-22 District meeting, Northeastern Kansas, Ottawa

Sept. 20-22 District meeting, Nebraska, Octavia

Sept. 20-22 Southeastern Region CBYF Cabinet, New Windsor, Md.

Sept. 20-22 Eastern Region men's retreat, Camp, Swatara, Pa.

Sept. 22 Brotherhood Achievement Offering

Sept. 24 Southeastern Region fieldmen's meeting, New Windsor, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. S. Rittenhouse of Queen Anne, Md., in the Glendale church, Flintstone, Md., Aug. 18—Sept. 1.

Bro. Joseph G. Moyer of Vernfield, Pa., in the Schubert House, Little Swatara, Pa., Aug. 18—Sept. 1.

Bro. J. J. S. Butterworth of Vinton, Va., in the Poages Mill church, Sept. 4-15.

Bro. Richard Knarr of South Whitley, Ind., in the Andrews church, Ind., Aug. 28—Sept. 1.

Bro. Myrl Weyant of Sebring, Fla., in the Nanty Glo church, Pa., Aug. 12-25.

Bro. Forest Wells of Roanoke, Va., in the Cooks Creek, Garbers church, Va., Aug. 18-23.

Sister Elizabeth Broughman of Roanoke, Va., in the Smiths Chapel, W. Va., Aug. 18-27.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Hatfield church, Pa., Sept. 3-15.

News and Comment From Around the World

Swedish Women Oppose Atomic Weapons

The women of Sweden are leading a determined fight against the inclusion of atomic weapons in that country's defenses and against the continuation of tests until a conclusive answer has really been given by scientists studying the effects of radiation.

In May the largest political group of women, the Social Democrats, held a two day conference on "Man in a Technical Society" with experts delivering speeches which received enormous publicity through the country's press. A resolution against atomic warfare was voted.

Rabbis Discuss Role of Synagogue in America

Two prominent rabbis have stirred up a topic of far-reaching significance for the Jewish community in this country by focusing attention on the role of the synagogue in the modern age. The question is whether the synagogue should retain its traditional all-inclusive place in the Jewish community or if it should yield some of its functions to secular Jewish agencies with specialized functions.

Rabbi Abraham Feldman of Hartford, Connecticut, president of the Synagogue Council of America, told the rabbinical assembly which met recently that nothing is outside the scope, the influence or the periphery of the synagogue. But Rabbi Israel Goldstein of New York, president of the American Jewish Congress, took the position that the synagogue, with certain exceptions, should limit itself to the task of inspiring and not consider itself sovereign in areas being handled by specialized secular agencies.

Thousands Join Protest March in South Africa

Five thousand men and women, Negroes and whites, marched through the city streets of Capetown, South Africa in protest against the Native Laws Amendment Bill passed by parliament. The bill, among other things, prohibits Negroes from attending services at churches in white communities without specific permission from the Minister of Native Affairs.

In the procession were clergymen, socialites, elderly native women,



Left to right above are members of Southern Virginia's stewardship education committee, Homer J. Miller, Maurice Strausbaugh, Eugene Lenker, and Mrs. Cyrus Hoy. Following a series of area stewardship skill shops and every-member canvass workshops under the leadership of Harl Russell and Donald Stern the committee has gotten under way a comprehensive program of direct aid to local churches. Twenty churches are making use of twenty-four lay resource leaders in arranging for local stewardship education efforts and the conduct of every-member canvasses

sportsmen, university lecturers, members of parliament, lawyers, doctors, housewives and city councillors—all of them opposed to a measure which they regard as a direct violation of religious freedom. Church bells were played over loudspeakers to summon the marchers while organizers handed out pamphlets warning, "These bells toll for you. South Africa is in peril."

The procession was one of the biggest ever witnessed in Capetown. Most of South Africa's Protestant Churches were represented in the parade. The Dutch Reformed Church was an outstanding exception but some members of this body paraded unofficially. The Roman Catholic Church is strongly opposed to the new bill but there was no official Catholic representation in the public demonstration.

Presbyterians Plan to Double Benevolence Giving by 1962

Delegates to the General Assembly of the Presbyterian Church in the U. S. A. held recently in Omaha, Nebraska were challenged by their retiring moderator to get behind a plan to double their giving for the church's benevolence program from a goal of \$25,000,000 this year to a goal of \$50,000,000 in 1962. The retiring moderator, Dr. David W.

Proffit said, "If we would all tithe our income we would go far beyond the realization of this advanced program."

For 1958 the General Assembly set a benevolence goal of \$35,748,000 the highest in the denominations history. This sum is in addition to amounts contributed to local churches. The largest item in the new budget calls for more than \$12,000,000 allotted to national missions. Foreign missions, the next highest item, is set at more than \$10,000,000.

The denomination approved plans for an expanded public relations organization for the church. An office of information will be located in New York City.

The assembly approved a report recommending that the more than 8,000 congregations of the church engage in an intensive evangelism program in 1958. The assembly also approved a proposal to discontinue the denomination's Board of Foreign Missions and in its place to set up a Commission on Ecumenical Missions and Relations. The new group will replace both the board and the Permanent Commission on Inter-church Relations. This is believed to be the first such action taken by a major Protestant denomination.

Three synods in West Africa were granted permission by the denomi-

nation's assembly to form their own independent church. The new church in Africa will have a total membership of more than 76,000.

Although a southern group within the church asked the assembly to refrain from making recommendations in the area of racial and cultural relations this year, the delegates without a dissenting voice approved a report that declared racial segregation to be a problem "of such magnitude and urgency that it takes precedence over the other social issues in American life today." The assembly also voted to reinforce the church's already firm stand against segregation.

In other actions Presbyterians voiced their opposition to the use of public funds for the support of private or parochial schools, unanimously endorsed the proposed plan of union with the United Presbyterian church, and reaffirmed their stand opposing the use of alcoholic beverages and condemning all liquor advertising.

Propose Aid for Arab and Chinese Refugees

International aid for the 700,000 Chinese refugees in Hong Kong was urged recently at a conference on refugee problems attended by Protestant, Roman Catholic and Jewish representatives from sixty countries. Duncan Wood representing the Friends World Committee for consultation said the misery of the Hong Kong refugees was "not easily distinguishable from that of the local population."

At the same conference Dr. Elfan Rees, European representative of the commission of the Churches on International Affairs, made a plea on behalf of over 900,000 Arab refugees from Palestine who, he said, have

endured eight years of cant and frustration. He urged resettlement of the refugees in Arab countries as the simplest and most logical procedure.

The conference set forth a series of statements which proposed measures that could be taken by Israel and the Arab States to solve the problem of Arab refugees.

American Baptists Vote Enlarged Budget

Delegates to the 50th annual meeting of the American Baptist Convention, meeting in Philadelphia, approved a budget for 1958 of more than \$9,607,000. This is the largest in the denomination's history. The Convention also increased its current budget to \$9,250,000.

Delegates gave special citations to eighteen prominent Baptist laymen who were noted for their "significant contributions to both community life and the life of the church." The Convention also cited two television programs for embodying Christian principles and gave special awards to two radio programs.

The Baptists voted to recognize California Baptist Theological Seminary at Covina as a denominational institution. This brings the total number of their seminaries to nine.

Delegates heard D. Elton Trueblood urge them to establish many seminaries as a means of training the lay forces of Christianity. He said that the "phenomenal growth of the lay ministry was the great new fact of our time."

Dr. C. Oscar Johnson of St. Louis, a former president of the Baptist World Alliance, made a plea that Baptists should unite to keep their "flame for liberty and freedom shining brighter throughout the world." He was the principal speaker at a

ceremony on the grounds of Independence Hall which houses the Liberty Bell.

The convention voted to make its pension plan available for the first time to lay workers in the church.

Delegates adopted a sweeping statement advocating racial equality within the church and in all other areas. The statement urged the 6,000 churches to "join with other churches to demonstrate interracial understanding and shatter the illusions that engender fear between the races."

The membership of the denomination was urged to study the plausibility of internationalizing both the Suez and the Panama canals. In other resolutions the delegates urged support of the United Nations, criticized the McCarran-Walter Immigration Act, urged members to welcome American Indians into their Christian fellowship and voted support for federal aid for education "in economically limited areas." The convention said it would continue to voice "opposition to the manufacture, advertising, sale and consumption of beverage alcohol in any form."

Swiss Churches Join in Evangelism Campaign

A campaign of evangelism involving seven Christian communities was conducted nightly from May 19 to June 7 in Geneva, Switzerland. The campaign attempted to reach outsiders by presenting the Christian message on neutral ground.

Training sessions for the campaign helped to prepare teams of counselors to guide those who made decisions into the local churches and groups co-operating in the campaign. Reformed churches, Evangelical churches, the Salvation Army and the Methodist church were among the participating groups.

News Briefs

The first contingents of young people recruited for the West German army included 4,000 who registered as conscientious objectors on religious and moral grounds, according to a report from the West German Radio.

Delegates representing the newly formed atheists clubs in various parts of Poland recently attended their National Congress of Atheists in Warsaw. The sessions were devoted mainly to discussing propaganda measures and organizational details.



A missionary at the Presbyterian mission at Kayenta, Ariz., reads to an American Indian from a Bible printed in the Navaho tongue



INDIA

Public Health Program

Leonard E. Blickenstaff, M.D.

had learned a valuable lesson in nutrition and had passed the lesson on to a patient in need of health education.

The well-baby clinic is intended for babies two years old and under. The babies are weighed each month and examined. A baby which fails to gain weight is carefully examined and the mother is given advice on feeding, etc.

The acceptance and success of the medical program is due in a large measure to the enthusiasm and cooperation of the *gram sevak* (village worker). He knows all the people and has their confidence and he can explain and supplement the work of the medical team. Some villagers who were suspicious of our work and intentions had been won over by the *gram sevak*.

The future is full of plans. Our plans must be conditioned by the actual village situation, but we must have practical ways worked out and ready for application to the village situation when the need arises. One great need is for literature suitable for newly literates and another great need is for medical literature to supplement the clinic and health education team.

It would seem possible to combine these two needs by producing health education lessons at the level of the newly literate. In addition, a survey of medical literature now available is in process and more material is being prepared as rapidly as possible—which is not nearly rapid enough!

Out of the Mailbag

Our two African household helpers are busy in the kitchen preparing the formulas for nine orphan babies whose grandmothers bring them each day for milk and counsel. We have built a little mud house to give these babies shelter from sun and rain during the time they are here each day. Mildred, my wife, on her

THE Rural Service Centre at Anklesvar carries on an intensive agricultural extension program in the villages surrounding Anklesvar and in this work is also included adult literacy and medical work. The medical work is called Village Health Education.

At present, the medical work is carried on intensively in two villages selected because of their accessibility to a large village population without medical facilities. In each of these two villages, once a week, a medical and surgical clinic is held, and once a month a well-baby clinic.

Attention is paid to general health problems and sanitation, using the patients in the weekly clinic as evidence of the need for more healthful living conditions. For example, several patients with diarrhea presented themselves at our clinic. A discussion of the probable cause resulted in the villagers getting together and cleaning the well. The water supply is improved and the depressions around the well have

been filled in to prevent the accumulation of stagnant, muddy water around the well. There has been considerable improvement in health as a result. Some of the villagers have started using chlorine in their drinking water. A few villagers have even requested typhoid vaccine inoculations.

It should not be supposed that all problems are so easily attacked and solved. In reality, the effect of our work is usually invisible except for benefit to individual patients. However, the leisurely pace of village life has its advantages when it allows time to discuss with each patient some problem of hygiene or nutrition with a good-sized audience listening in or taking part in the discussion.

Recently a particularly malnourished patient arrived in a bullock cart from a village three miles away. Another patient waiting to see the doctor looked the newcomer over and commented, "I know what the doctor will say to you! He will say you are anemic and need to eat more green vegetables." Needless to say, the doctor was pleased that someone

return from teaching at school, meets with the pagan grandmothers in the hut for an hour's class of literacy and gospel teaching and health notes. Due to the very primitive methods of childcare (no diapers, no bath tubs, no clothes, no mosquito nets) some of the nine are always sick. Yet they respond well and we believe most of them will reach childhood.

Uba is a new station. We first moved here from Lassa in November 1955. Uba is as the strategic hub of a wheel—the center where four large tribes meet. Standing upon the massive boulders on top of Uba Mountain, looking toward the northwest we look into the Margi tribe; looking toward the northeast, into the Higi tribe, turning south and looking toward the southeast, the Fali tribe; and toward the southwest, the Kilba tribe. Part of Uba is a Fulani-Mohammedan center, priding itself on being the Mohammedan district chief's headquarters. Because Uba is where all these tribes meet, its language, while a Margi dialect, is of a compounded nature.

Back in 1945 the old "Red Peril," the vehicle in which we were traveling, broke down here at Uba on its way to Lassa and with our son John (almost two) we spent the first night in this eastern area of our mission on the sand floor of the government rest house. There were no Christians in Uba then, and not 200 in the vast area viewed from Uba Mountain. But now, eleven years later, through the blessing of the Lord upon the work of Lassa, Gulak, and Gashala, there are over 1,000 Christians and hundreds preparing for baptism.

Last Christmas John was baptized along with twelve Africans. He is the first white person to be baptized by one of our African pastors. This was the first group baptized into the Church of Christ in Uba.



John Grimley speaking to a Nigerian congregation

In the face of adversaries, within and without, the church is advancing toward an ever-increasing harvest. In the midst of prayers being answered for the souls of men, do not fail to supply us with the staff and resources which we need to respond successfully to the opportunities of the present time and to give the fast growing church the pastoral care it direly needs!—John Grimley, Uba, Nigeria.

NIGERIA, WEST AFRICA

Too Late for Help

Clara Harper

ON FRIDAY morning Jeneba cooked for her family as usual. Then with her small baby fastened on her back she trudged four or five miles to the forest to gather firewood. Cutting wood with a dull ax is a slow process and by the time a load had been cut the sun was high overhead. As Jeneba started back to her compound she was aware of a steady ache in her back and in her head. It was only with great effort and frequent rest stops that she was able to reach home. She managed to cook the evening meal for the family but by the time it was ready to be served she was too ill to eat. Her husband went to the village herb doctor and secured medicine.

All day Saturday the herb doctor's medicine was administered. However, in spite of, or perhaps because of, this medicine her condition grew worse. By Sunday morning the husband realized that there was nothing more which he could do and he decided to take her to the mission station dispensary for help.

Her illness was diagnosed as meningitis and treatment was begun immediately. All efforts to help her were in vain. She had been brought to the dispensary too late. At three o'clock she died.

Jeneba left a baby and four other children. What will become of them? If the father has other wives one of them may care for the motherless children. Perhaps the grandmother will take some of them. In any case their lot will be difficult. No Bura woman wants to care for the children of another woman.

Our hearts bleed for motherless children of whom there are so many in Nigeria. Because of the short life-expectancy of Nigerians the number of children with two living parents is small.

The constant prayer of the missionary is that some way might be found to free the people from the influence of the native witch doctors and to induce them to accept and practice simple sanitation practices and to seek medical care early.

What Are the Things We Share?

I WAS eating lunch with a couple of men one day when the subject of the conversation shifted to fishing. "Fellows have been telling me," said one, "that the only way to get to the real fishing is to drive into Canada, or even go into some of those little lakes by plane, but let me tell you about what I found last year . . ."

A couple of contractors were talking over coffee. The subject of trucks came up and one said, "I've tried them all and we keep careful books on cost. Let me tell you about it . . ."

A couple of ladies were talking on the telephone. At one end of the line, the following was poured into the instrument, "Oh, my dear, you should have been along with us. We found the nicest shop! Let me tell you about it . . ."

What are the things we share with those around us? Is it fishing spots, trucks, places to shop?

What would happen to the men at lunch if one of them would say, "Fellows have been telling me that the only way to live is to get everything you can while the getting is good, but let me tell you about something I learned over at church concerning giving . . ."

Or if a contractor were to say to the other contractor over coffee, "We've studied carefully on Sunday mornings about this matter of the Christian life. Let me tell you about . . ."

Or, if one of the telephoners were to "enthuse" in this way, "My dear, I wish you could have been with us yesterday. We came away with a deep feeling of the presence of the living Christ. Let me tell you about it . . ."

What are the things we share? Have we an experience with Christ and the church which is important enough to us to share it at least as enthusiastically as we share the other things of life?—Byron P. Royer, from The Newsletter, York Center church, Lombard, Ill.

We Would Be Building

*Church Extension Program, Northern Illinois
and Wisconsin District*

Dean L. Frantz

FOR a long time the term *church extension* in the name of our district Commission on Ministry and Church Extension has been silent. Within the memory of most of the members of our district only two new churches have been established. But now we are beginning to extend ourselves. We are moving ahead in this area of planting new churches in our district. We are launching out in a challenging program of church building. To accomplish this task is going to require resources, vision, and courage on the part of our district, but we must march ahead. Our Lord commanded it when he said, "You shall be my witnesses," and we dare not fail him. The needs of our district demand it, too, because we have been lax in this whole matter of starting new churches.

Recent months have seen some major developments in our program of church extension. For many months we have been talking about building new churches, but the time for discussion is past. Now we need action. So the Commission on Ministry and Church Extension, through the District Board, is coming to you with this report of plans projected and completed so that you may be aware of what is happening in our church extension program.

First, we have had to develop a philosophy of church extension. What kind of churches are we going to build—churches which are located in an area primarily to serve the Brethren who already live there, or are we ready to build churches which will serve the total community in which they are placed?

These are two different approaches to the problem. Often in the past our denomination has placed churches in areas where there were already a number of Brethren people. In recent years there has been a growing trend to establish churches in new areas to serve the immediate community.

We believe that the time has come to embrace this latter principle if there is to be real vitality and service in our outreach program. This will mean that a new church will in every sense of the term be a

Church of the Brethren, but that we will serve the total community with the message of Christ. Our commission has gone on record as supporting this principle of building congregations of the Church of the Brethren to serve the community. This is a venture of faith, but it is a tremendous challenge, and we believe we can meet it.

Now let's take a look at this word *comity*. All of our plans for locating new churches are approved by the Comity Commission of the Illinois Council of Churches. The Illinois Council has an active Comity Commission which makes assignments to co-operating churches so that competition between denominations is eliminated. For example, in a new community the denominations which desire to establish new churches make application for comity areas. The commission then studies the area and the requests which have come, and makes assignments so that the churches will be located at least a mile apart, and the denominations will have exclusive rights to serve the area which has been assigned to them.

It should be pointed out that not all denominations co-operate with the Comity Commission, but enough of them do so that it has been possible to bring order out of what would otherwise be chaos. We are very grateful for the leadership which the Comity Commission is giving to this problem and we are committed to co-operation with the principles of comity.

The Comity Commission also maintains a Bureau of Research which is of vital importance whenever a church plans to go into a new area. They make recommendations based on their research and statistics which help the church plan its timing and its program for the most effective approach to the total community.

In developing a philosophy of church extension it was necessary to set up some guiding procedures. We believe that the following procedures are a logical sequence of necessary steps for establishing new churches. They are the basis of our present church extension program.

Procedures for Establishing New Churches

1. A preliminary study shall be made of the general area that shows promise of being a desirable location for a new church, giving consideration to local comity regulations.

2. Brethren living in the area under consideration for a new church, shall be contacted for consultation and advice.

3. Brethren congregations adjacent to the area under consideration shall be consulted and kept informed of all developments.

4. A general survey of the area shall be made by the Commission on Ministry and Church Extension or by those approved by this commission. It is suggested that trained and professional help be used when deemed advisable.

5. When the general survey reveals a promising location for a new church and comity requirements have been observed, a fellowship group of the Brethren and friends in the area shall be formed. An advisory committee consisting of members of the District Board and representatives from the local fellowship should be formed to guide the developing church toward a Charter Day or until such time as it is mutually agreed that the joint guidance is no longer needed.

6. The Fellowship Group shall develop a temporary church organization.

7. The District Board shall give assistance to the "developing organization" by co-operating as fully as possible and underwriting their budget, thus encouraging them to develop an active church program and to effect a permanent church organization.

8. The Commission on Ministry and Church Extension shall provide a pastor and a temporary place of worship.

9. The District Board shall provide financial assistance in grants and loans as are needed for the new church to provide an effective ministry for its constituency.

10. The District Board shall designate a group to take the initiative for locating and recommending a building site.

11. The District Board shall choose and purchase the site.

12. The Commission on Ministry and Church Extension shall appoint a moderator for the "developing church organization."

13. The District Board shall de-

cide when to recommend to district conference that this "developing church organization" be recognized as an organized church. This recommendation shall contain the following as a minimum of information: (a) location in respect to Brethren and other churches, (b) membership, (c) pattern of organization, (d) moderatorship, (e) stewardship program, evangelism, etc.

14. Upon approval of district conference, the fellowship group shall become a recognized church and its delegates seated in the district conferences.

15. Upon the recognition by the district conference, a Charter Day shall be arranged for receiving members of the fellowship as charter members of the new church. The entire district shall be invited and urged to participate in this pentecostal experience.

Projected Plans

At the present time we are projecting new churches in four areas: Boulder Hill, which is located in South Aurora, Rockford, Elgin, and Glen Ellyn. These are at different levels of development. One reason for this is because we are not able

financially to handle all of them at one time. Also, some areas are ready for pastoral leadership now while others are merely in the stage of securing available property.

The Boulder Hill development is moving most rapidly. We have been watching this area for some time. We believe that the time is now ripe to establish a church. The community is being built and the prospects are for a rapid increase in population in this area. Therefore, we have called Kenneth Yingst to the pastorate of this church. He will come on September 1 to shepherd this new church in a new community. This summer a parsonage will be constructed and a recreational program for the children of the community is being planned. Plans are also being made for a suitable building for worship until a permanent church can be constructed. This is a thrilling experience, to watch the birth of a church, and we hope our district will watch with keen interest the developments at Boulder Hill.

In Rockford, the District Board has approved the purchase of three acres of land in the Nob Hill area, which is on Alpine Road, just north

of Harrison Street, in southeast Rockford. At the moment we are not sure of a starting date for this church, but comity approval has been secured and we will soon own the land on which a church can be built when the strategic moment arrives.

In Elgin, we have requested comity in a growing area of that city which is now unchurched. Near Glen Ellyn, we have also requested comity and are attempting to secure property. We share these brief glimpses into our plans for the district.

In the last fiscal year of our district we gave approximately \$17,000 for church extension. We are hopeful of a similar amount this year and pray that our stewardship may increase so that even greater amounts of money will be available soon. It takes a lot of money to start new churches, but what better investment could we make? This is an investment in life, not just in buildings.

Two things are urgently needed in a program of church extension—dedicated men and dedicated money. We believe that our district can furnish both and we present the challenge, knowing that it will be accepted. "Let us rise up and build" (Neh. 2:19).

Readers Write

Continued from page 2

issues are stated clearly and simply as they were at Pentecost and as they are being done in New York. . . ."

The inroads of liberalism with its unfixed theology and attendant neo-orthodoxy have spun a web of unbelief in divine processes among its adherents (including, sad to say, some Brethren). When a fly gets enmeshed in a spider's net, he seeks to extricate himself, even though it may be too late. No wise "fly" ought to be at ease who has discovered himself to be caught in the spider's dining room, theologically speaking.

Let the editor continue to read the Christian Century, but let him do so with a tear in his eye, as he surveys the disorder and shame of a once orthodox, sound, and faithful New Testament church that has clasped to its bosom the husks of liberality.—Horace Mohler, Dayton, Ohio.



Air view of Boulder Hill development in its early stages



From Plainview's Awakening

The adult Sunday-school class is partially, if not wholly, responsible for producing teachers for the Christian education program in the church

CHRISTIAN EDUCATION

A Perspective on Our Adult Sunday School

David Ockerman

TOO long the important arm of the Christian education program has, to a large extent and in a large number of our churches, been overlooked. Perhaps we are all conscious of the fact that we have an adult Sunday school, but as to the purpose of it, the content of the teaching, and the meeting of the needs of the pupils, we are often in the dark.

Before I sound too critical, I should say that there are many things being done in many places which are hopeful. I would like to share some of my concerns on both sides.

First of all, how many of our churches have what they call, "opening exercises"? This is a time (in many churches) for the tardy people to arrive on time, or a time for a superintendent to grow in leading worship when people seem to appreciate it the least, or an opportunity to use an extra pianist or chorister. It can be a wonderful experience, but in many places it is not.

In many churches today the worship for Sunday school is conducted in the individual classes where much more participation can be utilized. One of the prime purposes of adult Christian education is to help individuals learn how to pray, read, study, live, and understand the Scriptures. Too much lecturing and

not enough individual participation and responsibility make Jack and Jill both dull children, even if they are adults.

Not only should the teacher be responsible for all his or her adult pupils, but each adult person in the Sunday school should be likewise responsible for other adults in the class and adults in the community who need Christian education. One adult class in our Sunday school has adopted a plan whereby sixteen pupils out of the class will have the opportunity to teach their class for three Sundays. This puts responsibility where it belongs and makes for good teacher-pupil relationships.

Bro. C. Ernest Davis said at a district leadership training conference, "We need teachers!" I agree, but the fact still remains that the adult Sunday school is partially, if not wholly, responsible for producing them. They do not just happen. An adult Sunday-school class is not a social affair, but a group of people within a church whose sole purpose is to learn how to live like Christ in our day and age and be witnesses to others.

Sometimes our Sunday school becomes so formal and rigid and meaningless that a change would upset the people to the place that some will stay at home rather than go to Sunday school and endure a change in patterns. I remember a superintendent who once prayed first

instead of last in his opening service and half the people got up and started to their classes as if it were routine. He patiently waited until they came back to their seats and then finished his service. Some adults are the same in their class sessions: no quarterlies, no Bibles, but only the attitude, "Here I am, Lord; teach me."

In the face of all of this, what is the place of the teacher and the pupil? I feel that in our day most of us have learned that the church serves the people and not vice versa. If this is to be followed in the adult Sunday school then each teacher has a responsibility list. This potential of people must be taught how to live like Christ and how to witness for him. It should be a great opportunity to be an adult Sunday-school teacher, and be able to share the wonderful teaching that we have received from our church in the past. If it is, then you will find teachers going out into the homes of their pupils, finding their specific needs, so that they can be met in the teaching of the Sunday-school lesson and through the fellowship of the class.

Just as is the goal in the children's departments, the time spent in adult Sunday school should be used to teach a way of life to the individual and not just a portion of the curriculum. It should meet the needs of the individual student and not just fill him with facts. Most of our teachers today would say right away that they are too busy to carry out a program like this, but the adult teacher has an advantage here over the teacher in the children's department in that each one of his or her pupils is a potential teacher either in the class or in some home during the week.

I feel that the big pulling force that should bring adults to Sunday school is the fact that they have a mission to perform rather than a lesson to learn or teach. Unless some plan is followed whereby we keep the interest of our adults on Christian education, we will in time grow into a church wholly ignorant of the central mission, which is to make disciples of all men. I am glad for the work of our Church of the Brethren editors who work diligently in giving us the best curriculum for our day, but unless we undergird them with the best teachers to teach it their efforts are almost in vain.

One of the sad commentaries on our Sunday schools today is as one writer puts it, "You are taught the

gospel from little up and then when you should begin to teach others, you yourself have need to be taught again as though you were a child."

Christ taught twelve and turned the world upside down; how many have you taught?

News Notes From Europe GERMANY

June 27, 1957

Student Exchange

Esther Mohler and *Peggy Zimmermann* recently visited Wuppertal, Germany, to make arrangements for *Juanita Fike*, student at McPherson College, who will be an exchangee this year. She will attend the *Pedagogische Akademie* in Wuppertal.

Plans are being made for the orientation programs to be conducted on July 5 and 10 for the German exchangees traveling to the States. Local church and youth leaders will be present.

Heifer Project, Inc.

Marian Leard and *Vernon Scott* are in Bremen, meeting the *USS Importer*, with sixty-four heifers for Germany. They are expected back in Kassel tonight, with the five "cowboys" who cared for the animals on the trip across.

Dale Barnard, New Windsor, will be flying into Amsterdam on the 29th of June, accompanying a planeload of calves for Turkey. He expects to travel in Europe, and to visit Brethren House in Kassel.

International Work Camps

Work camp representatives, *Elaine Stauffer* and *Dan Raffensperger*, met the American international work campers in Bonn, Germany, on June 23. The work camp tour, conducted by *Mac Coffman* and equipped with a brand-new Holland bus, is at the present time somewhere in Italy. They will arrive in Kassel on July 11 and leave for their camps on July 13.

Material Aid

Gene Wampler is distributing some thirty packages to old folks in Kassel this week. The distributions are made through the four welfare agencies of Kassel, who give the names of needy cases to the Brethren Service Commission.

Maintenance

The work on the Mullens' apartment has been completed. This in-

THE LIBRARY LISTENING POST



Self-Serve Library

John B. Wieand, pastor of the Omaha church, Nebr., conceived the idea of picking out a few dozen of his own books and preparing them for use in a self-serve library in his church.

Manila envelopes just larger than a filing card were pasted in the back of the books. The title and author of each book were written on a card and placed in the envelope (which was cut for easy insertion). The books were placed on a table in the vestibule of the church where they are in evidence to everyone entering or leaving the church.

The instructions in the bulletin and spoken from the pulpit are,

cluded the laying of tile and some painting.

The painting of the ceilings of the ping-pong room, the hallway, and the youth room have been completed this week by *Harold Brubaker* and *Allen Driver*.

The House

House Mother Metty de Graaf, Dutch volunteer, announced a special "home-coming" dinner to be held for the Mullen family tomorrow evening.

AUSTRIA

June 23, 1957

Refugee Work

At the unit meeting Monday morning *Charles Lane* reported that the latest total of Hungarians in Austria at the present time is between 28,000 and 29,000. Of this number 3,300 want to remain in this country but it is estimated that about 15,000 will be forced to stay unless other countries will open the doors wider for emigration. Within the past few weeks *Charles* discovered that the camp at Ried has been closed and all the Hungarians have been moved

"After choosing the book you want, write your name on the card, leave the card lying on the table and take the book. When you are through with the book, just leave it on the table." Occasional reference is made to the plan. Some specific books are mentioned from the pulpit.

"It works. Why haven't I done it for years?" were the pastor's recent comments.

A good librarian would be a valuable addition, even to this plan. But under any circumstances, *Brother Wieand* is sure that the nearer the books are to the going and coming of the people the better the library can be worked.

A Word to Other Libraries

It has been quite a while since there have been any local church stories to share in *The Library Listening Post* column. How does your library serve your church?

Please report on practical techniques that you have used or on some human interest stories that have taken place in or about your library to the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

to Camp Steyr. While conferring with World Council of Churches emigration cases in Camp Steyr he also met the leader of the Canadian Red Cross, which has recently taken over the management of the camp. Things seem to be running more smoothly now, for the Hungarians are more content with the administration. The Canadians are most cordial to the voluntary agencies such as World Council of Churches and Brethren Service Commission, which come to help in areas the Red Cross cannot handle.

Harlan Mummert was the chauffeur when the Brethren Service bus went to Melk on Sunday, June 23, with a group of YMCA language teachers who met with others who also teach English and German in Hungarian refugee camps. The conference dealt with the problems of teaching languages in the camps and the difficulties of learning for the Hungarians who have not had the opportunity of free education for many years.

Wednesday, June 19, was *Winoma*

Spurgeon's last day of work in the Hungarian kindergarten in Camp Wegscheid. Interest seems to have increased in the sewing and weaving room at the Swedish mission, for more mothers had been leaving children at the kindergarten in the last few weeks. Sometimes the number of children for the two teachers to care for was as high as forty-five with an age span of from a few

months to school age.

Arrangements have been made between the Brethren Service Commission and the National Catholic Welfare Conference to distribute clothing to the Yugoslavians at Camp Aston. This venture in co-operation is significant and unique in that distributions are administered on alternate weeks by BSC and NCWC to those in need, regardless of reli-

gious affiliation. The Brethren Service Commission made its first distribution on Tuesday, June 17, to seventy-two people.

From the refugee health department of Brethren Service, *Frau Fuss* reports that recently one set of false teeth has been given out under the prosthesis program and eleven baby packages to expectant mothers.

Continued on page 27

VOLUNTEER SERVICE

A New Project—A New Opportunity

Marie Fortney

IN SEPTEMBER 1956, the Phoenix Indian school, which is located in Phoenix, Ariz., was chosen and approved as one of the alternative service and volunteer service projects of our Church of the Brethren. The Phoenix Indian school is a Federal nonreservation boarding school for Indian boys and girls who, for the most part, come from the states of Arizona, New Mexico, and Utah.

This new project is similar to the Intermountain school in Salt Lake City, Utah, or to the Lybrook Indian mission in Cuba, N. Mex.; all of these projects offer us opportunities to work with the Indian Americans.

Following my two months of training at New Windsor, Md., with the thirty-first BVS unit, I was soon on my way to introduce some volunteer atmosphere into the Phoenix Indian school. Except for knowing that there was need for a volunteer, I could only guess what was going to be expected from me and with whom I was to work. Now I know, and I truly feel that the Indian Americans at this school offer opportunities for rewarding experiences to those who work with and for these neighbors of ours.

Since I have been at the school, I have been assisting the director of religious education, Rev. H. B. Lundgren. The office of religious education is under the National Council of Churches and is the only nongovernmental office on campus. We have charge of the religious life of each student while he is attending the boarding school here.

In their dormitory the boys have an opportunity to put into practice many of the things the school has taught them about neatness and cleanliness



Many of the students have had little or no religious instruction before attending school. Some tribal religions are strange and hard to penetrate. Sue Begay and Johnny Blueyes will need much religious instruction to stick with them whether they choose to return to the reservation after school or go to the white working world following graduation. Here we have this opportunity, because at school we can place Christianity and religious instruction into their curriculum.

Navahos, Pimas, Papagos, Apaches, Hopis, and a few other tribes are represented by the students at this school. The school operates a junior-senior high school and a special five-year accelerated program for Navaho students. Through much planning by interpreters and other dedicated staff, these boys and girls are brought into an entirely new way of living.

The adjustments they must make are many. Usually they change quickly from bright beads, feathers, and tribal dress to the typical "pale-face" attire, or from long stringy hair to crew cuts and well-curled shiny black hair, or from fried bread and beans to meat and potatoes, from hogans, tepees, and cliff

dwellings to dormitories.

We arrange for Sunday morning religious services for every student of every faith. Also, on Sunday evenings we have a religious instruction class for each student. During the week we have special Bible classes and a Christian Youth Fellowship for Protestant students or those who have shown outstanding interest. Naturally, Reverend Lundgren and I do not take complete charge of these functions, but are assisted by many Christian volunteers including local missionaries, preachers, Sunday-school teachers, Catholic priests, and other outstanding church workers.

People who work with the Indian American boys and girls seem to find a special joy in it. They ask to come back year after year. Many times each week Reverend Lundgren and I arrange permission for these churches and families to take the students to their churches and homes so that they may spend more time with one another. One of our aims is to see that these students have been given the knowledge of what a church can offer them.

I had many opportunities at the school. Not only was I given the chance to do the secretarial work in

our office, but I directed the Christian Youth Fellowship made up of approximately fifty Protestant juniors and seniors who met once each week. Frequently I have talked to dormitory meetings and guidance classes on campus, and to young people's groups in several neighboring churches. I had charge of the music for our services, which included congregational singing, choirs, and special numbers. The only white teen-ager on campus, I frequently counseled with those students who asked. Some of the young Indian people here have become my extra-good friends, and I cherish them as I do any "paleface."

These students have many barriers to overcome, such as speech and home environment. Drinking and stealing seem to be the worst problems and rank high among the parents and students. The challenge is to substitute these habits with more exciting ones, stronger ones, and more Christlike ones. There are often discouragements, but the rewards are outstanding. Some of the Phoenix Indian school staff have said that the religious life of the students here has been more prominent this year than in any previous year. Some schoolteachers have commented on how the students frequently chose "Christianity" and

"religion" for topics in their classes.

As is true of most BVS'ers, I have gained much more through my service than I ever could have given. Through this year of fellowshiping with these students and working with people dedicated to their welfare, I have added respect to my love for the Indian Americans. I feel very thankful that the Phoenix Indian school is one of our projects and that we can work at this level with the Indian American young people.

News Notes From Europe

Continued from page 26

Work Camps

Arlene Merkey and *Fred Diehl* spent a day in Koestendorf, making preparations for the junior work camp which they will direct there in July. After completing business matters Fred traveled to Geneva where he, *Steve Berkebile*, and *Allen Driver* from Germany spent several days with the Zigers. *Arlene* and *Winoma Spurgeon* did some more detailed sightseeing in Salzburg and vicinity and found many interesting sights which could be visited on a week-end work camp excursion.

Harlan Mummert visited the work camp in Waiern and found the work had progressed rapidly in the

building of the old folks' home. *Ed Kindley* and *Carl Byler*, the co-leaders, feel it has been a successful camp and anticipate closing it on July 6 with the satisfaction of work well done. There have been over six nationalities represented with at least three people from most of the countries.

Student Exchange

The names of the five American exchangees, all girls, have been received. *Harlan* and *Mary Mummert* spent a day visiting families in St. Poelton and Vienna who will take the high school students into their homes. So far, two direct exchanges have worked out; one is with the Methodist pastor's family in Linz and the other is with a family in Burgenland. The students in these two families will exchange homes and communities with American students for a year.

Karlsschule

Work on the school is progressing more rapidly lately as the Austrian journeymen turn more work over to the Pax men. Formerly, those skilled workers trusted only themselves to do certain work but they have learned that the men from the unit can do a good quality of work and do it quickly, so they are glad to turn more jobs over to them. The scaffold has been put over the front section of the building where work is being done to improve the appearance of the outside. The fence around the school has also been repaired with the idea of keeping out intruders.

Personnel Changes

On June 7, *Lavonne Ikenberry* and *Gene Wampler* left Austria for Kassel, Germany. Gene will spend the rest of the summer working in the material aid program in Kassel and will also help in the peace seminar. *Lavonne* is working on publicity for a few weeks before helping direct a work camp. They will both go to the States in August, when their terms of service have ended and will continue their studies at Bridgewater College.

Anniversaries

Mr. and Mrs. D. E. Gillett observed their golden wedding anniversary on June 2, 1957, at a reception in the Glendale church, Arizona. Brother Gillett was ordained to



One of the students performs the Hoop Dance, an Indian tribal dance, for a special occasion on campus

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AT ALL BOOKSTORES



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the ministry at the age of sixteen. They have five children and nine grandchildren.—Mrs. Don Heatwole, Glendale, Ariz.

Mr. and Mrs. Jacob M. Neff of Ephrata, Pa., celebrated their golden wedding anniversary on April 23, 1957. They have served in the Ephrata church as deacons for many years. They have two sons, five grandchildren, and five great-grandchildren.—Mabel M. Myer, Ephrata, Pa.

Obituaries

Bocock, Abbie James, was born Nov. 13, 1882, in Stella, Nebr., and died March 4, 1957, near Aline, Okla. He was a member of the Pleasant Plains church. He was united in marriage to Opal Booze on Nov. 29, 1919. Surviving are his wife, two daughters, one son, ten grandchildren, one sister, and four brothers. Funeral services were held in the Pleasant Plains church by Bro. Wilbur D. Mease. Interment was in the Eastern Star cemetery.—Mrs. Mildred L. Mease, Aline, Okla.

Brumbaugh, Samuel Baker, son of George and Margaret Baker Brumbaugh, was born in Fredericksburg, Pa., Aug. 23, 1889, and died in Roaring Spring, Pa., May 26, 1957. He was married to Anna Josephine Hoover on Dec. 15, 1914. He was a faithful member of the Roaring Spring church. Survivors are his wife, three sons, one daughter, ten grandchildren, one sister, and one brother. Memorial services were held in the Roaring Spring church by Bro. Carl E. Myers, assisted by Bro. H. Q. Rhodes. Burial was in the Fairview cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Cline, Mamie, daughter of Joseph A. and Eliza Quick Houff, was born Oct. 24,

1874, and died May 13, 1957. She was a faithful member of the Lebanon church, Va. She was married to Jacob H. Cline, who preceded her in death in 1943. She is survived by four daughters, two sons, seventeen grandchildren, and sixteen great-grandchildren. Funeral services were conducted by the undersigned, and Bro. Boyd Cupp. Burial was in the adjoining church cemetery.—E. Russell Beahm, Mt. Sidney, Va.

Cripe, John H., son of Eli and Matilda Funk Cripe, died April 20, 1957, at the age of eighty-one years. He was a faithful member of the church. Fifty-eight years ago he was married to Lou Kious. Surviving are his wife, an adopted son, four grandchildren, one sister, and three brothers. Services were held in the Cerro Gordo church by Brethren Dale Hylton and Eldo Hendricks. Interment was in the Cerro Gordo cemetery.—Mrs. Daniel Hissong, Cerro Gordo, Ill.

Eversole, Infant, daughter of Huey and Mabel Overly Eversole. Graveside services were conducted by Bro. Carl E. Yoder on May 17, 1957 at the Mt. Joy cemetery, Pa.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Fisher, Levi, was born in Montgomery County, Ind., in 1865, and died in Sacramento, Calif., May 19, 1957. He had been a member of the church for more than sixty years. He is survived by his wife, five children, seven grandchildren, and eleven great-grandchildren. Memorial services were conducted by the undersigned.—John W. Hunter, Sacramento, Calif.

Gilbert, Harriet, daughter of Stephen and Margaret Yoder and wife of James Z. Gilbert, died at Fullerton, Calif., May 19, 1957, at the age of eighty-seven years. Her participation in the work of the church is suggested by this partial list of her activities. For more than sixty years she taught Sunday-school classes, the last of which was a young adult group which asked her to teach them when she was seventy-five years old. She and her husband worked for many years at mission churches which are now active, effective congregations. She was perhaps most widely known for her participation in the women's work, an organization for which she was national president for two terms. None of these activities, important as they were, was ever allowed to overshadow the home, a home where three children found laughter and love together with integrity and reverence.—Harry Gilbert, Los Angeles, Calif.

Gump, Charles C., son of Henry and Lydia Gump, was born at Tipp City, Ohio, Sept. 3, 1881, and died in Calgary, Alberta, Canada, June 9, 1957. He was married to Mae Elizabeth Eby on Feb. 2, 1905. He is survived by his wife, two daughters, four grandsons, one granddaughter, three great-grandchildren, two brothers, and two sisters. Services were held by the undersigned in Calgary with interment in Queen's Park cemetery.—R. Truman Northup, Irricana, Alberta, Canada.

Harkcom, Willis, was born Dec. 5, 1878, at Trent, Pa., and died May 30, 1957, at Mt. Pleasant, Pa. He faithfully served in the office of deacon for many years. Surviving are his wife, Nancy Singo Harkcom, three sons, and three daughters. Funeral services were held in the Mt. Pleasant church by Bro. Carl E. Yoder. Burial was in the Calvary cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Hershey, Katie F., daughter of Jacob and Amanda Diffenderfer Kulp, was born April 14, 1881, and died June 3, 1957. She was the widow of Ephraim Hershey. She was a faithful member of the White Oak church. She is survived by one son, one stepson, five grandchildren, four great-grandchildren, two brothers, and two sisters. Funeral services were held in the Manheim church by Brethren Ollie Hevener, Jere Cassel, and Rufus Fahnstock. Interment was in the East Fairview cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Holloway, Gertrude, daughter of B. D. and Lottie Miller Kerlin, was born June

12, 1908, and died April 29, 1957. She was united in marriage to J. Allan Holloway on Feb. 3, 1931. She was a faithful member of the Twin Falls church, Idaho. Survivors are her husband, two daughters, three sons, one sister, and one brother. Funeral services were conducted by the undersigned.—Robert E. Keim, Twin Falls, Idaho.

Jacobs, M. A., died June 6, 1957, at the age of seventy-five years. He was elected to the ministry in 1906 at First church, York, Pa., and ordained to the eldership in 1913. He served a number of churches as presiding elder and as pastor of the First church and Madison Avenue churches in York and of the Piney Creek church, Md. He was a member of the district mission board for a number of years and a member of Standing Committee three times. He was married to Emma M. Pfaltzgraff. Surviving are his wife, two daughters, one son, two sisters, and one brother. Funeral services were held at the Anstine funeral home by the undersigned, assisted by Bro. M. Guy West.—Jesse O. Jenkins, York, Pa.

McDermitt, Rosetta, daughter of William and Mary Ellen Drum Rheam, was born at Eaton, Ind., July 15, 1907, and died May 25, 1957. She was united in marriage to Lorenzo McDermitt on March 3, 1924. Surviving are her husband, one son, one daughter, three granddaughters, two sisters, and two brothers. Funeral services were conducted by Bro. Donald Ritchey. Burial was in the I.O.O.F. cemetery.—Mary S. Myers, Hartford City, Ind.

McKee, Barbara Frances, daughter of Benjamin Franklin and Barbara Miller Driver, was born in Rockingham County, Va., July 21, 1882, and died in Ohio, June 17, 1957. She was united in marriage to Omer Marcus McKee on July 22, 1910. Surviving are her husband, four daughters, and twelve grandchildren. Funeral services were conducted in the Zimmerman funeral home by the undersigned. Burial was in the Twin Valley cemetery.—William M. Deaton, Eaton, Ohio.

Mellott, Herbert J., son of Ira and Sadie Bennett Mellott, was born in Bedford County, Pa., Nov. 11, 1902, and died in Pittsburgh, Pa., June 16, 1957. He was married to Helen Whetstone on March 11, 1931. Survivors are his wife, one brother, and one sister. He had served as a deacon in the Everett, Pa., church, for twenty-four years. Funeral services were held at the Everett church by Bro. Robert G. Mock. Interment was in the Everett cemetery.—Mrs. Freda Harclerode, Everett, Pa.

Miller, Lydia Sheets, died June 15, 1957, at the age of eighty-three years. She was a member of the Mt. Pleasant church, Pa. Her husband, Joseph E. Miller, preceded her in death. Surviving are three daughters and two sons. Funeral services were held in the Gault funeral home by Bro. C. E. Yoder. Interment was in the Mt. Joy cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Miller, Sarah Eliza, daughter of William and Nancy Robinson Braken, was born in Indiana County, Pa., May 5, 1861, and died in Shelocta, Pa., June 7, 1957. She was married to Jacob H. Miller in 1879. He preceded her in death in 1936. Survivors are three children, twenty-nine grandchildren, eighty-six great-grandchildren, and twenty great-great-grandchildren. Services were held at the Plum Creek church by Bro. J. H. Wimmer. Interment was in the Elderton cemetery.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Nichols, Jesse Vernon, son of Emmanuel and Mahala Brown Nichols, was born at Samples Manor, Md., Feb. 7, 1872, and died in Rohrsersville, Md., April 28, 1957. He was a faithful member of the Browns-ville church. He was preceded in death by his wife, the former Lydia Adaline Mirley, in 1911. Surviving are one son, one daughter, and two grandchildren. Funeral services were conducted at the Bast funeral home by Bro. Newton Poling. Interment was in the Rohrsersville cemetery.—Norma Jean Shelby, Keedysville, Md.

Painter, Agnes B., was born Oct. 30, 1859, and died at Richland, Pa., June 18, 1957. A charter member of the Richland church, she was faithful to the end. Funeral services were held in the Richland church by the undersigned. Burial was in the Richland cemetery.—Michael Kurtz, Richland, Pa.

Pifer, Sarah E., daughter of Daniel and Lydia Stutzman Miller, was born Sept. 28, 1869, and died at Fostoria, Ohio, June 16, 1957. On Dec. 25, 1887, she was married to Abraham Pifer, who preceded her in death in 1935. She is survived by one son, two daughters, twenty-one grandchildren, forty-six great-grandchildren, two great-great-grandchildren, and one brother. Funeral services were conducted by Bro. Herald Hendricks, assisted by Bro. Clyde Mulligan. Burial was in the Zion cemetery.—Alice Blohm, Adrian, Mich.

Potter, Rheda May, daughter of George and Marietta Rohrer Thomas, was born at Rohrsersville, Md., Oct. 29, 1873, and died at Brownsville, Md., June 7, 1957. Her husband, Joseph L. Potter, preceded her in death. She was an active member of the Brownsville church. Survivors are two sons, two grandchildren, and one great-grandchild. Funeral services were conducted at the Brownsville church by Bro. Newton Poling. Interment was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Schisler, Clarence, son of Samuel and Lydia Ebbert Schisler, was born Feb. 9, 1895, and died at Rushville, Ill., June 2, 1957. He was an active member of the Astoria church. Survivors are three brothers and three sisters. Funeral services were held in the Astoria church, conducted by Bro. Paul C. Lantis. Burial was in the South Fulton cemetery.—Mrs. Jesse Wherley, Browning, Ill.

Shively, John F., son of Daniel C. and Hannah Burkholder Shively, was born at Plymouth, Ind., Dec. 9, 1868, and died in Nappanee, Ind., May 26, 1957. On July 14, 1900, he was married to Ida Widmyer, who died in 1925. On July 14, 1928, he was married to Mrs. Doshia Culler Hoke. He was an active member of the Nappanee church. Survivors are his wife, three sons, one stepson, one stepdaughter, eight grandchildren, two great-grandchildren, three brothers, three half brothers, and one half sister. Funeral services were conducted at the Nappanee church by Bro. Leland Emrick, assisted by Bro. Herbert Fisher. Burial was in the Union Center cemetery.—Mrs. Floyd Grasz, Nappanee, Ind.

Swisher, Elaine D., daughter of Llewellyn and Vera Hoffer Leshner, was born Oct. 28, 1933, and died June 19, 1957, in an automobile accident in Emporia, Va. On Aug. 21, 1955, she was married to Kenneth Swisher. She was a nurse by profession. She was a member of the Lebanon church, serving as a teacher in the primary department. Survivors include her husband, her parents, a brother, and a sister. Memorial services were held at the Rohland funeral home by the undersigned. Burial was in the Richland cemetery.—Carl W. Zeigler, Lebanon, Pa.

Wright, Carrie Ethel, daughter of John and Fannie Weaver Wampler, was born at Weyers Cave, Va., May 26, 1902, and died at New Hope, Va., April 27, 1957. She was married to Charles Lester Wright. She was a member of the Middle River church. Surviving are her husband, one daughter, one sister, and two brothers. Funeral services were conducted in the Middle River church by Brethren John W. Gosnell and W. Paul Coffman. Interment was in the adjoining cemetery.—Mae V. Diehl, Staunton, Va.

Zurin, Laura E., daughter of Emanuel Long and Florence Forman Long Derr, was born June 13, 1890, and died in Mt. Joy, Pa., May 29, 1957. She was married to Londa J. Zurin on Sept. 11, 1911. She was a member of the Salunga church. Survivors are her husband, seven children, twenty grandchildren, her stepfather, a halfbrother, and a halfsister.



CBYF

Program Kit

Volume 4

"Timely Topics to Temper Teens"

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Once again, with creative writers preparing the material, we have for the use of your CBYF group programs for the entire year beginning September 1, 1957. Included with others in this Program Kit are two topics: Brethren Beginnings: In Europe, and Brethren Beginnings: In America, which will be especially appropriate in the study about the Brethren Heritage during the 250th Anniversary Year. The economical price of five cents per program unit brings the cost within the reach of even the smallest group. Larger groups will want to order extra copies. Order your copies early and plan the year's programs. **\$2.50**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Funeral services were conducted by Brethren Earl Brubaker and N. L. Bowers. Interment was in the Salunga Mennonite cemetery.—Elnora B. Cope, Lancaster, Pa.

Church News

Southern California and Arizona

Tucson—Our women's group has been making layettes for the Lybrook mission. We held our first service in our new building on Easter. A goodly share of the labor on this building was donated by our members. On May 5 we had an anniversary dinner at the church. Our summer pastor, Ronald K. Morgan, preached his first sermon for us on June 2. Our vacation Bible school was held from June 10 to the 21. Our congregation is now a member of the Tucson Council of Churches. John DeWare was licensed to the ministry on June 5.

Idaho and Western Montana

Nampa—Consecration services were held for a group of young babies on Mother's Day. Titus Schrock was with us in behalf of McPherson College. Robert Mohler and his wife spent some time in our district on their way to summer camp at Meadows Camp Stover. Bro. M. S. Frantz cared for the work while our pastor was at Annual Conference. Two deacons and their wives were recently installed; they were Clyde and Dorothy Fillmore and Harold and Dorothy Boyd; Ronald and Flora Orr are also serving in the office of deacon.—Ottie DeCoursey, Nampa, Idaho.

Colorado

Denver, Prince of Peace—The Brentwood Methodist choir and our choir presented the Messiah on Palm Sunday evening. Sixty new members have been received in the past nine months. Church school attendance for the first six months has averaged forty above that of last year. Miss Mary Lou Bowman, our Christian education director, conducted a training class for church school teachers. Eight of our teachers completed the course. She also held a class in

church membership for fifth, sixth, and seventh grade children. One hundred thirteen were enrolled in the vacation church school. Our laymen visitation program has been doing very well. An older youth fellowship group has been organized and is functioning with real success. It has about twelve active members. Youth and junior high groups are having recreation nights once each week during the summer. A committee has been appointed to study the building needs of the church. Our interim pastor, R. E. Mohler, and his family left on June 23. Pastor Kurtis F. Naylor and his family returned the first week in July.—Marguerite Knop, Denver, Colo.

Middle Iowa

Panora—Attendance the first six months of the year has been very good. We held our school of missions in March. Adult study was based on the major religions in Southeast Asia. Also during March a school in Christian stewardship was conducted as a part of the Sunday-school curriculum. We participated in the union vacation Bible school this year.—Carrie Bullard, Panora, Iowa.

Northern Iowa

Sheldon—Mr. Fawzy Simon from Saudi Arabia gave a short address at a morning service. In the evening he gave everyone a better understanding of the Middle East. The a cappella choir from McPherson College gave a program. A service of remembrance was held in March for three ministers and memorials placed in the church by relatives were dedicated. Our vacation Bible school was held from June 3 to 14. We had a dedication service for our new electric organ on July 7. The community service was held on the church lawn on July 4. Mr. and Mrs. Wendell Rolston, who spent two years in Laos spoke at a morning service.—Grace Kimmel, Sheldon, Iowa.

Northeastern Kansas

Richland Center—Our pastor resigned on March 10, to become effective Sept. 1.

AUGUST 17, 1957

29

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Brother and Sister Zook, our fieldman and his wife, made a visit here and he filled the pulpit for us one Sunday morning. The women's work redecorated the church interior this spring. We recently held our annual mother and daughter banquet. Our Bible school was held at the church with a good attendance. A women's work rally was held at the Rock Creek church this spring.—Mrs. Evalyn Williams, Summerfield, Kansas.

Southern Missouri and Arkansas

Peace Valley—One of our number, Donald L. Fike, and his wife have been appointed as missionaries to Ecuador. Junanita Fike, daughter of Brother and Sister Alva C. Fike will sail in July for Germany under the student exchange program. Bro. R. L. Gass, pastor at Mt. Grove, Mo., officiated at the love feast. Our vacation Bible school enrollment was sixty-six. Christian Family Week was sponsored by our women's work group. A picnic dinner was enjoyed on Mother's Day and a picture entitled The Family Next Door was shown. A district youth rally was held in our church, April 27 and 28. An Easter program was given by the Sunday school and the picture, The Miracle of Love, was shown. A committee has been appointed to help locate Brethren families in the area.—Mrs. R. A. Haney, West Plains, Mo.

Nebraska

South Beatrice—We closed a very successful daily vacation Bible school on June 14. Bro. Homer Kimmel has resigned and will go to Washington in August where he has accepted a call to serve the Olympia church. We have chosen John S. Ditmars as our future pastor.—Leonard Birkin, Blue Springs, Nebr.

Oklahoma

Pleasant Plains—Bro. Andrew Holderreed, missionary to India, was with us one Sunday. The McPherson College ladies' trio sang for us on March 28. Four of our women attended the women's work rally at Cordell. Bro. Archie L. Patrick held a week's meeting in our church, April 7-14. On May 5 the men's chorus of the Saron Mennonite church of Orienta presented an inspiring musical program. Several of our church attended the first fellowship meeting in Enid,

where we hope to see a new church soon. On May 19 we were hosts to the Methodist church with their pastor bringing the evening message. The women's work has been quilting this winter and spring. They have also sent some clothes to the Falfurrias project.—Mrs. Mildred L. Mease, Aline, Okla.

Southern Illinois

La Motte Prairie—Our revival meeting will be held from Aug. 4 to 11 with Bro. Charles Oberlin in charge. The men have recently reroofed a part of the church and plan to finish it in the near future. We held our spring love feast on April 18. The men recently finished planting corn for the church. Our women meet in aid work one afternoon of each week. Our delegates to district meeting are Mertie and Max Stoner.—Florence Seymour, Palestine, Ill.

Peoria—We dedicated our new piano on March 3. Brother and Sister Robert Blough of Polo, Ill., showed pictures of our relief work in Greece. At the men and women's spring rally we had four outside speakers; they were from Hungary, Germany, Ethiopia, and Indonesia. The juniors and primaries prepared seeds to be sent to our missionaries in Africa. On April 28 eighteen new members were received. For several Saturdays the juniors and junior highs met at the church to study Why I Chose the Christian Way. The Elmer Baldwins, missionaries to Africa, are visiting his parents, the J. F. Baldwins, and spoke on June 30 about their work.—Mrs. Ira T. Heatt, Roanoke, Ill.

Middle Indiana

Monticello—We sponsored a refugee family of four from Germany. Another twenty-five-year-old man from Holland came in February. On March 31 Jean and Dallas Oswalt showed slides and gave talks on their mission work in Africa. On April 7 L. W. Shultz lectured and showed slides of the Holy Land. During the month of May special interest lessons were studied in the adult classes. James Barnes, a student at Manchester College, was relicensed to the ministry. The board of Christian Education presented a series of family life programs for evening services during May.—Mrs. Anna Bridge, Monticello, Ind.

Northern Indiana

Bethany—Our church had a series of peace studies by Dan West. We also had a school of missions. Two Holland

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Miscellaneous

No. 304. Wanted: Position as director of religious education in a local church or teacher of Bible and religious education in a school system, by a lady who has had seven years' experience teaching elementary grades, A.B. degree from Manchester College, one year training at Bethany Seminary, and some graduate credit. Experience as director of children's work in local church and director of vacation Bible schools. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 305. Wanted: Brethren families to move into a rural community with an excellent school system and growing church in the heart of Iowa. Several good farms for sale and for rent. Industrial job opportunities nearby. If interested contact: Mr. J. W. Beal, Maxwell, Iowa.

No. 306. Wanted: A room with an elderly couple in Sebring, Fla., from Nov. 1, 1957, to April 1, 1958. Will pay living expenses, including rent and car expenses. Write: George W. Hoke, R. 1, Laura, Ohio.

families have come to live in our community and are attending our church. The six churches of our township had a series of community services during Lent. Bro. David Wilson of Bethany Biblical Seminary was with us during Easter week. The sunrise service was held at our church followed with a breakfast for our young people. A group of girls from Elisha Creek, Ky., gave a Sunday evening program in April.—Mrs. Lester Hummel, New Paris, Ind.

Nappanee—Five were baptized as a result of a meeting held by Bro. Bill Longenecker. During our school of missions Goldie Swartz talked to us and served an Indian fellowship meal. Bro. T. Wayne Riemann, Bible teacher at Manchester College, spoke to us on Manchester College day. One of the families of our church sponsored a German family and an Austrian young man. We united with several neighboring churches in Holy Week services. A pageant, The Cross of Light, was presented. The different age groups have been active in attending district and regional meetings. Gladden Schrock talked about his trip to South America one evening. We recently held our mother and daughter banquet. On Father's Day babies were dedicated. During the summer our Sunday evenings will be Bible study time. Good progress is being made on the new parsonage. Our church joined in the city union vacation Bible school.—Hazel Grasz, Nappanee, Ind.

Southern Indiana

Pyrmont—Ten of our women attended the district women's rally this spring at Kokomo. We were host to the district spring conference of the young people. Between rains the men seeded crops

on the church farm. The average attendance at our daily vacation Bible school was ninety-two. Gordon Wagner, a DePaw student minister of our congregation, preached in the absence of our pastor, who was attending Annual Conference.—Mrs. Ruth Houmard, Lafayette, Ind.

Northeastern Ohio

Ashland, First—One Sunday morning Gladden Schrock spoke on The Cross and a Revolutionary World, telling of his experiences in South America. The women have been sorting and mending clothing for distribution in needy Ashland County homes. At one meeting Bro. Herman Reinke told of his work in child welfare. From April 1 to 7 Perry Prather held evangelistic meetings. Sixteen were baptized on Palm Sunday. Our church was host to the Manchester College choir during Holy Week. Our local choir participated in the Good Friday service at the Methodist church. Bro. Jacob T. Dick spoke to the boys of the area about the alternative service program. At a district men's work meeting Mark Schrock of Nappanee, Ind., showed pictures and told of his trip to Russia with a shipment of cattle. A family life school was held for three Sunday nights in May; Herman Reinke, Roger Hiller, Lois Findley, and Lorena Newman were the instructors. Raymond Power, a Cleveland attorney and representative of the Ohio Temperance League, brought the morning message on May 5. We honored the seven high school graduates one Sunday morning; each participated in the service. A local architect is drawing plans for our Christian education addition to the church. Our pastor, Bernard King, preached the sermon at the chartering day service at the Brookpark church. At the end of July he will be going to the Bridgewater church, Va. Perry Prather will come as our new pastor.—Mrs. Robert Carter, Ashland, Ohio.

Southern Ohio

Dayton, Ft. McKinley—During Family month, our church families participated in a supper fellowship program. The ladies of the E.U.B. church prepared and served the meal for our annual mother and daughter banquet in May. On May 12 a baby dedication service was held; two were also received by letter. The filmstrip, You Are the Church, was shown here recently. Our pastor had a class for all interested in church membership for four consecutive Sundays in May. Our junior high fellowship met at our church for a clean-up project and picnic. The ladies of the church prepared and served the food for the Manchester Alumni Banquet which was held at our church. One of our young people entered Brethren Service. In June the women's work elected new officers. Lillian Prettinger had charge of our community vacation Bible school in June. During the absence of our pastor at Conference, Brethren Gerry Gibbony and Dan Weimer brought the Sunday morning messages.—Hester Buck, Dayton, Ohio.

Happy Corner—Bro. DeLauter showed pictures of our work in Puerto Rico during our home mission study class. Our church was host to a subdistrict conference of pastors and ministerial board members. Some of our people attended the school of Christian living held at the Potsdam church. Several attended the National Music Institute at Bridgewater College, Va. Our vacation Bible school was held June 10-14. Our mother and daughter banquet was well attended. The men were host to the ladies. Bro. James Renz was with us on March 3. Our basement has recently been redecorated. Phil Shellhaas of Trotwood, a preseminary student at Manchester College, was guest speaker while Brother and Sister DeLauter attended Conference.—Mrs. Albert Oaks, Englewood, Ohio.

Middle Pennsylvania

Pine Glen—Early this year we held a school of missions. Our theme was, Mission Field, U.S.A. The sessions were held for six weeks. On Easter morning we had the ground-breaking ceremony for the new addition to our church. The remodeling work has begun, and the foundation for the addition has been laid. The CBYF of our church presented the play, I Made Christ's Cross, on April 28. Don Fogelsanger, who has been working with the youth groups in this area, met with our cabinet and gave them some very helpful pointers for their youth program. The young people of this circuit are planning a joint meeting of fun, fellowship, and worship for July. Our Conference delegates, J. Richard Gottshall and S. C. Swigart, reported to the congregation the Sunday following Conference.—Miriam G. Kenepp, McVeytown, Pa.

Western Pennsylvania

Hooversville—On Palm Sunday morning, Prof. Paul Yoder of Juniata College was our speaker. In the evening, Mary Lou Zimmerman, an exchange student to Germany, gave a talk and showed slides on her trip to Germany. Brethren Dan Haldeman and W. K. Kulp spoke at services which preceded our love feast. One was baptized. One of our young men, Allen Custer, who is a student at Juniata College, gave us a talk one Sunday morning. Two of our members visited one day at New Windsor, Md. In May we held a mother and daughter banquet and in June a father and son banquet. A community vacation Bible school was held this summer.—Blanche Hershberger, Hooversville, Pa.

Montgomery—We held pre-Easter services April 17-19. The speakers were Brethren Arthur L. Rummel, J. H. Wimmer, and Homer C. Hess. On April 28 we had a dedication for the heifer that the young people sent to Germany. Bro. E. W. Detwiler was the speaker on Juniata College day, June 2. We are getting ready for our revival to be held Sept. 9-15.—Mrs. Florence Donahey, Glen Campbell, Pa.

Middle Maryland

Welsh Run—In our council meeting on April 6 we decided to do some repair work to the church. Bro. Donald Miller of East Berlin, Pa., held a two-week series of meetings here from May 5-26. On May 25 we held our love feast with Brethren Irvin Heisey and George Hull.—John D. Martin, Mercersburg, Pa.

Second Virginia

Middle River—Our minister taught a class on the meaning of church membership during the church school hour through the spring quarter. Our women's work sponsored family night in March. They also sewed for relief. The following have been installed in the office of deacon: George W. Swartz, Harold Garber, James D. Cline, and Paul Moore and their wives. The men served the mother and daughter banquet in May. Our CBYF entertained seventy youth from community churches as a part of the district project, Meet Your Neighbor Day. The young people served supper to the men's work group. A number of the CBYF attended the district rally at Elk Run and the regional round table at Bridgewater. Our vacation church school was conducted in June.—Mae V. Diehl, Staunton, Va.

Southern Virginia

Fairview, Rocky Mount—Our pre-Easter services were conducted by our pastor. Five junior highs attended the junior high spring rally at the Freemont church. A number of men and women attended the district men's and women's meeting on April 16 at the Topeco church. The men's group has organized and meets

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once each month for recreation and fellowship. The men have planted shrubbery to beautify the church lawn. The young people are sponsoring a Lord's Acre, which was dedicated on June 30. Our vacation Bible school was held June 24-29. Bro. Maurice Strausbaugh will be our evangelist for the revival beginning Aug. 2. Four of our young people attended the round table at Bridgewater College.—Ivy J. Layman, Rocky Mount, Va.

FAMILY READING SUGGESTIONS

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Time Out for Fellowship

LONG before the modern office and factory discovered the values of a "coffee break" young boys and girls had established the honored tradition of "piecing" on jelly bread or cookies at more or less regular periods between meals. For a growing boy the added energy from such a snack likely has more dietary justification than the extra breakfasts and secondary meals that pass under the name of a coffee break. The younger generation worries little about how to contend with extra calories simply because young bodies are active and growing. But the extra food that adults consume between meals has a way of adding weight where it is least wanted. Yet there is one aspect of such interruptions of the work or play time that is universally helpful and that is the opportunity for fellowship. Grandmother's interest in her grandson finds full expression in spreading the jelly piece, and the boy learns a new appreciation of grandmother's skill in making preserves. Modern industry needs such periods of informal fellowship, but the give and take of appreciation is far more essential than the intake of food and drink.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

AUGUST 24, 1957

Volume 106

Number 32

In This Number . . .

Editorial—

Time Out for Fellowship 1

The General Forum—

America's Religious Revival.

William Hordern 3

That Three Letter Word.

Marjorie G. Lawrence 6

Wonder (verse). Jean Leathers Phillips 9

"You Must Be Perfect." J. Carter Swaim 9

One Man's Protest. Albert Huston ... 10

The Family Counselor 12

Billy Graham and Lawrence Welk.

Merlin E. Garber 14

Reviews of Recent Books 15

News—

Kingdom Gleanings 16

News and Comment From Around the

World 18

Church News 29

Toward His Kingdom—

A Church Rises 20

Real Estate Values in a Changing

Neighborhood. Edward T. Angeny . 22

Our Home Mission in South Modesto.

Doris Eller 22

Project-of-the-Month for September ... 23

Coming in October. Hazel M. Kennedy 24

Recent Additions to the Brethren Loan

Library 24

Youth Want Stewardship Education .. 25

What Does a Missionary Do?

Wendell Flory 26

**"I know that thou canst do all things,
and that no purpose of thine can be
thwarted.**

Hear, and I will speak;

**I will question you, and you declare
to me.'**

**I had heard of thee by the hearing of
the ear,
but now my eye sees thee."—Job.**

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Philosophical Nonsense

The letter, "Son of God—Son of Man," by William E. Sanger, appearing in the July 20 issue of the Gospel Messenger, might well have been omitted from print. If Brother Sanger is surprised to learn that there are devout Christians who think that the existence of Christ as the Son of God began as the Babe of Bethlehem, I am sorry to learn that there are devout Christians who must rely on philosophical nonsense to expound theories.

Christian Gnostics in the latter part of the first century philosophized that the incarnation was unthinkable since the divine could not come into contact with matter. They subscribed to a philosophical dualism which identified spirit with good and matter with evil, and thus the argument never ended. A theory which claimed that Jesus and Christ were different beings was added by a certain Cerinthus.

The age of speculation and philosophical humbug has not passed, but I believe Christians should confine themselves to humble acceptance that the mysteries which surround our Lord will not be overcome by our finite minds. Better to recognize our inability to understand than to engage in speculation to find answer when there is none now. The gospel preached by Paul and his contemporaries and the great souls through the centuries to the present who have brought the gospel to people had more important things to talk about than the theory whether the Babe of Bethlehem was born the Son of God.—Robert Winkler, Arriba, Colo.

Commendation

I want to commend William E. Sanger of Cordova, Md., on his article, "Son of God—Son of Man" as published in the July 20 issue of the Gospel Messenger for his clear Scriptural exposition of the frequent erroneous teaching on that subject. . . .

I also want to commend the General Conference for returning the part of the paper back to committee which aimed to have Conference authorize the acceptance into full fellowship of members of other faiths who have been received into their churches by sprinkling or pouring. With all due regard and respect for the sincere, conscientious, spiritual lives of such church members, if the Church of the Brethren wishes

to continue the use of the New Testament as its only rule of faith and practice even though individuals and congregations do otherwise, the endorsement by Conference of that procedure would cause a great disturbance, as it has done on down through history. Many of us cannot find in Scripture teaching, practice and defining by Webster, Greek Scholars or even common logic ground for calling sprinkling or pouring baptism and, therefore, we conclude to immerse such is not rebaptism, and when so called is not in accord with truth.—P. M. Habecker, Quarryville, Pa.

Statistics

"Roman Catholics are increasing by leaps and bounds in America" seems to be a belief of many Protestants.

It simply is not true, and it is surprising that so few Protestants are familiar with the statistics which are to be found, incidentally, at periodic intervals in "Information Service" of the National Council of Churches. Here are a few figures.

In 1906, Roman Catholics were 37% of all church members in the U.S.A. In 1956 they were 34%.

In 1906, Catholics were 16.5% of the whole American population; in 1956 they were 20%, an increase of 3.5%. During that time much of the immigration was Roman Catholic.

During the same fifty years, non-Catholics increased from 24.3% in 1906 to 40% in 1956, for a gain of over 15%.

In other words, from 1906 to 1956, Protestants and Jews increased at a ratio of four times as rapidly as Roman Catholics.

Two other items are significant: (1) of the 531 members of Congress, 94 or 17.5% are Roman Catholics; (2) of the 48 governors, 5 or 9.6% are Roman Catholic.

Interpretations of these statistics may vary but at least there are the figures.—Willard Johnson, Barrington, Ill.

Grateful for Conference News

I am writing to thank you for the Conference News you have had in the Messenger, especially in the July 20 issue. I prayed for the Conference every day during the time. I have attended a number of Conferences and always appreciated and thanked the Lord for the opportunity to attend.—Mrs. Tempie S. Funk, Covina, Calif.



Devaney

America's Religious Revival

Is it an asset or a liability?

William Hordern

FOR some time it has been apparent that the United States is undergoing a significant revival of religion. It is no longer necessary to prove this fact. It has been documented by several studies and is indicated by relevant statistics, and by the general prestige that religion holds today. There was never a time when religion stood so high in public esteem as now. In times of former religious revivals the proportion of disinterested and untouched was higher than it is today and there was a more active antireligious movement. No more can we talk about the "good old days" of religion; there are no days that "had it this good."

In light of this situation we would expect great rejoicing in

church circles. But if it is necessary to document the fact of a religious revival, it is equally easy to document a widespread attitude among religious leaders that the revival is not wholly an asset. Many religious periodicals, men as different as Reinhold Niebuhr and Billy Graham, and a host of church leaders have joined the chorus of complaints which range from cynical disdain to doubts about the efficacy of the revival. Probably there are few congregations that have not heard at least one sermon criticizing the revival.

At this point the layman is likely to become bewildered.

Professor of religion at Swarthmore College, Swarthmore, Pennsylvania

We can imagine him saying, "Is it ever possible to please you ministers? When we did not go to church, you beat your pulpits and condemned our secularism and indifference. But now that we have listened to you and have flocked back to church, you now beat your pulpits and tell us that our last condition is worse than the first." While we can sympathize with the layman, this is not necessarily proof that the clergy likes to think negatively. The Bible gives a precedent for this criticism. It contains very few condemnations of atheism or secularism. The great enemy is always idolatry, that is, false religion. Consequently, a revival of religion is not necessarily an

AUGUST 24, 1957

3

asset to true Christianity.

What are the criticisms being made of our current religious revival?

The first charge is that the present revival is shallow. It consists of a vague religiosity rather than a return to the Christian faith. W. L. Miller has described the religion of the typical American as a "passionate belief in the Great Whatever." Juke boxes blare forth their songs about the Man Upstairs and this, it is argued, is the real God of our current American religiosity. God appears to be a slightly senile, but likable old gentleman who just has to forgive us, and who will reward us with success if we live by faith, hope, and charity.

A second criticism is that our religiosity is a selfish pursuit. We have no intention of losing our lives in order that we may find them again. Why should we? We are being offered a religion that promises to save our lives without losing a thing. If we will just offer a few prayers before our business deals or wear a mustard seed or learn to quote a few passages of Scripture, we can have the best of this world and the next too. We will receive peace of mind, business success, victory in sports, popularity with people. In short, we expect religion to give us everything that, in a nonreligious frame of mind, we wanted. Advertisements tell us to "go to church and leave your cares." It is not mentioned that if we go to church we may receive new cares—the kind that Luther found in the monastery or the kind that drove Jesus to sweat blood in Gethsemane. Did "all the light of sacred story gather round that head sublime" so that we could make profits in business, be popular, and leave our cares in church?

The third charge against the revival is that it is a worship

of "the American way of life." The religion that the Biblical prophets condemned was a cultural religion, the exaltation of a particular people in a religious framework. There is much to indicate that we have in America precisely the kind of a folk-religion that the prophets condemned. We speak about "this country under God," but we never mean "this country under the judgment of God." What we really mean is that "God is on our side." A recent popular song emphasized "the Bible on the table and the flag upon the wall." God is thus identified with our nation so that, instead of trying to find God's will, we assume that our will is God's.

The fourth criticism is that despite the impressive gains of religion there has been no corresponding gain in national morality. If statistics show a rise in religion, they also show for the same years a rise in juvenile delinquency, crime in general, the accident tolls on our highways, and the facts revealed in the Kinsey reports. There is little in our political life or in our foreign policy to

show that we have become a more Christian nation. There has been a dismaying failure of the revival in religion to meet the racial problem. The religious revival has come but the moral revival has lagged behind. If the first three criticisms are valid, this is what we would expect. A shallow religion, accepted for selfish reasons and used to sanction our way of life, is not likely to disturb our moral habits or to move us to do God's will.

So we have a religious revival. But many of our religious leaders are unhappy about it. We have seen their reasons. What can we conclude?

First, we must concede the truth in the criticisms. If we simply shout "Hallelujah" over our encouraging statistics we will be fooling ourselves. George Bernard Shaw reminded us that most people get inoculated with a mild form of Christianity and thus they become immune to the real thing. Many have been so inoculated in our day.

In the second place, we must not ignore the opportunity that

Continued on page 13

The power and relevance of the Christian ethic was displayed in a creative form in the nonviolent boycott of buses in Montgomery, Alabama



EDITORIAL

An Everlasting Home

AN EIGHTY-YEAR-OLD man has just completed an "everlasting home" in which he expects to live forever. The stone dwelling of fourteen rooms was built by a retired carpenter and his wife over an eight-year period. Using only cement, rock, and Tennessee marble, the elderly couple worked during their spare time to raise up a fortress-like home. There is nothing in it that can rust, rot, or decay. The builder is confident that, unless something wrecks his house, it should last for a million years.

Although this Tennessee carpenter has religious reasons for his claims and bases some of his ideas on promises in the Bible, we question whether he really understands the nature of the "everlasting home" that Biblical writers describe. Jesus once told of a house built on a rock that would survive the rains and the floods. But in that case the wise man was one who built his life upon the foundation truths of Jesus' teaching. We are encouraged to ground our lives on spiritual foundations so that even if the physical world as we know it, including our homes, should be pulverized by some cosmic explosion, we would still be rooted and grounded in the eternal love of God.

"Though the earth should change . . . though the mountains tremble . . . we will not fear. God is our refuge and strength." Surely this is the faith that lays the foundations for an "everlasting home."—K. M.

Bomb Tests and Foreign Missions

AJAPANESE woman educator was quite frank in telling an American audience about one of the chief obstacles to the growth of Christianity in Japan. Dr. Hamako Hirose, president of the Hiroshima girls' school put it this way. She said that the Japanese people cannot understand how a country that makes and tests atomic weapons can be "serious about the peace, brotherhood, and love that Christianity emphasizes."

A warning that Christian missions overseas may be jeopardized if Western churches do not act against nuclear tests and atomic war was noted also in a message sent by the Church Peace Mission to the Central Committee of the World Council of Churches. The message asked this question: "How is a Japanese Christian to face his own non-Christian fellow citizens if it is apparent that the Christian churches in the West appear ready to follow the folly of governments in poisoning the sea and atmosphere about Japan

and in threatening enemies with total annihilation?"

The American public is becoming alarmed, and rightly so, over the danger to present and future generations from radioactive fall-out. But our concern has been focused on the danger to ourselves as if that prospect alone should be the deciding factor in determining our policy about bomb tests. We ought to be as fully concerned about the effect of our present policy on people in other countries, especially in the Pacific area, where we have chosen to test the biggest bombs.

There is a possible danger to ourselves if testing continues. But the danger to our mission program already exists. We may be reluctant to admit it, but already great havoc has been wrought in our relationships with Eastern countries. Christians—whether they speak as leaders in the World Council of Churches or whether they speak as individual followers of Jesus Christ—need to make clear their opposition to bomb testing.

Our own Annual Conference put the heart of the matter in these words: "The perils of continued manufacture and testing of nuclear weapons rest not only in physical danger to ourselves and our descendants but also in our relations with other nations, especially those in the Pacific area. We discern a peril to our foreign mission efforts if our nation continues to disregard the frequent appeals that have come from smaller countries around the world. Even more alarming is the peril to our own souls if we stand quietly by without protest while ever larger and more lethal weapons are designed, manufactured, and tested."—K. M.

A Missionary Challenge

WE ARE tempted to regard communism and certain non-Christian religions as the major obstacles to the spread of Christianity around the world. But it is always easier to identify the enemy across the sea than to recognize the enemy close at hand. For this reason we ought to heed carefully the words of Christian leaders from abroad, especially from Eastern nations where the church not only confronts other religions, but also takes a square look at us.

A professor of history at Madras Christian College in India thinks the "reconversion" of the West may be as great a missionary challenge as any presented by the "conversion" of the East. If so, we ought to be prepared to meet the challenge.—K.M.



God has provided all things for us even life eternal through his Son

Marjorie G. Lawrence

Luoma

That Three-Letter Word

is the real key to stewardship

WORDS are our most tangible form of expression. Our thoughts are communicated to others with a combination of letters; our needs, our hopes, our creeds, even our very personalities are expressed by our selection of words. Our Bible, in its format, is a combination of inspired words by which we are brought into a knowledge of God, and through which he speaks to us.

There is a small word tucked

away in the midst of deep phrases and inspiring verses that is generally overlooked as having any real significance. This very day if you have spent a time with him in the presence of the Bible, you have no doubt seen it time and time again. If you have read any portion of devotional literature, or inspirational books, you will have read over it—for that is what we do! Occasionally a speaker will add a note of emphasis to it through an inflection of his voice, or occasionally a printer will place

it in bold or italic print, but to most it is just another little three-letter word that a writer has added. I am convinced, however, that its prevalence in Scripture is no coincidence, no convenient form of expression, no accidental modifier, but rather indicative of a basic truth concerning our relationship to God.

Have you any conception of what this little word is? Have you been able to guess either from the title, or from the introductory paragraphs? It has not been defined. Yet it should



be foremost in our conscious endeavors, and if it is foremost, our entire perspective of stewardship will be altered. The word is *all*. Yes, even the name of a detergent, but in that one name it says more than all the ads of the other detergents, for it affirms completeness, total service, absolute efficient, entire usage.

In a sense, all is the very foundation of our faith, for the majestic sovereignty of God affirms that "all things were made by him," "all things come of him," "The Lord has made all things," "With God all things are possible," "Bless the Lord, O my soul, and forget not all his benefits." The totalitarian powers of the Lord God Almighty have led us to proclaim that he alone is Creator, Sustainer, Provider, and he alone controls this universe, and that he alone orders all of life.

But even more, much more, is the divine, implied all of the beloved John 3:16: "For God so loved the world that he gave . . .," not a part, not a portion, but his all. Paul in writing to the Colossian Christians even used the divine and holy name of Christ synonymously when he says, "Christ is all." Or in Romans, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Time does not permit the full and glorious evidence throughout the Bible, that God has provided all things for us,

even life eternal through him who gave his all.

There has been no disagreement thus far, I am certain, for who can disagree on the provisions made for us by the Lord? But the trouble is that many sincere and believing Christians stop just here saying, "Yea, Lord, I trust completely in thee and thy full provision for my life with thee," and then placidly live a life filled with what the world calls "platitudes."

There is more, you see, to this word *all*, for the same Lord who has provided all, requires all. Listen to him speak through his servant Moses: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and



with all thy might," and that there might be no loophole for self-satisfied commitment, Jesus Christ himself repeated and emphasized this as the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Note, will you, that he included "all thy mind!" There can be no 50-50 with our devotion to our Lord:

Jesus never said, "Come after me at your own convenience" . . . "Come after me when you get to it" . . . "Come, give me back a part of what I have given you." He simply said, "Come, follow, deny yourself, leave all." It is a total commitment, a complete transformation, an absolute dedication to his way

and to his truth that must be the believer's proof of the faith he professes and has accepted through the mercy of Almighty God.

Now what is wrong with us? Somewhere along the way we have gotten off the track; somewhere during these centuries since our Lord first called his disciples, we have decided that this is a part-time job.

The church must arouse its people once again to the fact that stewardship is not just a percentage on the Lord's books; it is not just a once-a-year struggle to meet the budget; it is not simply a matter of "having served my time"; it isn't "let the young folks, or the old folks, or somebody else but me do that job." Stewardship is all—total commitment.

Someone has said that we never graduate from Bible study until we meet our Maker face to face. We might paraphrase that by saying, we never graduate from our Christian responsibility until we meet our Maker face to face. A Nazi guard during the Hitler imprisonments was heard to say, "The only thing we National Socialists have in common with you Christians is that we too claim the whole man."

How has our conviction to this great truth become so diluted? How can we hear again the voice of the Lord, "Love with all"? How can we redignify the term *stewardship*, or should we change it? What word could we



use—"allship," commitment, submission? What about discipleship, for that is what the Lord called us to be, disciples? James Smart says, "Most parents would be apprehensive, certainly puzzled, and perhaps shocked if they learned that the church school planned to make active, Christian disciples out of their children." Perhaps it is not even necessary to change the word; what is vital, however, is that we instill into the meaning of stewardship a new emphasis, that we incorporate into its usage the fact that it is all of a man's life that belongs to the Lord.

If this were possible, there are some positive results which would be of strength not only to the kingdom of our Lord, but to the individual, personal life of the believer. Let's think through a few of the questions that this perspective of all would answer:

1. All answers the question of priority! The day begins with decisions as to what must of necessity be done first.

What gets priority? Jesus said, "The kingdom of God and his righteousness." And it works! First as to the hours of the day, first as to services to render, first as to gifts to give, first as to books to read; place his kingdom and his will first, and truly, as he has promised, all these other things will be added, will fall into place, will line up one after another and through him, and by him, they too will be done.

2. All answers the question of proportion! How involved, and how complicated we have made our stewardship! We have accepted the tithe as our proportionate part, and we sweat and strain over meeting it, or giving it to the penny, or beseeching other Christians to give it, when Christian commitment says all. To the rich young ruler Jesus said, "Leave all, and follow." There has even crept in the idea that we may give a portion of



Devaney

The committed Christian reacts in a manner different from that of those who have not answered the call to follow Jesus Christ

our time, a seventh, I believe some say, to the Lord, and that's that! Do you see how all answers this question of "How much?"

The parable of the talents teaches that it is what we do with what we have that counts, that we simply surrender all to Him. Then, you see, it is no longer a matter of comparison, for when each gives all, it isn't the degree of large or small or in-between that counts, but simply the entire life.

3. All answers the question of participation! The kingdom of our Lord is a vibrant, living organism. It must grow, it must influence, it must infiltrate every corner of the earth; but this is only possible as each member of the kingdom enters into the action, participates.

4. All answers the question of pleasure! For the younger men and women, and for the youth, this might be interpreted as determining wherein does pleasure lie; what is "right" pleasure, and what is "wrong" pleasure? And surely all does answer that, for total commitment means that

our Lord goes with us all the way, everywhere, all the time. But I am thinking now of the radiant joy that results from surrendering to the Lord all of our life. Also, somewhere along the way of the centuries, the Christian life, the Christian service has become to many a burden, a load, a difficult, trying thing, when in reality it means quite the opposite: a joyous, happy, blessed life.

5. All answers the question of pride and prejudice! Jane Austen knew what she was doing when she linked these two words together, for what begets prejudice more than pride, and what is pride but self? When only a portion has been surrendered to the Lord, when there is a room shut off from him or a fragment of self to which we are clinging, then pride exists, and where there is pride, there, too, is prejudice. Think again and again of the words of Jesus: "He who is first shall be last, and he who is last shall be first," "The Son of man came not to be ministered unto, but to minister and to give his life . . ."

Total commitment to Jesus Christ means that the one who has accepted all he has provided, and who has promised to follow in his footsteps, must react in a different manner than those who have not answered the call.

6. All answers the questions arising from purpose. How often we question, "Why? What's the cause? How come?" when we have the answer and know it not, or rather we should have the answer if having heard him call, we have responded with our all. Total commitment places all things into his hands, knowing that he does work in everything for our own good, knowing that the constant and contemporary, that the evidences of his presence are active in the routines of life as well as in the emergencies, that the abundance of his resources is yet to be tapped.

7. And this analysis could go on and on and on! Perhaps you might find it stimulating to complete the study of the word *all* for yourself. During this reading you may have thought of countless other expressions of our Lord himself and of his servants where the challenge has been to the whole man. You may have thought of the many other

questions such an interpretation of stewardship would answer—questions of power or of prayer, of pressure or of privilege, or of the word's criticism of platitudes. But there is one other that we must include here for all and all alone is the only answer to the question of peace.

8. All answers the question of peace! Herein, and here alone, lies the answer. There can be no peace when there is division of heart and mind and soul and strength. There can be no peace where there is tension or distraction or misery or discontent. There are questions that never can be answered, hours that can never be satisfied, tasks that can never be attempted because division weakens, saps the strength of the individual, causes doubt and struggle.

Throughout the ages the hymn writers have included this little word in their hymns of consecration and dedication: Frances Havergal writing, "Take my life, and let it be . . . ever, only, all for thee," or William How writing, "We give thee but thine own . . . all that we have is thine alone," or Fannie Crosby, "All the way my Saviour leads me," but Isaac Watts sums it up most

vividly with these stirring stanzas:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!

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The Mountain Revisited

"You Must Be Perfect"

J. Carter Swaim

GIVE people anywhere a chance to ask questions about religion, and someone is bound to inquire, "What does Jesus mean when he says: 'You, therefore, must be perfect, as your heavenly Father is perfect'?" (Matt. 5:48, R.S.V.). The answer is sure to precipitate a theological debate. Pelagius held that the saying implied that perfection must be possible to any individual who wholly desires it, but the church at large has stuck with Augustine, whose view of human nature hardly included this rosy possibility.

On the basis of such interpretations of this passage as 1 John 3:9, Wesley required of his preachers at ordination a statement of their intention to "go on to perfection," but it is not certain whether he ever believed anyone had reached that state. When a rare individual in our society claims to have attained it, we find that his neighbors do not usually share the opinion.

Perhaps the clue is Wesley's "go on to perfection." Sir Joshua Reynolds tells us con-

Continued on page 15

WONDER

JEAN LEATHERS PHILLIPS

Oh, wonder! To walk with Him, hand in hand
In the world with its turmoil and strife,
A yokemate with Him and a helper, indeed,
On His mission of mercy and life.

To share of the bounty His goodness affords,
To labor for justice and peace,
To worship and pray His good will may be done,
And His mercy find paths of increase.

His gentle compassion is ever the same,
No race or partition or wall,
All men are His purchase on Calvary's cross
And His love reaches out to them all.

Oh, wonder! To walk in the way of His choice,
In His stead from life's morn to its even
To help all the needy at home and abroad,
For of such is the kingdom of heaven.

One Man's Protest

Albert Huston interviewed on June 3 Harold Steele, British Quaker, waiting in Japan for passage to Christmas Island in order to protest British bomb tests.

MR. STEELE, I understand that you are planning to go to Christmas Island in the British H-bomb testing area if you can; I would appreciate it if you would tell me in just a little more detail what you hope to do.

It is a protest of my own to maintain my own integrity because I am utterly and absolutely opposed to the things which H-bombs stand for—war in any form, and H-bomb wars in particular. (That means H-bomb making, storing and testing and, of course, their using.) I had in mind that by going myself into the area where these detonations take place, and staying there in defiance of the government, at whatever cost, it would make my protest emphatically clear. I also did hope that my protest in that extreme form would, 'as it were, be an appeal to my countrymen, and perhaps to men and women all over the world, to reconsider the road that mankind is traveling and fighting for time and time again ever more furiously and more brutally. I hoped they would focus their attention on the problem even if only momentarily, and see if there were

not some better, wiser, kinder way for mankind to live together, more according to the will of God. Surely he could not have intended us to be thus brutal one to another.

This is a unique type of protest. I am wondering what the people in your own country thought of your plan.

Immediately after my plan became known (first of all in a Quaker weekly journal, then in provincial newspapers, and then in our London great daily newspapers and weekly newspapers) my wife and I were overwhelmed with hundreds and hundreds of letters from all sorts of people wishing us Godspeed and hoping we would achieve some success. Their letters ex-

pressed in most kind and sympathetic tones not only concern for themselves and their future, but particularly concern for their children and the children of the whole world.

You say that most of the people were sympathetic to your plans. Were there any who were antagonistic?

I did have one letter and one postcard, both of them completely anonymous, which were very rude and abusive. It was some person with a sadistic, grudging streak, I think, and in my country we do not regard letters to which people do not have the courage to put their name and address. But there was only one letter and one postcard among hundreds and hundreds of sym-



pathetic, encouraging letters.

Did you get any letters or responses from people other than those in your own country?

Yes, my project gradually seemed to become known the world over. Letters came in first of all from Canada, Australia, Japan, and then from America, France, and Germany.

I understand that you are a pacifist. Were those who responded, for the most part pacifists, or were there other groups which also expressed interest?

Yes, I am a pacifist by conviction, but that means that every other department of living is taken into consideration in my pacifism because I try to make my philosophy of life thoroughgoing. There were many, many letters from pacifists; there were letters from liberally minded, politically minded people who remember their international faith; humanitarians, writing out of goodwill; and just ordinary people, without any particular philosophy of life, or certainly any articulate philosophy of life, writing out of goodwill and anxiety and concern for the future of mankind.

Did any clergymen or any churches or church groups express interest in your plans?

As was to be quite clearly expected, the Society of Friends showed great interest and great concern, and greatly encouraged me in my project. From institutional, organized religion there was very little response. I had encouraging response from a denomination which we call Unitarians and free Christians, and a very prominent minister in that denomination wrote to me in encouraging and enthusiastic terms.

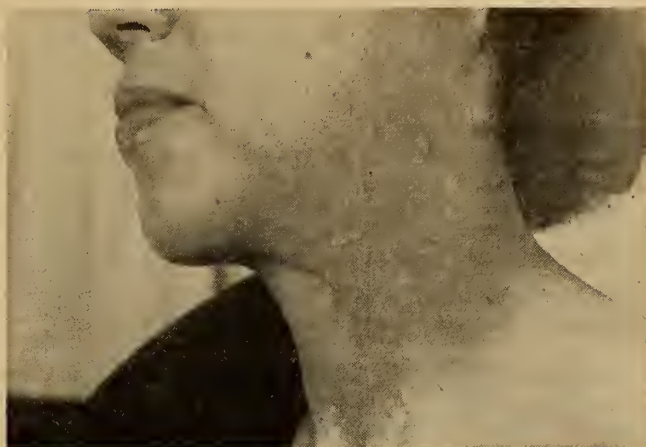
But for the most part, those of other churches (say the state church or the largest well-known denominations) did not give you much response?

Not as it were officially, and as from institutions, only as individuals. I am very happy to say that my application for passport forms were authenticated and confirmed by that great Christian leader, the Methodist, Donald Soper, who is coming out to Japan in October of this year.

in the final protest in Christmas Island?

It does not look at the moment as if there is a concrete project made. I have not myself found a way up until now, and so it is best that those people keep themselves in readiness and come out to Japan only if told

Victims of the
Hiroshima bombing
show scars from
the burns they
suffered



Did you find any people who expressed a desire to join you in this protest move all the way to Christmas Island?

Yes. Almost immediately the names and addresses of twenty people came in, none of them known to me personally, although I have since made acquaintance with one young woman. There were about twenty altogether, young and old (from a lad of sixteen to a rather elderly lady), rich and poor, one from Germany and two from Australia (one a minister of the Anglican Church).

Does it look as if any of these people will be able to join you



there is a proper and concrete plan that they can make effective by coming.

What have been the main obstacles to your getting to Christmas Island?

Distance and lack of shipping. What a country or organization can do to find a ship and finance it and what one man can do to travel those thousands of miles are very different things; it is enormously more difficult, and almost impossible, for one man. But if anybody is able to get me shipping or an airplane or a helicopter or any physical means of going, I am resolute to go and make this kind of protest.

Are you here in Japan now in an effort to find a ship or a plane so that you can leave from here?

Yes, just that. We did, in London, consider whether it would be useful to make an approach from the direction of the Fiji Islands. But communications and shipping, I am well assured, is less of a possibility than it might be from Japan. While I was in London we had good hopes then that the Japanese themselves would organize either a protest fleet or even one protest ship which I might join, with those other friends coming from London and Australia to make a sort of international demonstration protest.

If you had been able to go to Christmas Island before any of the tests were started, do you feel that your presence there would have caused the British to postpone at least their action, or possibly have stopped it?

Well, first of all I had to make my protest. The responsibility and what happened after that was not mine, but the responsibility of my government. And, wrong as my government has often been over the matter of Suez and Cyprus and things like that, they are not so hardened

that they would readily drop a bomb on a ship that was known to be there. I think that it would at least have postponed and given our forces of opposition to H-bombs time to rally more strongly, to persuade the government to negotiate about this matter.

Even though the British have already started the H-bomb tests, are you still hoping to go to this area if you possibly can?

I am shattered; I am disappointed; I am grieved beyond words that my government, in spite of all the appeals from all over the world, has persisted in what I think is a criminal and also stupid plan: to go into competition with Russia and America to explode their bombs. I am grieved beyond words. But there are more tests to come and

they are equally evil; so I should only be too happy if I could find a way to make my protest against those, and possibly to stop them being made, or at least postpone them.

Others have made protests by petition and by various marches and such, but yours has been uniquely different in that you have offered to risk your life. What effect do you think a protest such as yours will have that these others have not had?

As actively as I could be, I have been a peace lover, a pacifist, and a member of peace organizations for nearly half a century. And I have done all the things which are commonly done—sat on committees, helped pass resolutions, helped sign petitions, and all that sort of thing. But unfortunately it has

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Because our congregation is so small I have been keeping company with a Roman Catholic girl. Our friendship has grown until many decisions have been made. But which church? She is a strong member and will not leave her church.

Do you feel it is selfish of me to want to stay in my church? Any comment will be appreciated in helping me solve this dilemma.

Concerned Brethren.

Dear Friend,

The matter which you face is most complex and difficult. You indicate that many decisions have already been made. You further state that your friend will not leave her church. One of your concerns, then, can no longer be "which church."

It is generally conceded that mixed marriages present continuing problems. Their difficulties are more complex at your age. The problem centers primarily on the religious instruction which you would be willing for your children to have. Apparently you are already engaged.

If your girl friend will not leave her church, then two matters you must agree upon in advance of the wedding. You will need to agree to be married in the Roman Catholic church and you will need to give your solemn pledge to rear your children in the Catholic faith.

Only you will be able to determine if you can meet these requirements. One's love for his own church is not necessarily a selfish thing, since our religious roots go deeper than we realize. As we advance in age our childhood instruction becomes more meaningful. Obviously there are many differences between the Brethren and Catholic traditions.

If you find it impossible to relinquish your own church, perhaps it may be necessary for each of you to go to the church of your choice. This too imposes many difficulties. I am enclosing a recent leaflet on the subject, Where Protestants Differ From Roman Catholics and Why. I trust it will be helpful to you in making difficult decisions which you must make.

Harry K. Zeller, Jr.

had no serious effect on the policies of governments. It seems to me that the nature of this problem is so urgent and time is so pressing that it has to be a different kind of protest—more, as it were, direct action, which would startle the imagination and perhaps shock the conscience of my fellow countrymen and people outside my country, so that their attention would be sharply focused so that if only for a little time they might give earnest thought to whether we were really on the right road or could not find a better road. It was an appeal to them as well as a protest, and in that form of direct action because of the urgency of the problem.

If you are never able to reach Christmas Island for whatever reason, do you feel that your protest will still have had some good effect?

To no small extent I am told by my well-wishers and people who want to give me comfort of mind that already my coming out to Japan has helped to focus attention and sort of give a leading to the agitation against H-bomb warfare and H-bomb testing. I did hope that this would be true: that my coming would be a sign to the Japanese people and to the people of the Far East (in whose waters my government chooses to make its tests instead of its own home waters) of sympathy with them and regret at my government's action. And I also came that I might, for myself and for thousands of men and women in my country, express our deep and abiding regret and shame that those other bombs, those atomic bombs, were exploded on Hiroshima and Nagasaki.

For the hundreds of other laymen around the world who feel much as you do, but who have been unable to make a flight to Christmas Island or some other place, would you have any sug-

gestions for making most effective their protest against nuclear bomb testing and nuclear warfare?

First of all, dear friends, make sure that you have hold—firm, tight hold—of a faith adequate to the situation. Believe with me that this is God's world and that we are all, everywhere, God's children; that the world will work only God's way successfully. Everything else is madness and futility. Take hold firmly of a good, working religious faith. Then consider, too, whether just resolutions and petitions and speaking by the written word or by word of mouth are not now inadequate to the situation. Consider whether something more in the nature of direct action, like the nonviolent resistance that Mr. Gandhi showed us, is not now called for.

America's Religious Revival

Continued from page 4

the church has today. An audience has appeared that is willing to listen to religion. I do not see how anyone who believes that God acts in history can doubt that the hand of God has been working in the revival. This is not to overlook its shortcomings, but it is to emphasize its potential. The old secular philosophies have failed and men are looking for something to take their place. What they have is still inadequate, but the fact that they are looking offers a remarkable opportunity. It will be a tragedy if the church fails to use it.

Moreover, all is not as black as the critics would make it appear. If there is much that is shallow in the revival, there is also depth. Theology has been revived in our age and has rediscovered the power and depth of the gospel, although there is still a gulf between theology and the masses who are going to church. Many laymen are seeking to deepen their spiritual life

as is revealed by the sales of books on theology and the attendance at religious retreats.

Despite the fact that morality is lingering behind religion, there are some exciting developments in this area. It may turn out that the most important Christian development of the century occurred when Martin Luther King organized the Christian boycott of buses in Montgomery, Alabama. Here the power and relevance of the Christian ethic was displayed in a creative form. The moral revival is not as spectacular in size as the religious, but it is none the less real and vital.

Significant also is the increased interest in religion among intellectuals in general, and in the colleges in particular. America is often scornful of intellectuals or "eggheads" as it calls them. But the fact remains that from our colleges come the leaders of tomorrow. They provide our teachers, our leaders of business and labor unions, our clergymen, men who will write the novels, plays and newspapers, those who will become natural leaders in their communities. The men who will influence public opinion tomorrow are in college today.

There is an upsurge in religious interest on the campuses. Not too many years ago it was taken almost for granted that a "religious intellectual" was a contradiction in terms. Christian parents were afraid to send their children to college for fear that their faith would be amputated and it often was. But the intellectual is finding his way back to religion. In fact, we are witnessing an interesting swing of the pendulum. Whereas a generation ago a child came from a religious home and lost his religion in college, today many a child from a nonreligious home comes to college and discovers religion. Frequently the reaction

of parents is as violent as it was in the former generation. "What have you done to our children," they want to know, "filling their minds with this superstitious nonsense?"

But what of the quality of the revival in the colleges? Is it asset or liability? There is much that is asset. Many students are dissatisfied with the shallow elements of the religious revival in general. They want no simple or easy answers. They are prepared to dig into Kierkegaard, Niebuhr, Tillich, Barth, and other intellectual leaders of religion. They are deeply concerned with the question of who and what man is and what is his purpose on this earth.

However, we cannot be complacent over the fact that despite the revival of religion, the undergraduates are still our largest group of unevangelized citizens. The number of students active in religion sounds impressive when compared with the figures of twenty or even ten years ago, *but they still represent a minority!*

The revival in the colleges also has its liabilities. Today's student is very interested in theology but he has little desire to study how religion may be applied to social problems. Religion is often sought as the answer to personal problems rather than as something to motivate a man to serve the world.

A key point in the revival of religion in the United States is the college. Many encouraging things are happening there, but there are liabilities. It is my conviction that the churches will have to take more seriously their duty to the college. We need more religious workers on the campus. The church has done a fairly good job in the larger universities. But our better students, and hence the ones with greatest leadership potential, are

often in the smaller colleges. In these colleges the church normally leaves all efforts to a local congregation which is too understaffed to offer an effective ministry. We need a great many more campus religious workers.

The question, "Is the revival of religion an asset or liability?" is still to be answered. To a large part it will be answered by

whether or not our churches awaken in time to the crucial position of the college. Perhaps we have never had such an opportunity for religion in higher education. But the opportunity has its dangers. Only the best study and increased interest can turn this opportunity into an asset for religion in the United States.

Billy Graham and Lawrence Welk

Merlin E. Garber

IT MIGHT seem strange that the names of two such diverse persons as Billy Graham and Lawrence Welk should share the same title. Yet both of these men have something very much in common. Even though one leads a dance band and the other preaches the gospel there is a similarity between the two which is not accidental. Both have had meteoric careers and are the ideals of millions but the similarity is not there. It is elsewhere. It is in the fact that both are dedicated to the simple interpretation of the facts of life.

Let me illustrate: Recently I heard an orchestra play the familiar song, Let Me Call You Sweetheart. When the song was announced I set myself to enjoy it. But I was doomed to disappointment. The song was so dressed up that I did not recognize the melody. In fact, they played the entire song all the way through and as far as the song being Let Me Call You Sweetheart, it might as well have been "Peeping Through the Knothole in Papa's Wooden Leg." There was nothing recognizable about the tune whatsoever. Now along comes Welk who is so artless as to play the melody and, lo and behold, he becomes the musical sensation of the decade.

The Graham experience has been the same. Most of us were reared on the simple gospel. But

we have been going to church now for a number of years and the simple sermon is gone. The text is revised. The theme is nebulous. The vocabulary is psychological. The arguments are philosophical. The effect is tranquilizing. Now along comes a Graham who is so naive as to preach the gospel without embellishment, and he packs Madison Square Garden night after night.

It would not be so bad if this distortive craze had been confined to just preaching and dancing. But it has permeated other fields. Sometime ago I attended the exhibition of a masterpiece of modern art. Frankly it looked as if it had been created by someone dropping a firecracker in a paint bucket. It was wholly unintelligible. The artist pointed to a splotch in the upper lefthand corner and said, "That is an eye"! Now if there is anything recognizable it should be an eye. We each have two. But only the artist knew it was an eye. He pointed to a streak on the canvas as if left by the artist cleaning his brush and said, "That is an arm"! Again I was bewildered. I looked at my own arm and there was no comparison. Fame and fortune awaits the artist who can paint a sparrow that does not look like a helicopter.

Could it be that the sickness of our age comes from this distortion of the real? Are we suffering from a complexity that is

self-imposed? Is life really so complicated that we must always be lost in a maze? Or is it possible that what Welk has done for music and Graham has done for preaching could be done in other areas as well? Say in politics, business, etc. Our fathers lived what was called the simple life. Some of us are suspicious that our tensions and frustrations have come from the fact that we have departed from it. Maybe what we need is a return to the simple things again. It sounds good. As for me I think I will begin right now. I will pick up the phone and call Dorothy and say, "Honey, fix some mush and milk. I will be home for supper."

"You Must Be Perfect"

Continued from page 9

cerning the artist's ideal: "The sight never beheld it, nor has the hand expressed it. It is an ideal residing in the breast of the artist, which he is always laboring to impart, and which he dies at last without imparting." So it may be that perfect goodness, though not attainable in this life, is the goal of all our striving.

Consider, however, what the dictionary has to say about the English word *perfect*. Its primary meaning is not flawlessness but rather, "Having all the properties or qualities belonging to its natural, completely developed, or whole state." This, too, is the meaning of the Greek word. What Jesus is saying is that we are to reach our full development, become mature, adult, complete. Used of animals, the word means full-grown; of arguments, fully constituted, valid; of persons, accomplished.

Paul's interpretation of this is Eph. 4:13f: "Until we attain to . . . mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Worth of a Man. Arnold H. Lowe. Harper, 1956. 184 pages. \$3.00.

Another inspiring and movingly helpful book by the minister of Westminster Presbyterian church, Minneapolis, Minn.

It is filled with clear insights, given in the finest homiletical style, and saturated in the truths of the gospel. Seventeen chapters from his public addresses.—*Charles E. Zunkel.*

Lands of the Bible. Samuel Terrien. Simon & Schuster, 1957. 96 pages. \$3.95.

This is a beautiful specimen of the bookmaker's art and a reliable scholar's production at the same time. More than a hundred superb photographs and relief maps, mostly in color, make this an exceedingly attractive, large-size volume of approximately a hundred pages.

This book tells the story of the Bible from Genesis to Revelation by text, illustration, and map. The author states its two purposes thus: "to show the land that shaped the people, and to depict the people's story against the background of their land."

Modern archaeological discoveries are briefly discussed as well as the shrines of Christians, Moslems, and Jews, in the Holy Land today. Reliable charts of the chronology of the Bible are included.

"Lands of the Bible" will be of outstanding interest to pupils of all ages in the Sunday school and provides an excellent introduction to the more thorough and complete works which are now available.—*David J. Wieand.*

***Christ and Your Job.** Alfred P. Klausler. Concordia, 1956. 146 pages. \$1.50.

This book tries to make real the practice of Christian faith in one's

daily living. There is a divine restlessness within every sincere Christian that compels him to practice his Christian faith and to witness to such an effect on his job.

The various chapter headings demonstrate the thoughtfulness of the author: for example, *The Predicament of Modern Man*, *What is Work?* and *The Conflict Between the Calling and the Christian Faith*. He discusses money, race prejudice, and one's call to serve as part of practicing one's faith on the job.

This book is especially recommended to the thoughtful Christian who wishes to understand the deeper motivations of the Christian faith as it relates to his vocation.—*Ed Crill.*

The Day Christ Died. Jim Bishop. Harper, 1957. 335 pages. \$3.95.

A popular story of the events of "the day Christ died," written by a modern journalist, the author of the book, *The Day Lincoln Was Shot*. In addition to the events of the twenty-four hours, the content includes background of the Jewish world and the Roman world, and some events of Jesus' life leading up to the time of the Crucifixion.

The story is written in a gripping, narrative style, handled reverently and with beauty and dignity. The author visited the Holy Land and Rome and benefited from information of historians, archaeologists, and even Pope Pius XII.

As a man Jesus is vividly portrayed, particularly in the physical suffering he endured preparatory to and when hanging on the cross. But his divinity is not minimized. The divine and human are a part of his person, as the gospel stories portray it.—*Edith Barnes.*

***Boys and Girls Who Knew Jesus.** Edith Kent Battle. Rand McNally, 1956. 46 pages. \$2.00.

Here are stories of Jesus seen through the eyes of children who might have known him in Bethlehem, in Nazareth, by Galilee, and in Jerusalem. Told with reverence and understanding, the stories will appeal to children of kindergarten and primary ages. Junior boys and girls will also appreciate that though they cannot understand or explain it, Jesus is somehow very near to them always.—*Hazel Kennedy.*

tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." It is the teaching of the pastoral epistles that this is the very purpose for which the Bible was given: "That the man of God may be complete, equipped for every good work" (2 Tim. 3:17).

KINGDOM GLEANINGS

Our Brotherhood Fund Giving

Received to Aug. 9, 1957	\$ 996,108.47
Received to Aug. 9, 1956	926,790.15
Balance to receive by Sept. 30, 1957	\$ 503,891.53
Conference-approved goal	\$1,500,000.00

Several years ago a man who had made a generous and sacrificial pledge to the church said, "All my life I have wanted to do something like this. I have wanted to commit myself to some cause which would demand something heroic of me. In making this pledge I feel this has been accomplished."

It is true that we all want to be committed to something bigger than ourselves. We are not satisfied until we become a part of a program which fosters and achieves the noblest desires of our hearts. In the Brotherhood Fund we find the answer to this need. It offers to every individual and congregation the means of accomplishing what we have desired. The many facets of our Brotherhood program enables the giver to preach the gospel, heal the sick, distribute relief, erect new churches, and, in fact, to do many things which one could not do privately. Your enthusiastic support of our adopted goal will bring soul satisfactions far beyond your expectations.—*Merlin E. Garber, pastor of Central church, Roanoke, Va.*

The First Church of the Brethren in Fort Wayne, Ind., will be known as the Lincolnshire church. This name change was effective July 1 of this year.

David J. Markey, pastor of the First church, Baltimore, Md., will conduct the Church of the Air broadcast over station WBAL (1090) on Sunday, Sept. 22. The time is 9:00 to 9:30 a.m. (EDST).

The men and women of the Eastern Region are planning a joint leadership training retreat at Camp Swatara, Sept. 2-22. Bro. Rufus King, director of adult work and of men's work, will be the guest leader.

Bro. Kermit Eby will be the featured speaker at the joint fellowship dinner of men and women of Middle Pennsylvania to be held in the Jaffa Mosque at Altoona on Tuesday night, Sept. 17, at 6:30. The planning committee is promoting for an attendance of 1,000.

Esther Shull, daughter of Mr. and Mrs. Chalmer Shull of Dahanu Road, India, and Larry Cunningham, son of Dr. and Mrs. Lloyd Cunningham of Bulsar, India, have returned to the States to enter college. Esther will be attending Manchester College and Larry, La Verne.

Wendell Rolston served as chief of party of the International Voluntary Services project in Laos. His wife, Frances, was a team member "with the responsibility of keeping the books for the project, as well as having general supervision and oversight of the housing and feeding of the team." She also served as the official hostess of the project. In the July 20 issue it was stated that the Rolstons were directors of the project.

Those persons who are interested in the government hearings on cigaret advertising should ask their congressman for a copy of the Hearings of the House Government Operations Subcommittee on Cigaret Advertising. This book should contain an immense amount of valuable testimony by experts.

Laborers Into the Harvest is a table mat which pictures representative graduates of Bethany Biblical Seminary. These may be ordered for the home (limit is twelve) or for the church (limit is total membership of the church). Order from Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Shantilal Bhagat, director of the Rural Service Center, at Anklesvar, India, and his family recently spent four months in Formosa with his wife's relatives. He reports that he had a very profitable time with the Chinese-American Joint Commission on Rural Reconstruction, which has an excellent program in Taiwan. From this program he received some ideas which he hopes to put into practice at the Rural Service Center.

Change of Address

A. P. Musselman, from Bryan, Ohio, to 525 Prospect Ave., Lima, Ohio. Brother Musselman is beginning his work as district executive secretary for Northwestern Ohio. He has time for evangelistic meetings.

Home-comings

Maitland church, Middle Pennsylvania, anniversary home-coming, all day, Sunday, Sept. 15. Bro. T. F. Henry of Huntingdon, Pa., will be the speaker. Services begin at 10:30 a.m. and 2:30 p.m.

Windfall church, Southern Indiana, Sunday, Sept. 8, beginning at 9:30 a.m.

Four Mile church, Southern Indiana, Sept. 22, all day. Raymond R. Peters of Dayton, Ohio, will speak at the morning and afternoon services.

Bupp's Union church, near Loganton, Pa., Sunday, Sept. 22. Morning services begin with Sunday school at nine o'clock, and afternoon services, at two o'clock. James Heckman, pastor of the Ridge church, will deliver the morning message, and Robert Hess, pastor of the Chiques church, Pa., the afternoon sermon.

North Liberty church, Northern Indiana, Sunday, Sept. 8, all day. Melvin Ritchey, the pastor, will speak at the 10:30 a.m. service, and Charles Stouder, pastor of the Second church, South Bend, Ind., at the 1:30 p.m. service.

Manchester College

Four new staff appointments have been announced by President Helman for the coming school year. William C. Seifrit, Jr., will come as an instructor in the department of speech. He is a native of Fairmount, W. Va., a graduate of Fairmount State College, and is doing graduate work at Ohio University. Robert Walton has been employed as an instructor in physical education, track coach, and assistant football coach. Mr. Walton is a graduate of Manchester College, and has his master's degree from Indiana University. He has been teaching at Wyandotte High School in Kansas City, Kansas. Miss Thurmyl Gosnell will become librarian of Manchester College beginning Sept. 1. Miss Gosnell is a graduate of Manchester College, and received her master's degree

Brotherhood Theme: Seek First His Kingdom

in library science from Western Reserve University. She is well qualified by experience for her position here. Dale Kesler of Chicago, Ill., has been appointed superintendent of buildings and grounds, and began his work on July 1. For a number of years Mr. Kesler was employed at Bethany Hospital in Chicago. He is licensed by the city of Chicago as a stationary heating engineer.

President Helman recently announced that Manchester College received the second and final payment of the Ford Foundation Grant. The check was for \$86,500 making a total of \$166,500 received from the Foundation. This money is to be invested and the income used to increase faculty salaries.

A program of major improvements is taking place in the buildings and on the campus of the college during the summer months. Sagging floors in Oakwood Hall (girls' dormitory) are being restored to their original level, improvements are being made in the dining area and the kitchen, and two new apartments built. New faculty and administrative offices are being built in the Administration Building, and an extensive program of redecorating will make this building more attractive. Improvements have been made in the entrance to the athletic field, and curbing and widened sidewalks between the girls' dormitories will improve this area.

A total of 223 students of all classifications were enrolled in the first term of the summer sessions.

Announcement has been made of the appointment of the firm of McGuire and Shook of Indianapolis, Ind., as the architects for the new science hall. They are working on preliminary plans at the present time. It is hoped that construction will begin next spring if funds are available.

Dean Clarence Ficken of Ohio Wesleyan University has been secured as a consultant for the curriculum and improvement of teaching project that is being undertaken by the college. This project was made possible by a \$20,000 grant from Lilly Endowment, Inc. Dean Ficken will attend the faculty retreat this fall.

The Manchester College chapter of the Future Teachers of America has received national recognition in being chosen the banner chapter of the F.T.A. in the United States for this year. This honor is awarded by the National F.T.A. organization to one chapter in the United States each year for outstanding work done during the year.

The March of Progress campaign has now reached a total in excess of \$920,000 in cash and pledges.

The Church Calendar

August 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Amos, Crusader for Righteousness. Amos. Memory Selection: Seek good, and not evil, that you may live. Amos 5:14 (R.S.V.)

Aug. 25-28 District meeting, Northeastern Ohio, Camp Zion

Aug. 25-31 Appalachian Trail hike

Aug. 28 District meeting, Mardela, Easton

Aug. 30—Sept. 1 District meeting, Northern Illinois and Wisconsin, Lanark

Sept. 1 Labor Sunday

Sept. 2-8 National CBYF Cabinet, Lake Junaluska, N. C.

Sept. 6-8 District meeting, First Virginia, Daleville

Sept. 13-15 District meeting, Southern Iowa, Libertyville

Sept. 13-15 District meeting, Northern Missouri, North Bethel

Sept. 19-22 District meeting, Northeastern Kansas, Ottawa

Sept. 20-22 District meeting, Nebraska, Octavia

Sept. 20-22 Southeastern Region CBYF Cabinet, New Windsor, Md.

Sept. 20-22 Eastern Region men's retreat, Camp Swatara, Pa.

Sept. 22 Brotherhood Achievement Offering

Sept. 24 Southeastern Region fieldmen's meeting, New Windsor, Md.

Sept. 26-28 District meeting, Middle Missouri, Warrensburg

Sept. 27-28 District meeting, Eastern Maryland, Washington City church

Sept. 29 Promotion Day

Sept. 29—Oct. 6 Christian Education Week

Oct. 1-3 Pennsylvania State Sunday-school Convention, Clearfield

Love Feasts

Pennsylvania

Sept. 15, 7 pm, Summit Mills

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Herald Seese of Berlin, Pa., in the Maitland church, Pa., Sept. 16.

Bro. Waldo Kinsel of Bellville, Ohio, in the North Liberty church, Ind., Sept. 22-23.

Bro. Carson Key of Roanoke, Va., in the Mathias church, Mathias, W. Va., Aug. 25—Sept. 1.

Bro. D. I. Pepple of Woodbury, Pa., in the Blue Ball church, Spring Grove congregation, Pa., Sept. 8-22.

Bro. W. K. Kulp of Tire Hill, Pa., in the Summit Mills church, Pa., Sept. 8-15.

Gains for the Kingdom

One baptized in the Easley church, Ala. **One** baptized in the Ft. Myers church, Fla. **Eight** baptized and one received by letter in the Front Royal church, Va. **Nine** baptized and three received by letter in the Oakton church, Va. **One** baptized and one received by letter in the Blue Ridge church, Va. **Seven** baptized in the Cooks Creek church, Va.

Four received by letter in the Sandy Creek-Canaan church, Pa. **Seventeen** baptized and fifteen received by letter in the Lititz church, Pa. **Six** baptized in the Second church, York, Pa. **Eight** baptized and one received by letter in the Meyersdale church, Pa. **Three** baptized in the Carson Valley church, Pa. **Twenty-one** baptized in the Clover Creek, Cross Roads church, Pa.

Seven baptized and one received by letter in the Flora church, Ind. **Fourteen** baptized and ten received by letter in the Goshen City church, Ind. **Three** baptized in the Sidney church, Ohio. **Thirteen** baptized and two received by letter in the Mt. Pleasant church, Ind. **Ten** baptized in the English Prairie church, Ind. **Seven** baptized and two received by letter in the Lower Miami church, Ohio. **Nine** baptized and five received by letter in the Black Swamp church, Ohio. **Five** received by letter in the Brookville church, Ohio. **Fifteen** baptized and eight received by letter in the Mt. Morris church, Ill. **Seven** baptized in the Rock Run church, Ind. **Seven** baptized and five received by letter in the Markle church, Ind. **Eighteen** baptized and two received by letter in the Covington church, Ohio. **Ten** baptized and three received by letter in the Hope church, Mich. **Nine** baptized in the East Nimishillen church, Ohio. **Seven** baptized and two received by letter in Canton, First church, Ohio. **Four** baptized in the Zion Hill church, Ohio. **Seven** baptized and two received by letter in the West Goshen church, Ind.

Three baptized in the Rochester Community church, Kansas. **Three** received by letter in the Colorado Springs church, Colo. **Two** received by letter in the Tucson church, Arizona. **Two** baptized and two received by letter in the Salem church, Kansas. **Four** received by letter in the Rocky Ford, First church, Colo. **Thirteen** baptized and one received by letter in the Avery church, Iowa.

News and Comment From Around the World

Separate United Churches Planned for India and Pakistan

Plans for the merger of Anglican and Protestant Churches in Northern India and Pakistan now provide for separate United Churches in the two countries rather than one for both of them.

The decision was made by a negotiating committee which said the revised plan will be discussed and voted upon by the seven churches involved. Discussions are expected to continue until 1960, and the two united churches might be inaugurated in 1961. The Church of the Brethren is one of the church bodies engaging in union discussions in India.

Press Work to Start Soon on Lutheran Hymnal

Press work will be started soon on a new hymnal that will serve more than 5,000,000 Lutherans in eight church bodies. Known as the Service Book and Hymnal of the Lutheran Church in America, the book is scheduled for publication by Easter of next year.

Work on the hymnal was started nearly twelve years ago. The first printing will be for half a million copies. The hymnal will have songs of German, Swedish, Norwegian, Danish, Finnish and Icelandic origin, a large number of folk songs from Europe, and one Negro spiritual.

John Metzler Reports at Refugee Aid Consultation

John Metzler, Church World Service representative on the staff of the World Council of Churches, was one of the staff members giving reports to the annual consultation of the World Council's division of Inter-Church Aid and Service to Refugees. The meeting was held at Eastbourne, England.

Mr. Metzler estimated that the material relief program of the Council touched between fifteen and twenty million people in 1956. Delegates to the consultation learned that West Germany must be prepared to accommodate 385,000 refugees during 1957, and their churches will need assistance to share in this work.

Dr. Edgar Chandler, associate director of the Division of Inter-Church Aid said that the problem of uprooted peoples is still the greatest single social problem of this time. He re-

ported that 40,000 refugees were settled through the World Council between May, 1956 and April, 1957.

Christian Youth Reject Communist Ceremonies

East German Communist leaders have voiced disappointment over attendance at youth dedication ceremonies held in towns and villages throughout the Soviet Zone. They have urged party functionaries and Communist youth leaders to step up their propaganda efforts to secure a better showing at next year's rites.

The ceremonies are an atheistic counterpart of Christian confirmation and communion devised many years ago by German freethinkers and revived by the Communists in an effort to wean children from religion. Church sources said that only a very small percentage of qualified young people from Christian families participated in the ceremonies this year in spite of Communist inducements and threats.

Union Churches Serve Americans Stationed Overseas

Six new ministers have been appointed to serve U. S. Protestants living in foreign countries. These appointments point up the existence of a little-known Christian ministry that serves many of the 880,000 American civilians and their families who today live and earn their livelihood in far corners around the world.

There are now seventy-six union congregational groups in some forty countries. Forty of these churches have full time pastors. Nineteen are served on a part-time basis by missionaries or others, while seventeen others are small informal groups or brand new congregations.

Compose Oratorio Based on Life of Wesleys

The National Council of Churches and the National Methodist Student Movement are commissioning a new oratorio celebrating the 250th anniversary of the birth of Charles Wesley.

The oratorio is being composed by Cecil Effinger, professor of music at the University of Colorado. It will deal with the life and work of John Wesley, founder of Methodism and his brother Charles, the great hymn writer. The work will be performed for the first time at the University of Kansas on New Year's Eve, December 31, 1957.

Temperance Leader Scores Liquor Store Area

A temperance leader recently labeled a Capitol Hill commercial area in Washington as "a beer-blighted business block," because of the cocktail lounges, grilles, and beer and liquor stores operating there.

Clayton M. Wallace, Director of the National Temperance League, said he was referring to a block in the very shadow of the capitol where there are eleven places selling beer and/or liquor. He said, "It is a sad reflection on the Nation's Capital that the only shopping street in this historic area where school children and tourists can go for food and souvenirs, is this block on Capitol Hill."

Churches Continue Active in Hungary

Recent reports from Hungary indicate that plans are now in hand to move the Baptist theological seminary to larger accommodations and to renew publication of a Baptist periodical. The Reformed Church in Hungary has 109 theological students in training including thirty-nine new students.

Paper supplied with the help of the World Council of Churches' Division of Inter-Church Aid will be used to publish 100,000 Bibles and 200,000 copies of the new Reformed hymn book.

German Churches Discuss Use of Atomic Weapons

Vigorous discussion of the use of atomic weapons continues in the churches of Germany. Pronouncements have been issued by the Evangelical Church of the Palatinate, the Methodist Church in South-West Germany, the Evangelical Church of Anhalt, the Church of Berlin-Brandenburg, the Evangelical Lutheran Church of Oldenburg and church leaders in Hessen-Nassau and Westphalia.

Several congregations have been called to pray in Sunday worship that atomic energy may prove a blessing, not a curse, for mankind.

Religious and Temperance Groups Petition Congress

Many religious and temperance groups have been sending petitions to Congress asking for the enactment of legislation to restrict alcoholic beverage advertising, particularly on radio and television. Congress-

sional observers say the number of such petitions is the greatest of any year since the beginning of the post-prohibition era in 1933.

Despite the increasing volume of petitions, however, temperance leaders doubt that Congressional committees will schedule public hearings this year on legislation to restrict liquor advertising.

Congressman Heads Southern Baptist Convention

A member of Congress, Representative Brooks Hays of Arkansas, is the new president of the Southern Baptist Convention. He was elected at its annual meeting held this year in Chicago. He is one of the few laymen that have been chosen to head the convention that is now 112 years old.

The convention audience heard Dr. Casper C. Warren of Charlotte, N.C., the outgoing president, say that the world is on the verge of a great religious awakening. He summoned Southern Baptists to a vast evangelistic offensive.

The Baptists' foreign mission board reported that its 1956 income totalled more than \$12,733,681. In the past year 121 new missionaries were appointed for overseas work. A record budget of \$16,500,000 for 1958 was adopted by the Convention. Of this amount \$13,000,000 will go for operations and capital expenses of all Convention agencies. The additional \$3,500,000 will be used exclusively for foreign and home mission work.

Messengers to the annual meeting voted to establish a new seminary in Kansas City, Missouri. It will be the denomination's sixth theological school.

A statement condemning the violence that is being used against Negro people in the current segregation issue was received without any dissenting vote by the delegates. The statement said, "Jim Crow laws cannot solve the race problem. The road toward solution will be found when we find the reasons why they are enacted and tackle those reasons."

Resolutions denouncing the liquor traffic and reaffirming Baptist devotion to religious liberty were also adopted by the messengers.

News Briefs

Religious freedom provisions were included in various conventions and recommendations adopted by the 40th International Labor Conference held at Geneva, Switzerland. Conclusions were adopted by the

conference for the drafting next year of a convention and recommendations against discrimination in employment and occupation on grounds such as religion, race, or color.

State pressure on the universities and theological colleges continues in East Germany. The quota of theological students has been cut one third. There is an acute shortage of theological teachers. A recent state decision bars students of the pre-

American Church Groups Meet for Business

During the summer weeks many Protestant denominations met in regular official conferences. Several important steps were taken looking toward merger of denominational groups, and one merger was completed. Nearly every church noted the adoption of a record budget and reported continuing gains in membership and contributions.

A new Protestant denomination, the *United Church of Christ*, came into existence as a result of the merger of the General Council of the *Congregational Christian Churches* and the *Evangelical and Reformed Church*.

A constitution for the new church still is to be written, adhering to a basis of union already agreed upon, and subject to approval by two thirds of the individual congregations of each denomination. Until then, the two denominations will continue as separate entities although a synod of the United Church will meet biannually.

The merger marks the first time in American Protestantism that two denominations with different forms of government have united. Congregationalism always has emphasized the independence and autonomy of the local church. The Evangelical and Reformed church operates under a presbyterian system in which local congregations have certain defined relationships to regional and national bodies called synods.

The merger was in the making for seventeen years. A basis of union was adopted in 1948. Merger was delayed by litigation initiated in 1950. On the eve of the uniting synod a new suit was filed in New York by four Congregational Christian churches and a number of laymen and ministers opposed to the union.

There are 1,342,000 Congregational Christian members in this country and the Evangelical and Reformed churches have 800,000 members. Dr. James E. Wagner, president of the E & R church and Dr. Fred Hoskins, secretary of the Congregational

paratory evangelical theological seminary near Potsdam from entering university theological faculties.

Leaders of the United Lutheran Church in America have noted a growing trend among congregations in their membership to welcome non-Caucasians into their churches. In 1953 only 103 congregations claimed members other than white among their members, whereas in 1956 the number had jumped to 349.

Christian Churches were elected as co-presidents of the new United Church.

The new denomination's Basis of Union not only provides that men and women "enjoy the same rights and privileges" in the church, but that "at least one third of the members of the national administrative bodies be women." This is believed to be the first time any church has made it a requirement that a third of its national officials be women. The new church ended its first general synod with a plea to Christians everywhere to end "useless and hurtful separation" in Christendom.

Final steps toward another merger were taken as the General Assembly of the *United Presbyterian Church* voted its approval of merger with the Presbyterian Church in the U.S.A. This action assured the creation of a new denomination to be known as the United Presbyterian Church in the U.S.A. with a membership of about three million. In May the General Assembly of the Presbyterian Church in the U.S.A. unanimously endorsed the merger proposal.

The final meetings of the General Assemblies of the two merging denominations will be held in Pittsburgh in May 1958. After brief sessions they will meet jointly to set up the new Assembly thus putting the merger into actual operation.

Next year marks the 100th anniversary of the United Presbyterian Church. A centennial observance is planned and will coincide with the merger proceedings. United Presbyterian delegates voted unanimously to recognize the Evangelical Church of Egypt as an independent denomination. For over a century the United Presbyterians have been sending missionaries and money to carry on the work of the Evangelical Church of Egypt in that country in

Continued on page 27

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



A Church Rises

"Eternal One, to thee we raise
This house of service and of praise . . ."



"In truth be these foundations laid,
Each ordered course in wisdom made . . ."

"By wise master-builders squared . . ."

"That firm these rising walls may stand."





"Thy witness in a waiting land."

"For this new house we praise thee,
Reared at thine own command,
For every generous spirit,
And every willing hand."



"Accept the work our hands have wrought;
Accept, O God, this earthly shrine."



Pictures of Mountain View church, Boise, Idaho

RACE RELATIONS

Real Estate Values in a Changing Neighborhood

Edward T. Angeny

ONE of the problems of developing a racially integrated neighborhood is to reduce the panic to move out on the part of the older inhabitants. Various plans have been followed. Our local church board decided that one thing we could do to help relieve the pressure to move would be to present some of the facts about real estate values in a changing neighborhood.

Of course, for consecrated Christians financial consideration is not one of the highest motivating forces for living or not living with others as Christian brothers; however, it is a legitimate concern. One of the unfounded fears that home owners have when Negroes or other minority groups move into their neighborhood is that this in itself causes their property values to decline.

We used the panel discussion method to educate ourselves on this problem. We invited the whole community to our discussion.

Members of the panel were Charles J. Francis, a Negro realtor of the city of Dayton; Charles W. Washington of the Dayton Urban League; and William Hooper, a building contractor of Yellow Springs, Ohio. The pastor was the moderator.

The facts brought out centered along the following lines: The value of property does not decrease simply because Negroes move into a neighborhood; on the contrary, examples were given to show that values increase particularly after the first wave of hysteria to sell dies down.

Negroes are just as eager to live in good houses and attractive neighborhoods as anybody else and they are increasingly financially able to do so. Yellow Springs, east of the city of Dayton, can be added to the list of communities where new housing developments are open to both Negro and white. This trend shows that skin color itself does not determine the investment value of property.



Panel discusses real estate values in a changing neighborhood: Edward Angeny, pastor of the Lower Miami Church of the Brethren in Dayton; William Hooper, a builder of Yellow Springs, Ohio; Charles Washington, executive secretary of the Dayton Urban League; and Charles Francis, a Dayton realtor (from the left)

The many advantages to living in an interracial neighborhood were pointed out.

People should not run away from the opportunity to know others of different backgrounds. In fact, in a few years there may be no place to which one can move to "escape" persons of another race. We will be better off if we co-operate with our neighbors whatever their race to improve in every way the neighborhood in which we are living and to teach our children to get along with all kinds of people.

To be sure, problems exist in trying to convince the real estate dealers and the directors of banks and loan institutions to break their traditional policies of restricting people to certain neighborhoods. It is true, also, that some realtors, both white and colored, are to blame for creating the "panic to move" in a changing neighborhood. We need to sit down and talk these matters over with them just as we do with the residents involved. Finding common ground through discussion is always effective.

Our panel found further help along these lines from the following pamphlets:

- (1) If Your Next Neighbors Are Negroes (25c from General Brotherhood Board).
- (2) Effects of Nonwhite Purchases on Market Prices of Residences, Luigi M. Laurenti (reprinted from The Appraisal Journal, Vol. 20, No. 3, July 1952).
- (3) Nonwhite Housing (reprint from House and Home Magazine, April 1953).
- (4) Experiment in Housing, William M. Dwyer (reprinted from The Commonweal).

* * * *

Another helpful piece is They Say That You Say (20c from General Brotherhood Board).

Because of its timeliness, the Statement of the Church of the Brethren on Racial Integration has been reproduced for wider use. Single copies of the statement are available free from the General Brotherhood Board, 22 S. State St., Elgin, Ill.; additional copies are available at the rate of 2 to 50 copies, 3c each; 50 to 100 copies, 2c each; 100 or more copies, 1c each.

Our Home Mission in South Modesto

Doris Eller

YOU are probably not aware that when our church gives funds to support home missions it is helping to carry on God's work in our community at South Modesto, Calif.

After spending two months of outstanding training in leadership at New Windsor, Md., I felt that God directed me to come here to live and work with the people. The project activities center around the Community Church of the Brethren and its playground. There are two BVS'ers working in this area.

I began my term of service here in November 1956. My activities include the responsibility of helping direct recreation on the church playground. The playground is connected directly with the church and serves boys and girls within the community. Such things as equipment for archery and horseshoes and a sandbox have been added to the recreational facilities by the

BVS workers. The playground is furnished with a slide, tether ball pole, teeter-totters, and a basketball court.

While on the grounds with the children we may be asked questions like these: "Why do people hang themselves?" "Where does wind come from?" "Is it right to play cards?" and "Is God a person just like us?" There is a great opportunity to let our lives "glow" with the Spirit of Christ as we lead the children in recreation.

Besides playground activities, which take most of our time, there are duties within the church. On Sunday morning we teach Sunday-school classes, direct the children's choirs, lead the church music, play the piano, and share in the church programs. We also assist the pastor with office duties such as typing, mailing of church materials, and preparation of the church directory and weekly bulletin.

With the youth of the church, we share happy times as we help plan for activities in our group. The young people have youth meetings on Sunday evenings which are led by the youth themselves. We have enjoyed together snow trips, hayrides, skating, and participating in Sunday morning church services. We hope that by living and sharing with the youth we may stimulate interest in using their God-given talents for God and the church.

In the evenings after the day's work is over, hours are spent in enjoying the fellowship of families with whom we live and work. Learning to know the children in a family situation helps us to under-

MATERIAL AID

PROJECT-OF-THE-MONTH FOR SEPTEMBER

Sewing Kits; Sewing Machines and Supplies

One of the most encouraging self-help projects undertaken with refugee women has been the sewing classes. In these classes the women are taught to operate sewing machines, repair used clothing or make them over for children, and to make minor adjustments and repairs to the machines; perhaps even more important are the nonphysical values the women derive from these classes.

Our job is to furnish the machines and such sewing supplies as machine needles, hooks and eyes, tape measures, patterns, scissors, buttons, thread and pins.

Sewing kits should contain the following articles:

Package assorted size needles, large spool brown thread, large spool white thread, large spool black thread, assorted darning cotton, small pair scissors, thimble.

Safety pin the articles inside a piece of cloth. A more elaborate bag may be made or purchased if you so desire.

To this basic sewing kit you may add other supplies such as embroidery floss, yarn, knitting needles, hook fasteners, zippers, and other like items.

For a copy of the Material Aid Handbook or the new Material Aid Handbook Supplement, write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

stand better their thinking and actions. In living here among these dear people for a period of time, I can see that there is a need for me to be a friend to them. Many of the children are lacking love and understanding and desire someone to be patient and kind to them.

The values that I have received from my experience in this community can hardly be expressed in words. It seems that through giving one can receive so much if he places God as his pilot in living and working with others. Being a Christian witness has deepened my faith in

God and helped me to know him more fully. The great words "... but with God all things are possible," are real as Christians face life with its joys and sorrows.

To you readers, I express my appreciation for the support you have given the Brethren Service program of the Church of the Brethren. I am thankful that our church sponsors Brethren Volunteer Service for its youth, and it is my sincere hope that many of our youth will take opportunity of spending a year or two in Christian service for others.

Disarmament Packet

A disarmament packet is now available for \$1.00 from the Chicago office of the American Friends Service Committee, 59 E. Madison, Chicago 2, Ill. It includes the following pieces: The Missing Ingredient—Unilateral Disarmament; Fall-Out—Can Man Survive? Disarmament: How Near? The Report of Arden House Conference on Disarmament; FCNL's \$10,000 Disarmament Program for 1957; Billions of Dollars for What? The Big Guns; What About Unilateral Disarmament? Peace Through Disarmament; The Middle East As a Laboratory for Disarmament and Development; Vital Speeches of the Day—Reveille for 1956; and Is Disarmament Possible?



For BVS'ers serving at South Modesto, Calif., a large responsibility is directing recreation on the church playground

Coming in October

IN OCTOBER churches across the Brotherhood will begin using our closely graded kindergarten course. These materials have been many months, even years, in production. It has taken time and effort on the part of many persons from the first preliminary study of kindergarten children by the children's workers on the Closely Graded Lesson Committee of the Committee on Graded Curriculum of the National Council of Churches, Division of Christian Education, through all the steps—outlines, writers' conferences, assignments, manuscripts for review, editorial revisions, artists' conferences, etc.—until the finished pieces are at last mailed to the local churches.

The first part of the two-year cycle is finally ready for distribution. The units in the first quarter are: Friends at Church, Thanking God for Good Gifts, and Christmas Is Here. These and the other units in the course are planned to cover the normal experiences of children four and five years of age: living happily with the family, learning about the church and community, becoming aware of God's world and natural laws, beginning some useful skills in communication and manipulation, making friends, learning to know God.

Accepted objectives for the Christian education of kindergarten children help determine the purposes of the course. The desire of the church is that boys and girls through planned experiences for them in church and home may come to know God, that they may become acquainted with Jesus, his Son, that they may love the church as the fellowship through which the love of God and Jesus is made known throughout the world; that they may learn to live day by day in Christian ways; that they may share unselfishly all possessions; that they may come to cherish the Bible as the book that tells about God, Jesus, and the way of love.

Teacher's plans and enrichment materials are printed in a *Teacher's Book*, one for each quarter. Plans are included for both large and small schools, for single and ex-

Hazel M. Kennedy

panded sessions. There is guidance for each adult in the kindergarten classroom, whether lead teacher or helper.

The pupil's books, *Home and Church Stories*, are being published in an entirely new format, substantially bound, and delightfully illustrated in color and black and white. Home and Church Stories are home-reading books. It is the earnest hope of the editors that parents will share them with their children. A regular time set aside for their use will be a rewarding experience for parents and children. Teachers will use the stories and there will be copies of the pupil's books in the kindergarten classroom.

Kindergarten Activity Sheets come in a packet of fourteen large sheets each quarter. The activities have been planned as an integrated resource material for the sessions. They call for creativity on the part of the child. Many of the activities offer the child opportunity to share with home, neighbors, or sick friends.

Eight large pictures have been selected for the *Picture Sets* each quarter. There are some familiar pictures and some painted especially for this new course. They are of a size suitable for display on an easel, or some may be chosen for permanent framing.

The key piece to home and church co-operation in the Christian education of kindergarten children is the *Message to Parents*, an eight-page, illustrated leaflet for each quarter. General articles, specific information about the units in the quarter, related Bible references, and suggested home activities provide welcome guidance to parents seeking to help the Christian growth of their children.

The first quarter's materials are now off the press and should be ordered early. Because of the many new features, teachers will profit by having several weeks to become acquainted with the plans for fall. See the summer issue of the Brethren Children's Worker for another article describing the new Brethren Graded Lessons for kindergarten children.

Kindergarten Program Series

A new set of five leaflets that will provide materials for leaders and parents of four- and five-year-olds is available from the General Brotherhood Board, 22 S. State St., Elgin, Ill., at 25c per set.

These leaflets which can be used as background reading or in parent-teacher discussion groups have the following titles: Worship in the Kindergarten—Heinz; Creative Use of Language in the Kindergarten; Art Activities in the Kindergarten—Mallard; Science Experiences in the Kindergarten—Bowman; and Play in the Church Kindergarten—Heinz.



Recent Additions to the Brethren Loan Library

Classified to conform with the 1957 Brethren Loan Library Catalog

ADMINISTRATION AND ORGANIZATION

Building and Equipping for Christian Education—Atkinson. 1957

DRAMA

Social Growth Through Play Production—Simos. 1957

HOME, THE—Family Life

One Marriage Two Faiths—Bosard & Boll. 1957

World From Our Home, The—"Parents." 1956

HOME, THE—Parent Education

Family Book of Child Care—Newton. 1957

Learning to Live as a Widow—Langer. 1957

Parents' Privilege—Lerrigo & Southard. 1955

Understanding Your Parents—Osborne. 1956

HOME, THE—Preparation for Marriage

Learning About Love—Lerrigo & Southard. 1956

What Christianity Says About Sex, Love, and Marriage—Bainton. 1957

HOME, THE—Sex Education

Sex Facts and Attitudes—Lerrigo & Southard. 1956

Story About You, A—Lerrigo & Southard. 1956

What's Happening to Me—Lerrigo & Southard. 1956

LEADERSHIP EDUCATION—General

Group Workshop Way in the Church—Douglas. 1956

LEADERSHIP EDUCATION—Youth

Partners With Youth—Roberts. 1956

Ventures in Youth Work—Tani. 1957

MINISTER, THE—General

Pastoral Ministry to Families—Wynn. 1957

MISSIONS—General

In Their Light We Walk—Jones. 1954

MUSIC AND ART—Hymn Interpretation

Hymn Tune Names—McCutchan. 1957

Living Can Be Exciting—Meckel. 1956

Through Troubled Waters—Armstrong. 1957

RECREATION AND CRAFTS—Games and Parties

Abingdon Shower Book—Hogan. 1957

Complete Book of Games and Stunts—Hindman. 1956

STEWARDSHIP

Youth Want Stewardship Education

ARE we helping our children and young people to grow in their understanding of Christian stewardship? Do we merely pass the collection plate or do we have a program that will develop creative Christlike giving of time and talent as well as money?

These are questions that churches all over America will ask themselves during Christian Education Week, Sept. 29 to Oct. 6. The observance is sponsored by the National Council of Churches.

"Leaders in the churches often fail to realize that children and youth are actually living as Christians and not merely 'preparing to live' as Christians at some future date," asserted the Rev. William J. Keech, New York, chairman of the Christian Education Week committee. "Young people today begin to live their own lives at an early age. While still in 'knee pants,' they are making their own decisions in social life, school activities, and vocations.

"And they have the money to do it, their own money," he declared.

The Gilbert Youth Survey last fall indicated that sixteen million youth between the ages of thirteen

and nineteen had an average annual income of \$531, four times the figure of twelve years ago. Another study of 5,000 teen-agers disclosed larger allowances from parents and more teen-agers employed at better salaries.

It is estimated, Mr. Keech said, that 800,000 young people have steady year-round employment, 4,000,000 have vacation work, and 4,500,000 have part-time jobs during the year. More than one boy out of three has an after-school job and four girls out of five do some kind of work for which they receive pay.

"What do they do with their money?" Mr. Keech pointed out that the Gilbert Survey showed millions of youths buying their own cars, phonograph records, and fountain pens. Only goal of twenty-five per cent was car ownership. In another survey, he said, contributions to church and charities were listed by only five per cent of girls eleven to thirteen years old, two per cent among the fourteen- to sixteen-year-olds.

A National Council of Churches study, Youth Look at the Church, recently made known that many young people feel that the church has not given them adequate stewardship education, provided them opportunities for significant service to the church, or made provision for them to share in general church program planning.

"Adults need to realize the many contributions which young people can make to church planning," Mr. Keech noted. "It is when young people take full part in church life, from planning to completion, that they achieve a sense of participation and are receptive to the ideas of stewardship in the Christian sense."

Churches should provide for young people experiences in meaningful sharing of time and talents. Also, they should teach children how money is received in the church and church school, what it pays for, and how it helps in the missionary outreach of the church.

The 1957 Christian Education Week emphasis, Learn to Give—Give to Learn, is designed to help parents, church, and church school leaders focus their attention on Christian stewardship.

Fun for Older Adults—Stafford & Eisenberg. 1956

101 Action Games for Boys—Frankel. 1952

101 Best Games for Girls—Frankel. 1952

101 Best Games for Teen-agers—Frankel. 1951

101 Best Stunts and Novelty Games—Master. 1954

RECREATION AND CRAFTS—Handwork Crafts, and Hobbies

101 Funny Things to Make and Do—Castle. 1956

RECREATION AND CRAFTS—Leadership

How to Help Folks Have Fun—Eisenberg. 1954

Recreation and the Local Church—Clemens, Tully, & Crill. 1956

STORIES AND POETRY

We Raised a Heifer—Garber. 1955

TEMPERANCE AND MORAL WELFARE

Should Christians Drink?—Tilson. 1957

VOCATIONAL GUIDANCE

Christ and Your Job—Klausler. 1956

WORSHIP—General

Meditations Under the Sky—Pease. 1957

What Does a Missionary Do?

Wendell Flory

WHAT work does a missionary do? What are the rewards and joys of a missionary life? Is it fun? Are there any difficulties? What sacrifices does a missionary have to make? Does a missionary wear a halo? Let us consider these questions.

What Does a Missionary Do?

The tasks that a missionary has to perform are a strange combination of trivial jobs, obnoxious jobs, technical jobs, difficult jobs, and the most inspiring tasks on earth. They do the first four in order to get a chance once in a while to serve in the inspiring tasks. A missionary must have a well-rounded training, but no person on earth can really be properly trained to meet all the demands a missionary has to face.

Judge for yourself. The writer has served one term in China and is now completing his first term in India. During the process of these years he has done a wide range of things. He has studied the Chinese language one year and the Gujarati language one year. He has been a mission treasurer, handling thousands of dollars and doing his own accounting work. He has been a travel and shipping agent. He has been a director of Brethren Service work, distributing heifers and relief goods, and he has posed as an expert in agricultural extension work.

He has had to serve as architect in designing houses and then directing their building. He has supervised house and property repairs. He has helped repair jeeps, pumps, etc. He has turned carpenter when occasion demanded.

He has served on the board of directors for mission hospitals and schools and has directly managed mission primary schools. He has served on mission executive and personnel committees and tried to help solve a number of difficult personnel problems among both missionaries and nationals. He has spent endless hours quibbling about salaries, terms of employment, firing, hiring, and the work to be done by national employees of our mission organizations.

Wendell Flory
counsels with
an evangelistic
worker



He has spent hours, days, and weeks traveling by train, plane, ship, jeep, sailboat, camelback, donkeyback, muleback, bicycle, oxcart and on foot, trying to be patient when the inevitable endless delays occur. He has been in war zones, has crossed battle lines and has been fired at. But all these things do not constitute the reason why he became a missionary, although at times some of these activities have been enjoyable, educational, and thrilling.

These activities are not listed as extraordinary. Practically any missionary of experience has done all of these and more. But they are listed because they served to lead him to the inspiring tasks. For he has also had the great joy of leaping

over cultural and language barriers to tell the story of Jesus to those who never had the opportunity of hearing it before. The task of supervising national employees has led him into heart-to-heart talks, counseling about the great choices of life. He has seen lives changed. He has seen the glorious news of the salvation of Christ come into lives previously filled with hopelessness and darkness. He has baptized, preached, buried, married, and conducted anointing and communion services. He has served as elder and pastor to churches. He has learned that the basic needs and desires of people all over the world are the same, and that Christ can meet them. He has seen churches grow where formerly there were



no Christians. He has helped put visions into the minds of youth and has seen them set out on lives of service in the program of the church.

These things don't happen every day, but they happen often enough to cause missionaries to want to continue to be missionaries in a foreign land. Serving thus in a non-Christian foreign land is very vivid, deeply meaningful and tremendously rewarding, for the people who are served have never before known that anyone cares for them or that God loves them. Their deep appreciation gives the missionary messenger of Christ and the home church the spiritual satisfaction that leads him on and on in his work.

The Personal Life of the Missionary

There are problems and sacrifices in the personal life of a missionary. He leaves his parents, family, and friends behind. He may have to be separated from his children and wife part of the time during the children's school days. He will have to do without many of the new gadgets of life that others take for granted. He will likely never have a home of his own, or if he has, he won't be there to live in it. He will be continually moving, packing and unpacking his things, most of which is hard work. He will never make much money and may sometimes be in need. He may sometimes be in danger, and his health may be jeopardized by the tropical climate

in which he lives. Of all of these perhaps the only important one is the separation of family and children.

There are also joys in the personal life of the missionary. He makes new friends all around the world. He learns in work and in play that people are the same. He knows many homes and communities. He knows the joy of crossing barriers of race, creed, and class for Christ. He will see much of the world in his travels. His children receive an education in travel and world understanding that is priceless.

He knows the satisfaction of the support of the home church in prayer and in money. They promise to provide his every essential need. With the newer medical services available, his health is well taken care of. To the missionary, these joys and the spiritual rewards of his work amply repay him for any sacrifices he may have to make. But the missionary is human. He does not wear a halo, and in his heart are the joys and sorrows common to everybody. If there are great difficulties, there are also great rewards.

The Long- and the Short-term Missionary

Does the missionary vocation demand a lifetime of service? The great majority of missionaries commit their entire lives to the work. Because of the long period of preparation needed before effective

service can be rendered, this is natural and necessary. Of course, for health and other reasons, a majority of missionaries never get to complete a lifetime of service, but it is necessary that they approach their work with the attitude of giving a life to it.

However, in recent years there has increasingly been opportunity for short-term service. Of necessity, this must be different from short-term Brethren Volunteer Service in America or Europe. Mission fields are farther away and it costs considerably more to get there. The cultures are different and take longer to become acquainted with. The language is different and cannot be really effectively learned and used in a short term of service. All of this means that it is difficult for a general social or religious worker to make a contribution in a two- or three-year term.

However, well-trained youth with technical skills may and do find a place. In serving the national people, skills in agricultural extension and experimentation, home economics and food use, medicine, public health, and teaching in English in certain schools may be useful. In the maintenance program of the mission organization, as teachers in missionary children's schools, as mechanics, in building and repairing and in stenography short-term people have been and can be useful. The range is limited but further experiments should be carried out so that the proper place and work for short-term missionaries may be more clearly defined and more opportunities for this type of service made available.

What Does a Missionary Do? is one chapter from the 32-page pamphlet, *Brethren Missions in India*, available from the Brethren Publishing House for 20c.

News and Comment

Continued from page 19

the Sudan. The church here will continue to help the Evangelical Church, especially in the field of education. The Assembly voted to discontinue the denomination's Board of Foreign Missions. In its place there will be set up a Commission on Ecumenical Mission and Relations.

The Assembly reaffirmed its opposition to the manufacture, sale, distribution, and consumption of all



A missionary's work includes many tasks, such as supervising construction work, for which he may have had no specific training

alcoholic beverages including beer and wine. The Assembly urged Christians to consider the relevance of total abstinence to their full commitment to Christ and to his Christian witness.

The *Presbyterian Church in Canada* meeting in Vancouver, British Columbia, has voted to form eight corporations in order to borrow \$60,000,000 over the next ten years to finance new churches. The church's eight synods will have to raise about six million dollars from their members as security for the loans over the next decade. The commissioners to the Canadian General Assembly voted to submit to the denomination's presbyteries for study a plan that would give women a voice in the church for the first time.

Last year's General Assembly decided against permitting the ordination of women as ministers or elders. Canadian Presbyterians overwhelmingly rejected a proposal that the Presbyterian Church in Canada invite the Anglican Church of Canada to join it in a study of a bishops and elders plan for both bodies.

The plan which suggests a system of Presbyterian bishops and Anglican elders was made in a report issued recently in Britain. The General Assembly voted instead to set up a special committee to study the whole question of interchurch relations and report back to next year's sessions.

The General Assembly of the *Cumberland Presbyterian Church* meeting in Evansville, Ind., voted to move its seminary to Memphis from McKenzie, Tenn. It was believed that the school could be doubled in size in an urban center. The General Assembly also appointed a committee to study the issue of racial integration. This question involves the Negro branch of the Cumberland Presbyterian Church.

Delegates attending the annual synod of the *Augustana Lutheran Church* learned that a shortage of pastors is the greatest problem confronting their denomination. Dr. Oscar A. Benson, president, told delegates that 7.4 per cent of the denomination's pulpits must remain vacant because of the ministerial shortage. Thirty-five new pastors were added to the rolls of the church in an ordination service which brought the synod to a close. The 557,000-member church now has 1,255 ordained clergymen in the United States and Canada.

Local congregations in the church were urged to provide facilities for Sunday-school enrollments which are rapidly increasing. The church reported 20,320 baptisms in 1956. The church also voted to participate in a program for long-range co-operation in parish education, working with seven other member bodies of the National Lutheran Council. Delegates also took steps to enlist more laymen and women in the work of the denomination. One action approved the use of laymen when necessity demanded as assistants to pastors in the administration of the holy communion service. The right of women to pursue studies in Augustana Theological Seminary was given official sanction by the synod.

The synod passed resolutions urging a halt to nuclear tests and rejected the policy of acquiring military bases around the world. Another resolution declared the official position of the church was that no Lutheran should enter an agreement imposed by Roman Catholic canon law where the promise is made to rear children in a faith that he himself cannot accept. Another resolution insisted that pastors should not be compelled to disclose in court the information they were given in the secrecy of the confessional office.

The 355 congregations of the *Lutheran Free Church* will decide by referendum next fall whether they want their denomination to merge with three other Lutheran bodies. The referendum will require a two-thirds vote of approval. Representatives of the denomination took part in the merger negotiations with leaders of the American Evangelical, and United Evangelical Lutheran Churches, prior to 1955. Delegates to the conference heard an annual message from the president of the church who cautioned church people against letting the church building boom blind them to the importance of the spiritual building program.

A record budget of \$530,000 for next year was adopted by the *United Evangelical Lutheran Church* at its annual meeting in Racine, Wis. Of this amount, \$65,000 was designated for the denomination's foreign missions and \$45,000 for Lutheran World Action.

By a strong majority the *Finnish Evangelical Lutheran Church* meeting in Hancock, Mich., decided to continue merger negotiations with the United, Augustana, and American Evangelical Lutheran Churches. The president of the synod, Dr.

Raymond Wargelin, reported a marked decrease in the use of the Finnish language in church organizations and meetings as well as in worship services. The synod voted to separate Suomi Theological Seminary from Suomi College and authorized the seminary's board of trustees to merge that institution with a larger Lutheran seminary.

A record budget of more than \$4,000,000 was approved by the annual synod of the *Christian Reformed Church* meeting in Grand Rapids, Mich. The largest items are more than \$1,000,000 each for foreign missions, home missions, and Calvin College and Seminary. The synod voted to send a message to President Eisenhower opposing the appointment of an American representative to the Vatican. However, the synod refused to go on record condemning racial segregation. It indicated that a committee might be named to study the problem. The synod also voted to send one or two missionaries to Korea. Merger plans involving the Christian Reformed Church and the Orthodox Presbyterian Church were also proposed. The two denominations hold similar doctrinal positions. The Christian Reformed Church has some 204,000 members and the Orthodox Presbyterian about 8,750.

Members of the *Evangelical Mission Covenant Church* have pledged nearly two million dollars to their denomination's diamond jubilee fund which is being raised in connection with the denomination's 75th anniversary to be celebrated in 1960. The church now has a membership of more than 56,000. Delegates approved a new constitution and bylaws which will provide for a policy-making executive board to be elected at annual meetings. In resolutions delegates opposed the liquor traffic and urged every effort to eradicate any trace of racial prejudice in their fellowship. The delegates approved a foreign mission budget of \$572,300.

A record budget of more than \$1,300,000 for the next year was adopted by the Assembly of the *Church of God*, meeting in Anderson, Ind. This includes items of more than \$448,000 for foreign missions and \$211,000 for home missions. The Assembly set up a new commission which will seek ways of defining the ministry and recognizing it in a systematic way. It will also explore methods of stepping up the recruitment of ministerial candidates. More than 20,000 persons attended the six-day meeting.

More than 900 delegates attended sessions of the *Baptist General Conference of America*, held in Portland, Oregon. The conference has an adult membership of 59,000 in 450 churches. Enrollment in conference Sunday schools has jumped from 35,000 in 1935 to 85,000 at present. The General Conference approved budgets including \$513,000 for foreign missions and \$250,000 for home missions. The Conference agreed to take over the control and assets of Vancouver Bible Institute, in British Columbia. The denomination now operates only one institution of higher education, Bethel College and Seminary, in St. Paul, Minn.

Delegates to the fourteenth annual meeting of the *Conservative Baptist Association* held in Los Angeles voted to expand the group's work at home and abroad. Nine hundred churches were represented by more than 1,000 registered delegates. At a mission session, twenty-two missionaries were presented to the delegates. They adopted a program under which each church affiliated with the association will be encouraged to establish a congregation in an area which does not have the ministry of an evangelical church. Eighty-six new churches were created in this way last year.

The general conference of the *Brethren in Christ Church* approved a budget of \$325,000 for missions, benevolence, and education for the next year. The denomination now has eighty missionaries, one for each one hundred members. The major action of the conference was to approve changes in the church's administration. Five conference areas in the U. S. were established and one in Canada. Five bishops were elected and consecrated for a five-year term to administer the conference areas. Two western U. S. areas will be administered by one bishop.

Twenty-seven congregations were added to the *Evangelical Free Church of America* during the past year. Its general conference meeting at Ocean Grove, N. J., heard that per capita giving was \$165 during the year, a new high for the denomination. The denomination now has more than 700 ministers; the church supports 232 foreign missionaries.

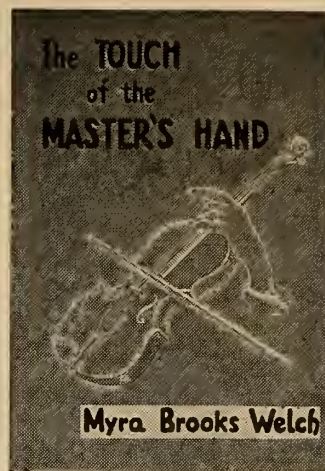
The *Central Conference of American Rabbis* held its annual convention at Miami Beach, Fla. The rabbis passed a resolution calling for generous foreign aid programs, but warned the government against using them for the sake of temporary strategic expediency. A leading

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speaker at the convention questioned the effectiveness of Evangelist Billy Graham's current New York crusade.

Obituaries

Burke, Benjamin, died June 7, 1957. He was a member of the Church of the Brethren. Surviving are his wife, two daughters, and five grandchildren. Funeral services were held at the funeral home by Bro. Melvin Ritchey.—Mrs. Agnes M. Gorby, North Liberty, Ind.

Burtoft, Fred, was born July 6, 1886, in England and died March 24, 1957. He was married to Maggie Mullett on Sept. 5, 1911. He was a member of the church for forty-five years. He is survived by his wife, two sons, two daughters, ten grandchildren, and one sister. Funeral services were conducted by Bro. Jacob T. Dick, assisted by Bro. A. H. Miller. Burial was in the Maple Hill cemetery.—Mrs. Luella Cordier, Mogadore, Ohio.

Cooperrider, Perry Elmer, son of Adam L. and Sarah C. Orr Cooperrider, was born in Perry County, Ohio, Jan. 19, 1886,

and died Oct. 29, 1956. He was married to Grace A. Neel on Oct. 10, 1912. He served in the office of deacon. Surviving are his wife, three daughters, one son, fifteen grandchildren, two brothers, and two sisters. Funeral services were conducted in the Olivet church, Ohio, by the undersigned. Burial was in the Lutheran-Reformed cemetery.—Kenneth W. Hollinger, Thornville, Ohio.

Dupler, Rufus, son of Noah and Margaret Helser Dupler, was born Oct. 13, 1872, and died Jan. 13, 1957. He was united in marriage to Zetta Jenkins on Aug. 30, 1899. He was a member of the Olivet church, Ohio. Survivors are his wife and a sister. Funeral services were conducted at Thornville by the undersigned. Interment was in the Lutheran-Reformed cemetery.—Kenneth W. Hollinger, Thornville, Ohio.

Ernst, Samuel Francis, son of William and Lydia Glick Ernst, was born near Mankato, Kansas, Sept. 27, 1887, and died Feb. 5, 1957. He was married to Bertha Ellen Pair on Dec. 4, 1917. He was a faithful member of the church. He is

Brethren Life and Thought

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- Congregational Types and Conformity to the Brethren Peace Doctrine - - - Donald M. Royer
- Whither the Brethren - - - Roy A. Johnson
- A Call to Reformation - - - Robert Wagoner
- God Hath Spoken - - - Wilmer R. Kensinger
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- The Profound Emotion in Religion - - - A. G. Breidenstine
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survived by his wife, one daughter, one son, five grandchildren, his father and mother, two sisters, and one brother. Funeral services were held in the Burr Oak Methodist church by Bro. Earl R. Myers, assisted by Rev. Garcel Brenn of the Methodist church. Interment was in the Mankato cemetery, Kansas.—Mrs. T. A. Burkholder, Burr Oak, Kansas.

Goosey, Stella Martin, was born Aug. 18, 1889, in Estel, Ky., and died June 6, 1957. She had been a member of the Plattsburg church since 1918. She was married to Edward Goosey on June 6, 1906. Survivors are her husband, three daughters, and three sons. Funeral services were conducted at the Lyons funeral home by the undersigned. Interment was in the Green Lawn cemetery.—Guy H. Brammell, Plattsburg, Mo.

Long, B. Frank, son of Avery and Mary Jane Landis Long, was born at Howard, Pa., March 5, 1874, and died at Lewisburg, Pa., June 7, 1957. In 1894 he was married to Mary Loutenslager, who died in 1936. He was married to Ada Douty on July 9, 1939. He preached for sixty-three years. He is survived by his wife, two sons, one daughter, twelve grandchildren, seventeen great-grandchildren, three brothers, and one sister. Services were held in the Sugar Valley church by Rev. Aaron Stern of the Brethren in Christ church and Bro. Mervin W. Mensch. Burial was in the Cedar Hill cemetery.—Mrs. John Boone, Loganton, Pa.

Miller, Clarence, was born in Bakersville, Ohio, Sept. 17, 1899, and died Feb. 21, 1957. He was married to Mary Shaffer on Nov. 3, 1920. He was a member of the Springfield church, N. E. Ohio, for more than twenty years. Surviving are his wife, one daughter, his parents, three brothers, and two sisters. Funeral services were conducted by Bro. Jacob T. Dick. Burial was in the Maple Hill cemetery.—Mrs. Luella Cordier, Mogadore, Ohio.

Starner, Leonard R., son of Ansley and Myrta Starner, was born June 28, 1881, and died June 25, 1957. He was married to Essie Huber in 1920. He united with the church in 1919. Survivors are his wife, five children, eight grandchildren, one sister, and five brothers. Services were conducted in White's funeral home by the undersigned and Bro. Robert Sink. Interment was in the Oakdale cemetery.—H. M. Brubaker, La Verne, Calif.

Church News

Washington

Seattle, Olympic View Community—Many of our congregation are taking over some of the duties of our pastor while he is convalescing. Rev. Donald Holsoapple, executive secretary of the Tacoma Council of Churches, was guest speaker on June 30. Rodrick Rolston was a guest speaker in July. We are hoping that he can remain and assist Brother Rowe through the summer

Brethren Placement and Relocation Service . . .

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Miscellaneous

No. 305. Wanted: Brethren families to move into a rural community with an excellent school system and growing church in the heart of Iowa. Several good farms for sale and for rent. Industrial job opportunities nearby. If interested contact: Mr. J. W. Beal, Maxwell, Iowa.

No. 306. Wanted: A room with an elderly couple in Sebring, Fla., from Nov. 1, 1957, to April 1, 1958. Will pay living expenses, including rent and car expenses. Write: George W. Hoke, R. 1, Laura, Ohio.

No. 307. Single man desires work as singer for evangelist or at camp meetings, or choir and young people's director in church. Also can do office work. Write: Lovic M. Dean, 1116 N. Highland Ave., N. E., Atlanta 6, Georgia. Phone: Trinity 4-6409.

No. 309. Wanted: A lady who would like to spend the winter on a fruit ranch near Modesto, Calif., and do light housework in Brethren home. Private bedroom, board, and small salary. Modern conveniences. Will furnish transportation to church activities if needed. Family attends Church of the Brethren in Empire. Must furnish character references. Write for information, sending description (married or single, age, etc.). Send picture if possible. Will furnish character reference. Needed by Sept. 1, 1957. W. A. Shively, R. 1, Box 1843, Modesto, Calif.

No. 310. Wanted: An older lady looking more for a home than a salary, to care for child while mother works, and do very light housework. Located in Northwestern Indiana. Will have private room with use of the rest of the house. Need someone by the first of September if possible. Contact: Mrs. Ted Feece, R. 3, Walkerton, Ind.

Teaching Positions

No. 308. Teaching positions now open. (1) sixth grade, (2) vocal music for elementary and secondary. Good facilities; salary schedule; growing Church of the Brethren. Maxwell is located near Ames and Des Moines. Apply to: Supt. J. T. Riekens, Maxwell, Iowa.

months. A young people's lawn party was held on July 17. The juniors were in camp July 21-28; the youth July 30-Aug. 4. The family camp was held Aug. 4-10.—Mrs. Calder Muirhead, Seattle, Wash.

Southern Iowa

Fairview—The children gave a program on Palm Sunday. We joined in with the county-wide noonday Holy Week services at Centerville. The adult choir gave the cantata, Life Eternal, on Easter evening. The mother and daughter banquet was held on May 29. We voted to retain our pastor, Lyle Albright, for another three years. Our vacation Bible school closed June 2. We have organized a softball team. Additional recreation equipment has been placed in the

church. Four babies were dedicated on June 9.—Mrs. Blanche Deahl, Udell, Iowa.

Southern Missouri and Arkansas

Broadwater—Mr. and Mrs. Melvin Swinger and Hubert Swinger attended the men's and women's rally held in the Cabool church on March 19. At our council meeting in April we decided to support the McPherson College Development Plan. Gene Myers, a member of our young people's class, is with International Volunteer Service, serving in Vietnam.—Lois Myers, Dexter, Mo.

Nebraska

Omaha—Our school of missions was held in March. The women's council sponsored an all-church family fellowship evening on May 10. Rev. John Crothers, who spent most of his life in Korea as a missionary, was the guest speaker on May 19. While our pastor, John L. Wieand, was at Conference the pulpit was filled by Kenneth F. Sonder, area superintendent of the American Sunday School Union, and by Bro. Lafan A. Wagoner of Red Cloud, Nebr. At our recent church business meeting three deacons were elected. Our vacation Bible school starts July 22 and ends Aug. 2.—Mrs. O. J. Dickey, Omaha, Nebr.

Middle Indiana

Upper Deer Creek—Six of our ladies attended the women's rally held at the Eel River church. We handed in thirty kits for the European project. We also made several comforters for relief. On pulpit exchange Sunday Rev. Derwood Troxel of Burnettsville brought the message. Bro. Perry Huffaker held a sing-spiration, May 9-11. Our mother and daughter tea was held May 2. Muriel Weybright of the regional CBYF cabinet brought many helps for our local young people, June 25-28. Two have been received by letter.—Mrs. Bess Widner, Walton, Ind.

Northern Indiana

North Liberty—Some of our women attended the women's rally at Goshen. Two have been baptized. Several of our men attended the district men's rally at the Blue River church. The intermediate class was in charge of the Sunday evening service on April 7. The film, *The Rim of the Wheel*, was shown on May 5. On May 12 Walter Keiser showed slides on family life in Puerto Rico. A family fellowship supper was held at the church on May 26, with Mrs. Harper Will as speaker following the supper. Open house was held at the parsonage on June 2 in the afternoon. Daily vacation school was held at our church, June 3-14. The project was Flat Creek mission, Ky. At our June council meeting we elected Sunday-school officers. The council also decided to have the music committee order new hymnals for the church. On June 30 Rev. Arthur Miles from the Indiana Temperance League spoke and in the evening Rev. Kenneth Murphy brought the message. Fourteen juniors went to the junior camp at Camp Mack.—Mrs. Agnes M. Gorby, North Liberty, Ind.

Southern Indiana

Buck Creek—On Easter a large number enjoyed a fellowship breakfast followed by a program and the regular worship service. Eleven children were dedicated. Our church co-operated with the others in a community-sponsored vacation Bible school. A tape recorder, venetian blinds and ten large folding tables have been presented to the church by different church groups. Activities of the women's work include making twenty comforters, collecting and repairing clothing for relief, and redecorating two rooms of the parsonage. Our pastor, Bro. E. S. Hollinger, was our delegate to the Richmond Conference. The men's work again have a farming project. Our home-coming will be Sept. 22. The Gospel Mariners of Dayton, Ohio, will be here to sing.—Mrs. Herman Rodeffer, Mooreland, Ind.

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Michigan

Grand Rapids—Bro. Clem Rosenberger from Bethany Seminary is with us as summer pastor. Bible school was held during the week of June 10. A series of midweek Bible study, prayer and discussion meetings are held at the homes of the church families. We are expecting to have a large representation from our church at camp this summer. The circle of church women held a mother and daughter banquet in May, and contributed to the migrant worker project. The

program committee sponsored a prayer vigil on World Day of Prayer in February, a missionary program in which Bill Kidwell of the Bethany church, Detroit, spoke on the home mission program of our church, and also the Easter sunrise service. The men's work organization took charge of the entire worship service on Sunday, May 26.—Floyd Hilliker, Grand Rapids, Mich.

AUGUST 24, 1957

31

Classified Advertising

FOR SALE: One-half acre lots, \$100.00 each in Southern Alabama. Ideal for organic gardening. Clear title, drainage, roads, electricity, schools. Located 8 miles from Church of the Brethren. Write: Marie Petcher, P. O. Box 67, Oak Park, Illinois

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Northeastern Ohio

Springfield—Jeanne Donovan has entered Brethren Volunteer Service. Two Hungarian refugees are being sponsored by our church. They have been here since February. Our present sanctuary has been enlarged to accommodate the increased attendance. The planning committee is working on plans for a new church addition. An evangelistic campaign was held for a month before Easter. The goal of 350 for Sunday school and 300 for church worship services on Easter was surpassed. The average attendance during Lent was 305 for Sunday school and 274 for worship. Membership now totals 335. A school of missions was held for four Sunday evening services on the theme of Southeast Asia. Our church was host for the district peace rally featuring Dr. Chalmer E. Faw, professor of New Testament at Bethany, and Miss Ruth Early, director of refugee resettlement at New Windsor. Our older members were honored during a worship service and Donald Sollenberger, director of the district home, spoke. Children's Day was observed on May 12. Our daily vacation school was held the first two weeks in June. A sleeping and toddlers' room is open each Sunday for the convenience of parents with babies and small children. Junior-age girls and older ones take turns baby sitting. C. C. Thomas, founder of Akron Haven of Rest mission, spoke on the Sunday Pastor Jacob Dick was at Conference. Our pastor served as a fraternal delegate at the synod at which the Congregational Christian and the Evangelical and Reformed Churches were united into the United Church of Christ.—Mrs. Luella Cordier, Mogadore, Ohio.

Southern Ohio

Cincinnati—At the spring council it was voted to take Sunday evening services to shut-ins. Our young people held a roller skating party in March. Evangelistic services were held nightly April 9-21 by Bro. I. D. Leatherman. On May 5 we held services at the Brethren home in Greenville. The Southern Ohio youth spring rally was held here on May 12. Family night was held on June 8. It honored the fathers and mothers. The church softball team is playing the various churches in the community. Our pastor and his wife represented us at Conference. Some of the members attended the two-day family camp at Sugar Grove.—Mrs. James R. Replogle, Cincinnati, Ohio.

Eastern Pennsylvania

Annville—Our school of missions was

held in February with different speakers each Sunday. Our spring council was held the first Monday of March, at which time business matters were discussed. It was decided to build a church at Mt. Wilson. Our pre-Easter services were held at Annville with Bro. Ray Kurtz as the speaker. Revival services were also held at Mt. Wilson by Howard Bernhard. Nine were baptized as a result of these meetings. Our women are sewing for relief. Some of our people went to New Windsor to help pack clothing for relief. Bro. Harold Bomberger officiated at our love feast. The speaker on Mother's Day was Bro. Lester Schreiber of Mechanic Grove. Our Children's Day was held on June 16. Vacation Bible schools were held at both Annville and Mt. Wilson. On June 30 Brethren Hiram Gingrich and John Shumas reported on Annual Conference. Quite a few of our juniors attended Camp Swatara this summer.—Sarah Winters, Cleona, Pa.

Hatfield—The CBYF sponsored a program with Jesse Hoffman of Collegeville, Pa., as speaker. Our church choir gave the cantata, The Atonement, on Palm Sunday evening. Our spring revival meeting was conducted during Holy Week by Bro. Luke Brandt of Quakertown, Pa., who also officiated at the love feast. An Easter sunrise service was presented by the CBYF with Bro.

Joseph Moyer of Vernfield, Pa., as speaker. The Elizabethtown College choir rendered an evening's program on May 4. Our male quartet gave an evening's program one Sunday evening. The mother and daughter fellowship was sponsored by two of our Sunday-school classes. Our Sunday school was represented at a week-end children's workers' conference at Camp Swatara. Rev. Robert Stephens of the Pennsylvania Temperance League, spoke one Sunday evening. Bro. George Mason of the India mission field spoke at our midweek prayer service. John Kreps of Pottstown, Pa., showed pictures of BVS work in Europe. Bro. Ralph Schwartz was licensed to the ministry at our June council.—Mrs. William G. Nyce, Lansdale, Pa.

Northern Virginia

Calvary—Seven members of our women's work group attended the spring conference in the Dayton church on March 29. Bro. Warren Bowman spoke in our church on March 10, layman's day. We held an Easter sunrise service. Our daily vacation Bible school was held June 24—July 5. We held a vesper service on the church lawn on June 9. Bro. L. W. Shultz spoke to us on June 9.—Mrs. Ora L. Foltz, Winchester, Va.

Evangelism for Tomorrow

Minister's Book of the Month Selection for SEPTEMBER

Charles B. Templeton

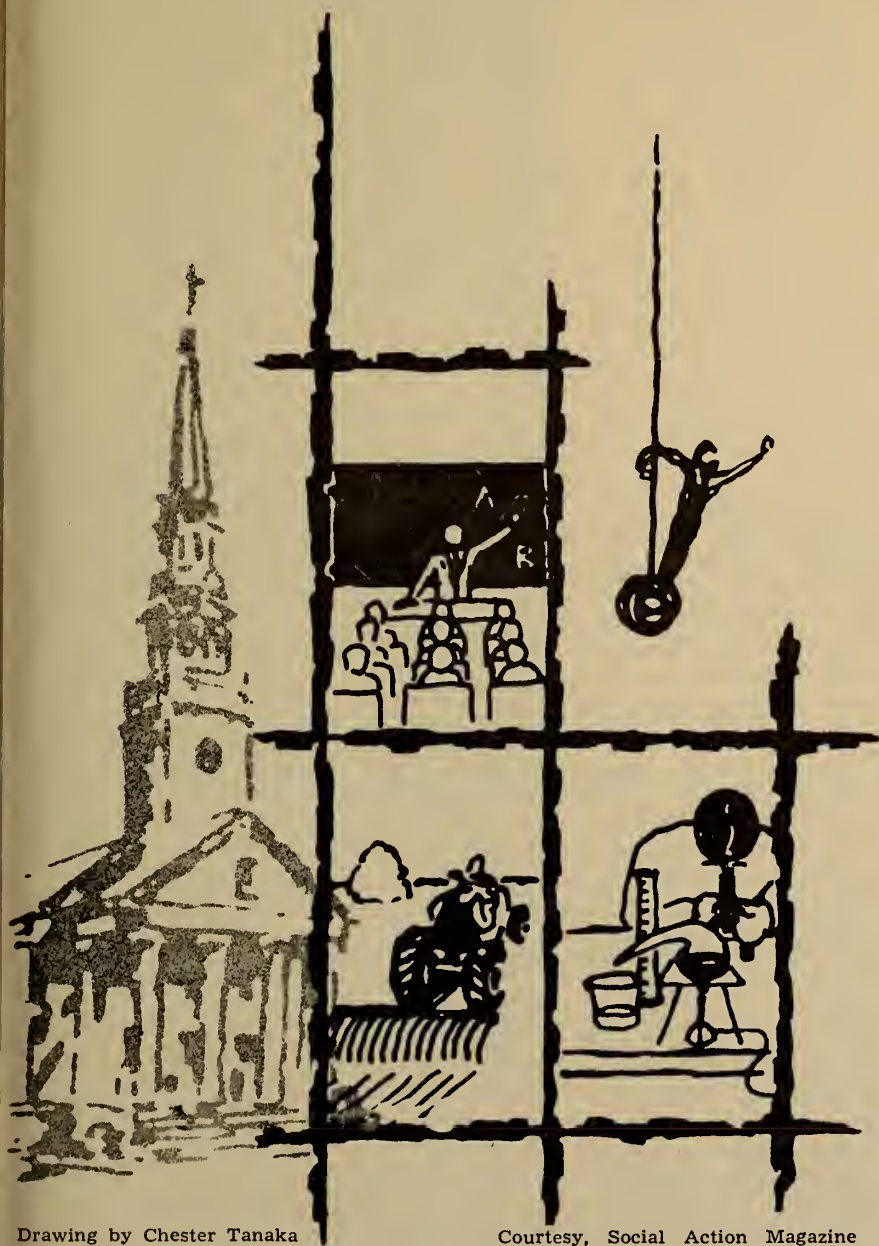
Every minister will profit from the reading of this book written by one of the leaders in evangelism for our time. His conclusion: "That while without evangelism the church must die, without drastic rethinking and change evangelism cannot succeed in the twentieth century."

Here is the handbook and guide humbly proffered for this rethinking.

Regular price, \$3.00; to club members,
\$2.10 plus postage and handling.

Copies will be mailed to members of the Book
of the Month Club about September 10.

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A MAN and His WORK

Drawing by Chester Tanaka

Courtesy, Social Action Magazine

NO LABOR-SAVING device can excuse a man from his need to work. Take away his job and you rob him of something that is vital to his happiness. But it is not enough to labor for the sake of working or for the purpose of gaining. Just as the shadow of a church often falls across men at their work—teaching, building, farming, discovering—so the Christian faith has something to say about every man's job. Through daily work a man can respond to the call of God in ways as varied as the gifts God has given and the talents he has entrusted to men. Many are the opportunities for discovering a truly Christian vocation and finding fulfillment in work that is useful, meaningful, and holy.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

AUGUST 31, 1957

Volume 106

Number 33

In This Number . . .

Editorial—

A Man and His Work	1
A Cure for Cursing	5
New Levels of Dedication	5

General Forum—

The Church We Love. Harry K. Zeller, Jr. .	3
Foreign Giveaway? Glenn Everett ...	6
What Doth the Eternal Require of Thee? Kirby Page	9
Brothers Under God. Matthew Meyer .	10
To New Levels of Dedication	14
The Family Counselor	15
Reviews of Recent Books	27

News—

Kingdom Gleanings	16
Pilgrimage Toward Unity. Jacob T. Dick	2
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

1957 International Work Camp. Dan Raffensperger	20
News Notes From Germany	21
Human Relations Workshop. D. Eugene Lichty	21
Are You Approved?	21
Dedication of Choirs	22
The Church School Enriches Children's Libraries. Hazel M. Kennedy	22
Co-operative Project Acclaimed Success. A. G. Breidenstine	23
The Missionary's First Task. Edna Switzer	24
Brethren Student Fellowship Formed at Purdue University. Emory C. Smith and William Gordon	25

Pilgrimage Toward Unity

A report of the Uniting General Synod of the United Church of Christ,
the Music Hall, Cleveland, Ohio, June 25-27, 1957

Jacob T. Dick

TWO men shook hands in Cleveland's Music Hall on June 25. This handclasp was the symbol uniting two different Protestant church bodies into one. The two men were Dr. James E. Wagner of the Evangelical and Reformed Church and Dr. Fred R. Hoskins of the Congregational Christian Churches. As these two men held hands the 714 delegates, equally divided between the two denominations, read in unison the words which made them into the United Church of Christ. "We do now, as the regularly constituted representatives of the Evangelical and Reformed Church and of the General Council of the Congregational Christian Churches, declare ourselves to be of one body and our union consummated in this act establishing the United Church of Christ, in the name of the Father, and of the Son, and of the Holy Spirit, Amen." Dr. Hoskins replied, "Blest be the tie that binds our hearts in Christian love," to which Dr. Wagner responded, "The fellowship of kindred minds is like to that above."

This Uniting General Synod held in Cleveland, Ohio, from June 25 to 27 is historically significant for world Christianity because of its spirit, its name, and its faith.

The Spirit demonstrated in every meeting of the Synod portrayed clearly why their pilgrimage toward unity became a reality. In the first place the two bodies uniting were themselves the products of former unions. The Evangelical Church had united with the Reformed in 1934, and the Congregational and Christian Churches union was consummated in 1931. No review of this historic Christian event would be accurate if the "element of transcendence" was not lifted up. It was obvious that here were two Spirit-inspired branches of the church through which a new Pentecost was being experienced.

This spirit was fanned into a living flame at the Wednesday morning communion at which the Rev. Boynton Merrill and the Rev. Ben M. Herbstler presided. That transcendent Spirit was felt as President James E. Wagner said: "So, by the whispers of God in our own hearts as we have prayed together and by the testimony of our fellow Chris-

tians here and abroad, we have become increasingly surer that what we are about to do we have been led by the Holy Spirit in planning to do."

The Uniting General Synod brought together two denominations who were willing to lose their own names in a new and significant name, the United Church of Christ. The coming together of these two denominations has sparked a new type of union never before experienced in America, and which could easily be the most important religious event of this generation.

At Cleveland I sensed a moving faith on the part of all. The fact is that a new constitution is being worked upon and the new document will become effective after being approved by two thirds of the 34 Evangelical and Reformed district synods representing 2,750 congregations, and by two thirds of the 5,561 Congregational Christian Churches. Faith was evident at every turn. These churches were coming together not after all details were signed and sealed. They came together with a deep love for Christ and thus were drawn into close union and fellowship with each other as a result. This was no mere uniting of branches of the same family of churches with a common history and a similar form of church government. Their separate histories go back 440 years, with the Congregational beginnings in Britain and the Reformed tradition flowering on the Continent. Yet at Cleveland they met together in faith.

Another important aspect of this action of the Uniting General Synod is that the United Church of Christ is also a uniting church. The Disciples of Christ are first in line to consider entering the new uniting church when all matters are completed in the present union. Others are eager to discuss the matter and all say that there is a new day ahead for the genuinely ecumenical movement. Overtures have come out in the Message to the Churches From the Uniting General Synod stating that "it is the belief of the United Church of Christ that all within the greater church should accord to each other the fullest possible recognition and, where the Lord seems ready to bless organic union, should enter into that happier

Continued on page 19

What reason does the Church of the Brethren have for existing? What is the essence of its message and witness?

The Church We Love

Harry K. Zeller, Jr.

THE church we love numbers less than 200,000 souls. We are clustered in approximately 1,000 congregations. We are 1/3000 part of the more than 600,000,000 Christians in the world. We are one of the 264 denominations in the United States. Numerically, the Church of the Brethren is only a microscopic segment of world Christianity.

On the eve of our 250th birthday as a church we do well to ask ourselves what reason such a small group has to exist as a separate entity in the Christian world of today. We believe that we have a distinctive message for humanity and that our witness can provide a flavor and ferment which world Christianity desperately needs. What is the essence of this message? What is the genius of the Brethren witness today? What makes this the church we love?

Life Based on Conviction

We believe that the Christian life is a life based on conviction. It is not routine, but deeply rooted. It is not an elective, but a required course. It is not an extra-curricular activity, but the core curriculum. It is not based on notions or motions, on places or procedures. No single activity or idea is absolutely required. We do not have exclusively religious times or places.

It is our faith that the Christian commitment is a thing of conviction, based more on feeling than on thinking. It is not primarily intellectual (though we believe it accords with knowledge *per se*), for essentially it is a religion of concern. What we believe we embrace strongly with every fiber of our being. Our faith centers not in what we say, but in how we live.

This is the fundamental fact of the Christian life in the Brethren fellowship. This intensity of feeling presents



Waltner

We consider our relationship to God to be an individual matter; we are not dependent upon any other persons to gain access to him, nor must we follow set procedures or rules. He is our Father and we go to him directly in all the concerns of life

problems. Traditionally, the prophets are more difficult to live with than the priests. This depth of conviction, coupled with our democratic freedom, tends to make our theology spasmodic rather than systematic. It often pushes us out of the routine and occasionally toward the fanatical. It encourages each advocate to choose his slice of Christian truth and make it the all-in-all of his faith. It leaves the gate open for the kind of peacemaker in whose presence everybody is fighting mad, the kind of temperance worker who drives everyone else to drink, the kind of worship major who wants to tie up the service in the red tape of ritualism or his opposite, the holler guy, who thinks the Holy Spirit comes only to those who enroll in the "let's make the rafters ring" school of worship.

But the difficulties of this intensity are far offset by the penetration which this conviction gives. This depth of concern brings vibrancy and vitality, dispatch and determination to the Christian life. The Christian, as we Brethren believe he ought to be, is like the scientist who is so dedicated to research that he readily eschews social life; the athlete, so committed to his training rules that he easily abandons sweets and late hours; the musician a happy prisoner to his practice . . . So lives the Christian and seeks to focus every area of thought and action toward the central conviction that God is the Lord of life.

Personal Relationship

We believe the Christian life is a person-to-person relationship. We think of God as a personal being, as a Father. We consider our relationship to him to be an individual matter. We are not dependent upon any other persons to gain access to

God, nor must we follow any set procedure or rules to be near to his throne. He is our Father and we are his children, and in all the concerns of life we go to him directly. He is well acquainted with us. He understands our needs, our hopes, our fears. He has even counted the hairs of our head. So intense is this personal relationship that we seem to identify ourselves with him in the finer moments of our meditation.

This personal relationship involves not only the vertical dimension but also the horizontal direction. Our interpretation of Christianity puts people at the center. We are concerned with the lacks, the hopes, even the frailties, of people who ought to live as the children of God. Our Christianity is a person-to-person thing which gives a warmth and glow to our fellowship. The Brethren originally spoke of themselves as a *gemeinde*, not a congregation, but a fellowship.

Our churches are not organized as expertly as many communions. We do not have as extensive professional staffs and this is by design. We are not, in candid fact, as efficiently operated as a business. At least some committees occasionally lack the zip and drive of a ten ton truck! And all this, we believe, is in line with the premise that our church is not basically a religious organization or an administrative enterprise, but a warmhearted fellowship. We are not a production job! To be sure we ought not to permit our genius for fellowship to make us inefficient, but we need constantly to remember that organization for organization's sake holds little sway for us.

We have maintained this principle, for example, in our relief program. With gifts of food and clothing we sent also people. This was (and is) expensive and it might have been more efficient

Continued on page 12



We believe that our witness ought not to be detached from our service and so along with gifts of food and clothing have gone people, mostly young people, to serve and to witness

EDITORIAL

A Cure for Cursing

A LONDON doctor has discovered a cure for an unusual disease. The malady, known scientifically as Gilles de la Tourette's disease, received its name from a French neurologist who first described it in technical terms. But it is more popularly known as compulsive swearing, in which certain nervous actions of the facial muscles are accompanied by repeated outbursts of profanity.

The doctor's cure was aimed at relieving the physical tension which was evident in victims of the disease. He arranged to have his patient inhale air that was made up of seventy per cent carbon dioxide. Repeated treatments over a period of time relieved the physical tension and eventually the swearing stopped.

It is encouraging to learn that medical science, to the extent that profanity is prompted by physical causes, will be able to offer a cure for such a swearing disease. But such extreme cases of physical disability, though interesting, are rather rare, and yet profanity is quite common. Persons who are under no physical strain may still be quite profane. Their loose talk does not so much reveal a nervous disorder as a deeper spiritual malady.

These are the persons whose language tends to support what a New Testament writer had to say about the tongue. James described the tongue as a "little member" which no human being can tame—"a restless evil, full of deadly poison." The same mouth that is capable of blessing God may be used to curse men. The more profane a man's speech is the more likely he is to adapt the language of praise to the business of cursing.

Ordinary language, for some reason, does not suffice for the person who wants to condemn another. He has to invoke the wrath of some deity or he feels the need to draw on some source of more than human power. His oaths betray his need for spiritual help even as they reveal his ignorance of spiritual values. So he uses the terminology of religion but he takes the name of the Lord in vain.

The prescription that James offers for the profane tongue is quite different from a doctor's treatment. "Draw near to God . . . cleanse your hands . . . purify your hearts . . . humble yourselves before the Lord." This prescription recognizes that the disease is a matter of the heart. Let the heart be purified through single-minded attention to the will of God. Let the mind be renewed through the transforming presence of

God in our lives. Then the tongue that wags endlessly in idle talk as well as the voice that is accustomed to swearing will find new subjects for conversation.

The cure for cursing is to introduce the patient to the realities behind the words he uses so glibly. Let him meet God face to face. Let him hear what Jesus Christ would say to him. Let him once stand in awe of a just and righteous Creator, in whose presence he sees himself as he really is, and he will no longer speak profanely of what is most holy.—K.M.

New Levels of Dedication

EACH year on the observance of Labor Day the National Council of Churches prepares a message that may be read in churches or used as a basis for discussion. Our readers can find this Labor Sunday message under the heading, To New Levels of Dedication, beginning on page 14.

The statement this year includes a call to prayer, a litany, and a unison prayer that could well be used by individuals as well as by a congregation at worship. There are also problems raised for discussion on the part of Christians.

The labor question is never so simple as we assume when we talk of being prolabor or anti-labor. The deeper questions are concerned with more complicated issues and they touch the concern that every man feels with regard to his own sense of Christian calling. Whether we are identified with labor or management, with professional or public service, we cannot escape the need to think seriously about our daily work. We are all contributing in some manner to the production, distribution, and use of goods and services. How can we direct our efforts and perform our daily tasks in such a manner that our work will serve God's purposes?

Much of the discussion we hear concerning labor recognizes only the material ends for which many persons work. Wages and profits, important as they are, should not be the only concerns of either labor or management. The church must remind us of responsibilities that are as far-reaching as the welfare of persons anywhere.

We will continue to hear the voices that urge us to new levels of production and to new records of consumption. But the church must call us, as only the fellowship of God's people can call us, to "new levels of dedication."—K.M.

A Washington correspondent tells why church leaders of all faiths urge support for a program of foreign economic aid and technical assistance

Foreign Giveaway?

WITH a unanimity that is almost unprecedented, representatives of all major faiths, Protestant, Orthodox, Roman Catholic, and Jewish have voiced their support of a continued program of foreign economic aid and technical assistance.

The recent action of the House Foreign Affairs and Senate Foreign Relations Committees in asking religious groups for their opinion on a secular political question, that of foreign aid, was itself without precedent. The prompt and vigorous response of American religious leaders has undoubtedly been of material help to President Eisenhower and the bipartisan group of legislators supporting him on foreign policy in pushing this program through a Congress filled with misgivings because of what many members feel is the unpopularity of foreign aid with the voters.

Why should our religious

Glenn D. Everett

leaders have stepped into a controversial political issue like this? The answer, as given by their testimony, is that they believe a profound moral issue is involved.

A well-organized campaign has been mounted against President Eisenhower's leadership and the "foreign giveaway" has been selected by the conservative opposition as perhaps the most vulnerable point in the administration's program. Although the cost of foreign assistance accounts for only about four billion dollars out of a budget of more than seventy billion, voters are being told that a big tax reduction would be possible and great economy could be achieved if only the aid being given to other nations were stopped for once and for all.

This campaign, cleverly aimed at individual selfishness, has great appeal to many voters back home. Recently, one congress-

man bitterly complained that every member of the British Parliament receives a free air-mail subscription to the New York Times and several U. S. magazine subscriptions from the U. S. Information Agency. How many of his constituents, he asked, were getting their daily newspaper free at government expense? Another broke down the tax bill for foreign aid, county by county, and even township by township, assuming (although this is not true) that the burden was spread equally per capita, and told his voters how many schoolhouses and other public improvements they could build if only the administration would stop giving their money away.

The idea that the whole foreign aid program has been conceived by some "global do-gooders" who want to "put a bottle of milk on the doorstep of every Hottentot" is one that is shared by many Americans. Our church leaders, including Eugene Carson Blake of the Na-



Morin from Monkmeier

Many foreign aid projects help those in underdeveloped countries to find ways in which they can have a more abundant life

tional Council, showed considerable courage in taking on this kind of opposition by asserting their conviction that the aid program must be continued, and increased.

There is a simple and forceful answer to the "economy" argument that has so much appeal. Our budget for military prep-

arations this year is almost forty-three billion dollars. It would take only a ten per cent increase in the military program to wipe out all the economy that would ensue from the dismantling of foreign aid and Point Four technical assistance. Many of our cold war strategists, including the President himself,

believe that it would take far more than a ten per cent increase in the defense program to offset the loss we would ultimately suffer from discontinuance of the economic program. The public, which is often taken for a ride when it listens to

demagogues, would never see any savings from terminating foreign aid.

Far larger than the dollars and cents involved, however, looms the moral issue. The United States is engaged in a worldwide struggle with the Soviet Union for control of the world. It is a unique struggle in that both sides are trying to prevent the use of troops, owing to their keen appreciation of the truth that no victor would emerge from a modern atomic war. The Communists, who launched the "cold war" bid for world domination immediately after the firing ceased in World War II, use the weapons of subversion, intrigue, and propaganda. The United States has retaliated by building up its own mutual defense system and by trying to shore up the free world and the neutral nations so that they could resist Communist ideology and ultimately carry an ideological counterattack against the Soviet orbit. Thus, it would be the masters of the Kremlin who would be faced with revolt and defeat from within, rather than the free world side.

There are some Americans who cannot conceive of any defense except a purely military defense or any deterrent to Communist aggression other than atomic bombs. They argue petulantly that we should "just drop the bomb on them" and end it all, blithely ignoring the virtual certainty that millions of Americans would be killed in retaliatory atomic raids on our cities and that the nation would suffer billions of dollars of physical damage.

Our churches are deeply concerned, as their testimony showed, by the growing militarism of America, by our vain strutting of our military and industrial power before the rest of the world. They feel that America must give the world

more than boastful threats if it is to prevent universal atomic ruin. They warned that a retreat to the position of militaristic isolation would not only be immoral from a Christian point of view, but an invitation to national suicide.

There were many brilliant and cogent statements by the representatives of the various denominations. Space does not permit presentation of them all, but Father James L. Vizzard, S.J., of the Catholic Rural Life Conference made a deep impression when he warned, "We are not members of some exclusive club, the sole residents of a high-walled Garden of Paradise, somehow especially called of God to enjoy the best of his creation while the great bulk of mankind struggle outside our borders for a meager and precarious subsistence."

"Charity begins at home . . . but for the Christian it does not end there," said the Catholic priest. "It is not completed until it reaches out to the farthest ends of the earth and embraces in its warmth all who are in need."

Bishop Angus Dun of the Protestant Episcopal church, in the first such Congressional testimony ever given by a bishop of his church warned that "men and nations with an abundance of technical skills and wealth hold them under stewardship

and will be judged by their exercise of that stewardship."

Dr. James H. Robinson, noted Negro pastor of New York's Church of the Master (Presbyterian) asserted that the solid achievements of our technical aid programs in Africa and Asia far outweigh any waste and mistakes that have occurred and said "our nation has a moral responsibility to meet the urgent human needs of the world." He said that the people of backward nations look to us not for charity but for guidance and that if we betray their trust, relying only on military power, they will turn away from us.

Dr. Paul C. Empie of the National Lutheran Council expressed the gratitude of the churches for the "underlying Christian idealism in the Point Four program," pointing out that Christian missionaries were among the first to launch self-help projects of training in connection with their foreign missions. He said that the value of this approach has been proved by the churches' experience.

Dr. Edward Hughes Pruden said Baptists are concerned "because we believe sincerely that the course of history will be influenced seriously and adversely if America does not answer the cry of millions for help."

Rabbi Abraham J. Feldman, testifying on behalf of seven national Jewish groups, said

Glenn D. Everett (right) receives the second annual Faith and Freedom Award in American journalism presented by the Washington Pilgrimage, Inc. With him are Marion D. Folsom (left) and Cecil B. DeMille. Mr. Everett has been a member of the Congressional Press Gallery since 1945





WHO from Monkmeyer

Public health nurses are pioneering in the new way to health; in the fight against infant mortality they scored their first victories and established confidence and co-operation. The World Health Organization, an arm of the United Nations, assists in building and strengthening health services in many countries

What Doth the Eternal Require of Thee?

Kirby Page

LONG AGO the prophet Micah Inquired: "O man, he has Told you what is good; what Does the Eternal ask from you But to be just and kind and Live in quiet fellowship With your God?" A teacher Once wanted to know: "What Command is greatest in the Law?" And Jesus reminded Him that love of God is the First and love of man is The second requirement. "These two commandments Sum up the whole of the Law and the Prophets." Once a rich man asked: "Master, what good deed Must I do to obtain eternal Life?" And the reply was: "Above love of money put Love of God and love of Man, for you cannot serve Both God and Money." Towering above faith and Hope is love, the topmost Pinnacle of the entire range Of human obligations. Love Is eagerness to give God Glory and to enjoy him Forever. It is self-giving Concern, warm outreaching Compassion. Love is the Urge to heal wounds and Lift burdens, the impulse To share sustenance. It is Gratitude, appreciation And considerateness. It is Forgiveness, reconciliation And fellowship. Love is Proclaiming good news, and The summoning of comrades To high adventure. It is Patience and persistence. Indeed, "love knows no Limit to its endurance, No end to its trust, no Fading of its hope: it Can outlast anything. It Is, in fact, the one Thing that still stands When all else has failed." To us also is directed The word: One thing thou Lackest, and that is love. Go, get rid of everything That hinders love of God And love of man.

that America by administering its great wealth and its technical skill as "a public trust given us by the Creator for use in the service of mankind," can "bring hope to millions and ameliorate the despair and hopelessness which engulf so large a portion of mankind." "This, we believe, is the great moral and historical obligation which confronts our country in its role as leader of the free world," said the rabbi. "Our people support the foreign aid program as the surest vehicle we now possess for the waging of peace."

It was inspiring to hear the testimony of America's religious leaders before the Congressional committees. Contrasting the challenge that they laid before our nation with the carping, negative appeals to prejudice,

selfishness, and militaristic jingoism being voiced by opponents of the program, we can have confidence in the decision of the Congress and the public.

The representatives of our churches have made a signal contribution to Congressional debate on one of the most important decisions our nation faces today, that of the policy which we shall follow in our leadership of the free world. We may take pride that our churches have had the courage to speak on this controversial issue.

Dangerous Medicine

ROY WHITE

As a spur to wise and godly action, emotion can speed men to heaven.
As a substitute for action, emotion can be a shortcut to hell.



God is the creator and organizer
of the universe; the creator and
sustainer of all life

Matthew M. Meyer

Religious News Service

Brothers Under God

WE WORSHIP God as the Creator and Organizer of the entire universe and the Creator and Sustainer of all life. We look to him as being all-powerful, all-knowing, present everywhere, in all and above all. He is our perfectly wise, and perfectly just Father.

He created us in his own image, not that he has a body like ours with hands and feet and a head of hair turning gray with age, but that we have a spirit and a soul within us which is made in his likeness.

If we believe that God created man and put him upon the earth to live, then we must also believe that all men are equal in God's sight. God put man upon the earth. From the early beginnings man grew in number and diversity. He spread across the globe into every land suitable for living. His characteristics and the color of his skin changed according to the environment and weather conditions. Today we have a great variety of skin coloration and many hundreds of different languages. From a common beginning we have become so diversified and different

that we are strangers, unable to communicate with each other. Yet we have a common Father, a common purpose in life, and a common destiny.

If we believe in the Fatherhood of God, we must also believe in the brotherhood of man. The second follows the first as surely as night follows day.

And yet, as inconsistent and irrational as it is, many people have claimed to believe in God as the Creator of man and yet deny any moral or social relationship at all with a Negro or Asiatic. There are those who want to add another chapter to

the creation story. It would tell of God creating the white race above and in charge of all the other "inferior" races. For some it might even sing forth the praises of the power and superiority of the Americans.

But for Christians this is as distasteful as the heathen practices of worshipping Baal. It is as primitive as the tribal superstitions of the Melanesian Islanders.

Abraham made a statement about 4,000 years ago that is worth applying in our own day. He and Lot, his nephew, each headed a large tribe and owned many possessions. In fact, they were too big to remain together and dwell in one place. So they decided to go in separate directions. In Abraham's speech to Lot he suggested that Lot choose first which land he wanted. Abraham started his speech like this, "Let there be no strife, I pray thee, between me and thee, for we are brethren."

Surely Abraham meant by brethren kinsmen or relatives, and perhaps he was not quite so particular about strife between his tribe and others who were not related to him. But his words are relevant today in a larger sense, for Jesus taught us that all men are brothers under God.

How would you define brotherhood or explain it? If you spoke from common sense you would say, "Get rid of your prejudices in order to live peaceably with yourself and your neighbors." If you spoke out of good sportsmanship, you would say, "Do not make another person or another group the scapegoat for your own shortcomings and frustrations." If from education you were speaking, "Beyond the development of skills and the acquiring of knowledge, we must learn how to live together."

If you spoke through science, "Humanity is one; there is no such thing as a superior or in-

ferior race." Through American democracy you would say, "We hold these truths to be self-evident, that all men are created equal, that they are endowed with certain unalienable rights." And through the Christian religion, "Thou shalt love thy neighbor as thyself." That is brotherhood.

Several years ago, the Upper Room, the little devotional booklet, made this disturbing statement about brotherhood. "No man can believe in the brotherhood of man and be comfortable; it is a doctrine that takes away all our cushions and leaves us with a cross." In other words we could say, "As long as there are inequality and injustice in the world, don't be too comfortable, we have a burden weighing upon our hearts and a task to perform."

But have we progressed so far in this doctrine of brotherhood that we can feel the pain of our suffering brothers 10,000 miles away? As we relax comfortably on Sunday afternoon after a big dinner, can we feel at all the hunger pains of starving brothers in India? As we pull warm coats around us on a cool evening, can we feel at all the numbness and pain of our brothers' frozen fingers in a Siberian camp? The Upper Room was right, "No man can believe in the brotherhood of man and be comfortable; it is a doctrine that takes away all our cushions and leaves us with a cross."

Let's define brotherhood in four terms: *Brotherhood means equality.* Not until we can see others as being like ourselves can we hope for brotherhood. How many remarks of hate for the Russians would we hear if all of us in America considered them our brothers? It might be enjoyable to inflate the ego with thoughts of superiority and various castes or levels within mankind, but it is only Christian to



Religious News Service

The National Religion and Labor Foundation presented its annual social justice awards to a Jewish layman, a Jesuit priest and a Protestant minister. They were (left to right): Herbert H. Lehman, former senator; the Rev. John La Farge, S. J., associate editor of America, national Jesuit weekly; and the Rev. Martin Luther King, leader of the bus boycott movement in Montgomery, Ala. All were honored for their contributions in the fight for racial equality

put self on the same level with others.

A famine was in the land and a beggar on the street corner reached out his hand to Leo Tolstoy, the great Russian writer. Mr. Tolstoy stopped, searched his pockets for a coin, but found none. With genuine sorrow he said, "Do not be angry with me, my brother, I have nothing with me." The beggar's face lighted up as he replied, "But you called me brother; that is a great gift."

Let me ask some questions which might carry this equality and brotherhood idea into today and here. Are we ready to consider ourselves a brother or sister to the beggar on the street or the alcoholic on skid row? Are we ready to consider ourselves a brother or sister to the delinquent teen-ager or the hardened criminal in prison? Are we ready to consider ourselves a brother or sister to the Negro or Mexican who is denied residence in certain cities?

Perhaps we are not ready. Perhaps the questions are too tough. Perhaps we are afraid of what will happen to us if we ever stand for total equality in this world. Perhaps there is reason to fear. But it is Christ who is asking if we are ready. We, as Christians, must answer him. We can say, "Not yet, Lord; not yet." "Give me a few more years." And then, perhaps, we can pass our equality problems on to our children and our grandchildren.

A few courageous souls will take a stand and thereby be vulnerable to all the attacks of hate and bitterness from twisted souls filled with prejudice and bigotry. The world needs more self-sacrificing Christians who are willing to be crucified upon the cross of public scorn for an ideal. This is the path toward total equality in a world of suspicion and fear. Brotherhood means equality.

Brotherhood means a robust

love. Jesus said it simply, "Ye are my disciples if you love one another"; "Thou shalt love thy neighbor as thyself." Hard to achieve but the goal to seek.

Brotherhood means sharing. One small sentence in Deuteronomy sets the pattern, "Thou shalt open thy hand wide unto thy brother." Or Paul's words of exhortation to the Galatians, "Bear one another's burdens and so fulfill the law of Christ."

But the words of Christ speak most profoundly to our hearts. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." A slice of bread or a coat to wear, given to meet a need, is, in a real sense, given to Christ to keep him fed and warm.

Brotherhood means togetherness. Many sincere people would disagree here. They would claim, "Of course, God created him, and he might be my brother, but he's different and belongs separated from the rest of us."

Leslie Weatherhead describes his congregation in Madras during a Sunday morning communion service. "A converted Buddhist and his family, a converted Brahmin, a young fellow who was born a Mohammedan, a leper, a half-caste, a prosperous English businessman, a Dravidian student, a Syrian Christian, the colonel of the regiment in which I served in the war, an Indian lawyer, and a professor at the university. They all knelt together at the feet of Jesus." Is not that the way it should be? Brothers, together, before Christ. Only Christ can break down such barriers, but he needs our help.

As long as there are fences and walls separating races or other groups of people, there will be fears and suspicions and prejudices. One of our greatest tasks as workers for Christ is to help tear down the fences and clear away the fence rows of briars

where the evils of prejudice lurk. And most of us can start at home in our own back yard.

In our better moments we see clearly the right attitudes to have and the proper path to follow, but how can we guard against the subtle enemies of brotherhood that creep into our feelings? Eternal vigilance and constant prayer seem to be the only available advice. Is it not strange that many of the enemies of brotherhood within our hearts and thoughts are taught, and not inborn?

May God plant within our hearts a desire to give the total of our lives and influence to the cause of brotherhood and peace. Let us love one another, as Christ has commanded us, for truly we know that we are all brothers under God.

The Church We Love

Continued from page 4

to scatter our relief materials broadside as a bulk distributor dumps his supplies on the run. But we believe that our witness ought not be detached from our service, and so we sent people, primarily young people, in the conviction that only as we knew and understood each other, eye to eye and heart to heart, could the hurt of humanity be healed.

Perhaps for this same reason our churches are not customarily large. Because we value the person-to-person relationship we tend to stay at the family and fraternal level. The average size of our congregations is 186. A few number a thousand members, but many more are under 100 members. Many are doubtless too small to meet today's requirements for education, fellowship, and worship. But size also presents its problems.

I was the dinner guest of a minister in Munich, Germany, whose congregation numbered 24,000 members. Sociologists tell us that a minister, as a pastor, can maintain a person-to-person relationship with probably not

more than five hundred persons. If he were a district attorney, he could be the advocate for thousands. Were he a lobbyist he could represent tens of thousands. In the ministry, the shepherd does not easily become the rancher.

And, what is of greater consequence, perhaps 500 people are as many as can maintain a person-to-person relationship with one another. We are members of a society which depersonalizes in almost every experience. The "ticket window contacts" require us to touch elbows with many and hearts with few. One of the great spiritual needs of people today is a warm Christian fellowship on the person-to-person basis.

Genuineness

Finally, I mention genuineness. In former times we might have called it the simple life. Nobody lives the simple life now in the terms which the Brethren originally used the word. Our life is cluttered up and complicated. Anyone who owns an automobile or a disposal or has automatic heat or air-conditioning or a whole host of other gadgets, or even one or two of them, understands that when he talks about the simple life he means something utterly different from what our grandparents had when they pumped water from the cistern on the back porch down on the farm.

There was an era when we attempted to adapt the terminology in order to make a proper gesture to the past and still be in accord with the present fact. Some may prefer to call it the simple life, others the good life; I mention it as being the genuine life.

What is needed now is transparent genuineness. Religion, as Ralph Sockman has reminded us, has come into vogue. It is a popular thing to profess Christian commitment. We live in a land where affiliation with a

church is a social and economic asset, virtually an essential. About sixty per cent of the American people belong to the church, but seventy-six per cent claim they belong to the church. Nearly everybody we know believes in God. However, it is easy to be religious. It is popular to be religious. It is expected that we will be religious. In fact, the religious sentiment has become so persuasive, all inclusive and so watered down that almost anything, and lots of nothing, is considered to be religion.

The genuine life would require that whatever profession we make we will apply in all areas of life. We believe that Christ asks of us a way of life which takes in everything and leaves nothing out. We believe that he enunciated principles which are apropos of all times and all places. This is a commitment of the most difficult and strenuous kind. It is easy to go overboard on a particular ordinance or specific activity and believe each with such fervor that many other important things sink into insignificance.

In fact, one suspects that the more we neglect the ethical requirements of religion the more severe we tend to become in our insistence upon specific practices in religion. Some have even dared to suggest that because we have turned from the majority practice of one aspect of our tradition, namely, resistance to war, we have become the more intense in our insistence upon other doctrinal and theological aspects of our faith. The Brethren emphasis has been that what we say must accord with what we do and that what we do must make itself felt in all areas of one's life and thought.

I was born into a religious environment where sins were ranked in order of their importance. Sexual deviation was at the top, bloody murder came second, dishonesty third, indo-

lence fourth, and so on down the line. I was even taught to believe that these sins existed, as it were, in separate categories and that the degree of punishment meted out was in accord with the importance of the sin. What I did not quite grasp was that in Jesus' concept our intentions, our thoughts, our attitudes, were all of more consequence than specific deeds and that these attitudes were related to all activities of life, not just a few. We are those of a spiritual fellowship who believe that our commitment to Christ embraces all the activities of life and that it is worth nothing in any area if it is not genuine in all areas.

These we hold to be the genius of the church we love and the contribution it can make to the stream of Christian thought: a life based on conviction, the person-to-person relationship and the quality called genuineness.

SPIRITUAL?

Roy White

I 'VE found a really spiritual church," he said, and naturally I was interested.

"So they really follow Jesus?"

"Wel-l-l," he meditated, "I couldn't say as to that."

"Anyway, there's a good spirit among them?" I persisted.

"Oh, no." He shook his head sadly. "They're pretty well split up, but, brother, you should hear them sing!"

Perhaps this brother was right. I too have heard the word *spiritual* applied to songs with a special lilt and a stir to them. Yet I wonder if my brother isn't being misled.

Basically, isn't "spiritual" the opposite of carnal? If music merely makes feet pat and bodies swing, without ever inspiring us to be "new men in Christ Jesus," shouldn't it be called "carnal music"?

To the Christian, doesn't "spiritual" refer particularly to the Holy Spirit whose fruits are, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control"? Even though music be as stirring as a jazz orchestra and as moving as a military band, it is not spiritual unless it actually leads people to follow Christ.

... To New Levels of Dedication

WITH the coming of another Labor Day, the National Council of the Churches of Christ in the U. S. A. gives thanks to God for the increasing recognition which is being given the dignity of labor and its contribution to our society.

Organized labor has become an increasingly responsible partner in our national life. Union membership and financial resources have grown tremendously in the past two decades, and the merger of the AFL and the CIO has added new potentialities of strength. The rights of workers to share the higher living standards which their energies and skills help to foster are generally recognized. Collective bargaining has proved its great value as a process in labor-management relations. Gains of such lasting importance to our entire society must be retained and enhanced.

Horizons and Responsibilities

With these and other developments the unions have gone beyond the "bread and butter" stage. Their horizons have broadened, and they have invested their leaders with responsibilities above and beyond the call of job economics, reaching into many areas of concern. Labor has achieved higher status and greater stature through the expansion of its activities and influence in many spheres of community and national life.

This growth in organized labor's strength and influence has added to its responsibilities. The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice, and peace, here and throughout the world.

The Quest for New Solutions

There is substantial evidence that we have entered a new era in our material progress—an economy of abundance, far beyond the dreams of the past. But this situation is full of peril. New and heavy demands are placed on the

Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits. Labor can make a unique and necessary contribution in the quest for solutions to the problems which this era poses for all of us individuals, as groups, and as a nation.

How can a man in his daily work develop a deeper feeling of vocation and full participation as a partner in the total economic enterprise? How can the manpower resources of our country be trained more adequately and utilized more creatively, from youth to age and in all walks of life? How can educational, social, and other needed services and facilities be increased and made available to all persons in every part of the country without discrimination? How can the persistent problems of unemployment, poverty, slum areas, disease, delinquency, and other social maladies be faced more intelligently and effectively and brought toward progressive solution? How can the American economy, through our foreign economic policies, make its maximum contribution to our fellow men throughout the world and particularly to the peoples in economically less-developed areas? How can the continued growth of material abundance be assured without the dangers of extreme inflationary or deflationary swings, and with the maintenance of the freedom of our economic institutions?

With God's Grace and Guidance

The solution of these and other great problems of our society requires objective study and research, imaginative experimentation, enlightened policies in the common interest, and sustained action motivated by a spirit of goodwill. These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people. We can meet them only with the wholehearted co-operation of labor, along with other groups, engaged as we all are in some phase

of the production, distribution, and use of goods and services. Such co-operation our churches are bound to encourage and promote.

Let us all then, on this Labor Sunday, dedicate ourselves to renewed efforts to meet the opportunities and challenges of this new era—to ensure, with God's grace and guidance, that our material abundance will truly serve his purpose—that his will may be done on earth.

For All Men in Their Work A Bidding

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. So the Lord commanded not only a day of rest and praise, but six days of labor, wherein by the work of his body and mind man might wrest his living from the earth, and sustain himself, his family, and his neighbor in health, in justice, and in Godly community.

We bid your prayers for all men in their work, that this work may be seen and found as the vocation, the calling of God,

That men may seek and find in their labor the rewards of health, of justice and of Godly community,

That strength and meaning may be given to those who toil at heavy burdens,

That skill and understanding may be granted to those whose work is difficult,

That courage and patience may be given to those whose work is trying,

That safety and a quiet mind may be granted to those whose labor is perilous,

That grace and the assurance of God's will and presence may be given to every man in every work.

A Litany

Let us pray.

For thy spirit to inspire those who mine the mineral ores, and those who work at furnaces and factories to transform this natural wealth so that it may be of use to humanity,

We pray, Lord Jesus.

For thy spirit to inspire agricultural workers and all those who, using God's good earth, bring forth crops and nurture herds for the food man's life requires,

We pray, Lord Jesus.

For thy spirit to inspire all engaged in business, banking, or trade, that by their labors the resources of the community may be more fully utilized to meet the community's needs,

We pray, Lord Jesus.

For thy spirit to inspire all in the service of the state, whether in the protection of life and property, or in the offices of government that there may be justice and peace at home,

We pray, Lord Jesus.

For thy spirit to inspire those in science, law, medicine, ministry, or teaching, who preserve the riches of the past and seek new knowledge and revelation that the days to come may be fuller and fairer,

We pray, Lord Jesus.

For thy spirit to inspire the writers, musicians, painters, and all creative workers who through their respective arts seek to express a truth and beauty within, that our common life may be enriched and the souls of mankind lifted up,

We pray, Lord Jesus.

For thy spirit to inspire wives and mothers who train their children, and occupy themselves with daily chores, that the homes they maintain may be havens of blessing and of peace,

We pray, Lord Jesus.

From the fear of unemployment that stifles, and from the evil of overwork that crushes,

Good Lord, deliver us.

From slovenliness and sloth that is more concerned to receive than to earn its daily wage,

Good Lord, deliver us.

From oppression and greed that seeks to withhold from those who labor a fair share of the fruits of their labors,

Good Lord, deliver us.

From selfishness which irresponsibly pursues private gain with greater zeal and determination than public good,

Good Lord, deliver us.

A Prayer (in unison)

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth, deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Paul Hersch

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Could you give me some answers? My marriage hasn't been the happiest, but for the children I've tried to hold it together.

My husband goes to church yet, but hasn't much to do with its activities anymore, and I love to take part; so I'm starting to go alone. He seems to do anything he wishes, goes anywhere anytime he feels like it, whether it's a good place or bad, the environment makes no difference to him; he only thinks of himself anymore. And why does everything go so well for him? He gets what he wants, never is ill, does as he pleases. I was brought up in a Christian home, where life was happy, so that's how I want it for my children, but nothing goes right. Everything I try to do that seems right, he can make it seem all wrong. Anything that happens he makes me feel it's all my fault. It seems all I get for trying to live and do right, is heartache and heartbreaks.

What is your advice?

Unhappy Wife.

Dear Friend.

Yours is a difficult situation, but not one without hope of improvement. You have come to the place where some spiritual stretching and growing on your part are necessary if your home is to be saved.

You have no doubt heard the statement, "It isn't so much what happens to you that counts, but your attitude toward what happens." This is a basic truth. Let us look at it as it relates to you. You find

singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord, Amen.

May the blessing of God Almighty, Father, Son, and Holy Ghost, rest upon us, and all our work and worship done in his Name. May he give us light to guide us, courage to support us, and love to unite us now and for evermore. Amen.

From A Special Service of the 50th Anniversary, The Cathedral Church of St. Peter and St. Paul, Washington, D. C.

yourself in a home atmosphere that seems almost intolerable. There are in the main two attitudes you may take, namely, you can blame it all on your husband and decide the only way to make things better is to get rid of him, or you can decide to make some changes in your reactions which could cause the whole picture to gradually become beautiful.

I am sure you will agree that, from the Christian viewpoint, the weight is all on the side of the latter course, so I ask you to try it. Oversensitiveness, looking out for your own rights, criticism, suspicion—all these must be replaced by loving concern, understanding, self-forgetfulness and trust. Love draws, heals, and redeems while suspicion and distrust wound and repel. Instead of thinking about how you are being mistreated, try looking the other way and see all you can do to make your husband and children happier. Jesus said, "Whosoever would save his life shall lose it, but whosoever shall lose his life for my sake shall find it." If you will apply this principle of losing your life to your situation, I believe you will find it.

This attitude of course must be genuine to be effective. Spiritual laws work as surely as those of the test tube. If your husband criticizes, do not complain. If he accuses, continue to love him. If he goes where he shouldn't, don't nag, but trust the Spirit to work in him. He knows better.

Take time to talk things over each day with Christ, your great Companion, and by his grace, try to make your home as pleasant for your husband and the children as you can. Continue to go to church and help in its work. Be a loving, stabilizing influence for your children and leave results to God.

Things do seem to go well for a time for those who do evil as they seemed to at first for the Prodigal Son, but eventually misery follows evil, and joy, good. The unselfish, forgiving, loving way will surely bring beauty and joy and peace to your soul and gradually to your home.

Naomi Will.

KINGDOM GLEANINGS

Our Brotherhood Fund Giving

Oct. 1, 1956, through Aug. 17, 1957	\$1,009,231.25
Oct. 1, 1955, through Aug. 17, 1956	\$ 943,123.85
Balance to receive by Sept. 30, 1957	\$ 490,768.75
Brotherhood Fund Goal—1957	\$1,500,000.00

How much should our Brotherhood Fund goal be? That was the concern of those responsible for setting the goal at the Richmond Conference. Why should we not set a goal commensurate with the way we have prospered? If we believed that tithing should be a minimum as we said at Grand Rapids in 1955, we should be returning to God through the church approximately \$38,000,000 annually. We also said we should give at least as much for outreach as we do locally. If one half of our outreach goes to the Brotherhood Fund we should be talking of a goal of nearly \$10,000,000. Would not this be a more challenging goal? It is not a sin to miss a goal but it is a sin to set our sights too low.—*F. Willard Powers, lay-moderator, Mount Morris, Ill.*

Robert Baker, Elvis Cayford, Ronald Moyer, and Curtis Weddle have completed their alternative service work in Nigeria and have returned to the States.

The **Conference for Older Adults** was held Aug. 11-14 at New Windsor, Md. Those participating appreciated the conference very much. This conference, we believe, is the first of its kind to be held by the Church of the Brethren.

President Eisenhower, Billy Graham, and Bob Richards are among the scheduled speakers for the men's convention of the Presbyterian Church U.S., to be held in Miami, Fla., Oct. 10-13. The meeting is held once every three years. An attendance of 12,000 is being promoted.

The **Brethren fall tour**, conducted by L. W. Shultz, leaves the States Sept. 6 and returns Oct. 27, after visiting England, Holland, Germany, Switzerland, Italy, Austria, and France. In case of emergency the tour can be located by contacting Paul Ruth, Koningslaan, Amsterdam, Holland. Tel. 723010. Cable code, Mencioncom.

Lawrence W. Shultz, 603 College Ave., North Manchester, Ind., would like to secure a copy of the History of the Church of the Brethren in Middle Pennsylvania and one of the History of the Church of the Brethren in Southern Pennsylvania. Both are out of print. If anyone has a copy he is willing to sell, please write Brother Shultz at the address above.

Northern Indiana district conference delegates evidenced their determination to co-operate fully in achieving the doubling of the Brotherhood Fund goal by adopting \$150,000 (a 50% increase) as their goal for the coming fiscal year. In reporting the goal the district executive secretary, Mark Y. Schrock, wrote, "This action was taken in anticipation of the adoption by the district of a \$195,000 goal at next district conference."

William Bhagat, principal of the Vocational Training College at Anklesvar, reports that the rating of their students on the public examinations for primary teachers placed the college first among the teacher training colleges of Bombay State for the third consecutive year.

The **fifteenth anniversary celebration** of the Brethren Service program in Castañer, Puerto Rico, was held Aug. 4. Dr. Marvin Snell of the project reported that Governor Munoz-Marin, one of the speakers for this occasion, "gave a very fine address defending the right of conscience, pointing out very clearly that this was begun by the conscientious objectors and that democracy must continue to respect and provide for people whose conscience leads them to refuse military service."

Ordained to the Ministry

Donald E. Miller, in the Bear Creek church, Southern Ohio.

1958 Standing Committee Delegates

Eastern Virginia: Carl Smith, Howard Mason; alternates, W. D. Nolley, Ralph Compton.

Change of Address

Henry C. Eller, from Salem, Va., to R. 2, Bassett, Va. Brother Eller, until recently executive secretary of First Virginia, is assuming the pastorate of the Mt. Hermon church at Bassett.

Home-comings and Anniversaries

Maitland church, Middle Pennsylvania, anniversary and home-coming, all day, Sunday, Sept. 15. T. F. Henry will be the speaker. Services begin at 10:30 a.m. and 2:30 p.m.

Long Green Valley church, Eastern Maryland, home-coming, Sunday, Sept. 29. Warren Groff, professor at Bridgewater College, Va., will be the speaker for the services which begin at 11:00 a.m. and 2:00 p.m.

Beaver church, Middle Iowa, rally day and home-coming, Sunday, Sept. 29. Friends and former members are invited to attend the services.

Salamonie church, Middle Indiana, harvest festival and home-coming, Sunday, Sept. 29. A. Blair Helman, president of Manchester College, will be the guest speaker.

Pasadena church, Calif., dedication service, Sunday, Sept. 29. S. Loren Bowman, pastor of the Long Beach church, Calif., will bring the morning message. Bob Richards will deliver the dedicatory address at the 2:00 p.m. service.

Silver Creek church, Northwestern Ohio, harvest meeting and home-coming, Sunday, Sept. 22. Brother and Sister Chalmer E. Faw of Chicago, Ill., will speak at the 11:00 a.m. worship and the 2:00 p.m. service.

First church, Baltimore, Md., fiftieth anniversary and home-coming, Sunday, Sept. 29. Services begin at 10:00 a.m. and 2:00 p.m. Ralph E. White, pastor of the Frederick church, Md., and moderator of First church, will bring the morning message. Other speakers include Former Pastors Murray L. Wagoner, I. S. Long, and Jacob F. Replogle; Mary Grace Martin, J. Herbert Miller, David K. Hanawalt, and David J. Markey. First church was organized in 1907 and for twenty years was located on Fulton Avenue; in 1927 it moved to its present location on Liberty Heights Avenue.

Brotherhood Theme: Seek First His Kingdom

C. Ernest Davis, secretary of the Christian Education Commission of the General Brotherhood Board, and **Mary Spessard**, children's work director, held a series of twelve curriculum interpretation conferences in the Pacific Northwest. These conferences began at Twin Falls, Idaho, on Aug. 21 and conclude on Sept. 1 at Klamath Falls, Oregon.

The Department of Evangelism of the National Council of Churches sponsored two conferences on evangelism, one at Green Lake, Wis., July 29—Aug. 3, and the other at East Northfield, Mass., Aug. 5-12. The Church of the Brethren was represented at Green Lake by **J. Calvin Bright** of Richmond, Ind.; **Delbert O. Hanlin** of Wauseon, Ohio; **Carroll M. Petry** of Wabash, Ind.; and **Donald E. Ritchey** of Hartford City, Ind.; and at the Northfield conference by **Marvin Clingenpeel** of Philadelphia, Pa.; **Samuel H. Flora, Jr.**, of Weyers Cave, Va.; **Lee A. Weaver** of Hyattsville, Md.; and **Charles J. Whitacre** of Waynesboro, Pa.

Bridgewater College

The seventy-eighth college session will begin on Sept. 10 with the first meeting of the faculty. Student leaders will be in a planning retreat Sept. 10-12 in preparation for their program of the year. Freshmen are due to arrive Sept. 12 for several days of orientation. Registration for upperclassmen will be on Sept. 14, 16, with classes beginning Sept. 17.

Prospects are good for a capacity enrollment with the opening of the new fall session. Student enrollment is expected to range around 520 to 530, which will likely surpass the peak enrollment of 1948-49. This is primarily due to the large freshman class and the greater percentage of returning upperclassmen.

Frederick F. Wampler '47, son of Dr. Fred J. Wampler '08, will be added to the faculty this fall in the department of education. Mr. Wampler has completed all work except his thesis requirement for his doctorate from the University of Maryland. He received his master's degree from George Washington University and comes with a rich background of public education experience.

Coach Daniel Geiser returns to the faculty after a year's leave of absence for graduate study at Columbia University.

The new health and physical education building is ready for roofing with the Nielsen Company carrying on the construction of the new gym according to schedule. It is hoped that this needed building can be sufficiently finished in time for this year's basketball season.

President Warren Bowman attended by invitation the Intellectual Conference for Presidents in early August at the University of the South, Sawannee, Tenn.

Home-coming scheduled for Oct. 26 will feature a football game with Davis-Elkins College of Elkins, W. Va. As an extra feature, the lyceum committee has secured the Bishop's Company of Los Angeles, Calif., to present an outstanding drama in the evening.

The development program among the churches as carried on by the college has had **A. R. Showalter** in the North and South Carolina District this summer. Beginning Sept. 1, Mr. Showalter will conduct a district-wide visitation in First West Virginia. An area kick-off dinner was held Aug. 29, in the Maple Spring church.

The Church Calendar

September 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Josiah: Statesman—Reformer. 2 Kings 22:1—23:30; 2 Chron. 34-35. **Memory Selection:** I am a companion of all who fear thee, of those who keep thy precepts. Ps. 119:63 (R.S.V.)

Labor Sunday

- Sept. 2-8** National CBYF Cabinet, Lake Junaluska, N. C.
- Sept. 6-8** District meeting, First Virginia, Daleville
- Sept. 13-15** District meeting, Southern Iowa, Libertyville
- Sept. 13-15** District meeting, Northern Missouri, North Bethel
- Sept. 19-22** District meeting, Northeastern Kansas, Ottawa
- Sept. 20-22** District meeting, Nebraska, Octavia
- Sept. 20-22** Southeastern Region CBYF Cabinet, New Windsor, Md.
- Sept. 20-22** Eastern Region men's retreat, Camp Swatara, Pa.
- Sept. 22** Brotherhood Achievement Offering
- Sept. 24** Southeastern Region fieldmen's meeting, New Windsor, Md.
- Sept. 26-28** District meeting, Middle Missouri, Warrensburg
- Sept. 27-28** District meeting, Eastern Maryland, Washington City church
- Sept. 29** Promotion Day
- Sept. 29—Oct. 6** Christian Education Week
- Oct. 1-3** Pennsylvania State Sunday-school Convention, Clearfield
- Oct. 6** World Communion Sunday
- Oct. 10-13**, District meeting, Oregon, Portland

Love Feasts

- | Pennsylvania | Virginia |
|------------------------------|---------------------------------|
| Sept. 15, 7 pm, Summit Mills | Sept. 14, 7 pm, Johnsville |
| | Sept. 21, Fairview, Rocky Mount |

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

- Bro. Chester H. Petry** of Anderson, Ind., in the New Hope church, Ind., Sept. 2-14.
- Bro. Russell G. West** of Wiley, Colo., in the Sipesville church, Pa., Sept. 10-22.
- Bro. William Longenecker** of Mt. Joy, Pa., in the Springfield church, Pa., Sept. 15-22.
- Bro. Robert Knechel** of Gettysburg, Pa., in the Springfield church, Pa., Sept. 8-14.

Gains for the Kingdom

Eight baptized in the University Park church, Md. **Five** baptized and two received by letter in the Valley Pike church, Va. **Four** baptized and four received by letter in the Western-port church, Md.

Two baptized and one received by letter in the Rummel church, Pa. **Three** baptized in the Maitland church, Pa. **Two** baptized in the Back Creek church, Va. **Six** baptized and four received by letter in the Buffalo church, Pa. **One** baptized in the Spring Grove church, Pa. **Forty-one** baptized and nine received by letter in the Waynesboro church, Pa.

Seven baptized in the Lena church, Ill. **Eight** baptized in the Rice Lake church, Wis. **Twelve** baptized and two received by letter in the Union Center church, Ind. **Two** received by letter in the West Manchester church, Ind. **Ten** baptized and eight received by letter in the Lanark church, Ill. **Four** baptized in the Silver Creek church, Ohio.

Six baptized in the Nocona church, Texas. **Two** received by letter in the Colorado Springs church, Colo.

Two baptized in the Myrtle Point church, Oregon. **Six** baptized in the Chico church, Calif.

News and Comment From Around the World



The five regions and thirty-eight of the districts were represented at the conference for district and regional directors of children's work held at Elgin, Illinois, June 26-29. Eighteen Elgin staff members shared in discussions on areas of the total church program and how each area is related to the work of the district and regional directors. The newly revised manual for district directors was presented and discussed. This manual was an aid in giving the directors a new awareness of their responsibilities in the district. A portion of the conference was devoted to work in the area of group dynamics, emphasizing working relationships within the district

Moravian Brethren Celebrate 500th Anniversary

Over a thousand visitors flocked into the small Black Forest village of Königsfeld between June 13 and 17 to celebrate simultaneously the 500th anniversary of the founding of the first Moravian community in Czechoslovakia and the 150th anniversary of the founding of Königsfeld as a Moravian "forest settlement." They sang traditional hymns in the open air under the trees, joined in worship services, and heard a series of lectures on the early history and development of Moravianism.

Churches Send Food to Famine Areas in India

Two hundred tons of wheat in addition to shipments of milk powder and cornmeal are being sent into Bihar State in Northern India by Protestant churches in North America. These shipments are intended for the relief of thousands suffering from widespread famine resulting from floods which recently devastated much of the area. The food commodities were made available by the Share Our Surplus program of the churches.

Churches in Massachusetts Organize Against Gambling

The 1,800 churches associated with the Massachusetts State Council of Churches are being enlisted in an organization to campaign against gambling. The Council's action was prompted by recent investigations which revealed extensive illegal gambling throughout Massachusetts.

The church campaign will include an extensive educational program conducted by clergymen and lay leaders throughout the state. The State Crime Commission recently estimated that the gambler's take in Massachusetts was over one billion dollars. Their report also asserts that there are more "bookies" in the state than lawyers and dentists. The second part of the campaign will be the organization of citizens' committees on community and county levels.

Regulations on Clergy Housing Allowances Liberalized

Many clergymen may be able to claim refunds for taxes paid on housing allowances in the years 1954-56 as a result of new regulations issued by the Internal Revenue Service. The regulations give a liberal interpretation to legislation passed by Congress in 1954,

permitting ministers to deduct for income tax purposes an allowance given them in lieu of a parsonage or other housing as part of their compensation.

Under the new regulations action may be taken by the employing agency anytime before Jan. 1, 1958, to retroactively designate part of the minister's salary as a housing allowance. The clergyman will then be permitted to deduct the amount of such allowance he has spent since 1954 to obtain housing. However, after Jan. 1, 1958, housing expenses will not be deductible unless there is an advanced designation by the appropriate group.

Religious services for transient congregations are being conducted this summer in twenty-four national parks by visiting clergymen and theological students. The photo shows a sunrise service in the amphitheater on the shore of Two Medicine Lake in Glacier National Park, Montana

Agricultural Missions Appeal to Young Christians

Dr. I. W. Moomaw, Executive Secretary of Agricultural Missions, Inc., recently told delegates to its 27th annual meeting that more Christian young people than ever before are attracted to a lifetime career in teaching people in underdeveloped countries how to increase the yield of their farms and make the most of their natural resources.



Dr. Moomaw said, "This Christian Point IV program has caught the imagination of American agricultural students who want to know what further training they need." There are now 240 full-time people serving denominational missions abroad. During the past year more than 1,000 missionaries, church leaders and government officials have attended work conferences to plan agricultural improvement programs.

Dr. Moomaw is a minister in the Church of the Brethren. He once served as a missionary in India.

Dr. King Awarded Spingarn Medal

Dr. Martin Luther King, Jr., Montgomery, Ala., minister was awarded the Spingarn Medal for the highest achievement of an American Negro during the last year. He led the long Negro boycott of buses in Montgomery. The award was made at the 48th annual convention of the National Association for the Advancement of Colored People. Segregation on Montgomery buses eventually was outlawed by a Supreme Court decision following legal action instituted by the NAACP.

Educator Says "God Has Returned to the Campus"

Dr. Theodore A. Distler, executive director of the Association of American Colleges, told some 500 college presidents and trustees that "God has returned to the American campus." He spoke at the first Conference for Trustees of Church Colleges. He noted that voluntary chapel attendance is booming and further services are being demanded. He said that students are flocking to hear lectures on theology and that new courses on the history and psychology of religion are being added at many colleges.

Supreme Court Upholds Laws Barring Obscene Publications

The Supreme Court has upheld the constitutionality of the federal law barring obscene publications from the U. S. mails. It also upheld state laws of California and New York prohibiting possession of such publications with intent to sell them.

In the opinion of court observers the decision gives a green light to prosecutions on both the federal and state level by holding that the word *obscene* is capable of legal definition and that obscenity has no standing before the law under constitutional guarantees of press freedom.

Graham Converts Reported Seeking Church Membership

More than forty per cent of those making "decisions for Christ" during the first four weeks of the Billy Graham New York crusade had no church affiliation. An evaluation of the crusade indicated that virtually all the nonchurch members referred to churches were presenting themselves for church membership. The churches indicated that they were engaged in immediate follow-up approaches with persons referred to them.

The evangelist recently announced that attendance of the first 40 meetings in his crusade resulted in 22,646 persons making decisions for Christ; 23.3% of these persons were between 19 and 29 years of age. Mr. Graham, at a rally, introduced Howard Jones of Cleveland, Ohio, who will be the first Negro member of his crusade team.

Appalachian Workers Hear Criticism of Religious Conditions

Representatives of nine Protestant denominations were told recently that the Appalachian Mountain area has more churches and fewer Christians, in relation to population, than any other region in the country. Dr. Eugene Smathers said, "This competition between churches is not only deadly to the churches themselves, but even more so to the communities they exist to serve." Representatives attending the conference discussed methods of strengthening the program in the local church. They also sought to formulate a plan for co-operative effort by churches.

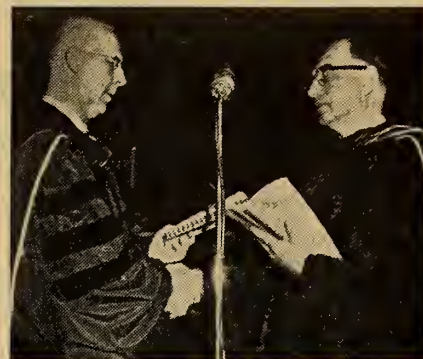
Quakers Ask Big Three To Halt Nuclear Tests

The American Friends Service Committee appealed to leaders of the United States, Great Britain, and the Soviet Union to halt nuclear tests and thereby break the "tragic impasse" which surrounds disarmament. Letters were sent to President Eisenhower, Prime Minister Harold Macmillan, and Premier Bulganin. The letter expressed concern over the biological, economic, and physical consequences of nuclear tests.

Moravians Hold American Music Festival

A major feature of observances marking the 500th anniversary of the Moravian Church was a series of concerts on early American music held at Bethlehem, Pa. The festival

was sponsored by the Moravian Music Foundation set up last year to develop research into early American music and to make it available for public performances. Moravians played a prominent part in 18th Century American musical activity.



Religious News Service

The two heads of the Congregational Christian Churches and the Evangelical and Reformed Church exchanged a symbolic handclasp of Christian friendship as their two denominations merged to form the United Church of Christ. They are Dr. Fred Hoskins, minister and secretary of the Congregational Christian Churches (left), and Dr. James E. Wagner, president of the E & R Church. The merger was consummated at a uniting synod at Cleveland, Ohio, attended by 714 church leaders from both bodies. In the making for seventeen years, the union created a new denomination with more than 2,000,000 members

Pilgrimage Toward Unity

Continued from page 2

estate which answers radically and essentially his prayer that they all may be one."

Bishop Leslie Newbigin of the Church of South India said in his sermon at Music Hall that "the unity in which we are interested is a unity which Christ has given us by his atoning death." Bishop Newbigin urged repentance from the excessive hallowing of separate denominational traditions, a turning from the good that was not good enough. All our traditions need to be laid at the foot of the cross of Christ for his judgment and mercy. Then it is that we can go out in the power of his atoning love, and through individual witness, others will be drawn more urgently into our fellowship. Disunity crushes evangelism while unity in Christ becomes inescapably evangelistic.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



1957 International Work Camp

Dan Raffensperger

THE first Brethren Service international work camp is already over. In co-operation with LaMarr Kopp of Mennonite Voluntary Service, a combined MVS-BSC international work camp was held during the months of May and June in the small village of Waiern, Austria. Here the Evangelical Institution, which already operates a youth home to care for homeless, deserted, and rejected children who are brought to them, a hospital for the surrounding villages, and a school for young girls, is planning another project.

Upon request of the United Nations High Commissioner for Refugees, the Evangelical Institution is seeking to do something for the aged refugees in Waiern. They want to provide for these old people, who have had no home for many years, a place where they might spend the last years of their lives in comfort. Most of these refugees will be Yugoslavians. With financial support from the United Nations and a relief organization of the Swiss Protestant Church, work has been started in converting an old school building into a home where thirty aged refugees can live.

In order to make this idea a reality, Pastor Schaeffer of the Evangelical Institution counted on the volunteer labor and spirit of an international work camp. After he contacted Mennonite Voluntary Service and the Mennonites, in turn, sought and received Brethren Service co-operation, plans for the two-month camp moved rapidly. Brethren Service recruited half of the campers, supplied the camp with food from the Austrian program, and provided a co-director for the camp, in the person of Volunteer Ed Kindley.

The camp ran smoothly with young people from Spain, Germany, Austria, Holland, the United States,



Carl Byler, a Mennonite conscientious objector from America, pours concrete for an English work camper

Denmark, France, and England living and working together. Doing much of the "unskilled" but necessary labor, the campers worked hard during the day and in the evening planned activities together among themselves or with village groups. On weekends the campers took trips

together to nearby points of interest.

The camp was a good "opener" for the summer international work camp season which began on July 13 with three work camps in Germany and two in Austria, and the Kassel international peace seminar.



Two work campers, one from Holland and the other from Germany, clean old bricks to be used in a new building

BRETHREN SERVICE

News Notes From Germany

Student Exchange

Early in July fifty-eight German young people arrived at Brethren House in Kassel for a two-day orientation period before flying to the United States. They flew from Frankfurt on July 7 by charter plane. *Winoma Spurgeon*, a returning volunteer, chaperoned the group of students.

Heifer Project, Inc.

Volunteers *Marion Leard* and *Vernon Scott* traveled to Bremen to meet the five cowboys who accompanied the last shipment of sixty-four cattle to Germany. All of the cowboys were members of the Congregational or Evangelical and Reformed churches.

Dale Barnard, assistant to *Robert Zigler* in the Heifer Project offices in New Windsor, Md., spent several days at Brethren House before traveling to Italy, where he had worked earlier.

International Work Camps

Nineteen nationalities were represented in this year's international work camp program. The four camps in Germany and the two camps in Austria were filled.

The leadership of the camps is as follows: Kassel peace seminar, *Rev. Glenn Bowlby* and *Gene Wampler*; Bieber, *Ed Kindley* and *Elsie Lucore*; Salzgitter-Hollendorf, *Mac* and *Janet Coffman* and *Betty Lyons*; Uschlag, *Rev. Vernon Miller* and *Lavonne Ikenberry*. In Austria, *Marchtrenk*, *Harold Brubaker* and *Elaine Stauffer*; *Koestendorf*, *Fred Diehl* and *Arlene Merkey*.

Material Aid

Ted Vance and *Gene Wampler* distributed blankets, food and juices to a children's home in Kassel in July. These homeless and unwanted children are all under two years of age.

Thirty-five packages of food were also distributed to old folks or to large families.

Maintenance

New volunteers *George Camp* and *Ben Fox* have been busy filling in ground around the patio, above the garage.

House Activities

Ellis Shenk met the *Wilbur Mullen* family on their return from the States; a special dinner was held

for them at Brethren House. The *Mullens* gave a report on their trip and on the Annual Conference at Richmond, Va. They brought with them many greetings from persons in the States.

M. R. Zigler and *Harlan Mumert* arrived in Kassel to join *Wilbur Mullen* and *Ellis Shenk* in a European administrative committee meeting in July.

Wilbur Mullen and *Ellis Shenk* attended several sessions of the World YMCA meeting being held in Kassel from July 1 to 12.

A farewell tea was given for *Winoma Spurgeon*, who accompanied the exchange students to the States. She has served the last two years in Germany and Austria.—*Dan Raffensperger*.

Before You Decide

This booklet discusses the relationship of the Christian to war and military service. It is designed for use by the young men and women of the church who are faced directly and indirectly with making a decision on the draft and military service.

This booklet attempts to clarify

the one basic reason for the existence of an army—that of killing—and then proceeds to point up that the taking of human life can never be Christian.

Every youth in the church should read this before he or she turns eighteen. 25c

Order from Brethren Service Commission, 22 S. State St., Elgin, Ill.

Are You Approved?

DO YOU ever come to church without studying your Sunday-school lesson? Do you feel good over it? Or do you feel rather ashamed as you try to grasp enough of the lesson to cover up a bit your lack of study?

We are so rushed and crowded for time by things we think are important we lose out on the things that really are important. Or perhaps you are a teacher or church leader, how much have you prepared in study to do the vital work God has called you to do? As Paul instructed Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed . . ."—from the *Knobley-Sunnyside Newsletter*, New Creek, W. Va., February 1957.

RACE RELATIONS

HUMAN RELATIONS WORKSHOP

D. Eugene Lichty

HOW to Achieve Integration in the Local Church was the major subject studied in the human relations workshop held in St. Louis, Mo., June 24-28. Qualified Negro and white leaders presented various phases of the problem which were then discussed and studied by an integrated group of laymen and ministers.

Mr. Leo Bohanan of the Urban League pointed up the seriousness of the housing problem. He stated that forty to fifty per cent of the Negroes in St. Louis live in substandard housing. He pleaded for local governments to show as much concern for human values as for material values.

Dr. Scharlemann, director of graduate studies at Concordia Seminary, in emphasizing the unity of the Christian community, said, "All too often the local congregation thinks of itself as a kind of social club, where congeniality rather than *agape* is to prevail." He concluded, "It is only when members of the church are fully aware of the nature and purpose of the church that integration can take place in a spirit and on a level in keeping with God's saving will."

The workshop was sponsored by the Lutheran Human Relations Association, which is a group of "Christians who are vitally concerned with the modern race problem as it affects the church, the nation, and the world." Its executive secretary is the Rev. Andrew Schulze of Valparaiso University in Indiana. The workshop was made possible by a grant from the Field Foundation and was attended by members of the Methodist, Lutheran, and Brethren churches.

Part of the workshop was a field trip in St. Louis. Blighted areas and housing projects were visited, as well as churches which are beginning an integrated ministry.



A choir whose members dedicate their talents to God greatly enriches the service of worship through the ministry of song

Dedication of Choirs

AS THE new church year draws near, church choirs across the Brotherhood are being reorganized and are resuming their regular weekly rehearsals. The choirs contribute much to the atmosphere and richness of the worship services.

The following service of dedication of the choirs was used at the First Church of the Brethren in Chicago early in the current church year. Perhaps other congregations will wish to use it or to develop a similar service to be incorporated into a morning worship service sometime in early fall.

The Act of Dedication of Our Choirs

Opening Statement of Appreciation by the pastor

"All Creatures of Our God and King" Junior Choir

A Litany of Dedication

Minister: Humanity has selected many methods by which to pay homage to our Creator. Rituals, festivals, holidays, physical privations, psychic phenomena of all kinds have been prevalent, but the members of our choirs have chosen the medium of music to praise God.

To the glory of God, to the service of his church, and to the quickening influence of the Holy Spirit,

Choir: We dedicate ourselves.

Minister: To the ministry of music to the soul, for inspiration to praise and prayer through melody and harmony, for leadership of this congregation,

Choir: We dedicate ourselves. We believe it to be our obligation and privilege in this, the house of God, to do all in our power to enhance the service of worship through the ministry of song. To that end, in the spirit of reverence and devotion, we dedicate our talents to his praise.

Minister and People: For the comfort of the sorrowing, the strengthening of the weak, the cheering of the weary, the stirring of the soul, we, the people of this church and congregation, in the presence of Almighty God, grateful for our lofty inheritance, and sensible of the sacrifices of those who have gone before, do dedicate these choirs to the service of God and the service of mankind, in the name of the Spirit of Jesus Christ, our rightful Lord and Master.

Lord of Spirits Senior Choir
Lord of Spirits I surrender for thy use thy gifts to me.
O but show thy mercy tender when my song no more shall be;

More and more my heart's a flutter with the thoughts
I may not utter while life's riddle great I ponder.

Let my laurels in oblivion turn to dust, I shall rejoice
If my soul, renewed, is given there to sing with sacred voice.

If in accents pure and glorious, I may join the hymn
victorious at thy throne to harps of heaven.

The Golden Text of the Church Musician Col. 3:16-17
The Pastoral Prayer

The Church School Enriches Children's Libraries

MOTHER! Daddy! See, I got it. My book from church," sang out six-year-old Billy one bright Sunday morning last fall.

Similar exclamations were heard across the Brotherhood as once more children and parents welcomed the home reading books provided with our Brethren curriculum for children. Alert teachers had prepared both parents and children to receive the books with enthusiasm and appreciation.

By the use of the *Message to Parents*, telephone calls, visits in the home, friendly notes sent through the mail, and informal parent-teacher fellowship meetings the children's teachers had built an expectancy for the pupil's books. Parents understood the purpose and use of the

Hazel M. Kennedy

home reading books. They exchanged ideas on how to incorporate the materials in the daily life of the family. They saw some of the many ways the books can contribute to the Christian growth of their boys and girls.

"I can keep this book for my very own," Billy exclaimed. "Everybody in our class has one just like it. Miss Sherman gave one to Mary to put on our book table in our room."

"Then you won't need to take yours to church school, will you, Billy? We can keep it in that special place we have ready for it. We will always know where to find it at worship time or story time," replied Mrs. Smith.

"Daddy, will you read it to me when we get home?" asked Billy.

"I want to know everything that's in it."

"Everything? All at once?" Mr. Smith pretended surprise.

"Please, daddy," Billy begged. Mr. Smith agreed with a smile, knowing that Billy had found another "favorite" book that would be read over and over again.

Pupils' Own Books

Our Brethren curriculum for children includes a book for the pupil each quarter, from the two-year-old through the junior department. In fact, there is a home reading book for the junior high boy and girl also. These books provide a helpful link between home and church in the Christian education of children. They replace the weekly leaflets formerly used in the nursery, kindergarten, and primary departments.

In the junior department they replace quarterly workbooks of the earlier series. Some persons expecting the latter have been surprised to discover that the books were designed for reading at the child's own rate and therefore lack "lessons" with a definite beginning and end.

How shall the home use these books which the church provides? Let each home be guided by the child's eager interest, the parents' genuine concern for the child's Christian growth, and the practical suggestions in the *Message to Parents*.

Aids to Worship

Here are materials to enrich Christian living in the home. They provide resources for times of worship. They furnish stories—and what child does not have an almost insatiable thirst for good stories? They offer ideas for activities that express the child's expanding concepts in the Christian religion.

Perhaps the greatest single way these books can help the family is in the opportunity for fellowship which they provide. Picture for yourself a small child snuggled close to father or mother, enjoying a story, picture, or verse that makes real some truth in our Christian faith, some insight into God's nature and his will for his children, some deepened love for Jesus Christ.

Books to Share With Family

Older boys and girls will use their

books in many ways—to gain information and in personal devotions, occasionally sharing verses, stories, songs, and other ideas with the family. In families with children of mixed age, certain nights each week may be set aside for the children to share their books with the whole family.

"We made a family project out of putting strong, bright covers on Janie's books," reported Mrs. Grant to the nursery teacher. "We liked the idea so much we plan to do the same with her kindergarten books."

"Jack's room can certainly get out of order in a few days after we clean it up. But I've noticed that he always can find his Bible Guides. He has a special place for them that he keeps neat. And he uses them, too, by himself and with the rest of the family."

"His thoughtful contributions to class activities show he uses his book well," replied Mr. Brown.

"His father and I can see that he is growing in Christian ways, and we are glad." Mrs. Brooks smiled happily, grateful for all that the church does to help children grow as followers of Jesus.

• • •
And Gladly Serve has just been revised. Each member of the church commission of Christian education should have a copy to study to help develop strong church workers. Order from the General Brotherhood Board, Elgin, Ill., at 35c per copy.



In the *Message to Parents* the teacher points out to the parents how the pupil's home reading book, which the mother has been examining, can be used advantageously to supplement the teaching program of the church school

From
Plainview's
Awakening

CO-OPERATIVE PROJECT ACCLAIMED SUCCESS

A. G. Breidenstine Reports on Japanese Christian University

AFTER attending a recent meeting of the Board of Directors of the Japanese International Christian University Foundation in New York City, Dr. A. G. Breidenstine, Lancaster, Pa., Brethren representative on the board, shared reports of some recent developments at the Christian University in Japan.

All members of the first graduating class have been placed in significant positions in commerce, industry, public service, education, religious and social work, and government service. According to all records this was the first time any graduate from a nongovernment school was accepted for government service. The splendid record of the International Christian University graduates on the placement examinations and their success in securing good jobs will likely increase the number of students seeking admission to the university.

The charter for the Graduate School of the university has been received and seventeen graduate students are now taking courses leading to a master's degree in education. It is planned that the major emphasis of the university in the future will be on graduate level with the addition of many major fields of study from year to year. This emphasis on graduate study was in mind when a decision was made that only those students in the upper five per cent of a high school class would be admitted to the freshman class this year. Can you imagine a college in the U. S. where the entire class entering in September will be composed of the upper five per cent of high school graduates? The I. C. U. is educating the leaders of Japan.

Some individuals ask, "Is the International Christian University thoroughly Christian and what impact does this institution have to justify its support with mission funds?" Dr. Breidenstine was amazed to discover that while only five per cent of the students who enter the University are Christian, sixty per cent are Christian upon graduation. This fact alone argues strongly for our complete support of the project.

The Christian students and faculty members present a strong witness in the community through the university church. At present ninety-three per cent of the members of this church are university students, teachers, and members of their families. These Christians carry on a church school program for 150 children and 50 youth from the non-Christian homes of the community. The university students also participate in a local evangelistic program designed to reach the adults of the community. In 1955 when the National Christian Council of Japan sponsored an evangelistic caravan half of the participants were I. C. U. students. In the summer of 1956 the pastor and six students from the university church spent three weeks in evangelistic work in a neglected area in Hokkaido. Another team is working there this summer.

The members of the first graduating class of International Christian University gave evidence of their faith in the witness of this unique school when each pledged one month's salary to his Alma Mater. This should give encouragement to Christians in America who are privileged to support the I. C. U.

The Missionary's First Task

Edna Switzer

IT HAS been said that when communicating with others, a smile goes a long way. But if this is your only means of communication, it is sure to become strained and certainly will not express all your wants or needs. If you have ever traveled in a foreign country without being able to speak the language you know how frustrated you can feel at times when it is necessary to find out some bit of information and cannot make yourself understood, and no matter how loudly you may shout, it does not help a bit. It is not often today that an American traveling in a foreign country will find himself in this predicament; for wherever he goes, he is sure to find someone who can interpret for him.

But suppose you are a newly appointed missionary and your task is not to travel in a foreign country but to live there and to work with the people, teaching them the way of salvation and the Christian way of life. You cannot depend upon just a smile, an occasional word, or an interpreter to get your message

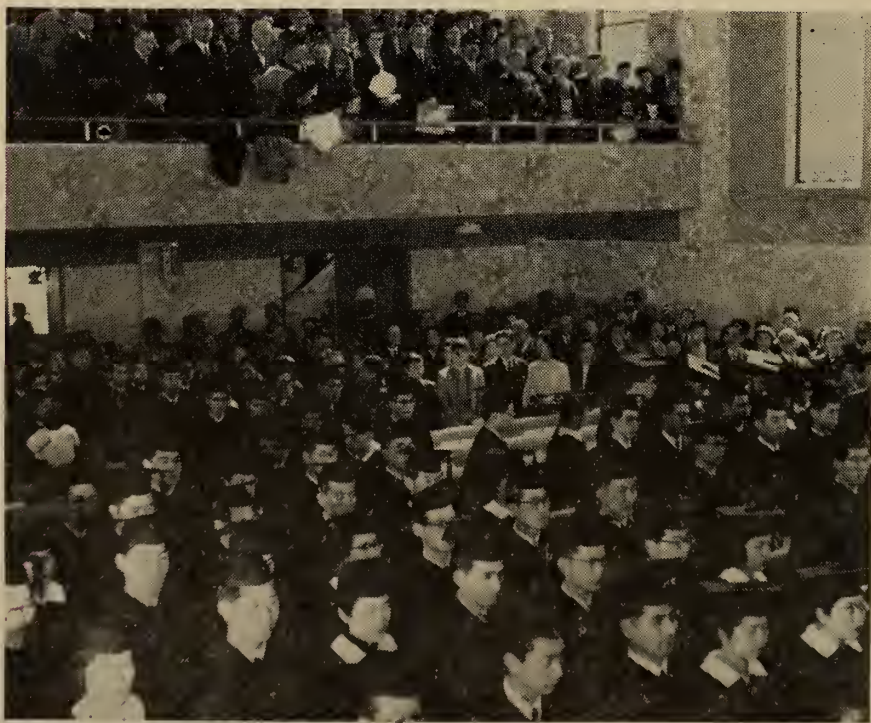
across. You must learn the language. It is true that much of a missionary's success depends upon his knowledge of the language of the people with whom he is working.

A missionary may learn a language in one of several ways. Some begin study in the States, continuing after they reach the field. Others go directly to the field, devoting a large part of the first term to language study but also beginning other missionary tasks. Others are sent to a language school where for a set period of time, nothing but language study is required. I had the privilege of doing the latter and should like to tell you something about it.

I was sent to study Spanish for eight months in a language school located in San Jose, Costa Rica. This school, maintained for missionaries of all denominations who are planning to work in Latin America, has many unique features. It is directed by a Presbyterian couple, Dr. and Mrs. Otho LaPorte, who conceived the idea of such a school while in an internment camp in the Philippines, where they had served as missionaries. The school which started with just a handful of students, now has a student body of 150 missionaries representing some thirty-three sending bodies. This affords a grand opportunity for learning to know and to work together with missionaries of various backgrounds and proves to be a good orientation for the opportunities of co-operation presented on the field. Also I value highly the friendship I made with three girls who will also be serving in Ecuador and I look forward to continuing these friendships.

But more of the school as such. There are no formal school buildings; classes are held in three large houses situated on either side of a busy street in one of the main residential sections of the city. Dormitory-type living in three large houses near the school is provided for single girls. Married couples live in rented houses wherever they may be obtained throughout the city. Classes are held in the morning with afternoon and evenings for study. Small classes of four students each are taught in Spanish by Latin American teachers.

In this Spanish-speaking country, there are many opportunities for



Religious News Service

One hundred sixty-five students were graduated from the Japanese International Christian University, which was inaugurated in 1953 as a joint undertaking of fourteen major Protestant denominations in the United States and Canada

practicing the language outside of classes. The thing that helped me most was living with a Costa Rican family. I spent more than six months with them and came to feel that I was a member of their family. I not only learned speech patterns from them, but eating habits, mannerisms and customs—all of which help one to understand a people. Although the family is of Catholic background, they shared their problems with me and asked for my

prayers. The fellowship I experienced with this family will not soon be forgotten.

So my first task as a missionary was a very pleasant experience. I haven't finished with language study, for one does not learn a language in such a short time, but I have had sufficient help that I can begin my work on the field, understanding the people and being able to present simple messages from the Word of God to them.

as possible, arranging for a meeting, clearing dates with district executives, and notifying students.

The first meeting was held on Feb. 26, 1956, in West Lafayette at the home of Mr. and Mrs. Gale Felix. At that meeting J. Calvin Bright, Mark Schrock, the local pastor, and ten students explored the possibilities for forming a Brethren student group on the Purdue campus. Officers were elected, the name, Church of the Brethren Student Fellowship, was chosen, and arrangements were made for another meeting.

Other meetings were scheduled during the remainder of the school session. These meetings were held in homes in Lafayette and West Lafayette. Mr. and Mrs. Ernest Barr, Mr. and Mrs. Ammon Swope, Mr. and Mrs. Enos Houmard, and Mr. and Mrs. Gale Felix invited the group to meet in their homes. Between meetings much work and investigation was done by interested students and committees from the three districts of Indiana.

Constitution Approved

Trips were made to the administrative offices of the university and to the various religious organizations and foundations on the campus. From these contacts we learned the standards set by the university for a recognized religious group. A constitution for our organization was written, accepted by our group, and presented to the university for approval. After a few minor changes were made the university approved our constitution and we were accepted as a group by the Student Religious Council. Officers for the 1956-57 season were elected: James Houmard, president; Jerry Boyer, vice-president, Bob Barcus, secretary; John Mack, treasurer; and Professor Ammon Swope, the faculty adviser.

Districts Give Support

With an organization which was accepted and recognized on the campus, the Indiana Home Missions Extension Committee voted to give it financial support and approved the remodeling of a garage at the rear of 100 Sylvia Street in West Lafayette. They also invited Bro. William Gordon, then the pastor of the Bradford Church of the Brethren, Ohio, to become the student pastor and director. Arrangements were



Co-op House, facing the Purdue University campus, will provide living accommodations for thirty Brethren students

HOME MISSIONS

Brethren Student Fellowship Formed at Purdue University

IN A February 1955 school of missions discussion on the city church the idea for a Brethren Student Fellowship on the Purdue University campus was presented to the Lafayette church by John Mack. John, a graduate of Manchester College, then was doing advanced study in mathematics at Purdue. In discussion he indicated that he missed the rich fellowship and the worship experiences which he had enjoyed as a part of the student life at Manchester. That night he expressed a hope and desire that sometime the Church of the Brethren would establish some kind of student religious organization on the Purdue campus.

From time to time Bro. J. Calvin Bright, the executive secretary for the District of Southern Indiana,

Emory C. Smith and William Gordon

Photos by F. Wayne Lawson

chatted with the local pastor about the Brethren students who were attending Purdue. He encouraged a meeting of Brethren students. Before long this became a matter for discussion at various pastors' meetings in Southern Indiana with much concern and interest expressed.

First Meeting Held

One day Max Baughman, a Brethren student at Purdue, called at the parsonage to chat. During the conversation Max, who was active in the Baptist Foundation, suggested that an attempt be made to organize a Church of the Brethren Student Fellowship. Soon we were at work—locating as many Brethren students



Dallas Oswalt, Paul Eikenberry, and Ray Lange (from left) make plans for necessary remodeling of the Co-op House

made with Mr. and Mrs. Felix to use their student room house for Brethren students.

The Gordons moved into the apartment in the student house at 100 Sylvia Street in September 1956. Bill is an associate professor in the speech department and a candidate for a Ph.D. degree in speech at Purdue. Under his leadership the group grew and some worthy projects were accomplished. Regular Sunday night meetings were begun. The garage was converted into an attractive student center which has been used for worship and socials since January 1957.

The Sunday night discussions were usually led by the various ministers of the state. On two occasions Mark Schrock of Nappanee and R. H. Miller of North Manchester talked and showed pictures of their recent trips to Russia and the Holy Land respectively. Several recreation sessions were led by members of the fellowship group.

Co-op House Purchased

A need was felt, in addition, to develop a more natural fellowship group. The plan for a co-op house for future use was evolved. The Indiana Home Extension Committee co-operated with the plan; a house facing the campus was located and purchased.

The co-op house is located at 214 Marstellar Street in West Lafayette. Two new rooms are being built and the house is being completely renovated so that it will be possible to accommodate up to thirty men who can room and board in the building on a co-operative basis. There will be facilities for a house mother to live in the house. The students will share in the expense of providing food, hiring help, and reducing the indebtedness on the building as well as helping with maintenance.

In helping to support this venture the Indiana Home Missions Extension Committee has assumed a vital part in a program to conserve some of our finest young people for the church and its leadership in the future.

Anniversaries

Mr. and Mrs. Russell Glessner celebrated their fifty-fifth wedding anniversary with an open house. They are the parents of five children, seventeen grandchildren, and two great-grandchildren. Mr. Glessner has been a deacon of the Sheldon church for forty years.—Grace Kimmel, Sheldon, Iowa.

Mr. and Mrs. Amos Longenecker celebrated their fifty-ninth wedding anniversary on May 12, 1957. They have served the Lititz church, Pa., in the office of deacon for thirty-seven years. They have one daughter.—Mrs. Ernest D. Shenk, Lititz, Pa.

Mr. and Mrs. John Miller of Lititz, Pa., celebrated their golden wedding anniversary on April 18, 1957. Their three daughters honored them at a family dinner.—Mrs. Ernest D. Shenk, Lititz, Pa.

Mr. and Mrs. Andrew W. Ritchie cele-

brated their fifty-eighth wedding anniversary on July 29, 1957. They have four children, twelve grandchildren, and ten great-grandchildren.—Mrs. Charles M. Foster, Muncie, Ind.

Obituaries

Bachman, Mary Erb, widow of Harvey Bachman, died July 20, 1957. She was a member of the Annville church. She is survived by two daughters, three sons, sixteen grandchildren, four brothers, and five sisters. Funeral services were held at the Annville church by Brethren Hiram Gingrich and Caleb Kreider. Interment was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

Boyd, Almira H., was born Nov. 9, 1871, in Gage County, Nebr., and died May 12, 1957. She was married to John Boyd on April 14, 1913. Survivors are her husband, three stepchildren, four sisters, and one brother. Services were in the Pymont church, Ind., by the undersigned. Burial was in the church cemetery.—Ralph Petry, Delphi, Ind.

Campbell, Charles M., son of William and Caroline Frech Campbell, was born in Huntington County, Ind., May 4, 1881, and died in Huntington, Ind., March 13, 1957. He was married to Sarah E. Gesaman on March 6, 1913. He had been a member of the Loon Creek church. Surviving are his wife, one son, one daughter, two grandchildren, and four brothers. Funeral services were held at the Bailey mortuary by the undersigned. Burial was in the Mt. Hope cemetery.—Pius Gible, Huntington, Ind.

Clary, Charles Franklin, was born in Guernsey County, Ohio, Nov. 13, 1879, and died in May 1957. Surviving are one son, one daughter, nine grandchildren, and one brother. Burial was in the East Avenue cemetery.—Marjorie H. Landes, New Philadelphia, Ohio.

Edmonson, Evelyn Vergilia, daughter of William H. and Anna Thomas Edmonson, was born Feb. 25, 1928, in New Hope, Va., and died in Bayreuth, Germany, May 29, 1957. She became a member of the church in early childhood. Survivors are her parents, one brother, and two sisters. Funeral services were conducted at Bridgewater by Brethren I. James Eshleman and M. R. Wolfe. Burial was in the Oak Lawn cemetery.—Mattie V. Glick, Bridgewater, Va.

Elliott, Elizabeth Sophia Carolina, daughter of John and Marie Ebeling, was born in Collyer, Kansas, Oct. 20, 1884, and died in Colorado Springs, Colo., July 14, 1957. She was married to Edward F. Elliott on March 16, 1910. Survivors are her husband, one son, two daughters, fourteen grandchildren, seven great-grandchildren, and one sister. Services were conducted by the undersigned in the Swan drawing room, Colorado Spring, Colo. Interment was in the Evergreen cemetery.—Van B. Wright, Colorado Springs, Colo.

Gillett, Minnie Ellen, died in Arizona, June 9, 1957, at the age of seventy-four years. She is survived by her husband, two sons, three daughters, and nine grandchildren. Funeral services were held in the Glendale church by Bro. Walter Coffman.—Mrs. Don Heatwole, Glendale, Ariz.

Glessner, Iva Dell, daughter of Richard T. and Thursa Glessner, was born in Black Hawk County, Iowa, March 11, 1899, and died May 27, 1957, in Chico, Calif. She was a member of the Waterloo church. Funeral services were held by the undersigned at the Locke funeral home in Waterloo, Iowa, with interment in Orange township cemetery.—J. Perry Prather, Waterloo, Iowa.

Gottshall, Lizzie Jane, daughter of Nathaniel and Katie Moyer, was born June 20, 1872, and died July 9, 1957, in

Continued on page 28

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Consider Him.** Olive Wyon. Abingdon, 1957. 64 pages. \$1.00.

This small volume, planned especially for use during Lent but suitable for any season, contains three short meditations in the Passion story. These are directed to considering Jesus in the upper room, in the garden of Gethsemane, and on the cross. Worship leaders will find excellent resources in the meditations, prayers and poems that are included. The general reader will discover many enriching insights concerning Jesus' suffering and death.—*Kenneth Morse.*

The Silver Horn of Robin Hood. Donald E. Cooke. Winston, 1956. 238 pages. \$3.50.

This popular classic is written in the form of a continuous narrative, starting with Robin as a young lad and his reason for becoming an outlaw, to his final adventures as Earl of Huntingdon and return to Sherwood Forest. All the well-known characters of Robin Hood's band are woven into this novel: Little John, Will Stutely, Friar Tuck, Allan-A-Dale, Will Scarlet and the beautiful Maid Marian.

Young and old will find this exciting reading as they, too, enter into the adventures in Sherwood Forest. The book is well illustrated by the author.—*Paul M. Weaver.*

A Survey of the Old Testament. W. W. Sloan. Abingdon, 1957. 334 pages. \$3.50.

This book was written as a college text for Old Testament study. Since the author is a teacher of Bible and religious education at Elon College, N. C., he knows how important it is for a textbook to be both interesting and easily understood. He succeeded in making it so, for if more college texts were like this one, college students would do much more reading. The three attitudes toward the Bible, according to Dr. Sloan, are the traditional, the emotional, and the investigative. The book follows the latter attitude and unfolds in a delightful and instructive way the step-by-step discovery by the Hebrews of the unfolding revelation of God and his will. The complexities of the Old Testament are simplified for the reader as its characters and events are placed in historical order and perspective. The ordinary reader will enjoy this delightful book and the student will find the supple-

mentary reading suggestions at the end of each chapter a beckoning invitation to further study and investigation. One does not have to agree with every detail of the author's interpretation to receive great benefit from reading this book. If your Old Testament seems dead, this book should bring it to life.—*C. E. Davis.*

***What's Happening to Me?** Marion Lerrigo and Helen Southard. Dutton, 1956. 63 pages. \$2.00.

The teen-age years can be both confusing and challenging—both for the teen-ager and his parents and leaders. Through these years of rapid change, there emerges the person who has found answers to questions and made basic decisions that affect all of life.

"What's Happening to Me?" is written to be used by teen-agers and their parents to find answers to such questions as: When should dating begin? Should you show your affection by kissing? What about petting? and other questions that today's teen-agers ask.

From the physical and emotional development of the young personality, the authors move ahead to suggest methods by which our teenage youth can live up to the ideals of good sex conduct and to avoid feeling guilty and unhappy. The book ends on a high moral note of challenge to be the kind of a person that will bring love into a marriage that will last.—*James Renz.*

***I Marvel at His Greatness.** Russell Shull. Religion and Health Press, 1957. 64 pages. 50c.

Poems by W. Russell Shull have appeared in the Gospel Messenger many times. "I Marvel at His Greatness" contains a number of these poems and many more. Brother Shull's writings reflect his active mental and spiritual alertness to the significance of mid-twentieth century existence. The reviewer agrees with Frank C. Laubach, who wrote the introduction to this 64-page booklet: "You cannot read it without being lifted into higher realms of spiritual experience."—*Rufus B. King.*

American Youth in Trouble. Henry Rische. Fleming H. Revell, 1956. 158 pages. \$2.50.

What are the real problems of teen-agers? What are the reasons for delinquency? These are the primary questions discussed and an-

swered in this book. Henry Rische speaks from seventeen years as a pastor—also as a city newspaper correspondent and as an editor. The book digs deeply into the sources of difficulty, discussing family life, American culture and influences, adult delinquency, drinking, etc. He believes that the church is the one agency that can do the most to reconstruct our society and rehabilitate the youth of our nation. Delinquency is no longer confined to nonchurch people, but it is creeping into church families. American culture is having a profound effect upon church families and what they believe. Anyone interested in facts and information on this subject would do well to read and remember this book. It is filled with such information.—*Ed Crill.*

Don't Kid Yourself. Roy L. Smith. Abingdon, 1957. 126 pages. \$2.00.

Roy L. Smith has a real talent for putting his religious convictions into words which are easily understood and which reflect his belief that our Christian faith ought to pervade all of life. Dr. Smith takes some popularly used expressions and uses them to point out some basic truths. Note a few of the titles of rather brief, interestingly written chapters: Who Do You Think You Are? Make Mine the Same, Where's the Fire? Where Do You Think You Are Going? So What? Don't Kid Yourself! What's the Big Idea? Anyone with any imagination can see some of the implications of such subjects, and with Roy L. Smith's creative mind these expressions leave an unforgettable impression on the reader. Here are some good sermon subjects, ideas for devotional talks, camp discussions, and personal devotional reading, with added color and flavoring.—*W. Glenn McFadden, Elgin, Ill.*

***101 Best Action Games for Boys.** Lillian and Godfrey Frankel. Sterling, 1957. 128 pages. \$2.00.

While this book is strongly flavored for the taste of boys from six to twelve years, it would be equally valuable for girls of the same age. These 101 games are some of the best as chosen by camp and recreational leaders. All are games that can be organized quickly requiring little or no equipment. Parents of active boys would find this book helpful. Stunts, contests, team relays, track events, indoor games for home or gym, and outdoor games for backyard or playground are some of the categories.—*Ed Crill.*

Obituaries

Continued from page 26

Trappe, Pa. She was an active member of the Mingo church. She was married to Samuel Gottshall. Survivors are five children, sixteen grandchildren, twenty-five great-grandchildren, and two brothers. Funeral services were conducted at the Mingo church by Bro. Joseph Cassel. Interment was in the adjoining cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Hart, Ida, daughter of John and Elizabeth Hart, was born Jan. 8, 1867, and died at McAllisterville, Pa., April 9, 1957. She was a member of the Bunkertown church. Services were held at the church by Bro. David H. Markey. Interment was in the Bunkertown cemetery.—Elsie K. Leonard, McAllisterville, Pa.

Heisey, Aaron S., was born in Lebanon County, Pa., April 7, 1881, and died April 4, 1957. He was married to Sadie Kline on Sept. 26, 1903. He was elected to the ministry on March 22, 1920. Survivors are his wife, one son, one daughter, and twelve grandchildren. Funeral services were held in Midway church by Brethren Paul Forney, Samuel Wenger, and Clarence Sanger.—Mrs. Earl Longenecker, Lebanon, Pa.

Hicks, Elda Elaine, daughter of Jacob and Elizabeth Lentz Sweitzer, was born Feb. 11, 1901, in York, Pa., and died June 30, 1957. She was married to Lincoln A. Hicks on Sept. 8, 1926. She was a member of the Williamsburg church. Surviving are two sons, four daughters, and seven grandchildren. Funeral services were conducted at the Freidland funeral home Williamsburg, Pa., by Bro. John D. Ebersole. Interment was in the Vicksburg Brethren cemetery, Roaring Spring, Pa.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Kaufman, David W., son of Abraham and Catherine Kaufman, was born Aug. 22, 1877 at Chambersburg, Pa., and died June 10, 1957 at Cross Keys, Pa. He was married to Anna Plowman, who died in 1952. Surviving are one daughter, six sons, sixteen grandchildren, and nine great-grandchildren. Funeral services were conducted by Bro. Russell Snyder at the Carson Valley church, Pa. Burial was in the Carson Valley cemetery.—Paul I. Helsel, Duncansville, Pa.

Kinzie, William G., son of L. N. and Mary E. Kinzie, was born in Salem, Va., April 19, 1906, and died in Harrisonburg, Va., June 4, 1957. He had been a member of the church since his boyhood and served more than thirty years in the ministry. Twelve years were spent in the India mission field. He was married to Pauline Garst. Surviving are his wife, four sons, one daughter, his mother, three brothers, and three sisters. Funeral services were held at the Mathias church by Brethren Robert Sherfy, Ernest Muntzing, Wendell Mathias, Robert Nair, and Claude Stogsdill, and at the Green Hill church by the undersigned, assisted by Brethren Stanley Wampler, Fenton Platter, and James Flora. Interment was in the Daleville cemetery.—Edward K. Ziegler, Roanoke, Va.

Lucas, Nora E., daughter of Thomas C. and Marietta Heckman Lucas, was born near Girard, Ill., Nov. 30, 1879, and died July 11, 1957, near Carlinville, Ill. She was a member of the church for many years. Funeral services were held at the Girard church by Bro. Ralph W. Anderson. Interment was in the Pleasant Hill cemetery.—Eva Brubaker, Waggoner, Ill.

Miller, Samuel Arthur, son of Michael and Sarah Catherine Stoner Miller, was born Dec. 26, 1881, and died June 7, 1957. He was married to Lottie Louella Miller on March 30, 1902. He was a member of the English River church. He is survived by his wife, two sons, one daughter, seventeen grandchildren, and three great-grandchildren. Funeral services were held

at the English River church by the undersigned. Interment was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Paul, Viola E., daughter of John and Martha Minton Ulrich, was born Oct. 2, 1879, in Huntington, Ind., and died June 8, 1957. She was married to Ora E. Paul on April 28, 1900. She had been a member of the Loon Creek church. Survivors are her husband, one son, one daughter, one grandson, and one sister. Funeral services were conducted at the Bailey mortuary in Huntington by the undersigned. Burial was in the Lancaster cemetery.—Pius Gible, Huntington, Ind.

Radebaugh, Carrie E., daughter of Alex and Rosanna Kern Carr, was born Dec. 12, 1886, and died July 23, 1957. Her husband, Cleveland T. Radebaugh, preceded her in death. She was a member of the Greensburg church. Surviving are three daughters, two sons, eight grandchildren, six great-grandchildren, two sisters, and one brother. Funeral services were conducted by Bro. Wilfred N. Stauffer. Interment was in the Westmoreland memorial park.—Mrs. Galen Bittner, Greensburg, Pa.

Roberts, Mary Ann, daughter of Joseph and Jane Leatherman Roberts, was born July 2, 1886, in Mineral County, W. Va., and died at Keyser, W. Va., July 9, 1957. She was a charter member of the Keyser church. Funeral services were held at the Keyser church by the undersigned. Interment was in the Thrust cemetery, near Antioch, W. Va.—Fred M. Bowman, Keyser, W. Va.

Sell, Barbara Ellen, daughter of David B. and Sarah Hoover Metzker, was born in Martinsburg, Pa., Jan. 7, 1879, and died July 14, 1957. She was married to Stephen Sell on May 19, 1898. She was a faithful member of the Roaring Spring church. Survivors are her husband, three daughters, four sons, thirteen grandchildren, and ten great-grandchildren. Funeral services were held in the Thompson funeral home by Bro. Carl E. Myers.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Sonnie, William N., son of John A. and Christina Johnston Sonnie, was born in Denmark, and died July 22, 1957, at the age of eighty-seven years. He was a member of the Greensburg church. Surviving are four daughters, five sons, thirty-six grandchildren, forty-eight great-grandchildren, and two brothers. Funeral services were conducted by Bro. Wilfred N. Stauffer. Interment was in the Harrolds cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Stief, Levi F., was born May 28, 1878, and died May 17, 1957. He was a member of the Springville congregation, Pa. He had been married fifty-seven years to Ella Mellinger. He is survived by his wife, two daughters, three sons, six grandchildren, two great-grandchildren, and one sister. Funeral services were held at Mohlers church by Brethren John L. Myer, Amos Heisey, and Ralph Heisey. Burial was in the Steinmetz cemetery.—Mrs. Mark Royer, Denver, Pa.

Thomas, Edith Alpha, died in Oakland, Calif., March 27, 1957, at the age of seventy-six years. She was a member of the Church of the Brethren. Survivors are her husband, one son, two grandchildren, and one sister. Funeral services were conducted at the Clarence Cooper mortuary by Sister Clara Wood. Interment was at the Mountain View cemetery.—Irene McElroy, Oakland, Calif.

Weidner, Mary Elizabeth, daughter of Middleton and Susan Barklow, was born Nov. 24, 1869, in Darke county, Ohio, and died July 13, 1957. She was married to Henry Weidner on Oct. 10, 1893. Surviving are one daughter, several grandchildren and great-grandchildren, and two sisters. Funeral services were conducted by the undersigned in the Zimmerman funeral home in Gratis. Burial was in the Fairview cemetery.—William M. Deaton, Eaton, Ohio.

Wine, Michael N., was born in Springfield, Ohio, Oct. 9, 1867, and died at Fresno, Calif., June 21, 1957. He was a

retired minister, having served churches in Nebraska and Reedley, Calif. Survivors are his wife, one son, two daughters, six grandchildren, two great-grandchildren, and two sisters. Funeral services were held in the Tinkler mission chapel. Interment was in the Belmont memorial park.—Mrs. M. N. Wine, Fresno, Calif.

Church News

Northern California

Oakland—The men's work is planning to help some of our young people attend camp by setting up a camp loan fund; they are also helping to support released-time education. The women's work has completed twenty-two large quilts and eight crib quilts. Since Sept. 1 we have sent 840 pounds of clothing to Brethren Service. On June 2 forty of our members drove to San Francisco church to share with them in the program of dedication of their new sanctuary and fellowship hall. Our pastor, Sister Clara Wood, attended Conference. Virgil Garber was our delegate. We celebrated our fortieth anniversary on July 7. Dillon Gnagy and John Reynolds were the speakers.—Irene McElroy, Oakland, Calif.

Southern California and Arizona

Glendale—Easter began with a sunrise service in the desert mountain park amphitheater. The choir presented special Easter anthems in the morning worship service. On May 12 Rev. George Woodruff, a Negro singer of wide experience and former member of the Hall-Johnson choir, presented a recital in the evening. The United Church Women of Glendale and Peoria met in our church on May 6. A two-week vacation church school began June 10.—Mrs. Don Heatwole, Glendale, Arizona.

Washington

Outlook—The men's work group held a meeting to make preparations for the building of the new church. Bro. Harold Fasnacht, president of La Verne College, met with our church and the Sunnyside church to show us his pictures of the world tour he took. We had a family life program on May 5. The different Sunday-school classes have charge of one service every month at the Yakima mission. Glen R. Montz was here on April 2 and conducted an in-service training session on pastor and church relationships. Vacation Bible school, which began June 10, was well attended. The morning message was given by Bro. W. W. McDanel of Kansas on June 23.—Alta Callaway, Outlook, Wash.

Colorado

Wiley—On Easter our young people and those of the Methodist church and the Church of God held a sunrise service. Later a breakfast was served at the church for them. Our children's choir has been taking part in the morning worship services on certain Sundays each month. Daily vacation Bible school was well attended. The Bible class and other interested people have given toward sending several young people to Camp Colorado this year. Both the men and women co-operated in improving the church grounds this spring.—Nellie L. Miller, Wiley, Colo.

Northern Iowa, Minnesota and South Dakota

Fredericksburg—Bro. Paul Miller showed slides of his trip to Russia at our dad's and lad's banquet. Brother and Sister Russell West held Holy Week services here. Union Lenten and Good Friday services were held with the Baptist and Methodist churches. May Day was the theme of the mother and daughter luncheon. Two men and nine women

attended the sectional meetings of men's and women's work at Lewiston, Minn. Guest speakers have been Brethren Don Rowe and Warren Hoover. The men meet once a month with a work day whenever a need arises. The junior highs were hosts to a community junior high skating party. A sectional meeting for the ministers and their wives was held May 7. Vacation Bible school was held May 27 to June 7.—Mrs. Lester Guenther, Fred-ericksburg, Iowa.

Middle Missouri

Kansas City—The mother and daughter banquet was held on May 3. Rev. Gilbert Murphy of the Council of churches and his wife conducted a discussion on family finances. A teacher's conference was held in our church with Mary Spessard, who is national children's work director, in charge. On May 19 the East high school choir sang for us in the Sunday evening service. The father and son banquet was held on June 7. Brethren Charles Wise and John Holmes occupied our pulpit while our pastor was away at Conference. Instead of regular vacation Bible school our children's director is having a summer club every Thursday all during the summer months. We elected church and Sunday-school officers at our July council meeting. Hylton Harmon was chosen moderator.—Mrs. Gertrude Gaba, Kansas City, Mo.

Northern Missouri

North Bethel—Several from our church attended rally day at the Shelby County church on May 19. The women's work sponsored the papering and painting of two rooms in the parsonage. They have also been sewing for relief. A union vacation church school was held in May. Bro. Eugene Gnagy has been secured to hold a revival in the near future. Montie Avery was guest speaker here on June 23 in the absence of our minister. A new kitchen sink has been added to our kitchen recently. Delegates to district meeting, Mrs. Earl Smith, Cletus Seitz, and Edwin Fuhrman, were elected at the July council meeting.—Mrs. Tracy Seitz, Mound City, Mo.

Northern Illinois and Wisconsin

Freeport—Our women's work group attended the spring rally at Milledgeville. We had a work day to clean the downstairs rooms of the church instead of the regular scheduled meeting of the aid in April. The district ministers' retreat was held in our church. Our teachers attended the sectional children's workers' conference at Cherry Grove. The music and worship commission gave an altar cloth and back-drop cloth for the pulpit. Several of our members attended the dedicatory services at the new Mt. Morris church. We had mother-daughter and father-son banquets in May. Bro. Martin Johansen showed slides of Denmark at both programs. The youth group showed the filmstrip, *You Are the Church*, one Sunday evening. We had one week of vacation Bible school; the offerings were used to buy a goat for relief. Bro. Lloyd Stauffer was speaker here on two Sunday mornings. The youth of our district held a special rally in our church in honor of Robert Johansen, who won the speech contest.—Mrs. Claude Wilson, Freeport, Ill.

Mt. Morris—Our present pastor, Dean Frantz, and his family will be leaving the end of July to accept a teaching position at Bethany Seminary. Rev. Carl Meyers will become our pastor in September. Brother Frantz preached a series of sermons on *New Men for a New Church*; he also had a membership class. Our church was host to the Council of Churches' father and son banquet and the inspirational dinner for vacation church school workers. Weekday religious education classes for fourth grade, sponsored by the Council of Churches, will be held in our church. The junior highs had charge of a morning worship service in March. Bro.

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Don Smucker conducted a preaching mission before Easter. We had our first service in our new church on Good Friday. A fellowship dinner for all church members was held on May 3. On May 5 Bro. Paul Robinson preached the dedicatory sermon and that evening Brethren Alvin Brightbill and J. Richard Meyers assisted with the dedication of the pipe organ. May 12 was the community open house. Bro. Blair Helman spoke to us on Christian College Day. Donald Light, Guy Puterbaugh, and Dean Frantz served as delegates to Annual Conference. Several of our members attended the Manchester alumni banquet at Polo. During the summer months we are having two worship services with Sunday school between them. The visitation fellowship group continues to make monthly calls. Some of our members are serving in other areas for the summer or a longer period. Fifteen have been baptized and eight received by letter since the last report.—Mrs. Robert Fridley, Mt. Morris, Ill.

Middle Indiana

Markle—Eight babies were dedicated on Mother's Day. Bro. Earl S. Garber was with us for pulpit exchange. On May 19 Pleasant View gave the temperance play, *What Shall It Profit?* Reception for our new members was held on June 9. We co-operated with the other churches of the community in presenting a Galilean service at the Markle swimming pool on Aug. 4. Rally day will be held Sept. 29. Evangelistic meetings will be October 6-13 with Bro. Charles Oberlin as evangelist. A visitation program was carried out during July and August in preparation for these meetings.—Mrs. Bryce Freds, Huntington, Ind.

Northern Indiana

Rock Run—Our vacation Bible school was well attended this summer. The new parsonage that was started this spring is nearing completion. Seven have been baptized. Roy Swihart, recently returned from Europe where he spent a year as an exchange student, gave an excellent talk and showed color pictures. The men and the boys of our church had a week-end outing at Marl Lake on Aug. 3 and 4.—Mrs. Roy J. Hershberger, Goshen, Ind.

Michigan

Battle Creek—On April 25 the sectional women's meeting was held at the church. The theme was evangelism. Our vacation

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**BRETHREN
PUBLISHING HOUSE**
Elgin, Illinois

Bible school was held June 17-28. Our pastor spent a week in July at New Windsor, Md., teaching the volunteer service unit. He taught a class on Human Relations. Our summer council meeting was held July 20; officers for the coming year were elected and our budget approved.—Mrs. Charles E. Gripe, Battle Creek, Mich.

Hope—Ten have been baptized and three renewed their vows. Several of our young people presented the Easter play, Children of Galilee, and the adult choir presented an Easter cantata. Seventeen of our ladies attended the annual women's work rally in Battle Creek in April. A group also attended the women's work district meeting at Camp Brethren Heights on May 25. We had our Sunday-school outing on June 9 at Bertha Brock Park near Ionia. We had appropriate programs for Children's Day, Mother's Day, and Father's Day. On Sunday evening, May 25, we enjoyed a fellowship supper together after which Elmer Lecrone of Jenison spoke to us on Family Life. We held our annual mother and daughter banquet on June 27. A German exchange student recently arrived in the home of one of our members, whose daughter is going to Germany to live for a year and go to school there. Eight of our juniors attended camp recently. Before our council meeting on July 7 we saw the film, What Happened to Hannah?—Wilmina Wieland, Freeport, Mich.

Northeastern Ohio

East Nimishillen—Our pastor held a membership class for juniors and junior highs on Saturday mornings from January through Easter. A gift of aluminum storm windows and screens were given to the parsonage. The church voted to join the Canton Council of Churches. Choir chairs, new velvet draperies, venetian blinds and aluminum storm windows and screens for the sanctuary were recently given. Our refugee family arrived early in the year. Mrs. Harlan Grubb was the guest speaker for our mother and daughter banquet on May 17. A vacation Bible school was held the first two weeks of June. Guest speakers have been Brethren Gordon Shull, Charles Anderson, and Edgar Diehm.—Mrs. Cora Stermer, Louisville, Ohio.

Northwestern Ohio

Eagle Creek—Our young people were hosts to the spring youth conference which was held in the Dola school building the last of April. There was a children's conference at our church Saturday, May 11. The guest speaker was Reverend Worthman, director of religious education in Hancock County schools. The junior high rally at the Pleasant View church in May was well attended by our church group. On May 12 the district youth cabinet took part in the services. We had a recognition service for those who graduated from high school. Members of the peace fellowship were at our church on May 26 and 27. Vacation Bible school was held in our church in co-operation with the New Stark Federated church, June 3-14. One Sunday evening the filmstrip, You Are the Church, was shown. Several of our young people attended the sectional CBYF meeting in the Marion church in June. During our pastor's absence Brethren Harry Yoder and J. J. Anglemeyer spoke. Bro. Harold Miller has resigned as our pastor. He will take charge of the Osceola church in Indiana the first of September. At that time Bro. Raymond Ridsen of Homeworth Ohio, will become our pastor.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Southern Ohio

Brookville—Mrs. Fred Hollingshead gave a talk at our mother and daughter tea. On Sunday, May 19, our high school seniors were given recognition in our morning service. All three choirs sang at our music festival on June 2. At the June women's work meeting Bro. Edward

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Miscellaneous

No. 307. Single man desires work as singer for evangelist or at camp meetings, or choir and young people's director in church. Also can do office work. Write: Lovic M. Dean, 1116 N. Highland Ave., N. E., Atlanta 6, Georgia. Phone: Trinity 4-6409.

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Rodabaugh of Prices Creek church spoke on Temperance in My Life. Glen Timmons from Beech Grove gave a message in song at one worship service. While our pastor and his wife attended Annual Conference messages were brought by Brethren Joe Brubaker and Ray Shank. Twenty of our young people attended the district youth rally. Seven Brookville youth served as camp counselors at Camp Sugar Grove, five served at the work camp there, and five attended regional youth conference at Manchester College. Madonna Fidler is serving in an international youth work camp at Uschlag, Germany, this summer. The Gospel Melodaires from Upland University presented a program of sacred music one evening. The first week's offerings of the vacation Bible school were given to missionaries in Eritrea, East Africa. Those of the second week were used to buy a goat for relief.—Mrs. W. Russell Miller, Brookville, Ohio.

Covington—A union Good Friday service was held in our church. Devotional messages on the Seven Words From the Cross were given by the five pastors of our community. The mother and daughter banquet was held on May 9. On May 12 a male quartet from Lima presented a program. Bro. R. K. Higgins has accepted the call to become pastor of our church and will begin his duties Sept. 1. Bible

school was held June 3-16. On July 14 our church went to the Brethren Home in Greenville to give a program. An exchange student from Germany is now staying in the home of one of our members. The women's work has made cut garment articles for relief. Rev. Ross McNeal preached one Sunday morning in the absence of our pastor. Ray Porter and his wife were elected to the office of deacon. The junior highs are using the basement for recreation at designated times during the week.—Ethel Manning, Covington, Ohio.

Eastern Pennsylvania

Conestoga—Bro. Rufus P. McDannel of Collinsville, Va., conducted a week of evangelistic services in April. Musical programs were rendered at our Sunday evening services by the Academy choir of Messiah Bible College, the Youth for Christ men's quartet, the Codorus male chorus, the Big Valley male chorus, and the junior and senior choirs of our congregation. Mrs. John Gingrich and Mrs. Chryst Groff directed the vacation Bible school. Bro. Eugene Carper of Castañer, Puerto Rico, spoke about his work one evening during the school. Bro. Samuel Longenecker was guest speaker on the opening night of a six weeks' course on Christan Doctrine as Interpreted by the Church of the Brethren. Our women have attended fellowship meetings with the Methodist women and the women of the Mechanic Grove church. A very worthwhile film Working Together With God, was shown at a Sunday evening service. The play, The Years Ahead, was presented by the juniors.—Mrs. John N. Kniss, Bird-in-Hand, Pa.

Lititz—Cottage prayer meetings were held in preparation for our evangelistic services. Bro. Norman Baugher was guest minister during these services. Rebecca Shaffer spoke at the mother and daughter banquet. A part-time secretary has been employed by the church. The church youth enjoyed a week-end trip to the Grand Canyon of Pennsylvania during June. Missionary Outreach was the theme of the two-week daily vacation Bible school. Bro. Milton Hershey preached the sermon on older folks recognition Sunday.—Mrs. Ernest D. Shenk, Lititz, Pa.

Middle Pennsylvania

Carson Valley—We held our annual spring revival April 29 to May 5. We had a different speaker each evening. The speakers were Brethren Homer Hoover, D. I. Pepple, Roscoe Wareham, Emmert Frederick, Michel Olivieri, and David Clapper. Three were baptized.—Paul J. Helsel, Duncansville, Pa.

Clover Creek—World Day of Prayer services were observed by our women's work group. At our father and son banquet Bro. D. Raymond Sollenberger was guest speaker. Our Sunday-school classes studied Samuel Harley's stewardship lessons recently. The film, The Beginning, was shown at the close of this series of lessons. Sister Pearl S. Brumbaugh was guest speaker at the mother and daughter banquet held at the Cross Roads church. A two-week daily vacation Bible school was held in June. We are considering remodeling our church. The church building counselor met with us on May 17. June 18 was Juniata College day in our church. Bro. Paul R. Yoder brought the morning message. Bro. Earl Dibert of Everett showed slides of his work in Africa on June 30. Clover Creek and Cross Roads young people had a picnic at Paradise Furnace. Bro. Walter H. Blough brought the morning message on July 7.—Mrs. Roy Shriver, Martinsburg, Pa.

Southern Pennsylvania

Welly—Mother's Day was observed on May 12. Harl Russell was with us in the interest of stewardship on May 19. A hymn sing is being held on the first

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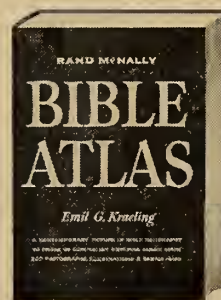
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Sunday evening of each month with varied themes; visiting groups bring special numbers. A group from our women's work attended the spring luncheon in York. Mrs. DeWitt Miller of Hagerstown, Md. was speaker at our mother and daughter banquet on May 16. Clothing and grease have been sent to New Windsor. The CBYF recently had their annual week-end camp. We are planning for full-time pastoral service beginning Oct. 1 of this year. The annual Sunday-school picnic was held on July 21. Harvest praise service was observed on Aug. 4. Bro. R. W. Schlosser of Elizabethtown conducted a revival meeting Aug. 12-18.—Mrs. Doris C. Warfield, Hagerstown, Md.

North Atlantic

Philadelphia, Bethany—On the evening of April 7 we had with us evangelist J. Byrl Sessions and family from West Virginia. Our pastor participated in the community Good Friday services held in a neighboring church. A special service was held in our church on Good Friday for children. Bro. Pat Cervone and his wife were installed into the office of deacon. At our spring council meeting we voted to support Bro. Mark Keeney as a missionary to Africa. Bro. Bruce Ben-

nett was relicensed to the ministry. The Children's Day service was given by our beginners, primary and junior departments. The evening service was taken over by the young people of the church. Brother Landis was called to serve as our full-time pastor at a special meeting.—Mrs. C. S. Bartoletti, Philadelphia, Pa.

Florida, Georgia and Puerto Rico

Fort Myers—Additional space has been added to the back of the parsonage for Sunday-school rooms. Two lots adjoining the back of the church property were purchased for additional parking space. Bro. D. O. Cottrell served us as pastor during the month of April. Other ministers visiting this summer were Brethren C. E. Bowers, Perry Sanger, and Robert Goshorn. Delegates to district meeting are Brother and Sister Ray Snyder. Glenn Goshorn was licensed to the ministry, and Walter Miller, Allen Sell, and Ray Snyder and their wives installed in the office of deacon. One has been baptized.—Mrs. Clara Beckler, Ft. Meyers, Fla.

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Western Maryland

Bear Creek—Dale Mankamyer and Marjorie Hare told about their experiences as volunteers. We have a 75% Gospel Messenger Club. A fellowship dinner for the entire church group was held one Sunday in May. Evangelistic meetings were conducted by Bro. Herbert Alford of Frostburg, Md., one week in May. Four persons were added to the church. The parsonage debt has been paid in full. The summer roundup of the district CBYF was held at our church in July. Our Brotherhood Fund goal has been reached. —Mrs. Charley Miller, Friendsville, Md.

Eastern Virginia

Oakton—Bro. David L. Rogers was ordained to the eldership. We had a twenty-four hour prayer vigil on the World Day of Prayer. The local chapter of the Bridgewater College Alumni Association held its banquet at the Oakton church on April 5. C. Leroy Doty of Washington, D. C. held services one week. Nine were baptized and three received by letter. The Vienna Wesley Methodist church choir joined our choir in giving the cantata, Olivet to Calvary, one Sunday evening. Our stewardship campaign was conducted by Carr and Associates from April 22 to May 22. It was a great spiritual experience as well as doubling the giving of our church. Following this our council approved the preliminary plans for church expansion. Our hopes are to begin construction sometime in 1958. On June 16 Bro. J. Henry Long of the Foreign Missions Commission spoke at our Oakton church. Our women's work has given three work days at the New Windsor relief center recently. More than forty from our church attended Annual Conference. We had the largest vacation Bible school in the history of our church this year. With funds collected six sheep were sent to Ecuador. Deputation teams from the Oakton church sponsor Sunday night services twice each month at the Dranesville church during the winter months. Bro. Albert Saul is summer pastor. A parsonage has recently been purchased at Dranesville and Bro. Darrell Mullins will serve as part-time pastor beginning Sept. 1.—Mrs. Joel Miller, Oakton, Va.

Northern Virginia

Cooks Creek—Bro. John Graham of Edinburg, Va., was the evangelist for our meetings. Our pastor, James Flora, con-

ducted a church membership class prior to this meeting. Forrest Wells, a Bethany Seminary student is summer pastor at our mission point, Brandywine, W. Va. Family night was observed on May 12. Both Dayton and Garbers had vacation Bible school with good attendance. We are working with the Interchurch Council on having vesper services each Sunday during the summer. Bro. Lawrence Schultz came to the Garbers church on June 9 to show slides and to speak on Brethren History in Europe. Garbers church is working on a building fund, with plans to remodel the church next year. Women's work continues to have a special relief project for each month. Our pastor and his wife and two other members are taking part in a TV series on the local station. The programs are sponsored by the family life committee of the district.—Mae Wine McDorman, Harrisonburg, Va.

Southern Virginia

Boones Mill—Cedar Bluff—The primary and junior Sunday-school classes under the direction of Mrs. Alma Mills presented programs for Easter, Mother's Day and Father's Day. Brethren Rufus McDannel and Dewey Fleishman presented the stewardship program at our church recently. Bro. Randolph Abshire held a revival June 9-16. Our biggest achievement for the year is the addition of two Sunday-school rooms with basement. We plan to have a dedication service and homecoming with a picnic lunch the last Sunday of August.—Mrs. Blaine Halterman, Boones Mill, Va.

First West Virginia

Sandy Creek—Canaan—Willis Bosserman of Fairchance, Pa., was a guest speaker one Sunday. We had a visiting choral group that sang several numbers. Our adult group presented a pageant, The Light of the World. During Family Week we had our annual family night supper. Our temperance director sponsored the showing of a film, The Choice Is Yours. Our revival services were held June 2-9 by Bro. Robert E. Houff of Uniontown. Our daily vacation Bible school was held June 16-22. The average Sunday-school attendance for the past quarter was 109. Our 4-H boys and girls conducted the opening devotions for Rural Life Sunday. Our young married people are planning some much needed improvements at the church. The ladies' project now is getting carpet for the church.—Mrs. Ina J. Seese, Gibbon Glade, Pa.

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AROUND THE TABLE

THE central meeting place for the mediaeval King Arthur and his legendary knights was a round table. Although that band of warriors caught occasional glimpses of the Holy Grail, their table manners were often far from exemplary. But the idea of table-gathering still persists and the practice is a good one. Especially is it valuable for Christian young people like those who are pictured in a recent film on stewardship. This class has been thinking together and studying together in order to understand and to live the Christian way. The study table has an important function in the life of the church because many a young person seated around it, if he is ably guided by a consecrated teacher, there sees his first visions of a Holy Grail. In such a setting decisions are made that will put many a young person to work for Christ and the church. When Christian teaching takes place around a study table, the table may also be regarded as the Lord's table.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service.
Ecumenical Press Service, World Around Press

SEPTEMBER 7, 1957

Volume 106

Number 34

In This Number . . .

Editorial—

Around the Table	1
To Teach Unceasingly. Edward K. Ziegler	5

The General Forum—

Your Stake in the Church School. H. Lawrence Rice	3
Building Needs for Christian Education. Arthur L. Dean	6
Introducing Two New Family Coun- selsors	9
The Family Counselor	9
Postoperative Care (verse). Ernestine Hoff Emrick	9
The Split-Level Family	10
Her Mission Is to Teach. Leonard Carlisle Teach Me Patience (verse). Russell W. Shull	12
The Universal Christ (verse). Edna B. Reber	15
Hearing and Doing. J. Carter Swaim .	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	29

Toward His Kingdom—

Fellowship of Prayer. Ilda B. Ziegler .	20
Out of the Mailbag	21
Orphans by the Dozen. Mildred Grimley	22
Brookpark. Charles Anderson	23
The Green Lake Laboratory. Dan West	24
European Annual Conference	26

Every young person should have the opportunity to develop skill in handling money in accordance with the best teachings of our Hebrew-Christian tradition. How many children are growing up with essentially pagan ideas of getting, spending, and giving?

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Qualified to Speak

There is a question in my mind whether Glen W. Petcher of Citronelle, Ala., whose letter appeared in the July 6 issue, really expected any Brethren to shed light on the race question. Having lived with various racial, national, and religious groups since 1938, I believe I meet his qualifications to speak on race relations. At one address fifty per cent of my neighbors were colored; at another address, during our four years there, the neighborhood changed from ten per cent to eighty per cent colored.

In neither instance did I ask for Marine protection. Some of my colored friends I enjoyed very much, many were but speaking acquaintances, and with many I felt we had nothing in common. However, never once did I feel that I would be justified in denying any of them fundamental human rights. As far as I was concerned, the colored could live where they pleased (even next to me, which they did), could eat where they pleased (even in my own restaurant, which they did), go to the same school as my children (which they did), and vote with me at the same polls (which they did) . . .

I would like to write race relation articles of my experiences if Mr. Petcher would read them, but I presume from the tenor of his letter, he would prefer to hide behind the old cliché, "You just don't understand the problem."—Richard C. Dunham, Lombard, Ill.

A Priceless Heritage

Just how can our respected editor be sure that what happened at the Richmond Conference regarding church extension was not the will of God working through the delegate body?

I was a delegate who prayed about it and felt strongly led by the Spirit to go along with recommitting Item IV (Philosophy of Church Extension) for further study, under the guidance of the Holy Spirit, for report in 1958, and that prayer and Bible study be engaged in, in the meantime. If this item were changed to not include those of other church membership baptized as infants and those who have never experienced any water baptism, then I predict it will be accepted!

I do believe it would be scriptural to accept by letter those who have

had a conversion experience at the age of accountability or as an adult, and then have received baptism, regardless of the form of baptism, and whose lives testify to the fruits of the Spirit. I also believe it would not be scriptural to accept those who have been baptized as infants or those who are members of a church not baptizing at all.

This seems a strange way to go about increasing the membership of our church. What we really need to have is a genuine passion for souls. We need to have a concern for the souls of those whose names are not on any church roll, for those who have never been baptized into any church. Our main concern for today should be that souls might be saved. I believe that if that kind of concern were present in all of our churches and that something was done about it, we would be reverently amazed at the results. If we feel apologetic for our church doctrines and beliefs, even to the point of changing them just so that we may gain more members, then I fear for the future of the church.

All of our churches need to have prayer meetings or prayer fellowships. We need to pray together. If more of our churches would come back to the way of prayer, sincerely seeking always to be led by the Spirit, great things would begin to happen.

I was baptized into the Church of the Brethren in April of 1951. I had been a member of the Evangelical and Reformed Church for twenty-four years, having been baptized at my request when I was sixteen, but I had attended Sunday school and church, church vacation Bible school, and revival meetings at the Church of the Brethren near our home quite often when I was growing up. Therefore, I was always strongly drawn to the Church of the Brethren. I could never go back to my former denomination and be happy in it. I believe in all the doctrines and beliefs of the Church of the Brethren, and I view with alarm any efforts on the part of anyone to change any of the basic doctrines of our church.

The rich fellowship of the Church of the Brethren in the true spirit of Christlike love is something that is lacking in many other denominations. We Brethren have a priceless heritage. Let's not destroy it.—Hazel Bartholomew, Columbiana, Ohio.



Luoma

Our stake in the church school is in the children whose early training is important for their development into mature Christians who are able to put meaning into the experiences of every day

H. Lawrence Rice

YOUR STAKE IN THE CHURCH SCHOOL

WHAT difference is made by one shingle on a roof, one small link in a chain, one letter in a word, or one person in a hundred? What difference does the church school make? What is my stake in it?

These questions stem from the tendency of all of us to take important things for granted. So we never notice the air we breathe until it is too hot or too cold. We never sense the beauty of the rose until winter comes and the fragrance is gone or we

never thrill to the voice of a robin until its music is hushed.

To many people the church school seems unimportant. They imply that it makes little difference. However, it has made a difference. Christian teaching has been the strength of the Christian church. You will recall the story in the Acts of the Apostles of Peter and John as they stood trial before the rulers of the Jews in Jerusalem because they had taught the people in the "name of Jesus." The

rulers could find no reason to keep them imprisoned, but they knew what would happen if the apostles were allowed to continue this teaching.

It was evident to the enemies of the church that this company would grow and their strength would increase as their teaching continued.

Concerned as we are with the total life of the church in the world, it is of greatest impor-

tance that all church members be filled with a renewed understanding of the vital place of the church school in the life and work of the church. Through faithful Christian teaching the church lives, grows, and is daily renewed. The enemies of the church have always known this. It is more important that the members and the friends of the church should know it too.

Our stake in the church school is in Johnny and Mary. Mary is important and there is a price to pay for Johnny. This maturing girl is a person and our concern is for persons. She is an individual with likes, dislikes, and a personality all her own. She is a young child of God and Jesus was interested in young people. In recent years a great deal of importance has been placed on the value of early training in life's development and for the larger life's betterment. Often we have uttered impressive words about the sacredness of personality, but our record of implementing such words is less impressive.

As for Johnny there is a price to pay. We have a stake in that payment. The "success" or "failure" of his life hangs on his discovery that God loves him. This has nothing at all to do with whether or not his life will be easier. It does have a great deal to do with whether or not his life will be rooted in the ground of love where it can grow in depth of meaning. For his struggle will always be: to meet without fear each new experience of every new day, to be able to sort these experiences for truth, and to put meaning into them.

The church school is both our privilege and responsibility. No one can transfer his responsibility to someone else. This takes on larger proportions when we realize that the influence of the church school is not confined to

four walls and two windows. What is taught, shared, and learned there spreads into every factory, school, business office, and playground. To realize that the church school is a reservoir of Christian practice, doctrine, and faith is also to understand in a new way the urgent necessity of our renewed consecration to it.

Our stake as members of the church is in Christian character and a supply of capable young people who will be devoted to Christlike living. God is still calling young people into Christian service but they cannot understand that call without more help. They want and demand a program with opportunity. These opportunities for spiritual growth are the very essence of the church school's mission.

They also demand of us the opportunity to feel necessary. In a recent study of young people in relation to full-time Christian service it was revealed that eighty-three per cent of the young men said that the thing which tended to keep them out of the ministry or slowed down

this decision was simply the fact that no person, no organization, no teacher, no pastor, no prominent layman, or no parent guided them or counseled with them on the subject.

One student gave a typical conversation: "No one ever talked with me about giving my life to Christ until I asked about it." Another said, "I didn't know that anyone really cared. I felt unnecessary." Our stake is in the future as well as the present.

Sometime ago I heard this statement: "The church school which no longer simply enrolls the child but enlists the whole family is the one in which I want to teach." This statement by a devoted teacher is one of the new and challenging frontiers in Christian education. As parents we have a stake in our church school. It is impossible to fully help the child grow without the co-operation of the family wherein a child's feelings, ideas, and attitudes are molded. This co-operation is much like a two-way radio—there must be someone on the other end. It is a

Continued on page 14



H. Armstrong Roberts

Adults who constitute a major part of every community are going to Sunday school in ever increasingly larger numbers, and more will go if the church reaches out for and strives to hold them

EDITORIAL

To Teach Unceasingly

Guest Editorial by Edward K. Ziegler

ONE of the brilliant flashes of description of the vigorous young church of the first century says, "Then day after day in the temple and in people's houses they continued to teach unceasingly and to proclaim the good news of Jesus Christ" (Acts 5:42, Phillips, *The Young Church in Action*). Is it any wonder that the word of God increased and that the number of loyal disciples multiplied? So it has always been in the great and live days of the church; there has never been a great age in the church which was not characterized by a vigorous teaching ministry. The church must teach, just as it must preach the gospel, or it will not be the church.

A strong emphasis in the Great Commission of our Lord is upon teaching: "Go and make disciples of all nations . . . teaching them to observe all that I have commanded you . . ." It was no accident that Jesus was called not Preacher, but Teacher. With him, teaching and preaching went hand in hand. The false distinctions which have sometimes been set up between teaching and preaching did not exist in his ministry. He unceasingly proclaimed the good news of God; this was preaching. Wherever he could gather a group about him to discuss this good news, and to explore with him the implications of this good news for their daily living, he was teaching. Every device which would assist them in learning the content of the good news and its ethical and spiritual implications, he freely used: parable, story, audio-visual, and, above all, incarnation.

He was, as it has so often been said, the greatest and most persuasive teacher the world has ever known. And he found himself in a great tradition. For from the days of Deuteronomy, with its magnificent emphasis upon teaching in Chapter 6, through the great prophets, who often were teachers as well as preachers of the revelation which God had given them, the ministry of teaching held honored place in the Jewish religion.

The Apostle Paul held the teaching ministry in high respect and was himself a great teacher in the highest traditions of his people, as well as a great preacher of the gospel. Among the gifts which he lists as God's endowment of his church in preparation for all men being used in the ministry, teaching has a high place. And so it has always been and must be today.

For the church can meet the challenge of an aggressive secular culture, of vast demonic forces arrayed against her and her lofty faith, only if her members are informed and committed to their

faith. This can come about only if we maintain a strong, continued, resourceful teaching ministry. The church whose members are strong, growing, worshiping Christians, who are dedicated stewards of the grace of God, and who live and work in the rich and redemptive Christian fellowship achieves such membership by a great program of Christian nurture.

I am a pastor. I have exercised my pastoral ministry in many fields of church life—missions, college and seminary teaching, writing and counseling, as well as in the pulpit. Yet I consider teaching among my noblest opportunities to share creatively the life and faith which God has given me to share. I can be a good pastor only as I carry on a constant and growing ministry of teaching, and lead my congregation into ever-widening ministries of Christian education and nurture.

I am an evangelist. As such, I see no conflict, but an inalienable partnership between the *kerygma*, the proclamation of the good news, and the incessant ministry of teaching which causes those who through evangelism are led to turn their faces toward Christ to grow up in him unto the measure of the stature of the fulness of Christ. As a Christian minister, therefore, I see the great task of the church as it was in the first century, to teach unceasingly the glorious good news of Christ and to help all men to see and know Christ, who came that through him all might have life.

Best Answer?

A CHURCH in Chicago tried having an early service each Sunday during the summer as a means of beating the heat. But the pastor was disappointed with results. He said, "I guess the best answer is still air conditioning."

We have no objection to air conditioning but we doubt if that is the best answer for lagging attendance. Temperature control may even become a deterring factor. Many services are so lukewarm that they lose spirit and vitality. In some instances they actually seem sterile, as if in the eagerness of worshipers to keep the air pure they have strained out the germs of a creative spiritual experience.

Let's keep the cooling system as unobtrusive as possible. The symbols of spiritual energy are a flame and fire, not an icicle or a deep freeze. More visitors have been frozen out of churches than ever stayed away because of warmth.—K.M.

*The best church building plans
include adequate provisions for
the Christian education program*

Building Needs for Christian Education

THE demand for better Christian education rooms and better facilities for teaching is being felt in local churches across the nation. Not only in our denomination but in every denomination the need is apparent in this vital organ of the church that affects the lives of millions of people.

Are we meeting the demands in the local church for these better facilities as well as we are in every other walk of life? Have we been content with saying, "What was good enough for Grandma should be good enough for us"? We seem to apply this rule only where the church is concerned, not to other aspects of our everyday lives.

Church buildings are essential and proper facilities for good teaching are also essential if we

Arthur L. Dean

are to make the most of the few moments we have with our children and young people. The fact that we have failed in many areas where the church has not provided the necessary rooms and equipment is proof of this.

If we are to meet the challenge, we must plan wisely in designing our churches so that they conform to present-day standards of teaching, with each department functioning with the most efficiency, eliminating the confusion that prevails in so many of our church school departments. The size, location, and arrangement of rooms are important as they relate to the total program of the church, a program more complex than we experienced in years past when the church school was in its infancy.

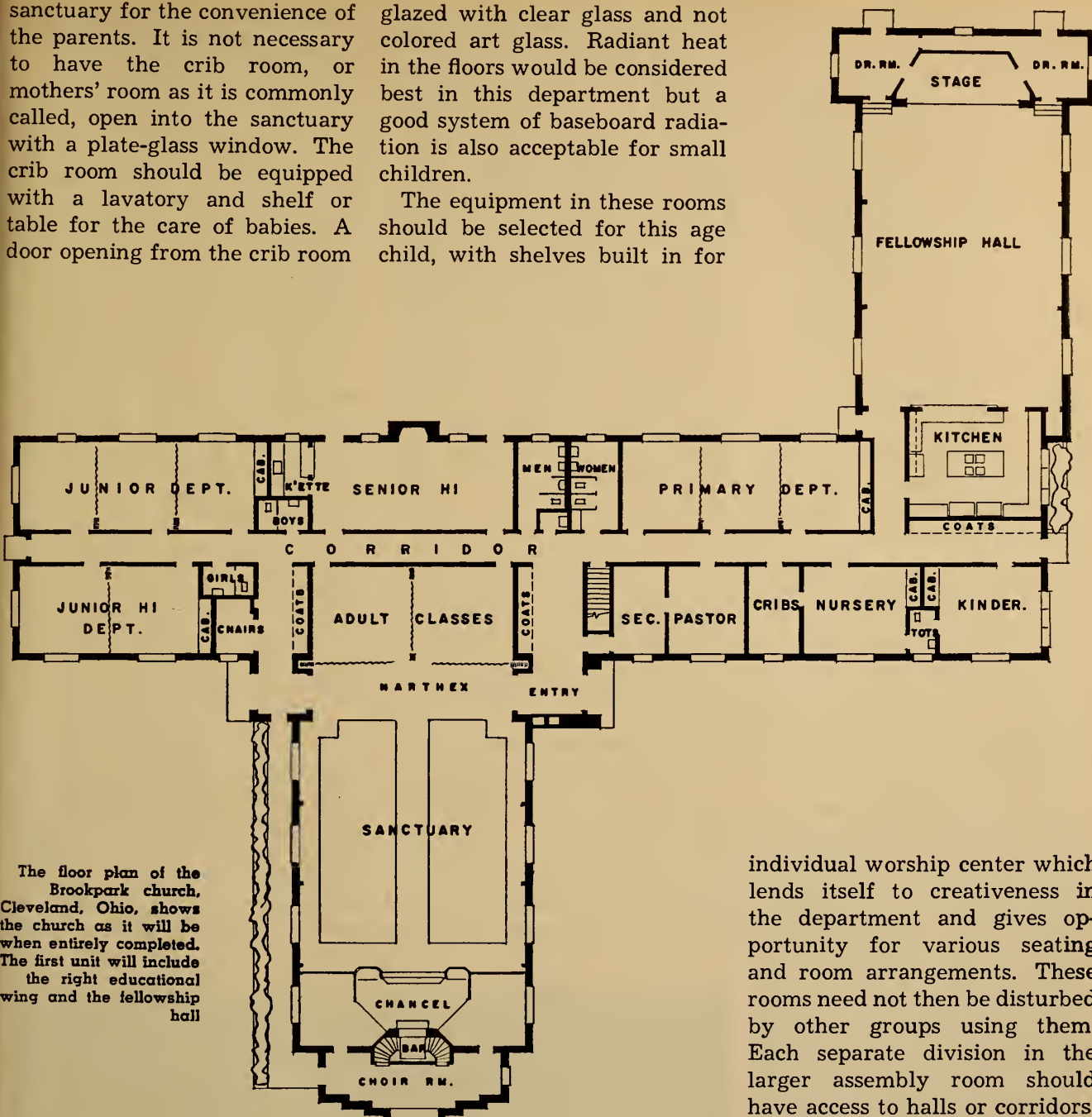
The preschool-age department is one that requires much thought and planning. It consists of the crib room, nursery or nurseries, and kindergarten or kindergartens. In the smaller churches these departments are sometimes combined because of lack of space. In the larger church there would be separate nurseries for the two- and three-year-old children and two rooms for the four- and five-year-old children. If possible thirty to thirty-five square feet per child in this area is considered good in planning these rooms. A separate tots' rest room is desirable, preferably between the nursery and the kindergarten rooms; access to the corridor is good but not deemed necessary.

The preschool-age department should be located on the same level as the sanctuary and accessible to the rear of the

sanctuary for the convenience of the parents. It is not necessary to have the crib room, or mothers' room as it is commonly called, open into the sanctuary with a plate-glass window. The crib room should be equipped with a lavatory and shelf or table for the care of babies. A door opening from the crib room

glazed with clear glass and not colored art glass. Radiant heat in the floors would be considered best in this department but a good system of baseboard radiation is also acceptable for small children.

The equipment in these rooms should be selected for this age child, with shelves built in for



The floor plan of the Brookpark church, Cleveland, Ohio, shows the church as it will be when entirely completed. The first unit will include the right educational wing and the fellowship hall

individual worship center which lends itself to creativeness in the department and gives opportunity for various seating and room arrangements. These rooms need not then be disturbed by other groups using them. Each separate division in the larger assembly room should have access to halls or corridors.

Good planning should provide twenty-five to thirty square feet per child in the primary department, twenty to twenty-five square feet per child in the junior department, and fifteen to eighteen square feet per pupil in the junior high and youth departments.

Each department should be designed so as to be functionally correct for the work that is to be accomplished within it. The heating, lighting, and interior finishing of each room and department should be studied so

into the nursery is desirable, so that one teacher could watch both rooms. If possible the nursery and kindergarten rooms should be near exits to outside play areas.

The rooms in the preschool-age department should have floor covering for cleanliness, acoustical ceilings to absorb sound, and walls finished in bright, cheerful colors. Good light and ventilation are prime requisites, with windows near the floor, if possible, so that the children can see out. Windows should be

toys and books. Storage space should also be provided with coat-hanging space for the children. At this age many of the children will need help with their clothing; therefore, it is good for them to have their wraps in their own rooms.

The other departments should be designed to conform with the grading of curriculum materials. Age-group assembly rooms with folding doors or draperies to divide them into separate classrooms are preferred so that each department may have its own

that the best arrangements possible are provided.

The trend in modern-day church architecture is toward the one-story church divided into three main centers of activity: worship, education, and recreation. The three divisions are related one to the other but each is a separate function and should be designed for the specific purpose it is to accomplish. Where the land slopes permit the educational rooms in new buildings are designed to be above the grade level and basements are eliminated where possible. If it is necessary to place classrooms in the basement areas they should be made as dry as possible with large outside windows providing good ventilation to eliminate dampness in these rooms.

The average church will not need three junior high or three youth rooms. Experience has taught us that in this age bracket larger classrooms are preferred with possibly two teachers to a group. The size and number of rooms in these departments will naturally depend on the size of the local church. In the smaller church there will probably be only one junior high and one youth room, whereas in the larger church it may be necessary to have three junior high and three youth rooms.

Many of the newer youth departments have fireplaces and are provided with small kitchenettes. Again these departments can be placed near the fellowship hall so that they may have access to these facilities for recreation. If the youth department is furnished with more comfortable and homelike furnishings, it can always be used during the week for other types of meetings or can be used as the lounge or chapel of the church.

Every church should be designed with serious thought given to expansion in future

years. Many times we have neglected to think of the next generation and have made it almost impossible for them to expand the facilities of the church to care for growth. Not every church is able to build into its first unit enough space to care for future needs. Therefore, the church building committee should plan wisely with a vision toward future growth and expansion even though at the time it might seem as though there would never be a need for this extra space. The next generation may be in desperate need for additional facilities to meet the demands of their day. Stairways, halls, rest rooms, etc., should be located so that in adding on to the building alterations can be kept to a minimum.

The modern church is usually equipped with public address systems so that services can be heard throughout the building and announcements can be made to every department from one central point. Here again provision must be made in the original planning so that conduits are placed in the walls to care for the necessary wiring. This will eliminate unsightly

surface wiring which would be necessary if the other were omitted in the original plans.

The plan illustrated with this article shows a medium-sized church designed to care for all the educational departments of the local church with provisions made for expansion in more than one direction. This plan is designed to be above the grade, except for mechanical rooms and storage in the basement. The rooms are accessible from and have access to all parts of the building. The classrooms are close to the sanctuary for worship and close to the fellowship hall for recreation. Rest rooms are available from any part of the building without using stairways to reach them. Classrooms are designed for good light and ventilation. Age group departments have provisions made to divide these worship centers into individual classrooms for instruction. Outside exit doors are placed to conform to local codes and state building laws. The one-story plan eliminates costly stairways and provides additional square feet for classroom use. Ample storage and

Continued on page 15



A congregation, whether planning to remodel an existing building or to build a new one needs the counsel of one who understands the building needs for an adequate program of Christian education

Introducing Two New Family Counselors

The Gospel Messenger is happy to announce that a husband and wife team has joined the counselors who help with family problems through answering questions submitted to the Family Counselor column. We take this opportunity to include their pictures and to introduce them to Messenger readers. They are *Clyde and Katherine Weaver*.

Clyde E. Weaver is presently serving as Protestant chaplain of the Chicago Parental School, a school

for truant and delinquent boys and girls. He continues to teach on a part-time basis at Bethany Biblical Seminary and the Baptist Missionary Training School in the fields of psychology and counseling. Clyde is a graduate of Elizabethtown College and Bethany Seminary and has taken his graduate study at the University of Chicago. During his years in Civilian Public Service and in college he was associated with several projects in institutional service. His home church is East Petersburg in

the Eastern District of Pennsylvania.

In 1951 Clyde married Katherine Linscheid, who was reared on the Bethel College campus in Newton, Kansas, where her father is professor of English. She graduated from Bethel and attended Mennonite Biblical Seminary in Chicago. She has taught in public schools in Kansas and Illinois and spent a year in voluntary church service in Mexico. The Weavers have twin sons, John and Mark, who will soon be five years old.

The Family Counselor welcomes questions from readers. All correspondence is confidential. When answers are used in this column the counselors try to give specific help without identifying the source of the question. Occasionally, because of the intimate nature of some questions, they are answered directly and not through the printed column. If a personal reply is desired, the questioner should include a stamped, self-addressed envelope.

The Family Counselor column is sponsored by the family life department as a service to readers. Correspondence concerning it should be addressed to: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Family Counselor

Paul Hersch

H. K. Zeller, Jr.

Jesse Ziegler

Clyde Weaver

Katherine Weaver

Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am the mother of a large family and have been married quite a number of years. A few years ago I learned that my husband had been unfaithful to me for some years. As time goes by the hurt grows deeper and deeper. The faith and trust are just not there any more. He has promised that this will never happen again. He does not seem to understand what it has done to me, or what it is to have your faith and love destroyed.

A Mother.

Dear Mother,

First, let us say that, excluding everything else, the family is the most important unit in any person's life from birth until death. Therefore, anything that threatens to tear it apart should not be overlooked or allowed to continue "as if nothing has ever happened," as you write.

Second, if, as is apparent, you are the only one who is really concerned about the distress this situation puts you and your family in, should your husband bring up the problem again you may find it helpful to confront him with just how important his behavior is to the welfare of the family and the evil it can produce for every one of you. Should he blame you for being unduly troubled, you can truly say that you have every right to be deeply disturbed, for a secure family is an absolute necessity for a happy and fruitful life. It should also be made

plain to him that as long as you need to accept his unfaithfulness, he must also be willing to accept your righteous indignation.

Third, you feel that, in spite of everything, you still love your erring husband. This may well be true but you must also recognize, that, being human, there is a part of you that dislikes him very much. This presence of like and dislike is not abnormal even in a very happy marriage, and you should not blame yourself too much for these hostile feelings.

Lastly, looking at the other side of the coin, you should see your own negative contributions to this problem. Perhaps you can try and make yourself more attractive even within the bounds of the plain dress. Perhaps also your brooding silence is more irritating than a straightforward expression of honest anger. These contributions you must decide on and correct yourself.

Ideally, you should not have needed to have written this letter. For if within our church fellowship there were enough wise and concerned laymen and ministers in whom a mother like you had such a depth of confidence that you could, without the slightest fear of anyone else discovering your problem, go and talk through this great difficulty, you would get far more effective help than the mere words this letter can convey.

Clyde and Katherine Weaver.



**Katherine and Clyde Weaver
and their twin sons**

Postoperative Care

ERNESTINE HOFF EMRICK

How can I thank my Maker
For life's extended days
Except to make each moment
A vibrant song of praise?

The



The film, *The Split-Level Family* sets forth dramatically the conflict between Christian Stewardship ideals and secular standards of living. It raises such questions as: What represents a proportionate weekly gift for adults? For a fifteen-year-old? Is a man justified in working for a firm in which he does not believe in order to raise his family's standard of living?

Mr. and Mrs. Wesley Riggs and their daughter, Holly, and son, Chip, are considering buying a split-level home. Mr. Riggs feels that he cannot buy it on his present income and is thinking of taking a job with a firm carrying an inferior line of goods. Holly, wanting to earn some money gets a job baby sitting.

In church school Holly's classmates report on interviews with various members of the church in connection with a study of Christian stewardship. Holly tells about her interview with the pastor, Mr. Sims. The teacher sums up by saying, "Giving to the church is one way we have of saying thank you to God for what Christ means to us." Holly is much impressed and decides to increase her pledge to one dollar per week.

That afternoon the pastor calls on the Riggs family. He asks Mr. Riggs to lend his talents as a salesman to the every-member canvass. Mr. Riggs refuses on the plea of lack of time. In the course of the conversation he is amazed to learn of Holly's increased pledge; it is more than he himself is giving. Mr. Sims is led to tell of a dramatic experience in his early life which made him decide that his own life must henceforth be lived for Christ.



Split - Level Family

Following the pastor's call, Mr. Riggs' conscience bothers him because he turned down Mr. Sims. At the same time he almost decides to take the job in which he does not believe. He tells his wife, "A man just can't get ahead unless he sacrifices a few of his principles." Chip overhears this conversation and confesses the following Saturday night that he has taken some money from his father's pocket. He justifies his action by quoting his father's remark.

That same night Holly misses a party in order to carry out a baby-sitting job she had agreed to do. While she is there a thunderstorm puts out the lights and her father goes to the house where she is to comfort her. As he steps up onto the porch he hears Holly explaining to the little boy, "We call God Father because a good father is a person we depend on most and you feel as long as he is around, nothing can hurt you."

Her father goes quietly away; he sees himself in a new light, first because of Chip and then because of Holly's faith in him. When Holly comes home he proposes a family conference, one of the main purposes will be to discuss their pledge of time and money to the church.



Scenes from the motion picture, *The Split-Level Family*, produced by the Broadcasting and Film Commission of the National Council of Churches



Her Mission Is to Teach

Leonard Carlisle



Edith Baker, a Sunday-school teacher for forty-six years

WE HAVE long looked with admiration upon those saints in the church who have gone out to faraway lands to break new ground for the kingdom of God. Our foreign missionaries have always been in the foreground of our thinking and concern. We are most grateful for them and their great work.

There are also those faithful workers who serve in the local church, whose "home mission" as Sunday-school teachers is to influence the lives of those in their care for Christ and the church. Such a person is Sister Edith Baker of the Black Swamp church in Northwestern Ohio.

For several years as a young adult she taught the primary class at the church. Vocationally, she ran a small grocery in the village of Lemoyne, Ohio, near Toledo. Since she chose to remain single, she had unusual opportunity to invest her time and even her very life in her class.

One group of primary children (six- to eight-years-old) she loved particularly. They were

a lively group, yet attentive. Sister Edith asked permission to remain with this group as their teacher. This was granted since she had proved herself a very capable and growing leader. And so it happened that for some thirty years, from primary age well into adulthood, she remained as teacher of one group in the Sunday school. This required considerable effort on her part. It is no easy matter to go from one teaching level to another successively up to and including adults. However, in this instance, the teacher's ability was unquestioned, and seems to have been a great blessing to all concerned.

Because of her love for those primary children and the fact that she made them, in effect, "her children," their interests were her interests. As they advanced through the junior, intermediate, and youth ages she went right with them. It is her feeling that teaching them through their teens was of particular importance in their de-

velopment as Christians.

Of their relationship at this time she says: "I suspect the happy fellowship we had together had as much influence as the lessons I taught. I shared with them my love, my prayers, my home, auto, money, and time. They shared with me their attention, their trust, their prayers, joys, and problems, and spent time helping me with the work at the store."

After Edith read that only one per cent of those children who attended Sunday school regularly ever got into trouble with the law, she made it a point always to load her car with children as she headed for church on Sunday morning. As the Sunday evening youth leader, she and the youth had wonderful experiences traveling to many places of interest in Northwestern Ohio, Indiana, and Michigan. There were about twenty-five regularly in attendance in the youth group. As far as can be determined, all are active in church work today wherever they are. One of

those young men, now a happy, prosperous, family man, says, "I shudder to think where I would be today if it were not for Edith Baker and her influence in my life."

Edith attributes her own vital interest in the church to her mother who also not only loved good literature and kept up with current events, but above all was a student of the Bible and knew how to put into practice the principles it teaches. Her home environment helped her to love the Bible and Bible characters. Fortunately, it was easy for her to commit Scripture verses and chapters to memory. For a teacher who has been in the classroom for forty-six consecutive years this ability has been priceless and has kept up her spiritual growth.

It is one thing to memorize the Bible and another to live it. Sister Baker has been unusually successful in both. Just last fall the superintendent asked her to recite a portion of the Sermon on the Mount, which was the lesson for that day, and to tell briefly how striving to live by it had proved such a blessing to her. She did this in her humble yet radiant way. A guest evangelist who was present stated that it was a deeply moving spiritual experience for him to see and hear her that morning.

Regarding her success as a teacher she says, "If I had any degree of success as a teacher it was the result of impressing upon my classes the fact that the principles and precepts of the Bible are to be lived, and it is folly to think we can be wise enough to choose willfully our own paths and not have to face the consequences of our conduct."

To this great truth Edith gives life and reality, and because she chose to devote her life to teaching and eternal truths, she has the pleasure of seeing the fruit of her labor multiply thirty-, sixty-, and even a hundredfold.

EDITOR'S NOTE

We are glad to publish this account of a teacher who guided a group of pupils through their church school experiences all the way from the primary department into the adult department. Such an achievement is rare but has occasionally happened with excellent outcomes. It should be noted that the present-day Standard Leadership Curriculum, through its departmental courses, would give great help to a teacher who was accompanying her pupils on such a life journey. The following courses are indicative of what is available:

Primary

Teaching Primary Children
The Work of the Primary Department

Junior

Teaching Juniors
The Work of the Junior Department

Junior High

Teaching Junior Highs
Working with Junior High Youth in the Church

Young People

Understanding Youth
Teaching Youth
The Youth Fellowship
Helping Young People Develop Christian Beliefs

Adults

Understanding Adults
How Adults Learn
Use of the Bible with Adults
Young Adult Work in the Church
The Christian Education of Older Adults

TEACH ME PATIENCE

RUSSELL W. SHULL

O Thou who workest

Through the hours of every night and day

To bring one modest flower to bloom—

And hurriest not a tender stem, or opening fold:

O Thou who feedest every acorn small,

And sendest forth thy sun and rain and food

For twenty—forty—eighty years, and more—

To bring each growing oak to rugged strength:

Thou who dost create a billion suns

Throughout a million million years,

Empowering all

Through endless age on age—

To bring thy universe to bloom:

O patient One—

Teach me to let my garden grow:

To let the plants and trees

Unfold and blossom—through patient summer days—

To bear their ripened fruit, for me.

Help me, O thou tender God,

To let my loved ones, and my friends,

have time to grow:

Time—as each one's rate requires—

To learn, to change, improve, expand,

And grow in thought and heart

To be a soul!

Grant me patience with myself, O God,

That I may live relaxed, and wait thy power:

Just let me live in Thy warm sun,

And sink my roots where deeper fountains flow—

Then rest—and wait—and patient be—

And know that, in Thy grace, I shall become

The soul that I was meant to be!

Amen.



The task of the church school is the responsibility of every one

Your Stake in the Church School

Continued from page 4

partner relationship where every act and decision has its influence and effect upon the other.

There is a rather widespread feeling among church workers that "the home doesn't co-operate." Some workers have had unpleasant experiences along this line. If you had the opportunity to listen in on a group meeting you would hear conversations like these: "You can't count on the parents to get their children here for practice." "If these parents would ever come to church." "There's no love in that home. What can you expect?" "Oh, they will drop everything to go to a party, but they're too busy when they're asked to help with the church school." "Then they expect us to work miracles."

It would be profitable for us to spend time in looking at our program as well as at our shortcomings as parents.

Sometimes when parents fail to co-operate it is because they do not know what co-operation

is needed and wanted. Sometimes when we think they are giving little thought to the Christian nurture of their children they are deeply concerned but do not know when or how to approach the problem. Even sometimes there have been experiences which have led them to honest doubt. Indeed, great gain will come both to the home and the church school when we form the habit of thinking and planning in terms of what the church can do for parents, for the meeting of their felt needs and their enthusiastic enlistment in the endeavor. After all, as parents, our felt needs will have to do with our children. This is our stake in the church school. Everything that is done at church centers around our own galaxy of stars, our children.

Nearly every person wants to see the church continue its growth and expansion. The church school is at the very heart of this growth. We can magnify our church by contributing to its fellowship. The church school must be a happy place for every one. It is a place of sharing ideas and friendly greetings. A gracious atmosphere

in the church school will carry over into all of the services, strengthen the love of all for the church, and deepen the desire to be a part of Christ's kingdom.

We know, of course, that such friendliness just does not happen. Each of us is responsible to develop this Christian gift of interest in others.

It is through the church school that most of those baptized into the church have come. Does our church depend largely upon an annual or a perennial revival? The church school can make it a perennial one. It can be used to bring about frequent baptisms and commitments. Our stake is in persons. Church schools have not always been for all the people. For many years after Raike's first school in 1870, children from seven through fifteen were admitted. These were neglected children, the poor, the underprivileged. Children under seven were not admitted until 1829, and adults classes came later.

It would seem to me that as adults we must recognize our responsibility in the whole program of the church school. It is not only our interest in chil-

dren but also our interest in adults in which we have a stake.

Adults are going to the church school. They are going in increasingly larger numbers. More will go if we have faith to believe that they can be reached and will strive to reach and to hold them.

Adults constitute a major part of every community since they are all the people twenty-five and above. There are more than twelve million of them over sixty-five and by 1960 there will be sixteen million. Adults are living longer. They are in better health. They are more interested in what is going on around the world and close at hand. They have more leisure time and they know better than their predecessors what to do with it. Your stake is in the adults.

The future is ours only as we invest today. If the church is stronger tomorrow it will be because we have placed shares in the church school today which will mature with interest at a later date.

The Christian faith at the present is not determining the shape of education. The church was the pioneer in education, but it has lost its dominant position. The depth of our penetration again into this field will be through our ability to incorporate into the church school good methods and a sound faith.

We must not meet the secular confusion around us by Christian uncertainty. It is imperative that we know our direction in Christian education.

The task of the church school is the work of every one of us. As we work and are engulfed in it new understanding and strength will come.

The Universal Christ

EDNA B. REBER

**Behold the universal Christ!
He stands with outstretched arms;
Inviting, teaching, blessing,
Consoling, healing, suffering,
Dying, rising, reigning,
For love of all mankind.**

The Mountain Revisited

Hearing and Doing

J. Carter Swaim

WHEN Jesus speaks of foundations, it is houses which he used for illustration. But foundations are important in many other realms. *Pax Romana* has always been cited as one of the features Paul had in mind when he wrote to the Galatians (4:4): "When the time had fully come, God sent forth his Son." "The Romans have given the world peace," said Irenaeus, "and we travel without fear along the roads and across the sea wherever we will."

Americans boast of their network of highways, but Romans had them, too. Acts 28:15 describes Paul's route from Puteoli (the modern Pozzuoli) to Rome: "The brethren there . . . came as far as the Forum of Appius and Three Towns to meet us." The Appian Way, built by Appius Claudius, extended from Rome to Capua. Roman roads stretched from Constantinople to Cadiz and from the Rhine to the Red Sea. Modern highways often follow their routes.

Roman roads endured because they had good foundations. A landmark straight ahead was selected as guide, and the road builders worked toward it. Two trenches marked the width of the road, and the surface was dug up until hard foundations were reached. Flat stones were laid on this, smaller stones on top of them, and many-sided stones, carefully fitted together, formed the surface. Turnpike builders of the 20th century find that a good foundation is still imperative if the road is to be smooth and safe.

Jesus spoke about the house foundations, but the word *house* readily passes over into the word *home*. Homes that endure must also be firmly established. Edward Everett Hale, chaplain of the United States Senate early

in the present century, and author of *The Man Without a Country*, tells us of his home: "I always knew God loved me, and I was always grateful to him for the world he placed me in. To live with all my might seemed to me easy; to learn where there was so much to learn seemed pleasant . . . to lend a hand, if one had a chance, natural; and if one did this he enjoyed life because he could not help it." Upon such a foundation there could be built a character that was rugged and firm.

Paul tells us that Christ is the foundation of the church: "For no other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). This is why "the powers of death shall not prevail against it" (Matt. 16:18). It is not strange, then, that the Sermon is concluded with a promise of stability for every one "who hears these words of mine and does them" (Matt. 7:24).

Building Needs

Continued from page 8

shelf space have been provided, also hangers for coats near the entrances.

The classrooms have been designed to give the maximum in flexible room arrangements with the possibility of changing their use if additional rooms are added in the future.

This is only one example of trying to meet the demands of our day with modern up-to-date planning designed to fit the program of the local church so that every department can function more efficiently. Can we not say that this is in part fulfilling Christ's desire that we be faithful and wise stewards? Have we invested wisely or are we hiding under a bushel, afraid to do the job to the best of our ability that we might accomplish all that God requires of us?

KINGDOM GLEANINGS

Our Brotherhood Fund Giving

Oct. 1, 1956 through Aug. 24, 1957 \$1,019,978.45
Oct. 1, 1955 through Aug. 24, 1956 \$ 955,373.70
Balance to receive by Sept. 30, 1957 \$ 480,021.55
Brotherhood Fund Goal—1957 \$1,500,000.00



Sharing in the Brotherhood Fund makes us participants in Christ's commission: "Go . . . make disciples of all nations . . . baptizing them . . . and teaching them . . . lo, I am with you . . ." For our gifts keep missionaries, home mission pastors, peace witnesses, and a host of others on many fronts declaring and sharing Christ's gospel.

Our times—as well as new insights—push Joseph's simple concept of family solidarity to a world setting: "You shall see my face no more, unless your brother comes with you . . ." And Paul's words, "Bear one another's burdens, and so fulfill the law of Christ," push us beyond Brethren circles to an unlimited witness. Such doors are opened by our Brotherhood program—and you are there through your gifts.

New places await our witness, anxious minds await "good news," our workers are eager "to double" their witness. Let's pour out our gifts and prayers so they may go, where we cannot, with Christ's redeeming love. For we are there with them in our gifts with a life-giving Spirit.—Loren Bowman, pastor of the Long Beach church, Calif.

A copy of the Literary Activity of the German Baptist Brethren in the Eighteenth Century, by John S. Flory, is desired by John A. Hostetler, book editor of the Mennonite Publishing House, 610-616 Walnut Ave., Scottsdale, Pa. Anyone having a copy of the book which he is willing to dispose of is invited to correspond with Mr. Hostetler.

From the estate of Esther V. McCormick, Highfield, Md., the General Brotherhood Board has received a bequest of \$4,527.86 (partial distribution). Sister McCormick was a member of the Welty Congregation, Southern Pennsylvania. She at one time attended Bethany Biblical Seminary in the hope of being a missionary. Her bequest seems a fulfillment so far as possible through financial means of this purpose.

Barbara Coffman, daughter of the McKinley Coffmans of Middletown, Ohio, was killed instantly while returning from youth camp at Sugar Grove on Aug. 23. Also killed were Mr. and Mrs. Peter Meurs, a Dutch family sponsored by the Coffman family. They had driven to camp to bring her home so that she might accompany her parents to Quebec to meet their son and brother, Mac, who had directed an international work camp this summer. The Meurs car ran into a train on a crossing near Brookville, Ohio. Barbara, who was planning to enter Manchester College this fall, was a member of the Southern Ohio youth cabinet.

Others may want a copy of Giving Trends Within the Regions. After 160 district leaders in an Annual Conference session unanimously asked for the paper, copies were printed and released to pastors and local treasurers. Write to Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill., for a free copy.

Members of the Church of the Brethren living in the Indiana, Pa., area are eagerly awaiting recognition as a mission in Western Pennsylvania. Sunday evening church school and worship services are being held in the Community Center Building, Ninth and Philadelphia Streets. Anyone knowing of Brethren living in this area please send the names and addresses to Margaret R. Learn, 929 Wayne Ave., Indiana, Pa., telephone 5-2006. The group would like to contact such Brethren before the first council meeting to be held on Sept. 17.

Attention: District Writing Clerks. Annual Conference Minutes of the 1957 Conference, held in Richmond, Va., will be rolling off the presses at the Brethren Publishing House soon. District writing clerks and others who would like to receive these Annual Conference Minutes should forward their orders immediately. To those newly elected writing clerks, we would point out that we will ship direct to the local churches for you when you supply us with the quantity and the name and address of the person in each local church in the district to whom the Conference Minutes should be mailed.—Brethren Publishing House, Elgin, Ill.

Personnel Needed at Brotherhood Offices

Secretaries and typists. Qualifications include experience or training in office practices beyond high school.

Technician in the audio-visual education department. Should be experienced in photography, darkroom work, and, if possible, in recording procedures.

These are opportunities for significant service to the church. For further information write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Changes of Address

Edward Stump, from Elkhart, Ind., to 5412 S. Carroll St., South Bend 14, Ind. Brother Stump is retiring from the pastorate of the Osceola church, Ind.

Jonathan F. King, from Collegeville, Pa., to 639 Noble St., Norristown, Pa.

Max and Loretta Baughman, **Lora Mainard**, and **Ralph and Florence Royer** have arrived in Nigeria. The Baughmans and Lora Mainard should be addressed at Garkida, via Jos, Nigeria, W. Africa. The Royers' new address is Lassa, P.O. Mubi, via Yola, Nigeria, W. Africa.

Home-comings

Arcadia church, Southern Indiana, Sunday, Sept. 15. Donald M. Royer of Manchester College, Ind., will speak at the morning and afternoon services.

Chiques church, Eastern Pennsylvania, Sunday, Sept. 15. Bro. George Landis, pastor of the Amwell church, N. J., will speak at the services beginning at 10:00 a.m. and 2:00 p.m.

Midland church, Eastern Virginia, all day, Sunday, Sept. 22. The speaker will be Richard A. Grumbling of Bellwood, Pa.

Eagle Creek, Northwestern Ohio, Sunday, Oct. 6, all day. A. Blair Helman, president of Manchester College, Ind., will be the guest speaker.

Brotherhood Theme: Seek First His Kingdom

McPherson College

The executive committee of the college trustee board has approved a plan for the enlargement of the proposed new college auditorium to a seating capacity of 1,200. The new auditorium will be the largest auditorium in the city of McPherson, and will be made available for community use.

The development fund campaign is continuing, with the organization for the McPherson city phase completed. Churches and individuals of the Western Region have pledged a total of \$184,780 as of July 25. During the early fall a campaign will be conducted among selected alumni, the college faculty, and students.

Two 1957 graduates, Dean Reynolds of Slater, Iowa, and Donald Colberg of Lyons, Kansas, were omitted in a previous listing of those who graduated magna cum laude.

D. W. Bittinger was one of the leaders for a race relations institute at La Verne College, July 22-26. He met with McPherson alumni in the La Verne and Modesto areas during his stay in California.

Ronald Anderson, McPherson senior discus thrower, won the discus event in the meet in June at San Diego. His throw of 167 feet, 5 inches, established a new NAIA record. In addition to holding the McPherson College record, Anderson holds two Kansas records, and a Nebraska college relay record.

Freshman enrollment at the college will begin on Monday, Sept. 9. All students are to complete enrollment by Sept. 11, with classes convening on Thursday, Sept. 12. The faculty reception for students will be held at the president's home on Saturday evening, Sept. 14.

Mrs. Kenneth Bechtel has been appointed acting dean of women for the coming school year. She is the wife of Dr. Bechtel, professor of sociology at McPherson. Dwight Oltman, a senior from Enders, Nebr., has been appointed director of the college band for the next year. Mr. Ross Potwin, retiring superintendent of the McPherson City schools, and Mr. Max McAuley, principal of a local elementary school, will teach courses in secondary and elementary education.

McPherson College was host to the children's workers of the Kansas Synod of the Presbyterian Church, U.S., for a laboratory school held on the campus July 14-20. Over 150 adults and children were in attendance.

Twelve new international students have been accepted for admission for the new school year. These students will come from Korea, Formosa, Germany, Hawaii, India, and Greece.

The Church Calendar

September 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Baruch, Faithful Secretary. Jer. 36. Memory Selection: Whatever your task, work heartily, as serving the Lord. Col. 3:23 (R.S.V.)

Sept. 13-15 District meeting, Southern Iowa, Libertyville

Sept. 13-15 District meeting, Northern Missouri, North Bethel

Sept. 19-22 District meeting, Northeastern Kansas, Ottawa

Sept. 20-22 District meeting, Nebraska, Bethel

Sept. 20-22 Southeastern Region CBYF Cabinet, New Windsor, Md.

Sept. 20-22 Eastern Region men's retreat, Camp Swatara, Pa.

Sept. 22 Brotherhood Achievement Offering

Sept. 24 Southeastern Region fieldmen's meeting, New Windsor, Md.

Sept. 26-28 District meeting, Middle Missouri, Warrensburg

Sept. 27-28 District meeting, Eastern Maryland, Washington City church

Sept. 29 Promotion Day

Sept. 29-Oct. 6 Christian Education Week

Oct. 1-3 Pennsylvania State Sunday-school Convention, Clearfield

Oct. 6 World Communion Sunday

Oct. 10-13 District meeting, Oregon, Portland

Oct. 11-13 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel, Fla.

Oct. 11-13 Joint district meeting, Northwestern and Southwestern Kansas, Quinter

Oct. 15-17 District meeting, Middle Maryland, San Mar (Fahrney-Keedy Home)

Oct. 15-17 District meeting, Middle Pennsylvania, First church, Altoona

Love Feasts

Indiana	Oct. 6, 7 pm, Claysburg
Oct. 5, 7:30 pm, Union Center	Oct. 6, County Line
Oct. 6, 6:30 pm, Ladoga	Oct. 6, 6 pm, Lititz
Oct. 6, 7 pm, Nappanee	Oct. 6, 6:30 pm, Maitland
Oct. 6, Salamonie	Oct. 6, 7 pm, Maple Grove
Kansas	Oct. 6, 7 pm, Norristown
Sept. 15, 8 pm, Gravel Hill	Oct. 7, 7 pm, Rummel
Maryland	Tennessee
Oct. 6, 6 pm, Baltimore, First	Sept. 21, 7:30 pm, Limestone
Pennsylvania	Virginia
Sept. 15, 7 pm, Summit Mills	Sept. 14, 7 pm, Johnsville
Sept. 29, 6:30 pm, Maple Spring	Sept. 21, Fairview, Rocky Mount

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Wayne Lawson of Monticello, Ind., in the Rummel church, Pa., Sept. 23-29.

Bro. Raymond Boose of Scalp Level, Pa., in the County Line church, Pa., last week of September.

Bro. Walter Berkebile of Rockwood, Pa., in the Maple Spring church, Pa., Sept. 15-29.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Woodbury church, Pa., Sept. 15-29.

Bro. Guy S. Fern of Baltic, Ohio, in the Cherry Grove church, Md., Sept. 23-29.

Bro. Richard A. Grumbling of Bellwood, Pa., in the Midland church, Pa., Sept. 16-22.

Bro. William Longenecker of Florin, Pa., in the Skippack church, Pa., Sept. 29-Oct. 13.

Bro. D. B. Osborne of Mt. Airy, N. C., in the Limestone church, Tenn., Sept. 9-22.

Bro. Donald Matthews of Oakland, Md., in the Pleasant Valley church, W. Va., Oct. 6-13.

Bro. Charles R. Oberlin of Peru, Ind., in the Pleasant Dale church, Ind., Sept. 15-22.

Bro. Roy Forney of Martinsburg, Pa., in the Carlisle church, Pa., Sept. 15-22.

Bro. William L. Gould of Johnstown, Pa., in the Baltic church, Ohio, Sept. 9-15; in the Tire Hill church, Pa., Sept. 20-29.

Gains for the Kingdom

Nine baptized in the Beans Mill church, W. Va. Six baptized and four received by letter in the Washington City church, D. C.

Four baptized in the Dunnings Creek church, Pa. Sixteen baptized in the Madison Avenue church, York, Pa. Three baptized in the Maple Grove church, Pa. Five baptized and two received by letter in the Florin church, Pa.

Eight baptized and two received by letter in the Woodworth church, Ohio. One baptized and five received by letter in the Plymouth church, Ind.

Five baptized and one received by letter in the Cando church, N. Dak. Two baptized in the Turtle Mountain church, N. Dak.

News and Comment From Around the World

Mao Concedes That Religion Cannot Be Abolished by Force

Mao Tse-tung has conceded that the Chinese Communists "cannot abolish religion by administrative orders, nor can we force people not to believe in it." The leader of China's Communists made the assertion in a speech on Feb. 27.

The Peiping radio broadcast his statement for the first time under the title, Internal Contradictions in China. Mao declared that any attempt to deal with such contradictions by coercive measures would not only be ineffective but harmful. On the subject of religion he said, "We cannot compel people to give up idealism, no more than we can force them to believe in Marxism. We can only use democratic methods of discussion, of criticism, of persuasion and education."

Establish Yokefellow Institute to Train Lay Leadership

The Yokefellow Movement, an interdenominational lay organization, has announced the establishment of the Yokefellow Institute in order to train lay leaders. It is designed to teach lay men and women how to assist their pastors and how to take responsibility for a "universal ministry." The institute was made possible by a \$45,000 grant to the foundation by the Lilly Endowment of Indianapolis.

Among the practical subjects that the institute will cover are public speaking, worship leadership, stewardship, how to cultivate the devotional life of a congregation or parish, the organization of special prayer and study groups, and the exploring of counseling techniques.

Students Minister in National Parks

One hundred twenty-one seminary and college students are taking part in a program of providing a Christian ministry in the country's national parks this summer. The student ministers have taken over summertime parishes in Yellowstone, Sequoia, Yosemite, Mt. McKinley, and twenty other national parks. On weekdays, the young people drive trucks, and do chores for the hotels and park concessions in order to help pay their way and support their ministry. But on Sundays and evenings, they lead reli-

gious services for many of the fifteen million visitors to the parks. The students also conduct vacation Bible schools and recreation for the children of park visitors as well as of permanent and seasonal park personnel.

Conscientious Objectors in Sweden

Persons who have conscientious scruples because of religious or ethical reasons can be exempted from military service according to Swedish law. In Sweden, as in the United States, a conscientious objector must do work which is in some way of value to the country in lieu of military service. Many conscientious objectors do their service in the fire service or on the Swedish railways. They are given very complete and thorough training so that in case of emergencies they can work as firemen or repairers. Objectors in Sweden are happy that their government recognizes them, but they are looking forward to the day when they will be allowed to perform services in the way in which they believe to be right.

Sunday-school Conference Urges Better Family Worship

A conference of Sunday-school experts from Latin countries held recently in Switzerland has recommended closer association of families with the regular worship of the church. The conference has asked Sunday-school bodies and churches

Titus Schrock of Newton, Kansas, has been chosen regional campaign chairman for the financial drive recently inaugurated by McPherson College, Kansas, to raise \$725,000. Most of this is earmarked to erect a new Sharp Hall to house religious activity and college administration

in the countries represented to follow up the findings of the meeting. Among suggestions from the meeting were proposals for more direct religious teaching in the family itself, the practice of family worship, and an attempt on the part of the church not to separate the various parts of the family by overspecialized activities.



The women's fellowship of the Wichita church, Kansas, carries on a program of relief to which every member of the church lends support. On January 6 the completed projects and donated articles were dedicated at a service, at which the play, As God Has Given Me, was presented by representatives of the seven circles of the women's fellowship. The play depicted the relief work done at Kassel House in Germany. The refugee lady's desire for seeds gave an opportunity to present the need for money to buy seeds to add to the other materials for relief. Fayette Fields, the moderator of the church, was in charge of the dedication service. Shown in the picture above are, from the left: Mrs. Orpha Baker, president of the women's fellowship; Mrs. Orpha Royer, material aid and relief director; Brother Fields; James Beahm, pastor of the church

Religion in American Life Campaign Supports Churches

For the ninth consecutive year, churches and synagogues will be supported by the national mass-advertising of the Religion in American Life Program in November. Theme of the campaign this year will be "Find the Strength for Your Life . . . Worship Together This Week." This message will appear on posters, television, radio, newspapers, and magazines. The campaign receives generous contributions of space and time in the major media through the support of the Advertising Council. The non-sectarian program is supported by twenty-four national religious groups which also serve as channels of promotion.

Switzerland Bars Noncombatant Corps for CO's

A motion submitted in the lower house of Parliament in Switzerland to create a special noncombatant corps for conscientious objectors was refused by the head of the Swiss Federal Military Department. Religious circles in Switzerland have been concerned over the much-publicized prison sentences passed recently on a number of CO's, most of whom are members of the Jehovah's Witnesses sect. Under Swiss law every able-bodied male over eighteen is drafted for a year's military training.

New Jerusalem Church Commends President

The Church of the New Jerusalem adopted a resolution at its 134th annual session in Boston commending President Eisenhower for his effort to conclude an understanding with Britain and the Soviet Union for the early ending of testing of atomic weapons. The Church of the New Jerusalem, often called the New Church, was founded in England in 1789 and in America in 1817. It follows the teachings of Emanuel Swedenborg.

47 Governors List Religious Affiliation

All except one of the forty-eight state governors listed a formal religious affiliation in a survey conducted by the Washington news bureau of the Methodist Information service.

The survey showed that thirteen are Methodists, eight are Baptists, seven Episcopalians, six Presbyterians, five Roman Catholics, four Lutherans, and two Congregational Christians, one Jewish, and one a Mormon.



Exchange Students Visit Senate

A group of twenty-five German and Austrian high school students who have spent the past two years with Protestant families in the United States, under the auspices of the Brethren Service Commission of the General Brotherhood Board, were given an unusual rising ovation by the United States Senate when they visited the Senate gallery there.

Senator Hubert Humphrey (D., Minn.), a member of the Senate Foreign Relations Committee, interrupted Senate debate on the civil rights bill to introduce the students when they entered the gallery. As the students stood in the gallery, the Senators rose on the floor and greeted them with prolonged applause, an honor usually reserved for only the most important foreign officials.

The International Christian Youth Exchange, a project pioneered by the Church of the Brethren, is now being supported co-operatively by half a dozen major Protestant denominations.

"These students have been living for the past year in American homes," Senator Humphrey told his colleagues, "under the auspices of our churches. They are on their way home now. I have had an opportunity to visit with these young people this afternoon. We discussed the present debate in the Senate, and I found them very interested in the processes of American democracy. I said to them what I repeat here, that we are enriched by their presence in America, and we know that our American young people, who have gone to their countries in this mutual exchange, have been enriched by their visit."

In his earlier remarks to the student delegation, the Minnesota senator admitted that racial discrimination is one of America's shortcomings, but said that progress is being made and that he did not mind discussing America's imperfections because "whenever the United States gets to the point where we try to deny our obvious difficulties, then we will be in trouble."

He urged the students to go home and work for development of a "United States of Europe" that would end petty nationalism and bickering.

The student group, following their precedent-making visit to the Senate, visited other government buildings in Washington and met with a number of government officials. They were escorted on their tour of Washington by C. LeRoy Doty. They then boarded a bus for New York and the ship which is carrying them home.

The nine students who stayed in Brethren homes are shown above with Senator Humphrey (center). They are, from the left: Annlies Thies, Irmintraut Pohl, Ilse Moosdorf, Marlies Fenge, Juergen Bloech, Hans Sonntag, Johanna Heinau, Heinz Sodeikat, Baerbel Meiss.—Glenn D. Everett



WOMEN'S WORK

Fellowship of Prayer

"And they devoted themselves to prayer"

Ilda B. Ziegler

RECENTLY as I read the story of the early church in the Book of Acts I underscored each line that told anything about the growth of the church. I found that the church kept growing daily. I also found that the Christians met daily for prayer and fellowship. Much of their time was spent in praising God. As I read and marked my Bible it became clear to me that

prayer had a vital part in the growth of the early church.

Then I thought of our churches today. I thought of the women all over the Brotherhood who have been active in sharing food, clothing, and other material aids with the hungry and suffering people in many parts of the world. This is what our Savior would want us to do for he said, "Inasmuch as you have done it unto one of these you have done it unto me." In doing this kind of service we are helping to carry on Jesus' plan for peace and brotherhood all over the world.

Then I wondered if our prayers always follow our good works. I wonder if the church of today would not have more power if we, as followers of Jesus would spend as much time in prayer as the early Christians did.

There is nothing that Christians are told more often, and know more fully, than that they ought to pray. Jesus spent much time in prayer and he taught much about prayer. Paul told the members in his churches to pray without ceasing. I have often been concerned about that command. How can we pray without ceasing when there is so much work to be done?

It is easy to pray to God when some crisis comes our way. During the war one sailor said to his comrades in a time of crisis, "Let's pray hard, you guys, or this ship's goin' to blow up." At such times it would be easy and natural to pray without ceasing until the crisis was over, or until the ship blew up. But what after that?

In order to encourage more of our women to engage in the ministry of prayer our local church group has worked out what we call the Fellowship of Prayer. First, we explained what we hoped to accomplish; then we sent a paper around asking each woman who desired to be in the fellowship to sign her name. A large number of

women signed it. We found some men's names on it, too. With these names we worked out a chart. When there is a request for prayer, it is telephoned to the pastor or his wife. They call two other people, telling of the request. Each member calls two other people as their names are on the chart until every member knows about it. Sometimes several requests for prayer come in one day.

We do not have any set time during the day that people should pray because we encourage them to pray without ceasing. To me this means that all day long we can be thinking about this person or this situation that needs help through prayer and all day long we can be in a state of receptivity toward God. Sometimes God wants us to be quiet and listen so that he can tell us how we can help to answer our prayers. It takes practice to live a life always open and responsive to God but this is the way we can have the more abundant life that Jesus came to bring.

As I think about our Fellowship of Prayer, I realize that most of our requests have been for help in times of emergency. We always pray when someone is ill and especially when someone is taken to the hospital. It is good for us to pray for the recovery of health, but prayer should not begin when sickness strikes. We need to pray for the right use of our bodies at all times.

We have had great blessings through the prayers of our people, but as I think about it I see we are not using all our resources. There are so many other reasons for praying without ceasing. When we once get into the habit we should find it easier to keep it up.

Recently, our family went to see *The Secrets of Life*, a very good film. From this beautiful picture I got a lesson on prayer. When there was fire in the forest and the bees' home was in danger the fanner bees remained in the tree home, risking their lives fanning the hive to keep it sweet and fresh by drawing the hot smoky air out and sucking the pure air in. The worker bees were working while the fanner bees kept fanning. It took both groups to accomplish the work.

I find that if I want to devote



Gary Williams

"I find that if I want to devote myself to prayer I must do some of it while I work and I find no conflict in doing it this way . . ."

myself to prayer I must do some of it while I work and I find no conflict in doing it this way. I find that ironing time is a good time for praying.

We are all concerned that we have peace on earth and we know that Jesus' way would be peace if we followed it but all men do not want to pay the price. The daily decisions that our president and other government officials are making lead us farther away from or closer to world peace. We can help God work through them when we pray. Dr. Frank Laubach says, "If ten million people in the United States stopped for a few seconds several times each day to flash a prayer for the president we could help much in helping him make the right decisions."

Our missionaries are the arms with which our church can reach out over the world to the masses of people helping to turn hatred into love, and ignorance into light. We need to pray daily for them. All our church leaders, wherever they are, need our prayers daily. We can always help more by prayer than by criticism.

Did you ever realize how much your minister needs your help? We can all help if we pray while he preaches and while he goes about doing the work of the church.

Our white race is so sensitive to color. Let us keep praying that we may become color blind and realize that Christ died for all people and that we all belong to God's family.

Sometimes we are very critical of our young people. We could help them more if we would pray daily that we may understand each other better and that we may work together in the church.

Many times a day, right in the midst of things, we can send a little prayer of thanksgiving to God, a plea for forgiveness or a petition for someone who needs help, or a commitment to go forward without worry. A mother while she is washing the face and hands of her little child could pray that his heart may never be covered with dirt. Such prayers of ejaculation are prayers that we can thrust out anytime throughout our waking hours. They do not need to be said audibly and can be prayed anywhere.

For myself, I can pray, "Create in me a clean heart, O God," or "Open mine eyes that I may behold wondrous things out of thy law," or "Show me thy way, O Lord," or "Give thy servant an understanding heart," or "Thank you, God, for such beauty."

Pray without ceasing, whether it be in a prayer meeting, in a church service, or as you go about your daily chores.

Out of the Mailbag

WE SPENT last week end at Waka, our teachers' training school, where I preached at the morning service. Following this service I attended the class that they have for the people who go out to preach in the surrounding villages each Sunday. There were fifty young men present receiving instruction as to sermon content and preparation for this week. It was a real thrill to see them. In this area we are having very active resistance to our work from the Moslems but our people are standing up under it very well.

At 3:00 a.m. on Friday morning a car came for me from Garkida, one hundred miles away. They had a patient there who needed some help and the doctor there was away. I made a hurried trip to Garkida and we delivered a living baby for a woman who had been married for ten years, yet had no children.

On the way home we got into a real rainstorm about twenty miles from Lassa. We drove five and ten miles per hour and finally came to the worst place in the road. The car slipped off the road and we settled down with two wheels in water. The road was so slick that we could hardly stand on it. After looking the situation over we decided that we could walk home easier than we could get the car out of the ditch. We walked the eight miles in the rain and got home at 10:00 p.m.

The next morning we went back after the car and the road had dried sufficiently to enable us to get it out without difficulty.

Yesterday was uneventful except for delivering an obstetrical case that had been in labor four days. The baby was dead but I think the mother will be all right.

Today, Sunday, I went to Dille for

Continued on page 26

CURRICULUM

Elective Stewardship Lessons

NORMAN L. HARSH, executive secretary of Western Maryland and First and Second West Virginia districts, is the author of a four-lesson stewardship unit which appeared in the July and August issues of the Brethren Bible Study Monthly.

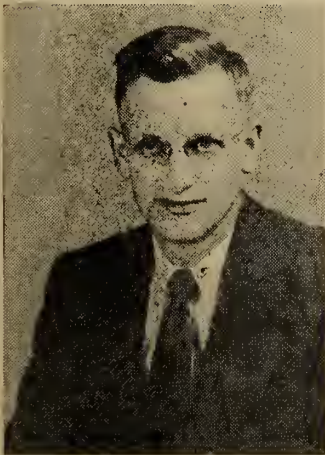
Based on the widespread use of the Samuel A. Harley stewardship unit in youth and adult Sunday-school classes, it is anticipated that the reprint booklet of the new Harsh-authored unit will be distributed to thousands of class members in hundreds of churches.

Titled *Stewardship Studies* and replete with many new illustrations and references, this new unit is organized around the following four discussion topics: The Springs of Our Faith; Why Christians Give; The

Local Church as Steward; and Life's Afterglow. Reprints of the elective unit, *Stewardship Studies*, may be ordered from the General Brotherhood Board, 22 S. State St., Elgin, Ill., at five cents per copy.

The author is a graduate of Manchester College and Bethany Biblical Seminary. He also studied at Garrett Biblical Institute. While in college he served for one year as president of the Brethren Student Christian Movement. In 1954 he was named by Progressive Farmer and the West Virginia Soil Conservation Society as Rural Minister of the Year. Previous to his assumption of the office of field executive he served two churches as pastor and functioned in numerous official responsibilities in his district. Presently he serves as board secretary of the Southeastern Region.

Mrs. Harsh was the former Lois Eby of the Beech Grove church, Southern Ohio. She and Norman are the parents of two children. The family resides in Eglen, W. Va.



NIGERIA, WEST AFRICA

Orphans by the Dozen

Mildred Grimley



AGAIN I REACHED for my green notebook and made entry No. 15:

Date: May 27, 1957

Sex: Boy

Age: Three weeks

Weight: Seven pounds, four ounces

Nursemaid: Paternal grandmother, Adahida

Tribe: Margi

Village: Mushara

Orphan No. 15 in one and one half years of being at Uba! I had always heard that many mothers died in childbirth or shortly afterward but living in Lassa for the past ten years I had seen little evidence of it. However, within a week after moving to Uba our first orphan presented herself.

A lad who looked about eighteen, a middle-aged man, a middle-aged woman, and a four-pound scrap of red clay covered humanity hesitantly yet hopefully, stood at our back door.

The older man spoke. "My son's wife," and here he nodded toward the lad, "died three days ago. This baby girl is five days old and has never tasted its mother's milk." I could easily believe that!

"What have you been giving it?" I queried.

"What do you think?" they asked.

"Why red clay mixed with water. Is there anything else? Can you take the baby?"

No, we could not take the baby—as we quickly took a look into the future and foresaw looming ahead an orphanage with its endless problems. But we could help them.

"If you can provide a nursemaid who will be responsible for the baby at all times, we will furnish the milk, make the formula, and give any necessary medicine when the baby needs it."

A hurried consultation followed. Yes, this woman could be responsible for the baby. "She's this boy's mother, you see."

Bottles? Formulas? Bottles, yes, we had a few. We always had some of them on hand for the countless stream of wild animal babies which fell into our hands. The problem of finding an unused nipple was a bit harder.

But formulas? It had been many a long year since I had made a formula. But when hopeful hearts are waiting one does not waste time hunting for baby books still packed in boxes in the garage! With a prayer for guidance I mixed up a formula and took it out to the three curious people. Into the baby's mouth went the nipple. Immediately she began to suck. Three "ohs" and "ahs" went up and an incredulous,

"She's drinking!" Three rapt, amazed faces looked into mine. Whoever heard of such a thing?

"There are three conditions on which I'll help you raise this child," I said. "One, you immediately wash off this red clay from all over its body and never paint the child with it again. Two, you never give it Margi medicine. Three, that this grandmother come every day with the baby, get the milk, learn how to feed it with the bottle, and then take it home every night."

Faithfully they carried out every promise. All day long grandmother would sit outside giving the bottle every two or three hours. Every night she'd walk the two and one half miles home with the baby and a supply of milk for the night.

Only by the grace of God did the baby survive. People from all around came to watch this miracle of a baby drinking milk with rubber! The comments were legion. "Whoever heard of a baby living after its mother died?" "Is this really the baby whose mother died?" "Surely there is a God if a baby lives after its mother dies!"

When the time came for the baby to be named (about three to four months), we decided upon "Jafiada" (God saved me).

Jafiada was entry No. 1 in our notebook. And fourteen others have followed. In addition, two others came whose mothers are still living but who had not enough breast milk. With each one we followed the same procedure.

And such a noisy, chattering, happy group of grandmothers meeting a stone's throw away from our house under the shade of a tamarind tree, and by a small hut built for their shelter from rain.

Our kitchen every morning is filled with bottles of every description—baby bottles, ketchup bottles, vinegar bottles, covering the tables, waiting to be filled—milk boiling on the stove, and cereal cooking in a pot.

There is a young lad helping me in the kitchen who has become indispensable in this business of preparing formulas and dispensing medicine. With a dozen babies one is sure to be sick each day. Sulfa,

anti-malarial drugs, cough medicine, diarrhea mixture are dispensed daily!

The cost of the milk alone comes to about \$180 per year, and the Christian young people here at Uba have pledged to pay half of that amount.

The grandmothers then asked if I would teach them to read and to tell them about the Bible. This we have done for a couple months with pleasant results. Most of the women attend church services each Sunday as well.

We have lost only five babies by death, one of tetanus, two of dysentery, and twins weighing twenty-one pounds, six ounces, and twenty-one pounds, two ounces respectively. Truly the Lord has been on our side.

One woman walks ten miles a day to bring her baby. Four grandmothers have had round huts built for them by relatives so that they could live within a reasonable distance of our house.

The opportunities and rewards of such a continuous enterprise? They are many.

This formerly untouched pagan community has opened up its arms to us. The compassion which has been shown to the babies has been an opportunity of witnessing to the compassionate love of God in Christ. There is a friendliness among us which ordinarily would have taken years to build up. To see the joy in the grandmothers' eyes is a reward all its own! One grandmother proudly exclaimed, "Oh, how I love this granddaughter! Truly, I'm enjoying her more than any of my own seven!" (only three of whom are still living).

But the aim of our work was all summed up the other day when the oldest grandmother whose baby is now one and one-fourth years old stopped me on the path and said, "I want you and your husband to pray for me that my eyes might open. Right now my head is hard and tight shut but I want to understand these things you have been telling us and we've been hearing in church."

That has been—and will continue to be—our prayer, and we trust yours always.

• • •

Waka Training School observed Founder's Day with six hundred persons, including many alumni present for the services. The observance marked the fifth anniversary of Waka's organization.

CHURCH EXTENSION

BROOKPARK

A new Church of the Brethren in Cleveland, Ohio

Charles Anderson

IN NOVEMBER 1956, under the leadership of Charles Anderson, the Brookpark Fellowship of Brethren, (Cleveland, Ohio) held its first regular meetings. On Pentecost Sunday, June 9, 1957, the group observed chartering services to become the second Church of the Brethren in the Greater Cleveland area.

Strategic Location

In the village of Brookpark, which is adjacent to Cleveland's southwestern city limits, it is the first church of any denomination to be organized. Covering an area of eight to ten square miles, Brookpark has a present population of about 3,000, with population in the general area of the church increasing at the rate of 700 to 1,000 each year. The ultimate population potential within the one-mile radius of the building site for which comity rights have been granted is about 5,000 to 7,000 people. This figure will be realized over a seven-to-ten-year period if the present rate of home building continues.

In this strategic location seven acres of land in an undeveloped area adjacent to the Brookpark Memorial school, in which the group now meets, were purchased by the District of Northeastern Ohio. Here construction of a parsonage was begun during the summer. Construc-

tion of the first unit of a church building is being planned for 1958.

About fifty per cent of the population currently moving into the area are of Protestant background. To minister here to all people regardless of denominational affiliation or heritage is the concern of this new church.

Church's Beginnings

In February 1955 a National Teaching Mission held with the Cleveland Heights church in East Cleveland revealed a pressing need for another church in the southwestern area of Greater Cleveland. Fellowship meetings, begun during the same month, were held on alternate Sunday and Friday evenings in the homes of interested families in the area.

In May of the same year an official request to the Inter-Church Relations Committee of the Cleveland Church Federation for comity rights in the area of Brookpark Village was immediately granted.

An interim period of consideration for study and planning followed, during which the challenge and need were kept alive by a few deeply interested families and several visionary leaders in the Brotherhood.

Interest was rekindled in July 1956. A place for meetings was found; possible building sites were explored; an available pastor was sought; comity rights were extended.



Brookpark Memorial School, meeting place of the Brookpark church

In November the Andersons accepted the call to serve the Brookpark Fellowship. Forty-five people attended the first service, held in the Brookpark Memorial school on Nov. 11.

Growth Continues

In January 1957 the pastor was officially installed on the first Sunday of the new year and twenty-two members were received into the fellowship. Seventy-eight people were present and the offering exceeded one hundred dollars. A gift of five hundred dollars initiated the building fund.

The church became a member of the Council of Churches of the Berea area in February. A large sign telling the location of the building site and the place and time for services was erected. The congregation voted to proceed with the building of a parsonage as soon as possible and applied to the Brotherhood for a grant and loan.

Average attendance rose in March to sixty-six, with average offerings per Sunday of \$87.56. Eighteen additional members were received.

In April average attendance climbed to seventy-six. Eight new members were received. A peak attendance of 104 was reached on Easter.

Certificates of Charter Membership Presented

Certificates of charter membership were presented to fifty-one charter members as part of the charter day services. Following a message on the vital theme, To Serve the Present Age, by Raymond R. Peters, executive secretary of the Church Federation of Greater Dayton, a special dedication service was held for all charter members by the pastor. Members of the larger fellowship joined with them in an act of loyalty to the Christian church as they sang a hymn and heard the dedication prayer.

In addition to the fifty-one charter members there are forty-one children under the age of church membership in the families represented by the membership. Including other adults and children who are actively attending the church, but who have not yet become members, there are approximately 130 persons sharing in the church's fellowship. The potential for a strong church here is unlimited.

In an area with an anticipated yearly population growth of 700 to 1,000 the Brookpark Church of the Brethren will be built



As this young church moves out courageously to win people in its community to the Christian church,

it is with the realization that only faith, prayer, and sacrifice can adequately undergird its labors.

LEADERSHIP TRAINING

The Green Lake Laboratory

Dan West

CAN Christians learn how to work happily and effectively together and with other people?" A solution to this and other hard questions was attempted twice at Green Lake, Wis. This was the second Protestant Laboratory on Group Development and Church Leadership, held from April 28 to May 10, 1957.

A year earlier, the first laboratory of this kind was held at the same place. These are two efforts in a series of five or more designed for full-time professional Protestant church workers, including denominational board executives, state secretaries, paid staff members in the fields of education, missions, social action, evangelism, stewardship and others, employed staff of councils of churches (national, state and city), pastors, and directors of Christian education. But these laboratories were not intended for volunteer or part-time church workers; their turn will come later.

A Laboratory in Human Relations

Perhaps it would be good to explain what this kind of laboratory is. According to the announcement, "A laboratory is a unique training experience designed to provide opportunity for improving one's relationships with colleagues, committees and constituents." It may be considered an experiment in getting along with people—the people we live and work with. But it is more than that. The purpose, as stated by the planning committee, includes these points:

"1. To explore ways in which recent scientific insights into human relations can contribute to the deepening of our understanding of Christian experience.

"2. To further insight on the part of church leaders into human relations problems in the church.

"3. To further the ability of church workers to diagnose human relations situations within the committees, boards, and other groups within the church.

"4. To provide an opportunity to practice skills of group leadership and membership.

"5. To provide an opportunity to relate the laboratory experience to one's professional job."

The results intended included these four:

"1. A new understanding of the many forces at work in every group.

"2. Greater skill in democratic group leadership and membership.

"3. A deeper appreciation of the needs and motives of others.

"4. A new insight into yourself."

The laboratory was planned from two points of view: (a) our Christian faith and (b) the findings of social science.

History of the Laboratory

There is much history behind these efforts. Probably most of it is not written. Some of the more recent developments have come out of the YMCA and YWCA work, social work in general, work with clubs and groups of children, and educational

efforts in some public schools, colleges, seminaries, and universities.

One of the main branches of this young "tree" has been the "group dynamics" movement, much more noticeable in America over the past ten years, which has grown continually from the first National Training Laboratory in Group Development at Bethel, Maine, in 1947. Every summer, usually for four weeks, this laboratory draws a group of about one hundred "delegates" from a wide variety of agencies and activities.

Since 1948, with two exceptions, at least one delegate from the Church of the Brethren has attended this laboratory every year. Small numbers came from other churches also, but the large majority are from nonchurch agencies.

In 1954 there was developed at the Washington office of the National Education Association an organization called the National Training Laboratory (NTL). The NTL took over the sponsorship of the Bethel laboratory, and also reached out in one-week training laboratories in special areas, field service consultation, co-operation in human relations activities in a number of universities, applied research, and other activities.

Another root of this growing "tree" was in the Conference on Lay Leadership held by the National Council of Churches at Schwenksville, Pa., in 1954. Here an effort culminating in the 1956 and 1957 Green Lake laboratories was projected. This year NCC sponsored the laboratory and NTL conducted it.

The 1957 Green Lake laboratory was intentionally a small group of

a total of eighty-four persons. It was not a conference, but rather a closely organized situation in which people worked and tried experiments in human relations, usually in new ways. Accordingly, no one could predict exactly what would come out of it. But over the last decade there has been developed enough experience in this kind of a laboratory that some things are predictable and controllable.

At this "lab" there were fifty-nine "delegates" or persons who were engaged in full-time church work. They came from eighteen denominations and from twenty-seven states in the United States and Canada. James Renz and Paul Weaver of the Christian Education Commission staff of the General Brotherhood Board were two Brethren delegates.

The Trainer Development Seminar

Concurrently with the laboratory a trainer development seminar was held, made up of persons who had had some previous lab experience and who were concerned in learning how to be more effective in human relations training. They were neither delegates nor staff members. They had their own program, organization, and a schedule. This was a new experiment in laboratory development. There were thirteen in this training development seminar; the two of them from the Church of the Brethren were Raymond R. Peters of Dayton, Ohio, and Jesse Ziegler of Bethany Seminary.

A Large Staff

For a laboratory and seminar of this size most people would expect only a few on the staff. But in this

kind of laboratory things are different. There were eleven hard-working people on this staff, not counting the very busy stenographer and general helper in the office. The writer served as the administrator. Everyone worked hard and steadily.

A Typical Day's Schedule

Perhaps a typical day's schedule would help to interpret the activities of the lab. From 8:30 to 9:45 there was a "theory session," usually a talk and discussion on an important subject, for example, Helping Persons and Groups to Change. Often an outline of the essential points was put on a chart so that the people could follow it more easily. A fifteen-minute coffee break came at 9:45.

From 10:00 to 12:00 the "training" groups met. These are sometimes called "T-groups" or "home base" groups. Their purpose is to make every member more sensitive to what he does while acting in a group and to what other people do to him. It includes the study of the processes and forces in a group. Sometimes, like millstones with no grist to grind, people have to grind each other. That is sometimes painful, but revealing. Then, if they learn and forgive, the misery which sometimes comes along becomes a great gain.

After lunch there were two hours of free time spent in relaxing, recreation, reading, and thinking.

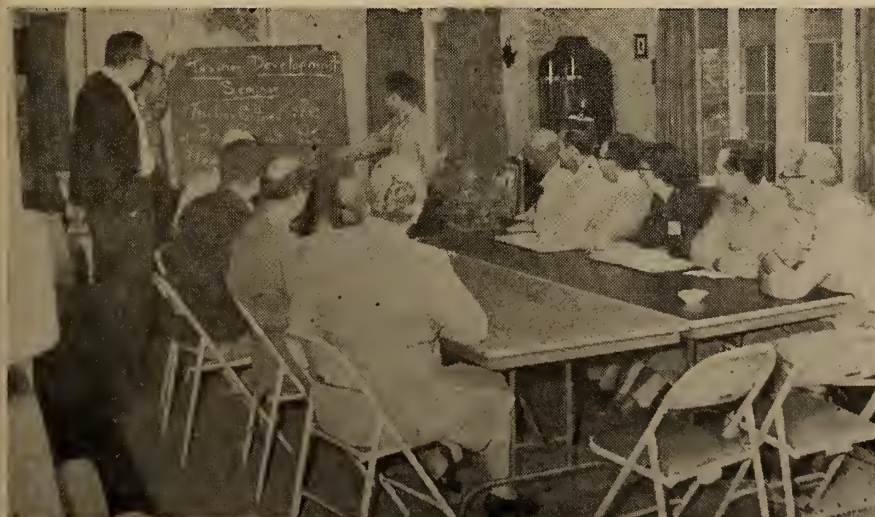
From 3:00 to 5:00 there were "skill practice" groups. Here the delegates met in different groupings to learn new skills, such as accepting a person while rejecting his behavior.

The evening sessions, 7:00 to 9:00, varied in their content. There was only one free evening in the two weeks and most of the delegates wished they had spent that time in more work. Several evening sessions were spent in research and several more in special interest groups, such as staff relationships.

On Sunday morning a very helpful worship experience was led by Jesse Ziegler. The outline consisted of some of the experiences of the lab and scriptures woven together.

Christian Faith and Social Science

That Sunday night a lively panel dealt with an important subject: Christian Faith and Social Science. For nearly two hours the whole group worked at these questions: Do people in these fields need each



A deeper appreciation of the needs and motives of others and a greater skill in democratic group leadership were two of the many things gained at the Green Lake laboratory

other? If so, how can they co-operate? It was illuminating.

No one can tell the results of the laboratory except for himself; and often that is difficult at first. The research results may be released in six months. A few people who seemed unable to commit themselves to this kind of laboratory probably went home dissatisfied. But for the vast majority, it was a brand new and meaningful experience. As one cautious person described a similar experience: "I have just tasted a new peach. I can't describe it for you. You'll have to taste it for yourself."

Applicable to Brethren

Out of this and other laboratories have come plans which are working in a number of churches, especially among the Episcopalians, who are reaching out to their local churches now with very helpful results. It is developing among the Presbyterians, Methodists, and the Disciples. Perhaps it has possibilities for the Brethren—reaching out through regions and districts—and some day into local churches as plans are developed. The Church of the Brethren has something of importance to contribute to this movement, and it also has something of importance to gain from it.

This sort of experiment in human relations sometimes goes very deep; it tests whether or not we believe the things we pretend as Christians. For example, we Brethren have professed the practice required by Jesus' statement, Matt. 18:15-17, but in many churches we have lost the custom. Here is another good chance to pick it up again.

There is plenty of opportunity to learn how to "speak truth in love," especially when the truth may hurt. But the purpose in trying that is to make clear that the person has not been rejected even if his idea is not accepted. Here is the give-and-take of criticism and of creative efforts. One person who went through one of these laboratories summed it up thus: "This is the technique of love. We'd better learn it."

Your assistance is needed to complete the plans for the Polish exchange program this winter. For information about this program write to The Polish Exchange, Brethren Service Center, New Windsor, Md.



Seventy-eight persons, including Brethren Service personnel from Switzerland, Germany, Austria, Italy, Greece, Turkey, and Africa and visitors from America, Canada, Hungary, Austria, Holland, Spain, and Denmark, attended the 1957 European annual conference held at Reith, Austria, in May

BRETHREN SERVICE

European Annual Conference

GO ON to Maturity was the theme of this year's European annual conference, which was held from May 12-19 in a quaint Tyrolean village in Austria. Seventy-eight people attended the meeting representing a diversity of nationalities and church affiliations. Besides Brethren Service personnel from Germany, Switzerland, Austria, Italy, Greece, Turkey, and Africa there were guests from America, Canada, Hungary, Austria, Holland, Spain, and Denmark.

Mrs. Harlan Mummert, wife of the Austrian director, headed the conference-planning committee and acted as director during the week. M. R. Zigler offered excellent leadership and made a great contribution to the success of the conference.

Visitors from the States who participated in the program included Mr. and Mrs. Donovan Beachley of Hagerstown, Md., Dr. Roy Hoover of Roanoke, Va., Dr. and Mrs. Vernon Schwalm of North Manchester, Ind., and Mr. and Mrs. Eli Stoltzfus of Phoenixville, Pa. During the week the visitors and directors made outstanding contributions but the great-

er part of the program was planned and presented by the volunteers themselves.

As the fellowship grew to a climax and the volunteers departed and returned to their different projects, each felt he had gained a better understanding and preparation to "go on to maturity."

Out of the Mailbag

Continued from page 21

church, where sixty people had met for worship. This is our newest organized church and is progressing very well. The people decided to have a church farm this year. I could not help but feel good about it because they are all working hard on their own farms and any extra work is a burden to them.

Next Sunday we plan to go to Gashala church which is about forty miles from here. This is a new work being carried on by the Nigerians. We are eager to worship with them since we have not yet been there.—Paul Petcher, Lassa, Nigeria, W. Africa.

Obituaries

Black, William Leslie, son of Orlando Wilford and Ada Florence Woods Black, was born Nov. 15, 1884, and died May 30, 1957, at Topeka, Kansas. He had been a

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Circle of Faith. Marcus Bach. Hawthorn Books, 1957. 189 pages. \$3.95.

Marcus Bach has, in his characteristic fashion, gone to great lengths to meet and interview five persons whose lives have been outstanding in our day. He reports intimately and interestingly what he found in the lives of Therese Neumann of Germany, Shoghi Effendi, leader of Bahai in Persia, Pope Pius XII, Helen Keller, and Albert Schweitzer, that has made their lives unique and outstanding. He comes to the conclusion that each has, in his own way, crossed paths with Jesus of Nazareth and found in him the "Great Lover," the "Prophet," the "Mystical Presence," the "Divine Authority," or the "Way of Life," all together completing the circle of faith.—*Charles Zunkel.*

***Learning About Love.** Marion Lerrigo and Helen Southard. Dutton, 1956. 64 pages. \$2.00.

After teen-age years (and often during them) youth move into a period of decision relative to courtship and marriage. Emotional and physiological development should be understood and should lead to mental and psychological health.

This book deals with the physiological and psychological approaches to sexual intercourse, with problems of petting, of masturbation and of premarital relations. It further gives guidance in dealing with such problems.

Every young couple, desiring to know more about the problems of married life and their solutions, will

find assistance in the latter part of the volume. So much depends on adequate preparation and ability to deal with problems that every young couple contemplating marriage should read this book.—*James Renz.*

***101 Best Games for Teen-agers.** Lillian and Godfrey Frankel. Sterling, 1957. 128 pages. \$2.00.

These simple but clever little games are ones that appeal to young people. If you are interested in clever ideas for "ice breakers," party themes, parlor games and others, you'll find them in this book. The popularity of the book is proven by seven printings since it was first published in November, 1951. It is recommended for leaders of youth and all recreationalists. It ought to be found in church libraries as a quick and ready reference.—*Ed Crill.*

***Henry's Red Sea.** Barbara C. Smucker. Mennonite Publishing House, 1955. 108 pages. \$1.65.

A modern Red Sea experience makes faith in God completely meaningful to the readers of this book. Henry is one of a group of Russian Mennonites making their escape to freedom. As refugees they ran and walked and snatched rides and lurked in hiding places, always believing that God would lead them. Only a miracle could save them and the miracle came. This story is based on the true experiences of Peter and Elfrieda Dyck while working with the Mennonite Central Committee in Berlin. A thrilling story of danger and escape.—*Ethel H. Weddle, Girard, Illinois.*

member of the church since he was eighteen years of age. He is survived by his wife, two daughters, one stepdaughter, one granddaughter, one brother, and one sister. The funeral was held at the Parker funeral home by Bro. Floyd Biddix. Burial was made in the Burr Oak cemetery.—*Inez Johnson, Topeka, Kansas.*

Bowser, Turie, daughter of Joseph and Fannie Miller Christner, was born Aug. 26, 1871, and died June 24, 1957. She was married to John E. Bowser, who preceded her in death in 1935. She was a long-time member of the church and was a member of the Wooddale congregation at the time of her death. Surviving are three daughters, one son, ten grandchildren, fifteen great-grandchildren, two sisters, and one brother. Funeral services were held at the Mt. Joy church, Pa., by Brethren E. M. Hertzler, and J. Ewing Jones. Interment was in the Mt. Joy cemetery.—*C. Roy Filburn, Connelville, Pa.*

Burns, Ida Watts, died May 25, 1957, at the age of ninety-one years. She was married to H. E. Burns. Survivors are

five grandchildren, nine great-grandchildren, and two great-great-grandchildren. She was a member of the Oakland church, Calif. Services were conducted at the Chapel of the Chimes by Sister Clara Wood.—*Irene McElroy, Oakland, Calif.*

Clark, Larry Lee, son of Robert and Deloris Clark, was born March 4, 1937, in North Manchester, Ind., and died May 19, 1957, in Ft. Wayne, Ind. He was married to Judith Helen French on Dec. 21, 1956. He was a member of the Manchester church. Survivors are his wife, parents, and grandparents. Funeral services were held in the Manchester church by Bro. Jesse Fox and the undersigned. Burial was in the Oaklawn cemetery.—*H. F. Richards, North Manchester, Ind.*

Dicks, Hettie, daughter of Mr. and Mrs. Thomas Henderson, was born June 14, 1890, near Avery, Iowa, and died June 2, 1957. She was married to Fred C. Dicks on March 15, 1908. Survivors are her husband, nine children, two sisters, and three brothers. Funeral services were held at the Monroe County church, of

which she was a member, by Bro. Elmer West, assisted by Bro. W. H. Brower.—*Mrs. Ralph Morris, Avery, Iowa.*

Eisenbise, Bertha, daughter of Jacob and Sara Dill, was born Jan. 16, 1879, in Pearl City, Ill., and died June 14, 1957, in Sunland, Calif. On May 4, 1897, she was married to Charles Eisenbise, who died on Jan. 30, 1946. Surviving are eight children, two sisters, and one brother. Funeral services were conducted at Freeport, Ill. Interment was in the Oakland cemetery.—*Matthew Meyer, Glendale, Calif.*

Flickinger, Nelle Towne, was born in Nebraska, Feb. 8, 1877, and died in California, June 8, 1957. She was married to John Flickinger on Dec. 23, 1902. She was an active member of the church. Surviving are her husband, one daughter, four grandchildren, and one great-grandchild. Funeral services were conducted by Bro. Marion Cupp in the Lisle funeral home. Burial was in the Mountainview cemetery.—*Mrs. Sadie Scott, Raisin City, Calif.*

Glessner, Horace G., son of Joseph and Mary Glessner, was born in Somers, Pa., Aug. 31, 1882, and died July 8, 1957, in Cedar Rapids, Iowa. He was married to Susan Willis. He was a member of the Waterloo church. Surviving are two sons, one daughter, four grandchildren, three brothers, and one sister. Graveside services were held in the Orange Township cemetery, by the undersigned.—*J. Perry Prather, Waterloo, Iowa.*

Good, Sallie K., daughter of Joseph and Hester Sniteman, was born July 29, 1876, in South English, Iowa, and died in Naperville, Ill., April 7, 1957. She was married to Saylor D. Good on Dec. 30, 1900. She was an active member of the church. Surviving are her husband, two sons, one daughter, five grandchildren, and twelve great-grandchildren. Services were conducted by Bro. James Renz in the Bethel church. Burial was in the Naperville cemetery.—*Virginia Olsen, Naperville, Ill.*

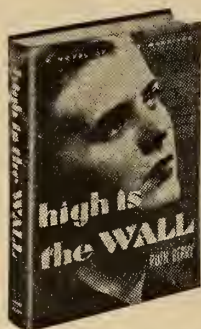
Harley, M. Cora, daughter of Harrison and Susanna Hollowbush Harley, died July 17, 1957, at the age of eighty-seven years. She was a member of the Coventry church. She is survived by one brother. Funeral services were conducted by the undersigned at White's memorial home at Parkerford, Pa. Interment was made in the Oak Grove cemetery.—*D. Howard Keiper, Pottstown, Pa.*

Helman, William L., son of Tobias and Mary E. Bryant Helman, was born Oct. 4, 1881, near Dunlap, Ind., and died at New Paris, Ind., July 6, 1957. He was a member of the New Paris church. He was married to Rosa E. Shue on Nov. 1, 1900. She preceded him in death in 1956. Surviving are one daughter, three sons, fourteen grandchildren, and nineteen great-grandchildren. Funeral services were held in the New Paris church by the undersigned and Bro. Clayton Mock. Burial was in the Prairie Street cemetery.—*Eldon Evans, New Paris, Ind.*

Johnson, Paul L., son of Mrs. Anna Kuhn and the late Dudley Johnson, died at New Philadelphia, Ohio, July 10, 1957. He was married to Margaret Swihart on Jan. 1, 1945. Surviving are his wife, two sons, one daughter, his mother, two brothers, and one sister. Burial was in the East Avenue cemetery.—*Marjorie H. Landes, New Philadelphia, Ohio.*

Keller, Anson C., son of Michael and Elizabeth Keller, was born Sept. 29, 1878, in Bedford County, Pa., and died June 6, 1957, in Dodge City, Kansas. He was married to Edith Delp in 1908. She preceded him in death in 1947. He was married to Mrs. Leora Van Horne on Nov. 25, 1951. He was a member of the Garden City church. Survivors are his wife, two daughters, four grandchildren, and one sister. Services were by the undersigned, assisted by Bro. Lawrence Lehman. Interment was in the Minneola cemetery.—*Eugene E. Gnagy, Garden City, Kansas.*

A "must"
book for any
person contemplating
marriage across
faith lines



high is the wall

Ruth Muirhead Berry
\$3.50

This book is the story of the disillusionment of a Protestant girl who married a devout Catholic. It is not only deeply interesting reading but also would be the basis for discussion. 269 pages

BRETHREN
PUBLISHING HOUSE
Elgin, Illinois

Lindeman, Melvin W., son of Perry H. and Ellen Weller Lindeman, was born in Somerset County, Pa., March 2, 1883, and died July 8, 1957, in Bay City, Mich. He was a member of the Meyersdale church. Survivors are his wife, one son, one daughter, and three grandchildren. Funeral services were conducted in the Meyersdale church by Bro. Earle Fike, Jr. Interment was in the Minneola cemetery.—Mrs. Elmer L. Dia, Meyersdale, Pa.

Michael, Clara, daughter of Samuel T. and Mary C. Kessel, was born April 27, 1882, at Arthur, W. Va., and died at Keyser, W. Va., June 3, 1957. She was married to Taylor M. Michael on Dec. 28, 1905. Funeral services were held at the Keyser church by the undersigned, assisted by Bro. B. B. Ludwick. Interment was in Meadow Point cemetery.—Fred M. Bowman, Keyser, W. Va.

Neher, David, son of Samuel and Rebecca Neher, was born near Lima, Ohio, Jan. 12, 1863, and died at Mexico, Ind., July 11, 1957. In 1885 he was married to Lucinda Alice Warner. He had served in the free ministry in five central states. Survivors are two sons, one daughter, eleven grandchildren, and twenty great-grandchildren. Funeral services were held by the undersigned and D. G. Berkebile in the Manchester church, Ind. Burial was in the Granade cemetery, Reiffsburg, Ind.—H. F. Richards, N. Manchester, Ind.

Peiffer, C. Russell, son of John L. and Margaret Denny Peiffer, died at Lititz, Pa., July 25, 1957, at the age of fifty-four years. He was a member of the Lititz church. Surviving are his wife, Mabel Singer Peiffer, one son, one daughter, one grandchild, and his parents. Funeral services were conducted at the Beck funeral home by Bro. E. Floyd McDowell. Interment was in Macpelah cemetery.—Mrs. Ernest D. Shenk, Lititz, Pa.

Riddle, Effie, daughter of Michael and Margaret Altis, was born Aug. 27, 1890, in Cabool, Mo., and died June 1, 1957, in Denver, Colo. In 1915, she was married to Walter H. Riddle, who preceded her in death in 1947. She was a faithful member of the church. Survivors include one son, one daughter, five grandchildren, three brothers, and one sister.—Emma Beckner Hamm, Denver, Colo.

Rule, Anna Wise, wife of Perry Rule, died July 24, 1957, at the age of eighty-two years. She was a member of Pymont church, Ind. Survivors are three sons, two daughters, two sisters, and one

brother. The funeral was conducted by the undersigned in Delphi, and the burial was at Camden.—Ralph Petry, Delphi, Ind.

Shober, Everett Reiman, son of Clinton K. and Ada Reiman Shober, was born in Somerset County, Pa., July 7, 1907, and died in Charlottesville, Va., June 10, 1957. He is survived by his wife, Lucille Johnson Shober, two sons, his father and mother, and one brother. He had served on the National Council of Men's Work and was active in district men's work. He was active as a deacon, Sunday-school superintendent, and teacher at Central church, Roanoke, Va. Funeral services were held in the Central church by Merlin E. Garber and Edward K. Ziegler. Burial was in the Cedar Lawn cemetery.—Ralph E. Shober, Roanoke, Va.

Shreiner, Ida R., was born Dec. 8, 1865, and died June 17, 1957. She is survived by two daughters, one son, eleven grandchildren, twenty-two great-grandchildren, and seven great-great-grandchildren. Funeral services were conducted by the undersigned. Interment was in the Landis Valley Mennonite cemetery.—J. Lester Buckwalter, Lancaster, Pa.

Sterner, Lydia Baugher, widow of Ira M. Sterner, was born April 9, 1883, and died June 30, 1957 in Brodbeck, Pa. She was a loyal member of the Black Rock church for many years. Survivors are three sons, two daughters, twelve grandchildren, two great-grandchildren, one brother, and two sisters. Funeral services were held at the Black Rock church by Brethren N. S. Sellers and Joseph M. Baugher. Interment was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Stout, Blanche, daughter of William and Hannah Kensinger Gunnet, was born at Clappertown, Pa., Jan. 22, 1890, and died at Williamsburg, Pa., June 23, 1957. She was married to Sherman Stout on Aug. 8, 1911. She was a member of the church at Williamsburg. Surviving are her husband, one daughter, five grandchildren, and one sister. Funeral services were conducted at the Freidland funeral home by Bro. John D. Ebersole. Interment was in the Presbyterian cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Thompson, James Howard, died in Bethesda hospital June 30, 1957, at the age of eighty-three years. He was a member of the Reformed Presbyterian church, but attended the White Cottage Church of the Brethren. Survivors are one brother and five sisters. Funeral services were held at the William Thompson and son funeral home by Bro. Edwin F. Fontaine. Interment was in Woodlawn cemetery.—Miss Ella Weaver, Zanesville, Ohio.

Wenger, Levi M., son of Edward and Emma Myer Wenger, died May 22, 1957, at the age of eighty years. His wife, Emma Brown Wenger, died in 1949. He was a member of the Lititz church, Pa. Survivors are thirteen children, thirty-one grandchildren, and twelve great-grandchildren. Funeral services were conducted by Bro. E. Floyd McDowell in the Lititz church. Interment was in Chiques cemetery.—Mrs. Ernest D. Shenk, Lititz, Pa.

Wolfe, Patricia Ann, twenty-one-month-old daughter of Archie and Esther Chambers Wolfe, died July 22, 1957, at Sebring, Fla. Graveside services were conducted by Bro. Mryl Weyant.—Lena Marchand, Sebring, Fla.

Wright, Lela M., daughter of Melvin and Belle Dennison, was born in Columbia City, Ind., and died in Marion, Ind., July 15, 1957, at the age of fifty-one years. Survivors are one daughter, three granddaughters, her mother, two brothers, and two sisters. Funeral services were conducted by the undersigned at the Needham funeral home. Burial was in Grant memorial cemetery.—T. G. Weaver, Marion, Ind.

Zuck, Charles Leslie, son of Mr. and Mrs. John Zuck, died at Falmouth, Mich., June 24, 1957, at the age of eighty-two years. He was married to Clara Dorcas in September 1900. Survivors are his wife, three children, six grandchildren, and nine great-grandchildren. Memorial serv-

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ices were conducted by the undersigned at the Young funeral home, Lake City, Mich. Burial was in the Maple Hill cemetery, Cadillac, Mich.—U. J. Fike, Clarence, Iowa.

Church News

Southern California and Arizona

Glendale, First—The deacon board is stressing organized visitation among the members and also in the community. Don Murray was with us on April 14 for the evening service. The men's fellowship began activities with a successful banquet. A goodly number of our ladies attended the district women's rally at Glendora in April. One of the highlights of our Sunday-school year is the activities of the junior high department, under the leadership of Mr. and Mrs. Creamer. Two girls from La Verne College are here for the summer assisting the pastor. The deacons have formed a prayer chain.—Mrs. Sudie B. Flory, Burbank, Calif.

Pasadena—Bro. I. V. Funderburgh of La Verne spoke on The Christian Life Palm Sunday and also the following five evenings. In May the choir presented their festival of music, which was followed by a reception for the new members recently received into the church. At the father and son banquet Bro. Robert Richards spoke about his trip to Australia. Brethren Don Wirth and Ruthrauff were the guest speakers during the absence of Brother Studebaker, who attended Conference. The dedication services for the new sanctuary and chapel will be held on Sept. 29, 1957.—Mrs. Grant Cohick, Pasadena, Calif.

Colorado

Rocky Ford, First—In our regular council meeting church and Sunday-school officers were elected for the new church year. Mr. and Mrs. Nova Andrews and Joyce Soden will be our delegates to district meeting. A committee is to work on a plan to establish a blood bank to be held in reserve for the use of any of our members. Family Week was observed by having a family fellowship supper one evening. Our pastor has been conducting weekday classes in the study of Christian doctrine and church membership. On May 21 Mr. Clare D. Poling of Denver showed colored slides and told of his trip and the mission work of the Church of the Brethren in Quito, Ecuador. Our church co-operated in an Arkansas Valley Crusade for Christ, June 23—July 7. Four have been baptized. Our women's work group has taken part in the United Council of Church Women's meetings and they continue their relief work projects at home and abroad.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Iowa River—One of our youth attended the youth seminar in Washington, D. C. Youth Sunday was observed by our young people having charge of the morning services. Several of our youth attended the junior high district rally at the Fernald church. District children's cabinet representatives met with our teachers one Sunday. A carload of our young people attended the district youth rally at Brooklyn. Union Good Friday services were held at our church. Church membership classes were held during Lent. The McPherson a cappella choir was at our church on Easter morning to give a sacred concert. On May 12 five of our men attended the district stewardship work shop at Maxwell. The new addition to our church is near completion. Twenty young people planned and sponsored an Iowa River CBYF week-end camp at Pine Lake on June 8 and 9. Rev. Claude Dadisman was guest speaker on June 23, while our pastor was at Annual Conference. We are having a steady increase in attendance at both

For Laymen—

Second Thoughts on the Dead Sea Scrolls

F. F. Bruce

Of the many books that have appeared on the Dead Sea Scrolls only a few can be warmly commended to the layman. Professor Bruce's work is in that select company and possesses the added advantage of being one of the latest to appear. This is especially important since periodically new materials and information relating to the Scrolls have come to light.

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Sunday school and church services. Several of our children are attending junior camp at Camp Pine Lake.—Mrs. Fern Miller, Marshalltown, Iowa.

Southwestern Kansas

Salem—Vacation church school was held May 20-31. The youth attended the sub-district rally held at Newton on May 28. May 26 was 4-H Sunday. The Salem club participated in the morning service. The women's work collected twenty pounds of grease for overseas relief, worked on clothing for relief, and made cancer dressings. Several men of the church attended the men's rally on April 8 at McPherson College. A junior choir was organized recently. One of the Sunday-school classes has taken the lead in improving and redecorating the basement room for small group meetings. Our attendance has continued to increase. Our church is co-operating in summer vesper services held in Nickerson each Sunday.—Mrs. Glen Seitz, Nickerson, Kansas.

Northern Missouri

Beihany—Dr. Bittinger was our guest speaker at our sixtieth anniversary observance. The afternoon program consisted of a brief history of the church, reading of greetings from former members, and recognition of charter members. Twenty-one from our church went to the district rally held at the Shelby County church. The Bethany and Mt. Olivet churches co-operated in holding a vacation church school. Our church

was well represented at Annual Conference. Plans are being made to work out a better youth program among the three churches, Bethany, Rockingham and Wakanda. The Stet Council of Churches is making plans for co-operative work in the fall.—Mrs. Henry Mason, Stet, Mo.

Oklahoma

Antelope Valley—A fellowship dinner was enjoyed after the services on Sunday, July 7. Our pastor and his family attended the Annual Conference at Richmond and camp at Camp Spring Lake. On Father's Day, June 23, gifts were awarded to the oldest and youngest fathers.—Mrs. Maggie Cook, Garber, Okla.

Northern Illinois and Wisconsin

Milledgeville—Our church was represented at both the youth and adult seminars. On April 9 we were the host church for the women's spring rally. Our pastor has been holding membership classes during the summer. They include junior III, junior high, and an adult class. Wednesday nights during July and August are family play nights. Bro. Karl Baldner and Mrs. Leone Meyers were teachers in the community vacation Bible school.—Mrs. L. W. Kreider, Milledgeville, Ill.

Middle Indiana

Flora—The women's work redecorated

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AT ALL BOOKSTORES



abingdon press

the parsonage and the church redecored the church basement and varnished the floors in the sanctuary. The women's work held a mother and daughter banquet. The men's work put out fifteen acres of corn for their project. Eight have been baptized and one received by letter.—Mrs. Helen Wagoner, Flora, Ind.

Wabash Country—Our spring council was held in March. Bro. R. H. Miller brought us the message for our union service which we enjoy once a month with the other churches in our township. We also joined them in Holy Week services. On Easter morning we enjoyed an Easter breakfast and a program with Elder Grant Weaver as speaker. The Easter sermon was by our pastor, Bro. Charles Oberlin. On May 17 we enjoyed a birthday fellowship supper. Children's

Day services were held on June 16.—Pearl I. Hasty, LaFontaine, Ind.

Northern Indiana

West Goshen—On May 9 we held our mother and daughter banquet; Harriett Bright was guest speaker. We have sent food, children's clothes, and comforters overseas for relief. On June 4 we had a temperance meeting with Mrs. Paul Halladay as the speaker. Vacation Bible school was held from June 3 to 14. Gerald Moyer presented This Is Your Life at our home and family life program on May 19. George Hunn, Virgil Mock, M. H. Stutsman and Harvey Bowers were guest speakers while our pastor was away. Seven have been baptized and two received by letter.—Mrs. Elizabeth Miller, Goshen, Ind.

Michigan

Crystal—Bro. Rufus King of Elgin, Ill., held our pre-Easter services. Our vacation Bible school was held June 10-14. Our aid has been tying quilts and sewing carpet rags. We have sent 125 pounds of clothing for relief and also a dozen layettes. The aid completely redecored the parsonage while our pastor and his family were at Annual Conference. Dean Kindy will serve as full-time pastor this coming year. The men planted trees on the church farm this spring. Four have been baptized.—Carol Barber, Stanton, Mich.

Northeastern Ohio

Canton First—Our Holy Week services were held April 17-19, by Bro. Ralph Schlosser. The choir presented a cantata on Palm Sunday morning. A sunrise service and breakfast were held on Easter morning at the church. At our April council meeting we decided to participate as a member of the Canton Council of Churches for at least one year, and approved the cabinet's recommendation of printing a church directory. A fellowship supper was held in honor of the twenty-nine who united with the church since 1956. W. Harold Row was guest speaker for the week-end meetings held May 17-19. The Sunday-school workers were honored at a banquet. Daily vacation Bible school was held June 10-21.—Carolyn Bender, Canton, Ohio.

Eden—Our mother and daughter banquet was on April 13 and our father and son banquet was in May. The new electric organ was dedicated on May 26. The CBYF had the dedication service. Daily vacation Bible school in June was well attended. We have two Lord's Acre projects. A lot of ground was donated and the church is building a house on it. Eleven have been added to our church.—Mrs. Maud Dayton, Canton, Ohio.

White Cottage—The film, I Beheld His Glory, was shown in our church. Vacation Bible school was held the second week of June. Our revival meeting was held Aug. 13-18, with Bro. Russell G. West as evangelist. The women's work has been busy making bandages and comforters for relief. The men's fellowship has a project of gardening this summer. Several of our boys and girls attended camp. Fred Taylor brought the Sunday morning message in the absence of our pastor.—Miss Ella Weaver, S. Zanesville, Ohio.

Zion Hill—Our quarterly council meeting was held on July 10; our elder, Bro. J. D. Zigler, was in charge. Delegates to district meeting will be Sisters Elsie Kletgely and Hazel Bartholomew. Bro. John Bartholomew was re-elected Sunday school superintendent. Six babies were consecrated on Mother's Day. Four have been baptized.—Mrs. J. Lloyd Nedrow, Columbiana, Ohio.

Northwestern Ohio

Black Swamp—The women of our church have been busy with relief work. They were guests of the Toledo church in March and heard Mrs. Paul Halladay. Fifteen attended the women's rally at

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Miscellaneous

No. 307. Single man desires work as singer for evangelist or at camp meetings, or choir and young people's director in church. Also can do office work. Write: Lovic M. Dean, 1116 N. Highland Ave., N. E., Atlanta 6, Georgia. Phone: Trinity 4-6409.

No. 309. Wanted: A lady who would like to spend the winter on a fruit ranch near Modesto, Calif., and do light housework in Brethren home. Private bedroom, board, and small salary. Modern conveniences. Will furnish transportation to church activities if needed. Family attends Church of the Brethren in Empire. Must furnish character references. Write for information, sending description (married or single, age, etc.). Send picture if possible. Will furnish character reference. Needed by Sept. 1, 1957. W. A. Shively, R. 1, Box 1843, Modesto, Calif.

No. 310. Wanted: An older lady looking more for a home than a salary, to care for child while mother works, and do very light housework. Located in Northwestern Indiana. Will have private room with use of the rest of the house. Need someone by the first of September if possible. Contact: Mrs. Ted Feece, R. 3, Walkerton, Ind.

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No. 308. Teaching positions now open. (1) sixth grade, (2) vocal music for elementary and secondary. Good facilities; salary schedule; growing Church of the Brethren. Maxwell is located near Ames and Des Moines. Apply to: Supt. J. T. Riekema, Maxwell, Iowa.

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No. 311. Farms available in Brethren community for Brethren folks to buy or rent. Most farms can be bought on contract. Write: John S. Senger, Astoria, Ill.

Silver Creek, where we had the privilege of hearing Miss Anna Warstler of Elgin. Our pastor, Leonard Carlisle, held revival meetings at New Philadelphia in Northeastern Ohio in April. Our youth attended the spring conference at the Dola high school. Seven of the junior highs attended the first junior high rally in the district held at Pleasant View. The architect has met with our council several times and our building program is rapidly maturing. We held our vacation Bible school in June. Nine have been baptized and five received by letter.—Mrs. David Kaser, Perrysburg, Ohio.

Southern Ohio

Lower Miami—Our ladies' aid has been quilting and sewing for relief. Men's work night is held at the church every Monday night. We helped with food and clothing for flood areas in Kentucky. Our young people meet at the church each Sunday night. Some of our people attended the school of Christian living at the Potsdam church. Seven persons have been baptized and two received

by letter. Our family from Holland arrived here on April 5. We are making plans for the fourth year of our every-member canvass.—Mrs. Lullie M. Laprad, Dayton, Ohio.

Eastern Pennsylvania

Harrisburg—A deputation team from Elizabethtown College presented a program. A report on a study for the future development of our local church which was prepared by a special study committee was presented one Sunday evening. One Sunday evening meetings were held in ten homes. An all family night was held on Friday, May 10. During May and June our pastor conducted an inquirers' class for new and prospective members. The charter was presented to our newly organized Boy Scout troop on June 16. Our church is co-operating with the churches of the Allison Hill section in evening services.—Mrs. Ray L. Fyock, Harrisburg, Pa.

Mingo—The Hatfield quartet had charge of an evening service with Ralph Jones as the speaker. For our World Day of Prayer service we had Rev. Bob Price as our speaker. Bro. Roy McAuley of Elizabethtown College was with us for our Bible institute. Bro. Harold Jones of Harleysville, Pa., was the evangelist for our revival held in April. At our council meeting the church voted to divide the congregation and make two separate congregations: Mingo and Skip-pack. Bro. Jesse Hoffman is elder in charge at Skippack.—Mrs. Elmer Halde-man, Eagleville, Pa.

Middle Pennsylvania

Claysburg—Installation services were held on July 21 for our new pastor, Bro. Otho Hassinger. We have put a new roof on the church and parsonage, painted the sanctuary, purchased carpet for the floor, purchased new songbooks for Sunday school and redecorated the church basement. Miss Mabel Claypool, returned missionary to India, was with us one Sunday evening with pictures of the work and many interesting articles for display. A goodly number of our young people attended Camp Harmony this summer. Bro. G. Q. Showalter was elected elder at the July council meeting. We are looking forward to our evangelistic services this fall with our new pastor and Bro. Elmer Ebersole as evangelists.—Mrs. Wilbur Ebersole, Claysburg, Pa.

Roaring Spring—The Prayers of Jesus was the theme of the services conducted by our pastor. Our four choirs presented the cantata, The Crucifixion, at an evening worship hour. On May 26 those from our church who graduated from high school, colleges, and nurses' training were honored at the morning service. Miss Lena Wirth, missionary nurse who serves on the Nigerian mission field, was with us on June 2. The community vacation Bible school was held June 3-14. Our mother and daughter banquet was held on May 15. During our pastor's absence Bro. L. K. Ziegler filled the pulpit. Rolf Baltzner of Germany, who is an exchange student, will live in the home of one of our members for a year. Six persons have been baptized and six received by letter.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Southern Pennsylvania

Mt. Olivet—We held a business meeting on April 27. The church is now a self-supporting congregation. Kenneth Franklin of Millfinburg held a week of evangelistic meetings in June. During the year we did some extensive repair work and interior decorating on our church. We are planning to have a dedication service Sept. 1 with Bro. John Shuman of Annville bringing the morning message. Elder J. L. Miller will bring the dedicatory sermon in the afternoon. Seven have been baptized.—Mrs. Ada Brandt, Millers-town, Pa.

York, Second—Mrs. Paul Hoover, former missionary to India, gave an illustrated

A Book on Russian Christians

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Dr. Jackson was the first Negro many of the people had ever seen and he gives some humorous and delightful episodes which his presence caused among them.

The book is of special interest to Brethren who may have heard Dr. Jackson speak at the 1955 Annual Conference.
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talk on Sunday evening, April 7. The father and son banquet was held in April. Bro. Harold Martin of Spring Grove conducted our week of services. Six persons were baptized. The senior choir presented the drama, Beneath the Cross of Jesus. Wayne Nicarry spoke at our Mother's Day service. The film, Love Thy Neighbor, was used at our mother and daughter banquet. On one Sunday evening a program of sacred music was given by the combined choirs of the First church, Madison Avenue, and our church. For about ten years our women's work has been corresponding with and sending packages to a Raake family in Germany. Their daughter Renate, who is now seventeen years old, had been looking forward to coming to the United States. Our women made this possible and she arrived in May. Vacation Bible school was held for two weeks in June. During our pastor's absence at Conference, J. L. Miller and Chester Royer filled the pulpit.—Mrs. Walter Bachman, Jr., York, Pa.

Middle Maryland

Brownsville—A building fund canvass was conducted among members of our congregation. Mr. and Mrs. Zegstrog and their five children, a refugee family, are living on the church farm. We hope it will be possible to break ground for the new church near the end of three years. Many commitments were made for a three-year period. The winner of the peace contest in our church was also district winner and placed third in the

region. Our youth group had one representative at the youth seminar in Washington and New York and four at the regional round table. Church membership classes were conducted for the young people planning to become members of the church. Revival services were held April 29 through May 5, with Bro. S. Earl Mitchell as evangelist. Thirteen members attended the district women's work convention at Needmore, Pa., on May 16. Vacation Bible school was held in each of the three churches of our congregation during the latter part of June and the first two weeks in July. Our church has been represented in the camps at Peniel.—Norma Jean Shelby, Keedysville, Md.

Tennessee

Easley—Mrs. B. J. Wampler of Johnson City, Tenn., district director of children's work, presented very good helps for our children's work. At a later date another group from Tennessee visited our church. The first Sunday in June was our memorial and home-coming. One has been baptized. The attendance at worship continues to be good. Bro. Earl J. Dietz of White Pine, Tenn., was with us the first part of August for evangelistic meetings. Weekly prayer meetings preceded his coming. A parsonage is being built at Center Point in the Birmingham area.—Mrs. Edward M. Culler, Cleveland, Ala.

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First Virginia

Blue Ridge—College Day was observed on April 7, with Bro. Warren D. Bowman as guest speaker. Rev. A. C. Napier, a Baptist pastor, was speaker at our father and son banquet. Mrs. C. D. Spangler was with us at our mother and daughter banquet on May 16. Bible school was held from June 9 to June 13 with a good attendance. Several of our young people attended the youth round table at Bridgewater. Our pastor has resigned to become pastor of the Unity church. Local ministers and laymen will fill the pulpit each Sunday until a pastor can be secured.—Hallie M. Foster, Blue Ridge Va.

Northern Virginia

Front Royal—Four of our women attended the district women's meeting. We were host to the district youth rally. Special services were held by our pastor. Our vacation church school was held for one week this year. Our pastor has resigned and will go to Jones Chapel the last of August. Bro. Harry Lau, of Reisterstown, Md., has accepted the call to be our pastor beginning Sept. 1. Eight have been baptized and one received by letter. Our home-coming service was held on Aug. 25.—Cecile R. Smith, Maurertown, Va.

Second Virginia

Mt. Vernon—Our ground-breaking ceremony for the addition to our church took place on July 14. Bro. Warren D. Bowman, president of Bridgewater College, represented the Second District of Virginia. Our pastor attended the annual meeting of the Division of Christian Education, National Council of Churches, held in Cincinnati, Ohio. A delegate was sent to the Virginia Council of United Church Women's annual meeting in Roanoke. Nine from our church attended the leadership training school at the Middle River church. The men's work plans to send three calves for overseas relief in the September shipment. On pulpit exchange Sunday in the district Bro. Russell Beahm preached at Mt. Vernon. May was family life month. The home and family life committee of the women's work planned Sunday evening services for the month as well as the annual all-church family night banquet on May 8. A large number of our people attended the community vacation Bible school. Rural Life Sunday was observed on June 9. A day camp for primaries, juniors, and junior highs was held in the church woods. A large number attended Annual Conference. Our

revival held by Bro. C. Reynolds Simmons began Aug. 4.—Mrs. Houston Rodgers, Stuarts Draft, Va.

Southern Virginia

Boones Mill—Don Stern of Elgin conducted a stewardship education program in our area. Bro. Carson Key of the Antioch church held a series of meetings for five Sunday evenings on the subject, *What Do I Believe?* The young people sponsored the community Easter service in Mountain View Burial Park, with Rev. Threath of the Baptist church as speaker. Our Bible school was held June 24-29. The men are doing some work on the church basement as their project. Our women sent bedding, clothing, and canned goods to the flood relief in western Virginia. They have also sent quilts to

New Windsor for overseas relief. The young adult class sponsored a vesper service.—Mrs. Paul H. Abshire, Boones Mill, Va.

First West Virginia

Wiley Ford—The district youth round table was held in our church with one hundred and fifty youth in attendance. A second successful every-member canvass was conducted in our church. We have a unified budget. A cantata, *Peter and the Resurrection*, was presented by our adult and youth choirs. Our family night fellowship meal was held on May 15. Plans are under way for a new educational building in the near future.—Mr. Dwight Lambert, Wiley Ford, W. Va.

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June Johnson

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Here is a brand new book which should be introduced to all parents of preschool children. In text, photographs, and diagrams, this book provides an abundance of help for parents. The book is in four parts—Creative Crafts, Creative Activities, Your Child in the Home, and A Neighborhood Play Group. Along with the many suggestions for parents in the guidance of their children in creative play at home, this book includes a great deal of common sense and practical psychology in understanding and living happily with children of preschool age. 140 pages

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel

MESSENGER

SEPTEMBER 14, 1957

**TO GIVE
IS
TO LIVE**



Courtesy, United Church Canvass

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around Press

SEPTEMBER 14, 1957

Volume 106

Number 35

In This Number . . .

Editorial—

The Creator Who Does Not Forget . . . 5
Two or Three Together 5

The General Forum—

Teaching Stewardship.
Dessie Miller Myers 3
Our Biblical Heritage. R. H. Miller . . 6
Your Church in Action
Training Leadership 8
In the United States 9
In Areas Abroad 10
Through Brethren Service 11
From Profession to Performance in Stewardship 13
Early Autumn (verse).
May Allread Baker 15
The Family Counselor 27
Reviews of Recent Books 28

News—

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom—

"Operation Paw-Paw." Ronald Moyer 20
New Sound Filmstrips on Missions . . 21
Out of the Mailbag 21
Full-time Pastoral Program Begins New Era for Church. Mrs. Glenn Harris 22
Rural Church Raises Money to Build.
Eldon Kienholz 23
Teaching Children to Pray.
Sara E. Hoover 24
The Every-Member Canvass Teaches Good Stewardship Habits.
Robert G. Mayfield 25
Hungarians at Linz Brethren House.
Lavonne Ikenberry 25
Brethren Volunteer Service for Adults 26

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Correct Meaning

In answer to the letter from one who would like to say Amen and sing the Amens, is the correct meaning clear to those in your congregation who wish to omit its use? The Amen when sung or said is a prayer in itself, for it means "so may it be" or so be it. Whatever the hymn's message, we are affirming by the use of the Amen that it be so.

I heartily agree with you that we use it reverently and joyously.—Mrs. Don Aldrich, Springfield, Mo.

From Our Own History

The general discussion in the Christian world of Billy Graham and mass evangelism, and the subsequent comments by the editor and readers, brings to mind similar discussions in our own church history.

Brethren might be interested in reading again Chapter 13 of Studies in Brethren History. Especially pertinent, and even ironic, is this particular part of Brother Mallott's research: "The Annual Meeting of 1858 dealt with the question of whether people should be asked to come forward after the sermon. In 1869, the Old Order Brethren objected to getting members by unwholesome emotional stress, feeling 'that care should be taken that the understanding be enlightened, as well as the passions awakened . . . ' Eleven years later they renewed the protest. Viewed in the present light, it is tragic that the views of the Old Orders on this issue were not more respected."—William P. Nyce, Lansdale, Pa.

Walk to Freedom or Run?

We have read much about the recent campaign in Alabama, Florida, and other states led by Negro leaders to lead their people to freedom. Who, I ask, is to be a leader for the white people, many of whom are Brethren, who are not walking but running from neighborhoods which have a few Negroes moving their way?

How can Brethren churches remain Brethren, except in name only, when they sell their present institutions and run to the suburbs for fear that the children who would be attending Sunday school in the next few years might trace their ancestry to Africa instead of Germany, France, Italy, or some other country? I have yet to hear of a Catholic

church moving its location because Negroes were moving into the neighborhood. Large numbers of Negroes are being won to the Catholic faith because of its liberal racial policy. Why don't we Protestants practice what we preach?

Our church has a wonderful opportunity to serve the community through the influence of Bethany Seminary, Bethany Hospital, and the First church. Is this great opportunity to be sacrificed?

I lived at Bethany for some time, so feel very close to it. It is true that the living quarters were not the nicest, but plenty good enough for a family whose goal in life was to be the Christian ministry. While nursing for a short time at Bethany Hospital I noticed that the patients came from many racial and religious backgrounds. They would sometimes ask questions about the church and the seminary. Will the patients of these various groups wonder and ask why the seminary is leaving their neighborhood?

It was pointed out in the Messenger of July 20, page 12, "that students who should be coming to Bethany for ministerial training were reluctant to live in the area of Chicago where it is now located." Are prospective students, who would be "reluctant" to live in a neighborhood such as Bethany has, the kind of students who should come to Bethany to train to be our future leaders? It is true that there are undesirable living conditions among many of the people of the community, most of whom are white, but as far as I know Brethren members have never been molested to any great extent by their neighbors. If the community is not good enough for our husbands, fathers, and sons to live in, is it good enough for our wives and daughters to live in who now work in Bethany Hospital or who will be students in the proposed school of nursing?

Yes, First church can continue its very fine community-centered program with the seminary students helping, but what person of other racial or religious group will have faith in a church whose official church organization has made such a decision?

It would be interesting to hear the opinions of other Messenger readers concerning this issue.—Concerned.



When parents feel that giving is a privilege and a matter of commitment the children will catch that spirit

Teaching Stewardship

JEAN and Tom Smith are a promising young couple who attend Central church. In fact, they grew up in Central church, attended Sunday school together and worked in the youth group. When they married, they felt that differences of opinion concerning religion would not be one of their problems. They had agreed on a weekly amount to give to the church, a tithe of Tom's income. Tom had always been a tither from the time he had his first job mowing lawns for the neighbors. Jean had always given to

Dessie Miller Myers

This article is one of a series planned by the committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations.

the church, but for some reason she had not tithed money earned by babysitting and other things that she did while she was growing up.

All went well during the first few months of their marriage. There were many things they

seemed to need for their new home, and what fun it was to shop for them! Then one Sunday it was announced that the every-member canvass was about to be made and members were urged to increase their giving. Soon afterward Tom and Jean left for an off-season vacation. When they returned, they read in the church bulletin that the every-member canvass had been a great success and the budget had been oversubscribed. Jean was enthusiastic.

Homemaker, Harrisonburg, Virginia

SEPTEMBER 14, 1957

3

"Now, we can cut our giving," she said to Tom. "They don't need our money and we surely could use it."

Tom looked surprised and confused. "But regardless of the state of the budget," he said, "we still have an obligation to do our part. You remember, the Bible says that we should turn in an account of our stewardship and all that we have actually belongs to God. We have so much to be thankful for, Jean. I have a good job, we both have good health, and we are happy together. It seems to me that we have good reasons to give as we agreed to do."

Jean felt disappointed. Why should they wait for some of the things which they hoped to get for their new home and give to the church budget where their gift was not particularly needed? To her, it just did not make sense.

A little later another incident came up which again revealed a difference in stewardship convictions. Tom was asked to serve on an important church committee. If he accepted the appointment, it would mean giving a great deal of time. His work load at the office was

heavy. Jean felt that he would surely say no to this responsibility. "There are others who have more time than you do," she argued. "Why not let them do this?"

Tom agreed that there were others who could carry the responsibility which he had been asked to take, but he also said, "I think I will accept it because my church has asked me to serve in this way and my time is not my own. It is just as important to give a part of my time as it is to give a part of my income."

What caused the difference between Tom and Jean? They had grown up in the same church and had attended the same Sunday school. They both have Christian parents who attend church. On the outside, it looks as if they come from similar backgrounds, and in many ways they do. But somewhere there is a difference. Were there incidents in Jean's childhood environment which account for this difference?

Her parents probably feel sure that they did a good job in teaching Christian attitudes, but take the time Jean's mother felt too burdened with club responsi-

bilities. Jean heard her discussing whether she would give up her position with the church women or in a community club. She decided in favor of keeping the community position. "After all," she reasoned, "there are church women who can take my place and one must consider one's social standing." Or look at the father's attitude. He consistently refused to make a definite pledge, although he regularly gave to the church. His excuse was always, "I'm never sure of the profits in my business." One time Jean overheard him tell her mother that they could cut down on their giving to the church because it seemed that the budget would be raised.

Perhaps it was in these incidents in the childhood home when her parents were unconsciously teaching, or maybe the difference came in camp experiences. Tom went to camp more than Jean. One camp in particular stood out in his memory. A sensitive leader had such a great awareness of the wonder of life that the verse from Psalm 24, "The earth is the Lord's and the fulness thereof," really came alive for Tom during that experience. For two weeks he lived in the midst of wonder and appreciation for God as Creator. A child who is lucky

Continued on page 14



When giving is to projects, to need, and in answer to an emotional appeal, it tends to be irregular and not a joyous giving from gratitude to God

EDITORIAL

The Creator Who Doesn't Forget

MARY ROBERTS RINEHART recently published her sixty-first book, a collection of several of her most famous mystery stories. The author, now in her eighties, had a policy of never rereading her books after they were completed. But in selecting stories for her new collection she found it necessary to review some of her earlier efforts. She took delight in reading one of her most famous mysteries because, as she told her son, she had forgotten the plot and now "I can't figure out who committed the murder!"

A novelist who has written sixty books over a period of many years cannot be expected to remember the plot of each one any more than a grandmother with thirty grandchildren can be expected to recall the birthdays of each or even to keep their names straight. The act of creation involves the most intimate association between the creator and the creature, but when the creator is human there is a tendency for him to lose touch with his product as time goes on. The inventor sees his invention put to use, but soon it is caught up in some new form and he may even regret that he went through the travail that gave it birth. The composer who agonizes over a piece of music finally must let it go on its own wings of song, knowing that while it bears his name it may eventually be distorted into something he would be reluctant to claim as his own.

Many persons are inclined to regard the Creator of heaven and earth, the God who made man in his own image, as being a remote creator who set the world in order and then promptly forgot it. But God does not forget. His work was not completed in seven days or seven million years. He is still creating and he is still eager to maintain the most intimate relationship with every creature he has made, particularly those with human personality since he gave them the capacity to respond to his love.

He is the parent of multitudes but he knows every child by name. He sees every sparrow that falls and he is not indifferent to the welfare of any individual. He continues to sustain those whom he has created and he continues to love them even when they turn their backs upon him and set themselves up as masters of their own lives.

Just as a loving father or mother can never forget a child, though distant and prodigal, just as a good shepherd cannot rest easily when one sheep has strayed from the fold, so the God who is Father of all is a remembering creator. He is

not only the author of life but he is the most active character in every human drama, including the ones that are being played out on the platforms of our days.

Many persons today might be described, by paraphrasing the title of a famous drama, as "characters in search of an author." We Christians ought to help them find him. God has not forgotten us. Have we forgotten him?—K.M.

Two or Three Together

THE Wednesday evening prayer meeting is rapidly disappearing from the busy schedules of most churches. For Christians who have maintained their loyalty to the prayer-meeting habit through the years, the declining attendance at such services seems a sure indication of a decline in spiritual life in the church.

Even those churches that have continued a mid-week service have gradually changed its character so that prayer, while still in the announcement in the bulletin, is only preliminary to a period of Bible teaching, sermonizing, singing or testifying. While these are helpful and needed activities in the life of the church, it must be admitted that they frequently become a substitute for prayer. Almost everyone in the church has a good word to say for prayer, but very few persons are willing to set aside an hour each week to give concentrated attention to it.

The present picture is not altogether hopeless, however. Among young people of college age and also among lay people in many churches there is an increasing number of small prayer and fellowship groups, sometimes called "prayer cells." An Episcopal bishop in Pittsburgh notes that they attract people who "are seeking a faith that is more intimate and personal than can be found in formal Sunday services."

No matter how vital a person's private prayer life may be, he needs also to belong to a praying fellowship. Where churches still schedule a mid-week service, perhaps it needs to become less formal, more vitally related to the needs of members who do not always express themselves in pious terms. Where the prayer meeting has disappeared prayer groups can still be encouraged to meet either in homes or under church auspices. There should be an infinite variety of ways by which "two or three" and many more can "gather together" with Jesus Christ in their midst.—K.M.

Our Biblical Heritage

R. H. Miller



Three Lions

THE chief character of the Bible is God. It tells the story of God's making himself known to man, bringing man into co-operation and fellowship with him. Viewed from the other side, we see a people respond to God's revelation in such manner that they are known as "the chosen people."

Revelation is progressive and cumulative. In respect to man's comprehension of it, it is always unfinished and ongoing through all time and among all people. The tortuous path along which we now move is ever prodding our dull minds to new insights into our Biblical heritage. This increasing truth is constantly threatened by our proud orthodoxies and timid love of comfort.

The values brought to light, during the twelve centuries covered by the Bible, are as broad and as deep as the life of man. Many volumes are not sufficient to express them. How little then, dare one hope to do in a few minutes!

I would lift up three great ideas: *freedom*, *spirituality*, and *love*. These are not three different things; they are the same thing, each term suggesting a wider area of application, a deeper penetration of meaning, and a finer adaptation to the needs of men.

These terms cannot be defined by words. The best that words can do is point toward what they cannot express. We know freedom, spirituality, and love only as we do them, and not otherwise.

Freedom

The story of freedom is the story of the exodus from Egypt. Biblical writers are forever retelling it. Each generation has its version of that triumphant event.

The way we often get bogged down in trivialities in the discussion of this exodus literature is enough to make the angels weep; a sea opens to let the Hebrews pass; then overwhelms their wicked pursuers; water flows from a rock; a pillar of cloud leads them by day and a pillar of fire by night; the man-

na; quails, etc. The historical character of these stories too often is hotly affirmed and as hotly denied, and both parties miss the living truth they are meant to teach.

This truth is: God helps those who face a wilderness in their flight from the bondage of Egypt. He helped Moses. He will help you! Lift that up high!

Look again. The only road away from Egyptian bondage into freedom leads to Mount Sinai and the Ten Commandments! How prone men are to flee from the taskmaster into the deadlier dominion of sensuality, so aptly symbolized in the Golden Calf story.

The tragic pattern is all too present. We see it in children as they move from too strict parental supervision; instead of going to Sinai, they join the dizzy whirl around some golden calf.

Spirituality

There is a difference between the spiritual and the material, but the difference does not consist in what one does. A minister may be thoroughly ma-

terialistic; a farmer or shopworker highly spiritual. What sort of motivation and meaning does one enhance by the work one does? The difference lies in this direction.

The Hebrews were shepherds, simple living, tough-muscled, decisive, brave. The Canaanites were farmers, by contrast with the Hebrews, rich, soft, luxury loving. The Canaanites taught the Hebrews how to farm. Part of that lore was how to make and keep the baals, fertility deities, friendly so that field, flock, and family would increase. People who even today "plant their potatoes in the moon" should not find it difficult to feel the force of this, the more so when one recalls that the Near East is always on the verge of starvation.

Thus baal worship was a combination of economic interest and sensuality wrapped in a cloak of conventional religious belief and practice. Let no one think it is confined to the Old Testament. Wealth and pleasure, with a religious accompaniment that abets man's fullest indulgence in both—I can think of no greater contemporary evil. This is baal worship with its face lifted, wearing a modern dress.

A few rare spirits among the Hebrews, confronting the same situation of field, flock, and family, saw what the baalists never thought of. They discerned in this experience the love of God. Hosea and Gomer cannot give each other up. Again united after years of tragic separation they say to each other, and the world listens in, "God loves his people and cannot give them up; how otherwise could we love each other as we do?" They read the love of God in what to the baalists was an invitation to debasing sensuality.

Love

Perhaps the best word to express the meaning of spirituality is *love*. But this great word suffers from usage: used for so

many purposes, often carelessly, often irreverently, often too narrowly.

Its essence is in uniting, bringing together parts that were meant for each other. You find it in all the great New Testament words: *atonement, reconciliation, justification, fellowship, communion*. Put in this form, there is swept into the meaning of love, sub-atomic particles, suns, and their planets, the various materials engineers unite to create modern technology, the ingredients with which mother creates a good meal, everything a farmer uses to make acres of land nourish a family, the Communist and the free world, the races and classes of men, husbands, wives, and children, sinners and the God from whom they have fallen. Love encompasses all of these. It is the joy of creation. Before it, indeed, the morning stars sing together and all God's sons shout for joy. The coming of his kingdom is the great finale.

Life on this earth has one

supreme purpose—that we might learn to love. God has set up sanctions that we may learn it quickly: the pain and cost of hating and the wholesome, imperishable joy of loving.

The Greeks distinguished three types of love: that which creates the family, *eros*; the love of friendship, *phileo*; and divine love, *agapé*.

Eros and *phileo* must be two way, mutual, if they are to live and fructify. If he did not love her or if she did not love him there could not be a family. Because David loved Jonathan and Jonathan loved David, their friendship is a timeless challenge to the possibilities of *phileo*.

Must *agapé* be two-way in order to live and conquer? Let's look! If man loves God because God loves first, a soul is saved. What happens when God loves man and man responds with hate? We have the answer. A cross is lifted up, the mightiest weapon evil ever encountered.

Continued on page 15

The story of freedom is the story of the exodus from Egypt, leading to Mount Sinai and the Ten Commandments



Religious News Service

Your Church in Action...

Training Leadership

ORGANIZED activity of any kind demands leadership. Our church program must have it. Generally speaking, leaders are not showered down out of the sky fully assembled and ready to run. We must develop our leadership out of the congregation. Therefore, a great deal of the church's time, energy, and money must be put into the enlistment and training of workers for the many phases of our church activity and life.

Our age-group, family life, and camping programs are designed to give what might be called general basic training. They are intended to develop individuals who are intelligent about Christianity and rightly disposed toward the work of the church; in other words, to produce likely candidates for leadership training and responsible positions.

Our six Brethren colleges continue this program of education and bring it to a higher degree of achievement. Our colleges offer many courses that afford special training for many important church positions in such areas as recreation, music, finance, secretarial service, and church school teaching. Those interested in developing leaders for the church would do well to investigate the plan by which all our colleges offer a student the opportunity to elect a combination of courses during his college career which will lead to a college level leadership training

certificate from the Christian Education Commission of the General Brotherhood Board.

Our colleges and our seminary combine to provide excellent educational preparation for the ministry and related fields of full-time service to the church.

The local church, however, must assume a large share of the responsibility for the training of workers for many phases of its program. Every agency of the Brotherhood program has an active concern in this matter and offers materials and helps of various kinds for the training and guidance of leaders. Often national workers spend considerable time in the field in leadership training programs. For example, Harl Russell has held many institutes for training stewardship and finance workers; James Renz, in preparing temperance workers; and Paul M. Weaver, in instructing camp leaders.

The Christian Education Commission with its over-all responsibility in the field of education is concerned not only with training church school workers but with seeing to it that leadership training in fields other than church school work is properly integrated into the leadership training program of the local church. Local boards or committees of Christian education should take this responsibility very seriously.

Looking more specifically at the training of church school workers, one finds a variety of approaches to the task. A very

successful informal program has been the Fellowship of Growth-in-Service, which has attracted a large enrollment of children's workers. Its seven-year program has now been climaxed with a Fellowship of Growth in Continued Service which will enable a worker to continue indefinitely his program of self-development, study, and activities.

The Standard Leadership Curriculum, especially First Series and Second Series, has offered a formal program that has received wide acceptance. This curriculum provides basic training in Bible study, psychology, methods, age-group materials and procedures, and administration.

Perhaps the finest training opportunity offered church school teachers is the laboratory school. These schools are usually held under district or regional sponsorship. A carefully worked out manual shows the standards to be maintained and the procedures to be followed in these schools. More of these schools should be held.

The mention of laboratory schools leads one to say that district boards of Christian education have responsibilities in the matter of helping provide the training opportunities needed by local church workers in all areas of the program. District boards can sponsor institutes, workshops, skillshops, and standard leadership schools as well as laboratory schools. The district needs to help the local church meet its leadership training responsibilities.

Another phase of training is

the helps provided in manuals, guides, books, and magazines for workers in all fields. An example is the *Workbook for a District Workshop* for training women's work leaders. There are helps of one kind or another provided for all kinds of workers. Many people are doing a poor job because they pay little attention to these instructions and guidance materials. In order to strengthen this approach to leadership training, the Christian Education Commission is preparing, in behalf of the total staff of the General Brotherhood Board, to bring out *The Church*

of the *Brethren Leader*, a magazine which will have helps for all kinds of workers in the local church. It will replace the present *Brethren Bible Study Monthly* but will, of course, continue to offer the assistance to church school workers which the *Monthly* has given.

As you think about your part in the Achievement Offering, please take into account the contribution the General Brotherhood Board makes to the all-important, many-sided leadership training program of the church.

serve their spiritual needs. Never in our history has the need been so vast or the challenge so great. To begin work it requires excellent pastoral leadership, a place for the pastor to live, and a temporary place for church school and worship. Later an adequate building site must be found and a first unit of the church building constructed. From east to west and south to north we are writing a glorious chapter of this effort to bring into being local congregations to minister to these communities.

It has been thrilling to see within the last year or two congregations come into being at Lynnhaven, Tucson, Boise, Pueblo, Springfield (Missouri), Kettering (Dayton, Ohio), Brookpark (Cleveland), Erie, Painesville, Woodbridge, Wheaton and Oakland (Maryland). It is really exciting to know of the many local fellowships in process or in formation at Larchmont Village (Sacramento), Overland Park (Kansas City, Kansas), Tulsa, Enid, Bartlesville, Houston, Huber Heights (Dayton, Ohio), Boulder Hill (Aurora, Illinois), Ellicott City, Moorefield, Birmingham (Alabama), Rocky Mount (Virginia), Elkton, and Bedford (Pennsylvania). For this work we allocated \$46,000 for grants, a portion of the \$95,000 for supplemental pastoral supports, loans that average \$75,000 per year, as well as the services of the Brotherhood building counselor.

Providing Church Building Counsel and Services. As our congregations grow and their need increases for adequate buildings and equipment to do their task in Christian education, nurture, and worship we seek to give them the best help we can through the dedicated services of our Brotherhood building counselor, a registered architect, and his assistants.

Your Church in Action

In the United States

Through Its Ministry. Through co-operation of the local church, district boards and personnel, regional and national offices, young men are licensed, guided, and financially assisted in their ministerial training, giving summer pastoral and interne experience, ordained and located in pastorates. It is a process originating in and flowing back to enrich and strengthen the ministry of the local church. Around \$25,000 of the Brotherhood Fund is set aside for these purposes.

In Serving the Underprivileged. Sharing the compassion of our Lord for the least, the lowliest and the lost, you through your church share in bringing the riches of the gospel to mountain people of Flat Creek, Kentucky, in Virginia, and elsewhere; to the Italian folk of Brooklyn, New York; to the Chinese in Chicago; to the Puerto Ricans at Castañer; to the Latins at Falfurrias, Texas; and to the Navaho Indians at Lybrook Indian mission and at Intermountain Indian School in Brigham City, Utah.

These ministries include the work of Sunday church school, church worship, daily vacation

church schools, club and craft work, and visitation in the homes. Material aid is used as needed to help clothe the needy, and ways are sought to help each person "stand tall" in his own self-respect and help himself. They are ministries which seek to be as inclusive as Jesus was: preaching "the good news," bringing "release to the captives," healing to the sick, and setting "at liberty those who are oppressed." More than \$30,000 is allocated to serve these needs.

In Establishing New Congregations and Revitalizing Existing Ones. Your church is giving major attention to these areas. Often congregations that have been small and static for years can be helped to discover they have a vital new ministry to be performed for the kingdom. It usually requires strong leadership, new program, new equipment, and either a new or a renovated building. Sometimes it requires relocation. Often the financial resources of the group are inadequate, so the Brotherhood comes to their assistance.

The rapidly growing areas of our nation are in need of thousands of new congregations to

Meetinghouses without adequate facilities for Christian education have been changed into or replaced with lovely modern buildings, functional in purpose and simple in design. Vast sums of money have been saved and many serious and regrettable blunders have been avoided through these services for which the Brotherhood Fund pays \$12,000 or less.

In a Growing Program of Evangelism. Careful plans are laid, needed literature is prepared and effective stimulation and organization is directed toward

the increase of our evangelistic outreach. Whereas we grew more rapidly in the decade 1940-50, we are again inspiring and training our people in our congregations to share God's good news more effectively. To change the pattern, habits, and attitudes of the Brotherhood to recapture the eager enthusiasm of the early church in this witness is the purpose and plan of the Brotherhood office of evangelism. Local churches, districts and regions are co-operating toward this end. The Brotherhood has allocated around \$7,000 for this work.

action of the community to the project and the whole work camp experience has been most favorable. Mr. and Mrs. Kreps returned to the States on August 8 and will begin seminary training at Bethany.

Church Site to Be Purchased. The Church in Ecuador has funds on hand for the purchase of a site for a church building. They are eager to find a suitable location in the community so that they might move from the mission school.

Youth Camp in Nigeria. A recent experiment in camping for boys between the ages of twelve and fifteen in the Lassa and Chibuk areas proved very worth while. Leadership was provided by missionaries and Nigerian Christians. The youth were very appreciative of the camp and compared its meaning and significance with their baptismal experience.

Large Group of Personnel Joins Nigerian Staff. By the end of September ten new workers will have arrived in Nigeria to strengthen the program of the church there. Max Baughman, a I-W well qualified in building and industrial arts, joined the staff in August to aid in maintenance and repair work. He was accompanied by his wife, Loretta, who will teach school. A second I-W will join the staff in October to assist in auto mechanics. These individuals will serve on a two-year basis.

Lora Mainard has begun work at Garkida where she will serve for the next three years as office secretary.

In addition to the above short-term workers, the Annual Conference consecrated eight new missionaries for long-term service to the church in Nigeria. These young people will serve as churchmen, teachers, agriculturalists, and medical workers.

Airstrip and Radio Communication for Nigeria. Within the

Your Church in Action

In Areas Abroad

Ecuador Medical Program Expanded. Dr. and Mrs. John Horning, after completing a year of language study in Costa Rica, arrived at the Brethren mission in Ecuador on August 21. Dr. Horning is the first medical doctor of the Church of the Brethren to join the mission there since it was established in 1946. His arrival will make possible the expansion of the medical ministry which has been carried on by the splendid nursing services of Mrs. Faye Koontz Benalcazar.

During the four and a half years that Mrs. Benalcazar has been in charge of the medical program, the Church of the Brethren has been able to render helpful service in meeting the urgent needs for improved health among the Calderon Indians. Her services have included diagnosis and treatment of common illnesses, administration of inoculations, delivering babies, and education in the field of health and sanitation. Her ministry has produced a very receptive atmosphere in which the doctor can begin work.

To assist Dr. Horning in the expanded medical ministry, the Foreign Mission Commission will provide ample clinic facilities. A very splendid hospital sponsored by a neighboring Protestant mission affords additional facilities.

Our New Staff. Donald and Shirley Fike will leave for Ecuador as soon as visa is granted. After language study in Quito they will join our mission staff.

Second Work Camp in Ecuador. During the summer of 1957, the Church of the Brethren sponsored its second work camp in Ecuador. Although only one camper from the United States participated in the project, the church in Ecuador was able to recruit a number of additional youth from embassy and mission families working in Ecuador. National workers also assisted in the project. Campers began construction of public shower and laundry facilities in a village near the mission.

Mr. and Mrs. George Kreps, who for the past two years have served as short-term missionaries in Ecuador, directed the camp. They report that the re-

past few months the mission in Nigeria has completed the installation of three radio transmitters and receiving sets for intercommunication between some of the main mission stations. In addition, there will be facilities for direct connection with a neighboring Protestant mission in Jos.

The Foreign Mission Commission at its June meeting approved the building of the first airstrip to improve greatly traveling facilities for the church in Nigeria. The commission has also instituted an investigation of the possibility of purchasing a plane for the use of the mission. In the meantime, the Brethren will co-operate with the Sudan Interior Mission in the use of their planes.

These two improvements in methods of communication will make work of our personnel in Nigeria more efficient.

Principal of Bible Training School Appointed. Irven Stern, now completing his first term in Nigeria, has been appointed principal of a new Bible Training School to begin early in 1958 at Garkida. It is the purpose of this new Bible Training School to give solid Biblical training which will equip lay ministers for church service among the Brethren in Nigeria. Brother Stern will return to the U. S. for his furlough late this year and will engage in further study in preparation for this new responsibility.

District Meeting Accepts Evangelistic Responsibility. The district meeting of the church in Nigeria has accepted full responsibility for the program of evangelism and church extension. In this great work they need and desire the continuing help of missionaries and funds from the church in North America.

Expansion at Hillcrest. Hillcrest School for missionary chil-

dren has become a co-operative project of eight missions. A new dormitory to house twenty-four children and houseparents has been completed.

Mixed Farming Program Initiated. An extensive program for the development of mixed farming among our Nigerian Christians is now being set up. Plows and oxen will be made available to farmers under a loan system. Guidance and supervision of their work will be provided by the mission.

New Station Opened in Nigeria. A new station among the Higi tribe, which may number as many as 100,000 persons, was officially opened in May, when Robert and Beatrice Bischof of the Brethren Church moved there.

Fifth Anniversary for Waka. On June 6 Founder's Day was celebrated at Waka Training Center in observance of the fifth anniversary of the official opening of Waka and the tenth anniversary of the beginning of the present school in temporary quarters at Garkida. Eighty-seven men are currently enrolled in the teacher training department of the school. Of the fourteen teachers who finished their training in 1956 thirteen are now teaching Church of the Brethren Mission schools and one in a government school.

New Sunday Schools in India.

Sunday-school work is receiving renewed emphasis in India where ten new schools have been started. An effort is being made to increase the effectiveness of these church schools through leadership training institutes.

Continued Stewardship Emphasis. The church in India is continuing her emphasis on increased stewardship among members of the church. This program is designed to strengthen the church in India, making her less dependent upon American funds for her pastoral ministry. The members of the church are responding quite favorably to the emphasis, and it now appears that the church will be in a good position to support her own pastoral ministry within a few years.

The number of full-time pastors serving churches in India was increased by three within the past year.

Public Health Work. The Bulsar hospital staff have, in addition to their regular program, initiated village health campaigns designed to give medical help and instruction in health and sanitation to the village population.

In co-operation with the Rural Service Center at Anklesvar a public health program is under way in two villages with medical and surgical clinics held twice weekly and a well-baby clinic monthly.

Your Church in Action

Through Brethren Service

Speech Contest. The first year of the Peace and Citizenship Speech Contest for high school youth has been successfully completed. Plans are in progress for the 1957-58 contest on the theme, "Christ, the Church, and Race." Youth who are active in the youth program of the Church of the Brethren are encouraged

to participate. Local church contests will be held from November to January, district contests in February and March, regional contests in April and May. The national contest will be held at the 1958 Annual Conference in Des Moines, Iowa.

Joint Planning of Seminar. The 1958 Brethren adult seminar in Washington and at the United Nations, March 3-7, is being planned co-operatively by Brethren Service, women's work and men's work. The seminar is open to any interested adult. Districts and congregations are encouraged to begin planning to send delegates and leaders. The seminar will provide information, inspiration and action suggestions for effective Christian citizenship back home.

Post-Richmond Seminar. Twenty-nine persons from eleven states attended the post-Annual Conference seminar in Washington, D. C. The seminar was planned by the Brethren Service Commission for those attendants at the Richmond Conference who wanted to "see Washington with a Christian citizenship purpose." The seminar discussed ways of Christian political action, learned about Christian concern for current issues, attended committee meetings, visited Congress in session, interviewed legislators, visited foreign embassies.

New Social Welfare Study Packet. The Brethren Service Commission prepares packets of materials to provide assistance to local churches planning programs of study and action on social issues. The most recently developed, Social Welfare Study Packet, contains resource materials and study guides on the social welfare ministry of the local church, on problems of the aging, mental health, delinquency, housing, and disaster service. The packet is adaptable for use in church school elective units, Sunday evening schools, women's work, men's work, and youth meetings.

Institute on Race Relations. Through co-operation with other groups your church extends its

areas of action. The annual Institute on Racial and Cultural Relations, sponsored by the National Council of Churches, was held on the campus of McCormick Theological Seminary on August 5-9. The conference was attended by some fifty ministers and lay leaders throughout the country. Discussions were held concerning school, church, job, and housing integration, and reports were given by several pastors and by a representative of the Chicago Commission on Human Relations on several specific integration problems.

For the past seven years the Brethren Service Commission in co-operation with La Verne College has sponsored a seminar during the summer session. This year the theme was on race relations with an emphasis on the Negro-white problem. The seminar was under the direction of D. W. Bittinger, president of McPherson College, and J. Jack Melhorn, professor of sociology at La Verne College. In addition to this able leadership there were stimulating addresses by special speakers. A total of thirty-nine persons registered for the course. Fourteen were regular students at La Verne and eleven were persons from the immediate community. Fourteen persons directly represented the Church of the Brethren.

U. S. Work Camps. Through work camps, five communities in the United States received the assistance of young adults who used their summer months in service to others. The program at these work camps varied greatly: playground construction, city-wide slum clearance, play-ground supervision, Bible school teaching, community visitation, house painting, teaching of crafts, direction of recreation. The five projects were located in Chicago, Illinois; Fresno, California; Baltimore, Maryland; Mills Mountain, Virginia; and Blough, Pennsyl-

vania. Work campers who served in these projects paid approximately \$1.00 a day for their expenses. Other young people received a small salary for serving as attendants at Bethany Hospital in Chicago or Elgin state hospital in Elgin, Illinois.

BVS for Adults. More opportunities for volunteer service are now available through the new program, Brethren Volunteer Service for Adults. In general, this program follows the same pattern as that of the regular Brethren Volunteer Service program, but there are adaptations to meet the needs of adults. Through this program adults will serve in many different types of projects, including pastoral assistance in a mission church, maintenance service in camps and churches, and institutional service. Each local church has a part in the volunteer service programs through support of the total church program.

Castaner. Through your church in action in the small community of Castañer, Puerto Rico, the future looks bright for an area where several churches are now growing, schools are being established, and small industries are helping make financial independence possible. Life can be more abundant for many Puerto Ricans as body, mind, and soul find nourishment.

Brethren Disaster Service. Although investigations indicated that the assistance of Brethren Disaster Service was not needed in the Louisiana area following the destruction wrought by hurricane "Audrey," assistance was given during the early part of the year in the Kentucky-Virginia-Tennessee flood area. This program is still in the process of development organizationally; however, volunteers and materials are available so that your church can act when disaster strikes.

The summer is over but the results of activity during its short months continue like the ripples from bread cast upon the water—small, quiet, but ever present. International work campers serving in Europe and Ecuador created a link of friendship between representatives of thirteen different countries. Pastors Glenn Bowlby and Vernon Miller from the United States and George Kreps from the mission in Ecuador guided these young people from many nations as they worked, worshiped and thought together. These young work campers are returning to homes throughout the world with a deeper feeling of oneness with God and with their fellow men.

Exchange Program. Volunteers and exchange students encircle the globe. Jerry Royer has arrived in Tokyo for his junior college year at the Japan International Christian University. With the encouragement of the United States government, Polish agricultural exchange students have just arrived to live in Brethren homes as a part of these programs of international understanding. Again this year, as in 1955-56, La Verne College has one of its students studying in Goettingen, Germany, while a German student studies at La Verne. One hundred teen-agers from Europe, Central and South America are already in homes across the United States, becoming a part of families, churches, and communities for a year. Twenty-three American teen-agers are in homes in Europe, completing the exchange. This year the teen-ager program has been carried on in co-operation with the newly formed interdenominational International Christian Youth Exchange.

• • •

"But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits. . . . And the harvest of righteousness is sown in peace by those who make peace."

From Profession to Performance in Stewardship

ALA VERNE, California, woman remarked as she visited our office briefly this morning, "I think it is remarkable the way members are growing in stewardship." Continuing she said, "It's so much different in recent years from what it was the most of my life within the church; now so many are giving more generously to the work of the church, and the fruits are plain to see."

Yes, stewardship is an accelerating movement in the Church of the Brethren. Many will recall D. W. Kurtz's vigorous lectures and incisive writing on a subject which so burdened his great heart, Stewardship, a Neglected Teaching. No longer would he need assert that Brethren leaders and churches in general are "detouring" stewardship teaching and practices. Now the majority of pastors and lay workers, by the thousands, use tested resource helps and techniques to implant stewardship concepts and develop good stewards.

In fact, approximately 35,000 sets of Stewardship Lessons, by Samuel A. Harley, were purchased and used in youth and adult Sunday-school sessions in many hundreds of churches. Furthermore, the successor four-lesson set of elective stewardship lessons, written by Norman L. Harsh, have sold into the thousands of sets since becoming available in May 1957. Wide-spread use was also made of elective stewardship units for primaries and juniors in daily vacation Bible schools and other group teaching opportunities.

Pastors Testify

Our interest quickens as we now pick up key sentences that describe only part of the unfold-

ing stewardship drama across the Brotherhood. A pastor of a new mission church in Pennsylvania writes, "The growth in commitment, including more people supporting our church, and increased interest of 'fringe' people indicate success from our effort."

A Maryland pastor, enclosing the outline of his church's stewardship enlistment program, writes, "The general attitude and feeling in the church is improved since more folk are actively giving. There is much talk about the future, including our meeting of building expansion needs, etc."

Following a four-week intensive stewardship teaching and every-person enlistment effort, an Ohio pastor joyfully asserts, "I can now say that, for the first time in my life, I am the pastor of a tithing church. Our giving has greatly increased. Our unity is such that all are moving in the same direction. Our spiritual life is deepened. One evidence is an increase of forty to sixty persons in Sunday worship service."

"During the three weeks of the special emphasis we were thrilled with the deepening of many of our members' spiritual life," writes an Indiana pastor. He continues, "What a thrill it is to wrestle with an individual's stewardship responsibilities, see him make a sacrificial commitment, and then challenge and counsel with others to do the same."

A pastor in a new mission church in Michigan relates how "people appreciated the wide variety of approaches in the program of stewardship education. The turnover charts were excel-

lent for the educational visit in the homes."

An Idaho pastor, in reflecting on his church's intensive stewardship study and subsequent canvass, alleges, "The program also helped greatly in showing many people the complicated workings of the church organization, and it also engendered a healthy appreciation for the tremendous amount of work the church does."

Spiritual Experience

The pastor of a town-and-country Kansas church had the thrill of seeing his members triple their giving in a stewardship canvass that preceded the building of their present budget. He reports, "Several of the canvassers testified that it was one of their greatest spiritual experiences."

Writing at length about their intensive stewardship venture, a Texas pastor relates, "It was a wonderful experience to listen to the visitors. Our giving and attendance have increased. The spirit of fellowship has been enriched as well."

A member of a Missouri church told his pastor after the stewardship canvass, "I learned more about our church in the twenty minutes the team was in my home, using a chart in telling their story, than I had learned in the previous twenty years."

A veteran Indiana pastor frankly asserts following a carefully conceived and intensively implemented stewardship teaching and enlistment program in a century-old congregation, "It is evident that our stewardship education program, climaxing in the thorough canvass, has done more for our church than any series of evangelistic services within the memory of the present membership."

But we must leave the telling of other equally stirring accounts to another time. If the

prediction of a European theologian is realized, namely, that the stewardship movement in America may come to have the same significance for the twentieth century that the revival in world missions had for the nineteenth century we are convinced the Church of the Brethren will give a noteworthy account of its stewardship in bringing it to glorious fruition.

Teaching Stewardship

Continued from page 4

enough to get such a concept is likely to grow up feeling that every good and perfect gift comes from above and therefore cannot be used selfishly.

Tom and Jean had the same church school curriculum but Jean did not attend as regularly as Tom. She may have missed some of the basic experiences. Then, too, words and activities do not mean the same thing to any two individuals.

Toms and Jeans are found in every church, and leaders of children continue to question and wonder. Where do people get their stewardship convictions and how can the church school do a better teaching job so that a new generation of churchmen rise up, ready and willing to give of time, talent, money and possessions, and find joy in the giving?

The home is the most important teaching influence. It is easy for church workers to feel that basic beliefs in most cases go back to the philosophy expressed by parents in word and deed. If workers with children really believe this and still do nothing about parent-teacher organizations in the church school and parent education in the local church, it looks as if they are merely bypassing responsibility and accepting the fact that the church school influence is limited. Perhaps the time has arrived when conscientious teachers

shall be just as interested in parent education as in the program for children.

If the majority of parents in a local church feel that giving is a duty rather than a privilege and a matter of Christian commitment, it should concern children's workers deeply. Dutiful giving does not involve a true sense of stewardship. The same is true if it is difficult to find people who will give time to church responsibilities. The general spirit of loyalty and devotion which permeates a church depends somewhat on this concept of stewardship of time. For children, the spirit of it is caught, rather than taught.

Most Americans are probably guilty of taking many of life's gifts for granted. If parents feel little gratitude for the material gifts with which they are blessed, children will naturally grow up taking such things for granted, also. And there will be little recognition of God as the giver and man as the steward.

If, in order to raise money in a local church, it is necessary to lift up special projects, show movies picturing need in other areas, or generally pull on the heart strings of people, giving is probably irregular and sporadic. This too, is not a real pattern of stewardship. Project givers are often sympathetic people who respond to an emotional appeal, but in many cases they may lack a sense of dedication of possessions which leads to giving as a part of Christian living. True stewardship comes from gratitude and the conviction that I must give because this belongs to God.

Both teachers and parents have sometimes made mistakes in project emphases. During the war when clothing was collected children almost always brought outgrown or discarded garments. A few wise parents caught the teaching significance of this and asked children to pick from their closets something which they

really liked if they truly wanted to share. Perhaps Jean and her family had been influenced too much by project giving.

One important phase of stewardship teaching in the local church which has not been mentioned is the way in which the money offering which children bring is motivated, received, and dedicated. It means different things to different children in the same church. To some, it is a matter of giving what "mother or daddy told me to give." To another, it is deciding how much I can spare from my allowance, and still buy what I am saving up for. While to another, it may be a certain part of money earned or received as a regular allowance. How can it be made meaningful to all children? Here are three suggestions:

Giving by children in the church schools should be related to worship experiences. This ties the gift to feelings about God and giving to Him. If the gift is merely dropped into a plate or basket at the door as the child enters the department and nothing more is said about it, he may feel as one child felt, that he was paying a sort of entrance fee each Sunday, and he is being taught absolutely nothing about stewardship and self-giving. Even for young children, there should be a time when the gift is presented to God in prayer, although the prayer may be only one sentence and may come after all have placed their money in a basket at the door as they enter.

Teachers should talk about how a gift helps in God's work. These ideas may be interwoven into the curriculum, as they fit in naturally. Or, they may be mentioned now and then in connection with the prayer of dedication. Children who understand something of how money is used in the church will grow up having a better sense of churchmanship and a true appreciation for the ways in which

a church uses money.

Speak of joy in giving as if one misses a great deal when he does not share. This joy is very real for people who have a true sense of stewardship, and it can be given to children. In one junior class there was a boy who often forgot his offering. He had a regular allowance but seemed indifferent about bringing offerings. One Sunday when he admitted in class that he had forgotten again, his teacher remarked, "I'm so sorry. You will go home feeling as if you missed something this Sunday. We always do when we forget to bring our gift to God. It takes some of the joy out of our hearts, and I think it takes some from him, also." The next Sunday the boy had his offering and as the teacher continued to emphasize joy in giving, he became very regular.

There is one other concept of stewardship which is basic in the giving of self, and that is the feeling that one is supposed to be useful. This ties in with stewardship of time and talent and is really behind the sacrifices which many workers make as they fill church positions on a voluntary basis.

The Christian church naturally thinks of the New Testament as basic in giving guidance. In fact, teachers of children use stories just as Jesus used them

to convey truths about life and experiences. Some of his parables are beyond the understanding of children, but modern-day parables within their understanding can be used. Someone has pointed out that twenty-two of the forty parables which Jesus told dealt with the use of money and possessions. Through the use of some of these which can be understood and appreciated by older children, as well as through the use of modern-day parables, teachers who want to teach stewardship as a way of life will continually discover new and better ways of opening the door of understanding for children.

Our Biblical Heritage

Continued from page 7

And we who wear the name *Christian* are called to nothing less than this—that in us love always wins, when it is answered with hatred no less than when it is answered with love.

Eros and *phileo* are steps, fitted to our capacity, by which we rise to practice *agapé*. *Eros* and *phileo* are in a way dependent upon circumstances and time finally brings them to an end. This confirms their character as means to something higher, which is *agapé*, divine love, which is perfect fulfillment, perfect joy, perfect peace!

EARLY AUTUMN

MAY ALLREAD BAKER

Now mild September hastens to a close,
Some morning, soon, we may expect a frost.
Across the stubble fields a cool wind blows,
And much of summer's loveliness is lost.
But beauty lingers in the garden still
With hardy 'mums and marigolds in flower.
And there is music—loud, persistent, shrill,
For insects chirp through every passing hour.
And leaves still cluster thick on bush and bough
Though red and yellow mingle with the green.
Intent on migratory journeys now
In restless, twittering flocks the birds are seen.
In fields where clover yet grows lush and deep,
The woodchucks fatten for their winter sleep.

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KINGDOM GLEANINGS

Our Brotherhood Fund Giving

Oct. 1, 1956 through Aug. 28, 1957	\$1,028,514.63
Oct. 1, 1955 through Aug. 28, 1956	959,067.04
Balance to receive by Sept. 30, 1957	471,485.37
Brotherhood Fund Goal—1957	1,500,000.00

It seemed to me that we adopted the Brotherhood Goal of \$1,500,000 at the Eugene Conference in the faith that we really can and will achieve it. Without doubt we can and will if:

1. We have a sincere belief that the program of the Church of the Brethren is vital in God's kingdom;

2. We have an inner sense of our individual importance in that program; God can use each of us more than we know if we will let him.

3. We will undergird our faith in God and in the program with prayer and with financial commitment.

Will you do that? Let us make this a great year for the kingdom of God.—D. W. Bittinger, moderator of Annual Conference.



Wendell and Marie Flory and three of their four children have been ill at the Bulsar hospital, India, with infectious hepatitis (yellow jaundice). They hope to be able to return to their work at the Umalla station about Sept. 15.

"The every-member canvass is the finest way we know of to help members understand the total work of the church, and to present to individuals and families the challenge of Christ," wrote Rufus B. McDannel, district executive secretary, to treasurers, moderators, and pastors of Southern Virginia churches.

The new annual edition of sixty-two devotional columns, Living With Peace of Mind, may be obtained free upon request by ministers and editors, for use in papers published by local churches, on the church page of newspapers, in devotional meetings and in prayer groups. Write: Kirby Page, Box 247, La Habra, Calif.

A Leader's Guide for local and district planning of the 250th Anniversary Call has been mailed to all pastors and moderators. It presents Brotherhood plans for our anniversary observance. Congregational and district anniversary committees may secure a limited number of copies for their use at 25c each by ordering from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Wanted: 500 copies of the 1925 edition of the Brethren Hymnal to be used with Navaho students. If you have copies you are willing to donate, write to Eldon H. Coffman, Associate Director, Protestant Religious Activities, Box 375, Brigham City, Utah, giving information about the number available. His department will pay the postage. Brother Coffman is working in the Intermountain School for Indians.

The women's work department calls the attention of women's groups to the Nov. 30 issue of the Gospel Messenger, which is to be devoted to the area of prayer and personal disciplines.

In the last eight months' period reported, 518 have been baptized into the church in Nigeria, and 664 others have entered prebaptism classes. In one local church with only fifty-two baptized members, fifty-four additional persons have made their initial confession of faith in Christ.

Home-comings

Independence church, Southeastern Kansas, Sunday, Oct. 13. This occasion will commemorate the eighty-second anniversary of the founding of the church.

Spring Creek church, Middle Indiana, Sunday, Sept. 15. Elmer and Ferne Baldwin will speak at the morning service beginning at 10:30.

Marion church, Middle Indiana, dedication service for the new improvements, Sunday, Sept. 29. R. H. Miller will speak at the morning service, and V. F. Schwalm at the afternoon service.

Hickory Grove church, Northern Illinois and Wisconsin, Sunday, Oct. 13, all-day services. Carl Smucker of Rockford, Ill., will be the guest speaker.

Changes of Address

John and Estella Horning, from Costa Rica to Casilla 445, Quito, Ecuador, South America. The Hornings have completed their language study and have joined the mission staff in Ecuador.

Elmer and Ferne Baldwin, to 508 E. Miami St., North Manchester, Ind., during the remainder of their furlough from Nigeria.

Kenneth H. Yingst, from Lincoln, Nebr., to Boulder Hill, Oswego, Ill. Brother Yingst becomes the pastor of the new fellowship at Boulder Hill.

Galen K. Walker, from La Verne, Calif., to 1143 Almeria Rd., Phoenix, Ariz., beginning Oct. 1. Brother Walker will be serving the Phoenix church as interim pastor.

Daily Devotional Booklet Being Published

In preparation for the celebration of the 250th Anniversary of the Church of the Brethren beginning Jan. 1, 1958, there will be several new publications printed. The first one to be announced is the 250th Anniversary Daily Devotional Booklet, which will be printed and ready for distribution by Dec. 1, 1957. Every home in the Brotherhood should begin using this devotional booklet on Jan. 1, 1958, and continue its use for three months. This booklet will be 112 pages, having one page for devotional use for each day during the three-month period. Every church is being asked to send information to the Brethren Publishing House on the quantity they will need for distribution. This will assure an adequate printing to supply every church.

Juniata College

Eight persons have been appointed to the faculty and staff of Juniata College for 1957-58. They are: Miss Suzanne Axworthy, Raleigh, N. C., instructor in music; Robert N. Currier, Boston, Mass., instructor in

Brotherhood Theme: Brethren Under the Lordship of Christ

music; Mrs. Marie Hatch Mengel, Peru, Vt., instructor in modern languages; William B. Merrel, Metairie, La., associate professor of music; Conrad Rothrauff, Columbus, Ohio, instructor in classical languages; James L. Thomas, Jr., Garrett Park, Md., instructor in art; Mrs. Chester Shuler, Huntingdon, Pa., part-time assistant librarian; Kenneth Wenger, Hershey, Pa., director of admissions.

Bachelor's degrees were conferred on twenty men and women at Juniata College's thirty-second summer commencement on Aug. 25. There were five women among the twenty. Six bachelor of arts and fourteen bachelor of science degrees were awarded at the dinner ceremony in the college dining hall.

A record high in alumni giving of \$72,281 was contributed to Juniata through its alumni fund in 1956-57 to provide a major boost to the effort to raise money for faculty salaries and the new residence hall for women. The total amount was slightly short of the goal of \$75,000 but the fund directors were impressed by the results. "They have surpassed any previous efforts to extend financial assistance to Juniata College," Harold B. Brumbaugh, alumni secretary, stated. Last year's total was \$62,520.

Gunardi Sartono, son of the speaker of the Parliament in the Republic of Indonesia, attended the second period of Juniata College's summer term. The twenty-one-year-old Indonesian was graduated from the American School at Pasay City, Manila, Philippine Islands, and attended one term at the school of Foreign Service, Georgetown University.

James M. Montgomery, a graduate in 1957, Burlington, N. J., is playing the role of narrator in *The Common Glory*, a successful play about early American days staged each summer in Williamsburg, Va.

A new award in memory of a prominent Huntingdon industrialist has been established here. The prize is known as the John R. Wald Arts and Language prize and will be given each year to the senior who has achieved distinguished work in that division. It was established by Mrs. Emma G. Wald of Huntingdon. The first winner of the Wald prize was Richard A. Livingston, Johnstown, who ranked first among the ninety-seven graduates. Livingston majored in English and was graduated summa cum laude.

The Church Calendar

September 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Ezekiel, Pastor of His People. Ezek. 1:1-3; 2:24:15-18; 34. Memory Selection: You are my sheep, the sheep of my pasture, and I am your God, says the Lord God. Ezek. 34:31 (R.S.V.)

- Sept. 19-22** District meeting, Northeastern Kansas, Ottawa
- Sept. 20-22** District meeting, Nebraska, Bethel
- Sept. 20-22** Southeastern Region CBYF Cabinet, New Windsor, Md.
- Sept. 20-22** Eastern Region men's retreat, Camp Swatara, Pa.
- Sept. 22** Brotherhood Achievement Offering
- Sept. 24** Southeastern Region fieldmen's meeting, New Windsor, Md.
- Sept. 26-28** District meeting, Middle Missouri, Warrensburg
- Sept. 27-28** District meeting, Eastern Maryland, Washington City church

Sept. 29 Promotion Day

Sept. 29 Southern Ohio junior high rally, Camp Sugar Grove

Sept. 29—Oct. 6 Christian Education Week

Oct. 1-3 Pennsylvania State Sunday-school Convention, Clearfield

Oct. 6 World Communion Sunday

Oct. 10-13 District meeting, Oregon, Portland

Oct. 11-13 Northern Indiana junior high workers training session, Camp Mack, Milford, Ind.

Oct. 11-13 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel, Fla.

Oct. 11-13 Joint district meeting, Northwestern and Southwestern Kansas, Quinter

Oct. 15-17 District meeting, Middle Maryland, San Mar (Fahrney-Keedy Home)

Oct. 15-17 District meeting, Middle Pennsylvania, First church, Altoona

Oct. 18-19 District meeting, North Atlantic, Ambler

Oct. 18-19 District meeting, First West Virginia, White Pine

Oct. 18-20 District meeting, Southeastern Kansas, Osage

Oct. 18-20 Southern Ohio Christian education training conference, Quaker Hill

Oct. 21-24 Central Region conference, Manchester College, Ind.

Oct. 22-23 Town and Country Convocation

Love Feasts

California	Pennsylvania
Oct. 6, 7 pm, Modesto	Sept. 29, 6:30 pm, Maple Spring
Indiana	Oct. 6, 7 pm, Carlisle
Oct. 5, 7:30 pm, Union Center	Oct. 6, 7 pm, Claysburg
Oct. 6, 6:30 pm, Ladoga	Oct. 6, County Line
Oct. 6, 7 pm, Nappanee	Oct. 6, 6:30 pm, Ephrata
Oct. 6, Salamonie	Oct. 6, 7 pm, Green Tree
Oct. 14, Roann	Oct. 6, 6 pm, Lititz
Oct. 19, 7 pm, Bachelor Run	Oct. 6, 6:30 pm, Maitland
Maryland	Oct. 6, 7 pm, Maple Grove
Oct. 6, 6 pm, Baltimore, First	Oct. 6, 7 pm, Norristown
Ohio	Oct. 6, 7 pm, Parker Ford
Oct. 6, 7:30 pm, Bristolville	Oct. 7, 7 pm, Rummel
Oct. 6, East Chippewa	Oct. 12, 2:30 pm, Skippack
Oct. 6, 8:30 and 10:30 am, Trotwood	Virginia
	Oct. 20, 6:30 pm, Poages Mill

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Russell West of Wiley, Colo., in the Liberty Mills church, Ind., Sept. 24—Oct. 6.

Bro. Raymond Martin of Hollidaysburg, Pa., in the Lower Claar church, Pa., Oct. 7-20.

Bro. H. H. Hendricks of Howe, Ind., in the Roann church, Ind., Oct. 6-13.

Bro. Charles R. Oberlin of Peru, Ind., in the Markle church, Ind., Oct. 6-13.

Bro. Elmer Ebersole of Martinsburg, Pa., in the Claysburg church, Pa., Sept. 23—Oct. 5.

Bro. Clarence Showalter of Hagerstown, Md., in the New Fairview church, Pa., Sept. 29—Oct. 13.

Bro. J. Emmert Dettra of Midland, Va., in the Sunnyside church, W. Va., Sept. 30—Oct. 13.

Gains for the Kingdom

Eight baptized and two received by letter in the Carlisle church, Pa. **Two** baptized and one received by letter in the Lower Claar church, Pa. **Ten** baptized in the Ambler church, Pa.

Five baptized in the Bristolville church, Ohio. **Three** baptized in the Prices Creek church, Ohio. **Five** baptized in the Trinity church, Detroit, Mich. **Two** baptized in the East Chippewa church, Ohio.

Eleven baptized and thirteen received by letter in the Modesto church, Calif. **Four** baptized and four received by letter in the San Francisco church, Calif.

News and Comment From Around the World

Protestant Gypsies Observe Church Day in France

Three thousand gypsies accompanied by their children, recently gathered from all over France for a Protestant church celebration. Four hundred caravans formed a circle around a large tent and observers reported that many confessions of faith were given in the evening around the fire. The climax of the observance was a huge baptismal service and a wedding where twenty-eight Protestant gypsy-couples were married.

Swiss Protestants Warn Against Nuclear Tests

The Federation of Swiss Protestant Churches, at its annual assembly in Geneva, asked the Swiss federal government to intervene "to ensure that atomic power may in no case be used for the destruction of humanity." The assembly stressed that the destiny of mankind lay in the hand of God, and that the Swiss people should not be overcome by a "spirit of panic" even in the face of nuclear threats to the security of the world.

Austria Appoints Commission to Study Church-State Relations

The Austrian government has appointed a commission to begin negotiations with the Vatican concerning a settlement of the controversial question of the Austrian Concordat and with the Protestant Church looking toward a new legal basis for the church. Protestants are eager for a definite settlement of their relations to the state, and want the abolition of church laws passed after 1938 by the Hitler regime, which adversely affected both Protestant and Catholic churches. An item of vital importance to the Protestant Church in Austria is the question of equal rights for all churches in that country. Observers say that the only basis for a new legal order is the guaranteed equality of Protestants and Roman Catholics.

Denominational Representatives Approve North India Union Plan

After twenty-eight years of negotiations, the North India Church Union Plan was finalized and unanimously approved at a meeting of representatives of seven denominational bodies. The plan provides for the organic merger of the Church of

India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conference), the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren, and the Disciples of Christ.

The plan provides for an active union based on the immediate full recognition of the ministries and the episcopates of all the uniting bodies.

The North India plan calls for union based on mutual recognition of uniting bodies as all belonging to the one catholic Church of Jesus Christ. It is hoped that the union will be consummated in 1961.

Sale of Bibles Favored Over Free Distribution

The United Bible Societies meeting for their fourth world council in Rio de Janeiro have gone on record as favoring the sale of Bibles over free distribution. The council said that sale rather than free distribution is "the soundest method of using Bibles and Scriptures for evangelistic purposes." Free literature is largely regarded as propaganda, whereas in the process of sale the seller is generally required to bear witness to the value of the book and so creates interest in its contents. The report was based on a study of mass distribution made by Dr. Arthur M. Chirgwin of Geneva, Switzerland.

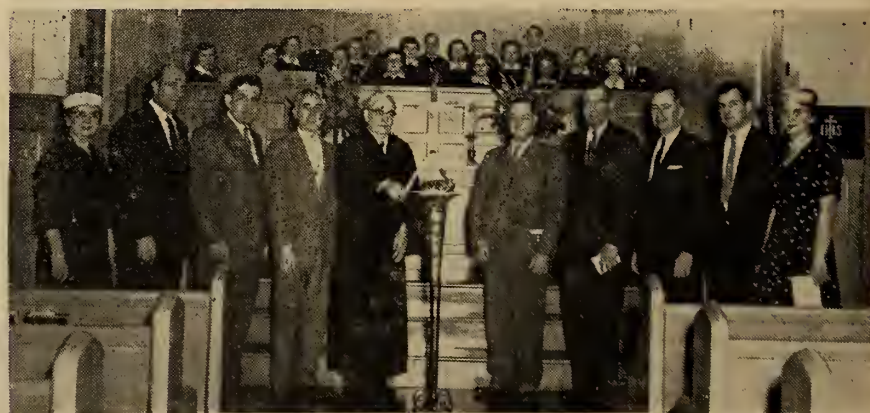
The United Societies formed a special committee to study the prob-

lem of illustrated Bibles and the types suitable for missionary and devotional activities.

Delegates to the council meeting, which included seventy persons from the United States and thirty-one other countries, made plans to step up the organization's work in Latin America. Oliver Beguin of Geneva, Switzerland, the general secretary of the United Bible Societies, said that prospects for the growth of the evangelical movement in Latin America had brightened the outlook for expanded activities by the organization. Under study is a proposal for the creation of a separate Bible society for Latin America.

The delegates heard a Japanese Christian leader say that Bibles are being distributed and read on an increasing scale in Japan and that this is affecting the thinking and outlook of the people. The publication of a colloquial version of the Bible has given a great impetus to Bible reading in Japan. The first translation of the Scriptures into readable spoken Japanese appeared in 1955.

The delegates also learned that Ghana, the world's newest nation, is an outstanding answer to Communist charges that Christianity is an instrument of eastern imperialism. Peter Dagadu, the general secretary of the Christian Council of Ghana, said, "Christianity, in a very real measure, was an important factor in bringing independence to Ghana." He pointed out that twenty-five per cent of Ghana's five million population is Christian.



Representatives of the major boards and organizations of the Mack Memorial church, Dayton, Ohio, participated in the burning of the mortgage on March 10. Above, from the left: Mrs. Don Bookwalter, Marvin Purk, Robert Noffsinger, Merrill Royer, Earl M. Bowman (pastor), Norman B. Wine, Cecil Rust, W. K. Groff, Robert Shoemaker, and Mrs. Ray Allen. The church was dedicated on October 12, 1952, with an indebtedness of \$50,000. This debt was retired in March 1957

Scope of FBI's Work on Conscientious Objectors Reduced

President Eisenhower recently signed an executive order considerably reducing the scope of the Federal Bureau of Investigation in regard to conscientious objectors.

Under the new order, the FBI will enter a case only if a petitioner's request for CO status has first been denied by his local draft board and he has presented a challenge appeal to the Selective Service Appeal Board. Previously a full FBI field investigation was conducted on any registrant who stated he had religious objection to bearing arms, if his local draft board requested it.

Now the local board must judge on the basis of its own interview with the registrant whether to grant objector classification. If the petition is denied and the objector appeals his order to report for military service, the appeal board may ask for an advisory recommendation from the Department of Justice.

Leroy Doty, executive director of the National Service Board for Religious Objectors, said that the effect of the President's order would be "to reduce greatly the amount of unnecessary work the FBI has been doing." He observed that the majority of the field investigations supported the objector's claim to CO classification. He added, "It was getting to be a form of harassment by certain local boards since it meant that FBI agents called on friends and neighbors and picked up idle gossip."

Bishop Lilje Defends Christians Behind Iron Curtain

Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, recently asked people in the free world not to pass judgment upon the leaders of Christian churches behind the Iron Curtain who may be forced to make compromises with their Communist governments. He said, "From my own experience under the Nazis, I know that the lines are not always clearly drawn." Bishop Lilje was subjected to continuous pressure from the Hitler government because of his criticism of its policies.

Primitive Quaker Settlement Established in Costa Rica

A group of Quakers have returned to the pioneering way of their ancestors, seeking a "simple life of primitive freedom" in the mountain wilderness of Costa Rica. The primitive settlement has attracted a dozen families from the United

E. C. B. Jones and his wife study their Bibles as they listen to a radio broadcast over station ELWA, the radio voice of the Sudan Interior Mission, in Monrovia, Liberia. Five years old, the station now operates a 10,000-watt short-wave transmitter and broadcasts Bible programs in French, English, Arabic, and African tongues



Religious News Service

States, most of them with children. The self-sufficient settlement, although it is only a few miles distant from San Jose in Costa Rica, is inaccessible except by jeeps, horses, or foot.

The purpose of the colony, according to a member who reported on it to a conference of Friends in the United States, is "to live constructive lives under simple conditions and in an atmosphere less preoccupied with military considerations than can be found at present in any of the great industrial nations."

News Briefs

Presbyterian Life, the official bi-weekly of the Presbyterian Church in the U.S.A., now has the largest circulation of any Protestant religious journal in the world. It recently reached a circulation of a little more than one million. The magazine was first issued in 1948.

Eleven leading British clergymen



The parsonage (shown above) of the Poages Mill church, First Virginia, was dedicated on March 31. Merlin E. Garber, pastor of the First church, Roanoke, Va., was the speaker. Others taking part in the service were H. Allan Hoover, moderator of the church, and Maurice E. Wright, pastor. The six-room house was built at a cost of \$8,500, with much of the labor done by the men

have been participating in the thirty-first annual summertime exchange program with American ministers. The exchange is sponsored jointly by the National Council of Churches and the British Council of Churches. Ten clergymen from the United States have been preaching in England, Scotland, Wales, and Northern Ireland this summer.

A number of state councils of churches have taken action dealing with legislative problems in the areas where they live. Resolutions calling for more effective legislation with regard to marriage, gambling, and liquor laws have been approved by councils in Washington and Northern Idaho, New Hampshire, Indiana, Nevada, Pennsylvania, Minnesota, and Iowa.

Leaders at the headquarters of the Seventh-day Adventist Church have announced plans for establishing the first Adventist university. The new institution will be located in the Washington area. The first classes will begin in June in the present facilities of the present Adventist Seminary, which will become one of two major schools of the new institution.

The Moscow Radio reported that Estonia now has 200 churches of various denominations. Among them are fifty structures that were rebuilt after having been destroyed or badly damaged during the war. The station also reported that the Estonian Evangelical Lutheran Church is now permitted to publish books, church calendars, and other religious material.

The Methodist Board of Temperance has charged the liquor advertisers with spending more than \$400,000,000 a year to "brainwash the American public" into believing that liquor is beneficial and acceptable.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

NIGERIA, WEST AFRICA

"Operation Paw-Paw"

Ronald Moyer

A LONG and detailed venture into a new project is now in its final stages of execution. It all began one day during our annual meetings when, upon emptying the garbage at the dining hall, I noticed that a great portion of it consisted of the seeds of paw-paws or, as you may know them, papayas. I realized then that every seed was a potential tree and each tree a producer of anywhere from five to fifty or more papayas. Wouldn't it be wonderful if the Africans would plant these seeds? Within a year to twenty months they would have enough papaya fruit to help greatly in their diets or to sell in order to buy other necessary food and clothes.

If we gave seeds to the Nigerians, it was not to be expected that they would plant, fertilize, and water them, looking forward to fruit in fifteen months.

I therefore began trying to think of another method by which I could get this potential fruit to the mouths of our Christian brothers.

For a period of two months the seeds lay in the very hot sun drying out. Then I solicited the help of a few Africans who are familiar with farming and together we proceeded on "Operation Paw-Paw."

Rich ground near the river was worked into fine soil with difficulty because there had been no rain for about five months by that time. The seeds were sown there and a necessary fence of woven grass was put

The papaya tree, which produces abundant fruit in a short time, offers a source of diet improvement to the Nigerians

Studebaker

around the plot to keep out the many goats, pigs, and sheep which run loose all dry season. We found that this was just the beginning of the work that was needed because we were still almost two months from the rainy season and each day gallons and gallons of water were carried from nearby wells to water the seedlings.

We were blessed with an abundance of sunshine and the water in the deeper wells remained adequate until the rains set in about six weeks later. Even after the rains came, the paw-paw seedlings had to be watched on the rainless days, the rains only lessening the carrying of water.

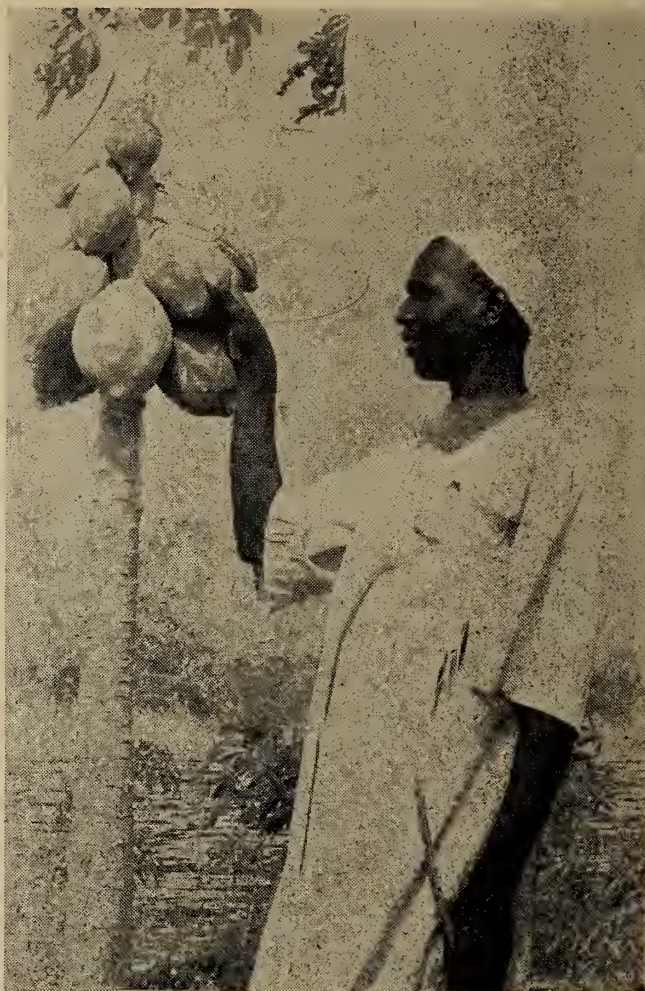
Finally, after we had received over six inches of rain in one week and the small trees had reached an average height of two to three feet, we began planning the distribution of the trees to the natives. Estim-

ing about six to eight hundred trees which had sprouted, we decided to offer from one to five trees for each compound, so as to be able to plant trees in every compound within a mile radius, taking in most of Garkida.

With the help of four schoolboys, we went first to the homes of the people with pencil and paper, taking a tally of the number of trees they desired if any.

One of the first questions we encountered in almost every compound was, "How much does each tree cost?" To find that we were giving the trees to them and also planting and fertilizing them as well was enough to make the great majority of the people very enthusiastic about this plan. There seems to be no end to the thanks we received while helping them in this way in their compounds.

After transplanting the trees we



Ronald Moyer has just completed two years of alternative service in Nigeria where he worked in the Garkida office

instructed them to build small fences around the trees because of the goats which run loose in the majority of the compounds. This, I would say, was our biggest handicap. Many of the trees were eaten by goats the same day we set them out.

Yesterday, however, I went back to all the compounds checking on the condition of the seedlings and I was gratified to find that even the damaged trees were sprouting again and coming back to life. Also, in many homes, the people had made a protection of some sort around the trees before the goats got to them. Over ninety per cent of them were doing well after having been transplanted ten days.

For the next couple of months, visits will be made to see that the trees are cared for in the proper way. Replacements will be given to those persons who are conscientious enough to ask for them and care for them.

New Sound Filmstrips on Missions

ADONIRAM JUDSON—53 frames, color, one 33 1/3 rpm record

Although he served under the Baptist Board, Judson, the first American foreign missionary, is admired by all Christians. Everyone from juniors through adults will be thrilled by the story of his courageous witness as he pioneered for Christ in Burma.

Rental, \$2.00; sale, \$9.00.

FRANK LAUBACH—47 frames, color, one 33 1/3 rpm record

The story of this great contemporary dedicated Christian, who has devoted his life to helping the "silent billion" learn to read will inspire and challenge youth and adults. The filmstrip gives interesting glimpses into his methods of teaching and reports thrilling results of his work.

Rental, \$2.00; sale, \$9.00.

Order from: General Brotherhood Board, 22 South State St., Elgin, Ill.

To me this was a rich experience in getting into the homes of the people, learning to know them all better, and in helping them. I hope they will see the spirit of helping and sharing with others through this, and not only receive fruit for their physical bodies, but spiritual food through sharing and helping one another.

FOREIGN MISSIONS

Out of the Mailbag Impressions of Nigeria After One Year

WE HAD a hearty welcome in every station in our mission field since our arrival. We just completed our tour of the stations during our recent three-week break. It is good to see the other missionaries at work and to be able to picture places in mind when they are discussed. Our impressions are quite good of the mission work in general.

Some missionaries feel that too much stress is being placed on education and not enough on evangelism. I am most happy to say that both are put into practice here at Waka. The students have a good opportunity to become leaders and they are not satisfied to just fill their heads during the week in school but they go out to the surrounding villages carrying the gospel with them. These students far surpass any group of young people in the States as they witness for Christ. They do not tire easily, and it is a challenge to work with them.

The Moslems are getting stronger around us and some villages have closed their doors to us since the people are swayed easily when threatened by strong leaders of their group. Many people have no choice but are forced by Moslem pressure to turn their backs. Some of these same people remain friendly but are confused and do not know which religion to accept. Although some villages are being closed to the Christian way, we are happy to say there are always new ones being opened up and people are responding in a good way.

We had to come to Nigeria to really begin to live. Perhaps we will become a bit old-fashioned out here but it is the best experience that we could ever hope for. We are learning to appreciate many things that we had just taken for granted at home in America. Visits with

families out here have a real meaning and we have more time to enrich our lives with things of the Spirit rather than spending our energies on worldly pleasures.

We have been very grateful that we have kept in good health which is an asset to our enjoyment. We find many of the native fruits and vegetables very tasty. Our first garden appears to be making progress. I hope the monkeys and insects will not destroy too many things.—Earl and Eleonore Woodward, Nigeria, W. Africa.



ACHIEVEMENT OFFERING

The enclosed Achievement Offering of

\$..... is expressive of my (our) desire to keep our church serving around the world.

Name

St.-RFD

City

State

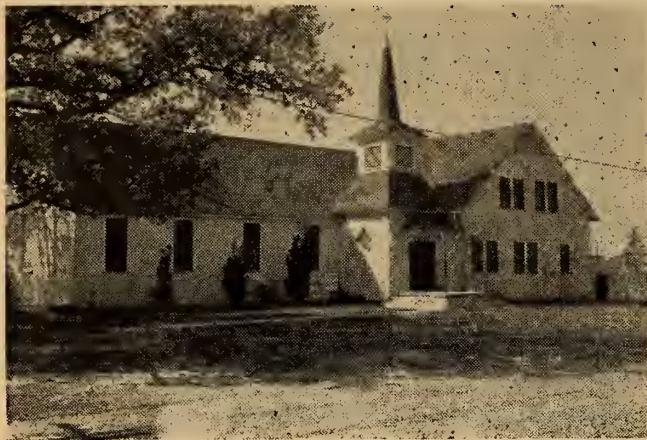
Church

District

(Give through your local church's Achievement Offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, 22 South State Street, Elgin, Illinois.)

SEPTEMBER 14, 1957

21



The church and parsonage at Roanoke, Louisiana

CHURCH EXTENSION

Full-time Pastoral Program Begins New Era for Church

ON SEPT. 1, 1956, the Church of the Brethren in Roanoke, La., ended one era and launched another with the coming of Brother and Sister Glenn Swinger and family to begin a full-time pastoral program. Prior to that time the church had been served throughout its sixty-five years by self-supported ministers. While the growth of the church was never spectacular, it maintained a steady nucleus of staunch members who gave the community high moral tone and an example of Christian brotherhood, and who carried on a strong program of Christian education.

Early Leaders

Consecrated and sacrificial service given voluntarily by the church's early leaders accounts largely for the fact that the church is alive today. At the time of the church's organization in 1891 Elder S. A. Honberger was in charge of the congregation of twenty-five members. Elders who followed him and have administered the church program over the years have been J. C. Minnix, A. A. Sutter, J. A. Miller, J. F. Hoke, J. B. Firestone, and Glenn Harris. Much time was given to the church by its early ministers—G. A. Shamberger, Joel Glick, J. M. Coffman, S. E. Lewis, and C. D. Hylton. At the expense of their families, and midnight hours of sermon preparation, these men guided the church's program.

In recent years three summer pas-

Mrs. Glenn Harris

tors and eight Brethren Volunteer Service girls have given periods of service to assist with the work of the self-supported minister, Glenn Harris, to maintain a program of visitation, youth activity, family camp, and various educational projects. A trailer provided living quarters for these workers, for the church had no parsonage and housing was scarce.

Building Program Initiated

During the years 1892-1893 a frame building was erected. This one-room building served the congregation almost without change for fifty-five years.

In 1941, when the need for more room became acute, a building fund was started. C. A. Deardorff and Forest Groff were both consulted for plans and suggestions. Robert Butson, a local member and architect, drew the actual plans for the new sanctuary and the remodeling of the old building. Work began in December 1949; the new sanctuary was dedicated in August 1950. The entire \$18,000 building was completed and dedicated free of debt on Dec. 9, 1951.

The new building has a sanctuary, two fellowship rooms, six classrooms, a baptistry, well-equipped kitchen, and rest rooms. Memorial gifts given to the church have included an electronic organ, pulpit furniture, a movie projector, the front entrance and steps, shrubbery, tables, hymnals, and pulpit Bible. Thousands of hours of labor were

given by members and friends.

Full-time Pastor Called

By 1955 it had become apparent that the church was ready for another step forward. If the church was to meet the needs of the community, there must be a full-time pastor who was trained for pastoral work. Bro. Glenn Swinger was called to assume this work.

The coming of the full-time pastor necessitated another building program—the building of a parsonage. Immediately plans were made to raise funds to build an adequate parsonage. Bro. Robert Butson contributed plans for a spacious, well-planned home.

With the hired laborers the members fell to work building and painting. The house was ready for occupancy by Sept. 1, and was dedicated on Dec. 9, 1956, exactly five years after the dedication of the completed church. The house—a ten-room, two-bath, story-and-a-half structure with carport and utility shed—cost \$15,000. Only \$4,000 indebtedness remains.

To support a full-time pastor and to undertake the building of a parsonage entailed financial obligations which some members feared the church could not carry. They have not only met all these obligations, but have, in addition, increased their giving to the Brotherhood Fund and to McPherson College. These they have always supported well. But these additional challenges revealed resources of faith and finance they had not realized they possessed. The work moves forward in a gratifying way with constant signs of growth.

The Future

Roanoke is one of two Church of the Brethren congregations in the

state of Louisiana. Five hundred miles from all other Brethren churches in an area predominantly Catholic and Southern Baptist, the church leaders have often felt keenly the isolation from other churches of the Church of the Brethren and available church leaders. By developing a strong program of education, by encouraging camping, and by participating in district work, they have attempted to lessen this disadvantage. Even so, the church has been and likely will remain a pioneer of Brethrenism in this area.

Membership is widely scattered with some regularly traveling fifteen miles to church. Others, too far away to attend church frequently, are faithful in giving and in expressing interest in its welfare.

With the splendid leadership of Brother and Sister Swinger and a nucleus of deeply committed members, it is the church's hope to build worthily for the Lord and to accomplish great things in his name.

Norfolk, Virginia

A field of work "ripe unto the harvest" has been tapped at Norfolk, Va., by Pastor Frank Williar. Since Feb. 1 of this year, twenty-four persons have been received into the church's membership. Thirty names have been placed on an active prospects' list.

During the last six months average attendance for Sunday morning worship has been eighty-one; for church school, seventy-three. The Undershepherd Plan has proved helpful in receiving and integrating new members into the fellowship.

STEWARDSHIP

Rural Church Raises Money to Build

Eldon Kienholz

THIS story of the every-member canvass at the Ellisforde Church of the Brethren, Tonasket, Wash., is written with the hope that it might be helpful to churches which are considering ways of raising funds to finance their building programs.

Our church building burned to the ground in 1949. Members and friends dug deep into their pockets, and with the help of an insufficient fire insurance check, built and furnished a Sunday-school building. This was the first step in the plans for rebuilding. It was hoped that a sanctuary and other rooms could be added later.

By the summer of 1955 we had begun to build a sanctuary adequate for our church with a membership of 202 persons. We were confronted with the need to raise funds to finance the building program. The church appointed a building fund canvass committee to have complete charge of the raising of funds.

This committee interviewed a nationally known fund-raising organization, discussed other ways and means, and decided that we could do the job ourselves in this particular case. We set our goal at \$30,000. With the help of Ross Heminger, a layman of Wenatchee, we organized and trained about thirty couples to canvass every member

and user family of our church to secure financial commitments. Church members and users attended a very successful loyalty dinner held at the high school cafeteria. At this dinner the *needs* of the church were presented along with the *plan* of raising the funds. Within a few busy weeks most people had made their pledges to the church and our goal was surpassed. About \$40,000 was received in pledges to the building fund to be paid over a three-year period and \$10,000 was received in annual pledges to the church budget.

The canvass committee spent much time together in planning. We took advantage of all the latest reliable fund-raising techniques. The fact that we did it ourselves gives us a certain satisfaction and encourages us to try new things that need to be done in the future.

We feel that you can raise your own funds if you have a big core of conscientious, able laymen in your church; if you will take the time to spend about 200 hours in group planning and guiding your effort; if you can get some layman who is respected very, very highly to train the canvassers to use the new techniques that have been developed by professional fund raisers in this line of work; if you can and will secure and use all of the latest information on the ways of raising funds; if you lean on God for every move and pray for his help in your worthy undertaking; and if you record personal pledges, provide a yearly supply of offering envelopes to each person who pledged, and send a regular quarterly or semiannual summary of personal giving to each pledger.

The psychology of the campaign must be thoroughly understood. The organization must be set up right. Certain ways of saying and doing things must be studied and mastered by all canvassers.

Effective Aids

The following things were found to be effective:

1. Dated offering envelopes for all pledgers.



On May 19 the first meeting since 1915 of the Enid Church of the Brethren fellowship was held at the YWCA in Enid, Okla. Plans for the meeting were made by Olin Prentice of Enid; David Metzler of Oklahoma City, district church extension chairman; Archie Patrick, Oklahoma and Texas field secretary; and Don Wright of Enid, from the left



Ellisforde Community Church of the Brethren, Washington

2. A loyalty dinner to be held somewhere besides in the church and to be served by persons other than local church women.

3. A brochure of the church plan to be featured at the loyalty dinner.

4. An announcement of personal pace setting pledges.

5. Announcement of the committee's combined pledge.

6. Let other people know that you are sold enough on the program of the church to sacrifice such and such an amount. This is not bragging, but a way of encouraging other people to share your concern.

7. The membership and users must be kept completely informed on all action that is and was taken. This will take reams of paper and many hours of mimeographing and sealing of letters.

8. Ask for a three-year pledge on a weekly payment basis.

9. Expect the membership to give ten per cent of their net income to the church building and budget for the three-year period.

10. The membership should be asked to give because of a real need, not because they like the floor plan.

11. The drive must be layman-directed. The committee is to be the board of directors, and the chairman of the committee to be the superintendent in charge of getting the detail work done. The pastor should continue his regular pastoral duties and keep informed by attending all canvass committee meetings. If the pastor is used to do detail work, keep his assignments small. In such a program where the people are to be challenged to do their highest and best, the pastor must not be loaded down with detail work when he can much better be used in preparing his congregation spiritual-

ly for the sacrificing and sharing that will be necessary if the goal is to be met.

Visible Results

The results as viewed one year after the campaign show that there is better fellowship among the church members now than before. There are better public relations among the community and the users of our church. The money that was pledged is coming in on schedule. We now have about \$15,000 paid to the building fund, plus \$10,000 paid to the general budget over the past year.

Leadership ability resulted from the experience and disciplining of serving on the hard-working canvass committee. The persons on this committee are now seeing and doing other things for the church that needed to be done. The fund-raising banquet was one of the spiritual high spots of this church's entire history. A start has been made in continuing the visitation evangelism work that was begun with the every-member and user canvass.

We do not claim that professional fund raisers are not worth their fee even though we did our own canvass. What we do feel is that the professional methods are sound, right, and useful and must be used in most cases. If a committee of laymen attempts to perform the job of the professional fund raiser, that committee will spend enough time and effort to equal the cost of hiring the fund raiser. But, if the committee is successful, leadership will not be lacking in the church for many years to come.

Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions . . . for the benefit of all mankind in grateful acknowledgment of Christ's love.

CHRISTIAN EDUCATION

Teaching Children to Pray

Sara E. Hoover

IN THE church school, the teacher guides and helps children to learn to pray as a natural and normal part of their lives. They are led to realize that prayer should not be limited to set times, for they may talk to God anywhere and at any time.

All teachers of children will first want to focus attention upon the wonderful love of God. He is gentle, a generous God. He is strong and patient. He needs to be accepted as happily as the sunshine. He likes to have us tell him things—simply, easily, naturally, and in our own way. He gives to his children many things and since he belongs to all, he has no favorites. He has work to do and needs lots of help.

Children must understand from the beginning that God cannot be bribed or persuaded to give temporal blessings. We may ask whatever we wish but God withholds as is best. When children are aware of the many gifts of God they will want to thank him. Boys and girls must be taught that they cannot shift their own responsibilities to God, such as expecting him to make them good or to watch over a pet. Carelessness on their part often is the sole cause of unhappiness.

The church school teacher's specific task is to bring about these understandings through discussion, physical aids, definite situations such as dramatizations of stories, and her own ease in talking simply to God without hesitancy. She will help the child who needs assistance, give sug-



The Every-Member Canvass Teaches Good Stewardship Habits

Robert G. Mayfield

THE every-member canvass has within it the possibility of becoming one of the greatest blessings to our church of this generation. At the same time it has the possibility of becoming one of the greatest evils of our church. If we look upon the every-member canvass program merely as an opportunity to devise techniques and procedures for extracting money by the corkscrew method from the membership of the church, we will do a great injustice not only to the church but to those who give under that kind of pressure.

We ought to be honest with our people and recognize the fact that the every-member canvass will produce greater financial support for the church. We must never forget the fact that it can be the means of teaching our people good stewardship habits by developing systematic and proportionate giving habits. It will also produce an enrichment of the spiritual fiber in the life of

the church among those who participate in giving as an act of worship.

When the Christian is motivated by the true spirit of Christian stewardship he gives his tithes and offerings to God, not just to causes and projects. He gives to God in love, in adoration, and in devotion. He worships through giving to God as an expression of being God's steward. The high point in the Sunday morning worship service should be when all stand before God for the dedication of their gifts as the expression of their love, of their commitment to his kingdom, of their willingness to sacrifice because of the depth of their Christian concern and devotion. The every-member canvass can be the means of leading our people into this kind of Christian experience and as an expression of love for their heavenly Father.

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Micky Gonda, another Hungarian refugee, wants to come to the United States for study which is denied him in Hungary

gestions to keep prayers from being self-centered and selfish.

Primary and junior children enjoy formulating group prayers. These may take the form of litanies of thanksgiving, petitions, or prayers of intercession. These are helpful because they help children concentrate on each thought.

Building a prayer life with thinking natural thoughts in a natural way, any time, any place, is quite a task. Accept it as a challenge. Analyze your own prayer life. Do you pray with sincerity? Is it a talking time, a listening time, a rejoicing time? Do you understand that God's plans must be long range? Remember the wisdom of this little verse:

To say my prayers is not to pray
Unless I mean the words I say.

Resources for Teachers and Parents

- Daily Discoveries—Trent, \$2
- Prayer Time—Brewton, 50c
- Worship Time—Staples, 50c
- Children's Prayers From Many Lands—Spicer, \$1.75
- Some Time Every Day—Niedermeyer, \$1.50
- Children's Worship in the Church School—Brown, \$2.50
- Prayers and Graces for Small Children, 25c

BRETHREN SERVICE

Hungarians at Linz Brethren House

Lavonne Ikenberry

AMERICA does not seem very far away to most of the volunteers in Europe. But to two boys living in the Brethren House in Linz, Austria, this country on the other side of the Atlantic is distant, very distant. The place of which they have dreamed and planned is closed to them, for they are Hungarians. And Hungarian refugees are no longer being allowed to enter our country. What they should do now, Zoli and Micky have yet to decide.

Both boys left Hungary in early December and upon entering Austria found themselves in one of the over-crowded refugee camps in this country. Life there was quite difficult for them because the conditions were very poor. They had to live in large, unclean rooms with thirty or forty other persons. They had to eat food of poor quality. They had nothing at all to do. They were refugees, forced to wait until opportunity came.

Micky Gonda, a young, handsome twenty-year-old fellow, left his

family and came west alone. He was not forced to leave Budapest but chose to do so because life there held very little opportunity for him. He wanted to study, but in Hungary he was not permitted to continue his education because his parents were teachers of the professional class. So he set his heart on going to America, registered for this country and began waiting. A volunteer who was in the same camp close to Linz learned of the possibility for Micky to move into the Brethren House. Since his arrival there he has helped much with the remodeling of the house besides learning English and contributing much to the Brethren Service family.

Zolton Szuecs is a twenty-one-year-old theology student. He came to Austria in a student group and he, too, wants to continue his education in the States. Then he hopes to return to his country some day to help his people there. The World Council of Churches learned about Zoli and asked permission for him

to join the Brethren Service group at Linz. He has been there for several months, helping Micky with painting and repair work.

The disappointment which these boys are experiencing as they wait with little hope of emigration in the near future is being shared, even to a greater degree, by thousands more in camps throughout Austria. The refugee problem is not yet solved. It is true that the majority of those fleeing Communist oppression from Hungary have been resettled, but there are still more than 30,000 persons bearing the conditions of refugee camp life in hopes that they, too, will be given a chance.

There are still many in Austria who believe that the United States policy will change and more Hungarians will be admitted. But there are many who are losing this hope and becoming depressed and discouraged. Many are returning to Hungary despite the danger that possibly awaits them there. In Austria, hunger strikes against the United States are frequent as the people wait and wait, and hear nothing. The volunteers in the Hungarian camps have found the last months very difficult, for to the many

questions they could give only negative or uncertain answers.

Has the rest of the world, with the aid of statistics on paper, concluded that the Hungarian situation is no longer serious? Perhaps they do not realize that there are still refugees in camps, and that these

people are more than statistics. They are individuals with hopes, desires, and ambitions. America could and should admit these persons who want so much to share the type of life that we are so fortunate to have. And there is no better time than the present.

Brethren Volunteer Service for Adults

THE Brethren Volunteer Service program has been in operation for nine years. This program has been open to all who are reasonably well in body and mind, eighteen years of age and older, and who are willing to give a year or more of service without salary to some worthy Christian service.

Approximately a thousand persons have served in the program; about eleven of these were thirty-two years of age or older. Those serving have ranged in age from eighteen to seventy-six.

Now a special, separate program for both training and service for adults has been approved. In general, Brethren Volunteer Service for Adults will follow the same pattern as that of the regular Brethren Volunteer Service program, but there will be adaptations to meet the needs and conditions of adults. Both the training and the service program will be less vigorous from the standpoint of physical energy and long hours.

Special training units of four weeks in length will be set up for adults. During this training program adult volunteers will consider various areas of thought; they will become acquainted with service opportunities that are open to them, and with the activities of the Brethren Service center at New Windsor; they will take at least one trip to some point of interest in the Washington-Baltimore-Philadelphia area; they will spend about two hours each day in the processing of relief materials and supplies, and will prepare for assignment in service on a project for the following eleven months or more.

The projects are varied, ranging from pastoral service in a mission church to janitorial and maintenance service in camps, churches, and institutions of service. They include caravanning and interpretive programs; construction and maintenance of church buildings and equipment; service as normal control

patients in the study and cure of diseases; teaching in religious education programs; serving as cooks in mission projects and schools; serving as houseparents in orphanages, as counselors to children and young people; and a variety of other work opportunities—physical, mental, or social. As in the regular BVS program, assignments to project are decided upon individually in conferences between the volunteers and the director of the program.

The program is open to all adults thirty-five years of age and older who are normally in good physical, mental and emotional health. Volunteers may be male or female, single or married.

Expenses of travel, food, and lodging will be cared for by the Brethren Service Commission. However, individuals or couples may desire to finance their own period of volunteer service. This plan is encouraged.

Brethren Service will not furnish



Zoltan Szuets, a twenty-one-year-old theology student, helps with painting and repair work during his stay at Brethren House in Linz



Processing of clothing for shipment overseas is a familiar scene during the training period at the New Windsor Brethren Service center



An older volunteer can find many ways of giving service in a home for the aged

transportation for personal reasons, recreation, or medical care. All who have some form of life, accident, and illness insurance are urged to continue this coverage; those who do not have coverage are urged to secure insurance before coming into the program.

The first training unit for older volunteers will begin on Nov. 1,

1957. If you are interested in giving a year or more of service in the work of the church according to your skills and ability wherever those services are needed, write immediately to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for additional information or for application forms.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am dating a boy who is creative, capable, and well educated. He has an outgoing personality and would be a leader in any group. I am quiet and not much of a leader. My education is not nearly so advanced as his. I feel I have nothing to offer when I realize all his abilities. I can't figure out why he is interested in me. It isn't that I have an inferiority complex; I simply must face the facts.

He is always kind and thoughtful and would never want me to feel this way. I know I would be happy with him but I know he would not really be happy with me. It might be too late when he discovers this, though. Should I tell him how I feel or should I keep going with him, assuming that if he is "foolish" enough to want me, why object?

Quiet.

Dear Friend,

You evidently do not think very highly of yourself. In all likelihood

you are not making a fair evaluation of yourself at all. I suspect that along the way someone has spoken to you in a belittling or disparaging way and you have incorporated this idea into your concept of yourself.

It may be correct that you and your friend are not a good match and that you would always feel inferior to him and as though you are holding him back. This must be considered as a real possibility and you are right in considering it now.

However, there are other possibilities to consider. Ordinarily men do not want to marry a woman who is going to compete with them. They often prefer a girl who will complement their own personality. It may be that you are that kind of person; not a competitor but a complement. It may be that you have that wonderful gift of being able to listen to someone and make them feel that you understand what they are saying to you. This is a wonderful gift

to bring to the formation of a family. It is true that you need many similar interests—not necessarily absolutely equal abilities. There is the possibility of your getting further education if you desire it.

I suspect you might do well to try to talk this matter through with your friend. If after that he still wants to go ahead with your friendship, perhaps it is because there is such a basis of common interest and understanding that this seems the best way. In that case, perhaps you had better give yourself to it.

Jesse H. Ziegler.

Anniversaries

Mr. and Mrs. Noah Kreider celebrated their sixtieth wedding anniversary at their home on Aug. 4, 1957. They have five children and six grandchildren. They have served the church in the office of deacon for thirty-nine years.—Mrs. Charles H. Wine, South Whitley, Ind.

Mr. and Mrs. W. O. Tannreuther celebrated their sixtieth wedding anniversary on Memorial Day. They have been pillars in the local church and in the work of the district these many years.—Clarence Sink, Waterloo, Iowa.

Obituaries

Anderson, Lizzie C., was born in Vancouver, Wash., Sept. 3, 1883, and died Aug. 2, 1957. She was a member of the Olympia Community church. She is survived by one son, four grandchildren, seven great-grandchildren, one brother, and five sisters. Funeral services were conducted by Rev. Claude Lorimer. Burial was in the Masonic Memorial Park.—Mrs. Ada Giese, Olympia, Wash.

Book, Martha Ellen, daughter of Thomas and Mariah Royer Beaver, was born Feb. 18, 1867, in Lewistown, Pa., and died in Dayton, Ohio, July 19, 1957. She was married to Michael Elmer Book on Sept. 12, 1889. She was baptized on July 4, 1886. She and her husband served in the office of deacon for many years. They also were superintendents of the old folks' homes at Marshalltown, Iowa, and Mt. Morris, Ill. Survivors include two daughters, two grandchildren, and four great-grandchildren. Funeral services were conducted by Bro. Paul W. Kinsel in the Morris Brothers funeral home. Burial was in the Memorial Park cemetery.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Cripe, Delilah Sweitzer, was born Feb. 23, 1877, at Hanover, Pa., and died May 1, 1957. In 1894 she was married to Harvey Johnson, who died in 1899. In 1907 she was married to Israel Cripe of Mt. Carroll, who also preceded her in death. She was a long-time member of the church. Survivors are three children, six grandchildren, eight great-grandchildren, and one sister. Funeral services were conducted by Bro. Lorrel Eikenberry. Interment was in the Oak Hill cemetery, Mt. Carroll.—Mrs. Etta Horner Bowers, Lanark, Ill.

Davidson, Rutherford H., was born March 3, 1877 in Millersburg, Ind., and died June 5, 1957, in Minneapolis, Minn. He was a member of the Golden Valley Community church. Surviving are his wife, three sons, eight grandchildren, and three great-grandchildren. Funeral services were held at Straubeck and Hauge funeral home by Bro. Earl Snader. Burial was at the Glenhaven Memorial Gardens.—Mrs. Delbert Kincade, Minneapolis, Minn.

Fun

for Older Adults

**VIRGINIA STAFFORD and
LARRY EISENBERG**

Aimed at adults beyond 50 who still enjoy life and want to keep it a creative experience. You can be sure that the games listed are within the physical ability range of this age group.

For program ideas there is a listing of things that older adults say they have enjoyed. This compilation alone is worth the price of the book. There are mixers, brain teasers, group games, dramatic stunts 'n' skits, musical games, etc.

Recommended especially for church libraries, leaders of adults and recreation directors who work with adults. 112 pages.

\$1.00

**BRETHREN
PUBLISHING HOUSE
Elgin, Illinois**

Dohner, Simon J., son of Isaac and Lizzie Bollinger Dohner, was born Oct. 26, 1877, and died Aug. 3, 1957. He was married to Lottie Donten, who preceded him in death in 1917. He was a member of the Fredericksburg congregation. Surviving are one son, one daughter, four grandchildren, two great-grandchildren, two brothers, and two sisters. Funeral services were conducted in the Strauss funeral home at Jonestown, Pa., by Elder S. G. Meyer. Interment was in the Union Salem cemetery at Lickdale, Pa.—Grace E. Meyer, Ono, Pa.

Eisele, Vina, was born Dec. 8, 1886, and died May 1, 1957. She was a member of the Golden Valley Community church. Her husband preceded her in death. Surviving are four daughters and one son. Funeral services were held in Anderson, Ind. Burial was at Sunset Memorial Park, Minneapolis.—Mrs. Delbert Kincade, Minneapolis, Minn.

Halterman, Bessie M., daughter of Henry and Francelia Moyer, was born near Bergton, Va., Dec. 10, 1875, and died July 6, 1957. She was a member of the Crab Run church. She was married to J. E. Halterman on July 31, 1899. Survivors are her husband, three sons, one daughter, and five grandchildren. Funeral services were conducted in the Crab Run church by Bro. Max Fisher, assisted by Bro. H. O. Turner. Interment was in the family cemetery.—Mrs. Blaine Halterman, Boones Mill, Va.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Ministering to the Sick. Wm. A. Lauterbach. Concordia, 1955. \$2.00. 191 pages.

This is a very thoughtful little book. It is filled with excellent and usable suggestions for those who minister to the sick. Part One is called the Sick Call. Rev. Lauterbach writes out of a rich ministry, a ministry that has been tested in a day-to-day experience in ministering to the ill, both in the pastorate and in institutional work. The suggestions herein presented have been discussed at the monthly pastoral conferences in the Northern Wisconsin area. All ministers and laymen who seek to render a vital service to those who are ill will find this a very valuable handbook.

Rev. Lauterbach is a Lutheran minister and thus in some minor details his methods would vary from those of the Brethren. His suggestions concerning a natural, cheerful, sympathetic, understanding, and personalized approach to the patient are superb. He also gives valuable suggestions concerning the relation of the pastor to members of the family of those who are ill, as well as to doctors and nurses.

Part Two of this book is entitled Aids for Personalized Ministration and these aids are very fine indeed. Many hints are given concerning attitudes that the visitor should maintain in the sickroom. Here indeed is a tactful, understanding, and helpful minister. Most appropriate scriptures are suggested for all types of situations. The writer's great faith in the power of God to minister to the body and soul of the ill and troubled is inspiring.—*Merlin Shull.*

***Daily Discoveries.** Robbie Trent. Harper, 1955. 151 pages. \$2.00.

No one is too young or too old for Daily Discoveries, by Robbie Trent. With simplicity this book leads the mind of children, youth, or adults. With a unique profoundness it guides the thoughts of its readers to God through the most tiny creations of the universe to the most gigantic. Parallel with the stories gleaned from that which is familiar to us, run many beautiful passages from the Bible. The author adds psalm prayers of her own that reveal a sincere way to talk with God.—*Ethel L. Weddle, Girard, Illinois.*

***A Story About You.** Marion Lerrigo & Helen Southard. Dutton, 1956. 63 pages. \$2.00.

Public schools and other agencies begin their sex education program during these important years from nine to twelve. Parents often feel they are lax for they often do not have the best in information and guidance to use in the home.

The authors, in consultation with others, have provided in readable form for parents to read to their nine to twelve-year-old, or for the child to read himself, the story of the development of life from a tiny cell to a mature adult. There are explanations about the bodily differences between men and women, of the act of mating, and physical changes which occur at the close or soon after this age.

Using an approach of frankness and simplicity, answers to many questions asked by boys and girls of this age are provided. There is also a bibliography of further reading that is available.—*James Renz.*

Harsh, Minnie Dell, was born July 13, 1888, near Parsons, W. Va., and died in June 1957 near Elkins, W. Va. She was a member of the Elkins church. Surviving are her husband, Charles W. Harsh, two sons, three daughters, nine grandchildren, six great-grandchildren, two brothers, and one sister. Funeral services were conducted in the John W. Lohr funeral home by Bro. V. L. Bennett. Interment was in the Mouse cemetery.—Edith M. Scrogum, Elkins, W. Va.

Leas, L. Elmer, was born June 12, 1873, and died June 1, 1957, at York, Pa. In 1905 he was married to Anna Loving Gross. He united with the church at the age of thirty-one years and was elected to the ministry in 1910. He served as presiding elder of several congregations, as a member of the mission board of Southern Pennsylvania, and as a Sunday-school teacher. Survivors are his wife and his daughter. Funeral services were conducted in the First church, York,

by Bro. M. Guy West, assisted by the undersigned. Interment was in the Greenwood cemetery.—*Jos. M. Baugher, York, Pa.*

Miller, Elmer B., son of Jacob H. and Martha Barkley Miller, was born in Roaring Spring, Pa., March 11, 1881, and died July 14, 1957. On Aug. 24, 1909, he was married to Ida McGraw, who died on June 4, 1924. He is survived by two daughters, one son, and two grandchildren. Funeral services were held in the Woodbury church, Pa., by Brethren Earl K. Ziegler and D. L. Shaffer. Interment was in the Fairview cemetery.—*Mrs. Vernon Stayer, Curryville, Pa.*

Miller, Mary Catherine, daughter of Samuel and Catherine Miller, was born Oct. 22, 1869, near Beaver Creek, Va., and died Aug. 5, 1957. She was a longtime member of the Sangerville church. She was married to A. J. Miller on Nov. 5, 1890. She is survived by eight children, eighteen grandchildren, twenty-two great-

grandchildren, and one brother. Funeral services were held in the Sangerville church by Bro. E. J. Rowe, assisted by Bro. I. J. Garber. Burial was in the church cemetery.—Mrs. Helen Smiley, Bridgewater, Va.

Moore, Susan Alice, daughter of Henry and Elizabeth Heckman Wood, was born at Boonesville, Va., Feb. 18, 1870, and died May 25, 1957, near Brookville, Ohio. She was a member of the church for many years. She was the widow of John Thomas Moore. Surviving are four daughters, two sons, twenty grandchildren, thirty-seven great-grandchildren, and one great-great-grandchild. Funeral services were conducted by Bro. Fred Hollingshead at the Brookville church.—Mrs. W. Russell Miller, Brookville, Ohio.

Morgan, Tillie M., daughter of Michael and Rebecca Fenstermacher Stump, was born Jan. 6, 1884, and died June 21, 1957, at Pine Grove, Pa. Survivors are one daughter and one son. Funeral services were conducted by Bro. Harry Fahnestock. Interment was in the church cemetery.—H. F. Wolfe, Pine Grove, Pa.

Musselman, Stanley E., son of Isaac and Barbara Hull Musselman, was born in Montgomery County, Ohio, Sept. 19, 1897, and died in Trotwood, Ohio, June 28, 1957. He was married to Ida Conover on Dec. 9, 1915. He was a faithful member of the Trotwood church. Surviving are his wife, three sons, five daughters, two brothers, and one sister. Funeral services were conducted by Bro. Paul W. Kinsel. Burial was in the Trissel cemetery.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Negley, Clarence, was born Feb. 4, 1885, and died at Mercersburg, Pa., May 6, 1957. He is survived by his wife, Rhoda Graybill Negley, and ten children. The funeral service was held from the Upton church by Brethren Edward Wingert, Samuel Hawbaker, and Roy B. Hawbaker. Burial was in the cemetery adjoining the church.—Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Parks, Elizabeth, daughter of David S. and Lydia Kensinger Sollenberger, was born March 13, 1888, and died July 28, 1957, in Williamsburg, Pa. She was married to Jesse T. Parks on June 15, 1912. She was a charter member of the Williamsburg church, in which she served with her husband in the office of deacon. Surviving are her husband, three daughters, seven grandchildren, and six brothers. Funeral services were held in the church by Bro. John D. Ebersole. Burial was in the Shellytown cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Ploeger, Herman F., was born Feb. 13, 1870, in Germany, and died June 8, 1957. He came to the United States at the age of four. He was married to Maggie Fisher on Jan. 1, 1901. He is survived by his wife, one son, one daughter, six grandchildren, two sisters, and one brother. Memorial services were held in the Lanark church, of which he was a member, by Bro. Lorrel Eikenberry. Interment was in the Lanark cemetery.—Mrs. Etta Horner Bowers, Lanark, Ill.

Poland, Merl Richard, son of E. M. and Nella Rowland Poland was born near Myrtle Point, Oregon, July 1, 1885, and died July 21, 1957. He was married to Pearl May Barklow on May 5, 1915. He was an active member of the Myrtle Point church for many years, serving in the office of deacon. He is survived by his wife and one brother. Memorial services were conducted in the local chapel. Interment was in the Norway cemetery.—Leo H. Miller, Myrtle Point, Oregon.

Zook, Nannie E., daughter of Henry and Lucinda Shank Querry, was born Sept. 15, 1881, at Woodbury, Pa., and died June 4, 1957. On Dec. 21, 1899, she was married to Irvin F. Zook, who died in 1953. She is survived by four daughters, nine grandchildren, three great-grandchildren, one half sister, two stepbrothers, and one stepsister. Funeral services were conducted in the Curryville church by Bro. Earl K. Ziegler, assisted by Bro. Clyde Bush. Interment was in Diehl's Cross Road cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Add to the dignity of worship in your church

CHOIR MUSIC HOLDER

If you have a processional or if the choir renders special selections during the service, the outside, concealed leatherette sling firmly attached to the holder, enables each member of the choir to hold same firmly in the left hand, as illustrated.

Has two strong woven cords inserted through two eyelets at top and two at the bottom. Heavy-ply leatherette used. 24 kt. gold-stamped cross on cover.

Size:

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church News

Northern California

Chico—Our school of missions was held during February. We are now one of the eight churches in the Chico area Council of Churches having one member on the official board. Six of our members took part in the union leadership training school sponsored by the council. The men and boys attended a dinner and men's work meeting at Live Oak church while the women and girls held their spring roundup dinner at fellowship hall. The film, *We Beheld His Glory*, was shown. A unique Easter pageant was given in which the story of Jesus, from birth to resurrection, was portrayed in colored slides which had been filmed by our own youth and children. Story narration and tape-recorded music by the church choir accompanied the film. The laymen have been leading the Sunday evening meetings since last fall. Our young people met with the Evangelical United Brethren youth of northern California in a rally at the Durham Community church. Dedication services were held May 26 for our new fellowship hall. Bro. S. L. Barnhart has asked to be relieved of his pastoral duties. Bro. H. R. Stover of Salem, Iowa, has accepted the full-time pastorate, beginning Sept. 1.—Mrs. Zana M. Hild, Chico, Calif.

Reedley—Mr. John Krause, a Christian businessman, showed pictures of his trip to Russia last summer at the father and son banquet. Rev. Ernest Cline, a retired minister, showed pictures one evening of his trip to Palestine. The ladies' aid purchased twelve new folding tables for our church dining room. The fiftieth anniversary of our church building was observed March 31. Forest Eisenbise was the guest speaker. The ladies held a daily prayer vigil for two weeks before Easter. Our mother and daughter tea

was held on May 6. Mrs. Henry Martens was guest speaker and showed pictures of Mennonite and Church of the Brethren work in South America. In May our men sponsored a family fellowship retreat at Camp Gaines in the Sierras.—Mrs. Carl Rupert, Reedley, Calif.

Waterford—We enjoyed a very fine message from Bro. Onis Leonard one Sunday. At the first session of our school of family living the film, *Faith of Our Families* was shown. Some of our Sunday-school classes have visited the state hospital and have held services and had refreshments for the inmates. Bob Tracy of the Modesto YMCA and Arthur Hale, art supervisor in the county schools, led a panel discussion on Creative Activities in the Home. We also had several interesting hobbies on exhibit. At our mother and daughter banquet on May 14, Mrs. Clarence Hamilton of Modesto gave a splendid talk on *The Doorway to a Happy Family*. Our evening meetings in June stressed music in worship, a sermon in song, songfest of favorite old hymns, a family talent night with musical readings, vocal and instrumental numbers using all ages. The juniors gave a choral reading of the Beatitudes and special music by all the children was given for Children's Day. The women gave a father and son banquet. On June 1 we held a dedication service for a shipment of goats to Ecuador. During our pastor's absence we had Brethren L. L. Alger of Modesto and Harley Stump of Empire as guest speakers. Our church and the Community Baptist church held a joint Bible school of two weeks. The offerings went for world service. Quite a few of our people took advantage of summer camp at Peaceful Pines. M. S. Frantz was the guest speaker for us while Brother Dadisman was helping at camp. On

TWO books by a Brethren author

I MARVEL AT HIS GREATNESS

Poems by W. RUSSELL SHULL have appeared in the Gospel Messenger many times. This book contains a number of these poems and many more. Mr. Shull's writings reflect his active mental and spiritual alertness to the significance of mid-twentieth century existence. Frank Laubach, who wrote the introduction to this 64 page booklet, said, "You cannot read it without being lifted into higher realms of spiritual experience."

THESE LAYMEN FOUND GOD

Mr. Shull has brought together in very readable style the personal witness of 17 laymen and laywomen to their Christian faith. D. Elton Trueblood in the introduction says, "There is a new religious vitality in our time. It appears in the way of living described in this booklet."

50c each

**BRETHREN
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Elgin, Illinois

July 14 we held a farewell picnic for Russell and Clara Johnson, who will head up a village improvement project in Greece under the sponsorship of the World Council of Churches. Our church officers for the coming year were elected at our July 25 council meeting.—Sarah D. Sutphin, Waterford, Calif.

Southern California and Arizona

Los Angeles-Calvary—We welcome our new pastor, Bro. I. James Eshleman, and his family, into our midst. The building of our new church is coming along nicely. Crews of volunteer carpenters from our congregation have been faithful each Saturday. We have already made use of our new church site as we held our Easter sunrise service there. On July 4 we had a work day and fellowship picnic. On June 30, Bro. Stanley Keller, district executive secretary, was in charge of the service of installation of our new pastor. On June 23 a surprise party was given for our interim pastor, Bro. Royal Glick.—Doris Forney, Los Angeles, Calif.

La Verne—A successful vacation Bible school was conducted this summer. An appropriate plaque and furnishings for the stage in our new fellowship hall have been installed in memory of Grace Hileman Miller. While our pastor attended Conference and was on vacation, William Beahm, J. M. Mathis, D. W. Bittinger, and a number of our local ministers were our pulpit guests. The Ernest L. Ikenberrys brought us an interesting account of the Lybrook Indian mission. Our young people gave a play, Gown of Glory. We are glad to have Ernest and Iva Snell back in our church after two years spent in Puerto Rico. They have given us interesting accounts of their work. Our delegates to district meeting are Cleo Beery, Quinter Beery, Aileen Brownsberger, Betty Lou Hershberger, Ernest A. Ikenberry, and J. Marion Roynon.—H. M. Brubaker, La Verne, Calif.

Western Canada

First Irricana—Our pastor, Truman Northup, represented the Church of the Brethren at the biennial meeting of the Canadian Council of Churches. Our pastor and his wife attended regional conference at La Verne, Calif. During the pastor's absence Mrs. W. L. Cummings, former missionary to India and Pakistan and a licensed minister of the Second Irricana church, was our pulpit guest for one Sunday, and John J. Crawford was our guest the other Sunday. The film, Martin Luther, was shown recently. The choir presented the canata, My Redeemer Liveth. The women of the churches of Western Canada were guests of the Arrowwood group at a very successful women's work rally. The women's group in the local church meet once a month. They do relief work and contribute a great deal to the work of the church.—Mrs. Doris Deeter, Forest Lawn, Alta, Canada.

Southeastern Kansas

Parsons—We have had several guest speakers recently; they were Brethren Edwin Collins, Ralph Hodgden, and Gorman Zook. Bro. Ethmer Erisman, pastor of the Carthage church, Mo., held a revival. We held our vacation Bible school in June. The women of the church have been quilting and working on relief goods. Our Sunday-school attendance shows a gain over that of 1956. A new program sponsored by the home builders class is family night. It is well attended.—Mrs. Blanche Milks, Parsons, Kansas.

Texas and Louisiana

Nocona—Bro. Archie Patrick of Oklahoma City preached for us on March 20-24. Bro. L. M. Baldwin of Clovis, N. Mex., held a week's revival. Easter sunrise services were held at Benton Hill in co-operation with all of the local churches. Pat Crisman and Monroe Thomas have decided to enter the ministry, and they were licensed on June 2 by Bro. Sam Garber. Our average Sunday-school attendance since Oct. 1 is 110. On Mother's Day the young adult class presented the play, An Old Fashioned Mother.—Mrs. Albert Harris, Nocona, Texas.

Northern Illinois and Wisconsin

Lanark—May 5 was membership Sunday in the Lanark church; ten were baptized and eight received by letter. There was a large attendance at the mother and daughter supper on May 9. Mrs. Hazel Messer Moss of Dixon was guest speaker. Four babies were dedicated on Mother's Day. The churches of our town conducted a vacation Bible school at the close of public school. Our church had charge of the junior high pupils. On June 2 we started unified morning services, to be held until September. Bro. Ralph Fry, our moderator, preached on June 16. At our quarterly council meeting various church officers were elected and delegates to district meeting were chosen. Mr. Robert Johansen of the Freeport church gave his peace oration, which

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Miscellaneous

No. 307. Single man desires work as singer for evangelist or at camp meetings, or choir and young people's director in church. Also can do office work. Write: Lovic M. Dean, 1116 N. Highland Ave., N. E., Atlanta 6, Georgia. Phone: Trinity 4-6409.

No. 309. Wanted: A lady who would like to spend the winter on a fruit ranch near Modesto, Calif., and do light housework in Brethren home. Private bedroom, board, and small salary. Modern conveniences. Will furnish transportation to church activities if needed. Family attends Church of the Brethren in Empire. Must furnish character references. Write for information, sending description (married or single, age, etc.). Send picture if possible. Will furnish character reference. Needed by Sept. 1, 1957. W. A. Shively, R. 1, Box 1843, Modesto, Calif.

No. 310. Wanted: An older lady looking more for a home than a salary, to care for child while mother works, and do very light housework. Located in Northwestern Indiana. Will have private room with use of the rest of the house. Need someone by the first of September if possible. Contact: Mrs. Ted Feece, R. 3, Walkerton, Ind.

No. 312. Wanted: Woman between the ages of 40 and 65 years to assist in caring for my 12½-year-old mentally retarded granddaughter, as well as household duties. Only she and myself in family. Contact: Mrs. Frank Hoover, 610 E. 23rd St., Long Beach 6, Calif.

Teaching Positions

No. 308. Teaching positions now open. (1) sixth grade, (2) vocal music for elementary and secondary. Good facilities; salary schedule; growing Church of the Brethren. Maxwell is located near Ames and Des Moines. Apply to: Supt. J. T. Riekema, Maxwell, Iowa.

Farms

No. 311. Farms available in Brethren community for Brethren folks to buy or rent. Most farms can be bought on contract. Write: John S. Senger, Astoria, Ill.

was awarded first prize at Annual Conference, at a morning service. Miss June Wenger, a Manchester College senior and youth worker, has been with us several times. The annual Sunday-school picnic and worship service was held at Camp Emmaus on July 21. The young people won a prize for their float in a recent community parade. A number of young people attended camp.—Mrs. Etta Horner Bowers, Lanark, Ill.

Lena—A number of our people attended the district stewardship skillshop. One from our church attended the leadership training conference. Nine of our women attended the district women's rally at Milledgeville. A study class was held on teaching church doctrines. The adult choir presented the cantata, Memories of Easter Morn. The men sponsored the

film, I Am the Resurrection. We had a "church at home" night during Family Week. Four of our group attended the children's workers' meeting at Cherry Grove and four attended the stewardship meeting at Cherry Grove. Our mother and daughter banquet was held on May 22. Dr. and Mrs. Curtis Bowman of Chicago showed two films of Africa on May 19. Our church co-operated with the other churches of Lena in the vacation Bible school. A special Father's Day service was held at the morning service on June 9. On June 16, when our pastor was serving on Standing Committee, Chaplain Paul Pieper brought the morning message.—Mrs. Alvin L. Miller, Freeport, Ill.

Rice Lake—In November Bro. Owen Shankster became our pastor. Our women's work group has two meetings a month—one in the evening, and the other in the afternoon. We provide clothing for local and foreign relief, roll bandages for mission hospitals, and also help support the local church work. Two of our local youth entered the peace contest. Our pastor held a week of services, which closed with love feast. Eight have been baptized. The chairman of women's work for the area cabinet visited the Rice Lake group. Our daily vacation Bible school was held June 3-15. We closed with a basket dinner and a program in the afternoon. Our pastor served as our delegate to Conference.—Mrs. Leonard Wine, Rice Lake, Wis.

Worden—Bible school was held June 3-7. Stanley had a program of music this spring with Worden and Maple Grove participating. Sunday evening church services have been resumed for the summer months with special programs such as musical programs, special speakers, etc. The ladies' aid has been active in making relief quilts and layettes. The women of our church have joined with other denominations in forming a WCTU in Stanley. The Stanley and Worden young people have organized a joint CBYF. Evelyn Grisso has met with this group as well as with the Maple Grove youth.—Mrs. Joe Henderson, Stanley, Wis.

Southern Illinois

Woodland—Our mixed choirs presented the cantata, The Easter Sunrise Song, one Sunday evening. Our young people attended the spring rally at the Allison Prairie church. Bro. David Yetter of North Manchester was our guest speaker on Christian College Day. Rural Life Sunday was observed with the 4-H members helping in the worship service. We had a vacation church school, June 3-14. On Children's Day the children gave a program. We were well represented at all the camps held at Camp Emmanuel. Different groups conducted vesper services on the church lawn during July. At our council meeting new officers were elected for all church offices for the coming year. The women's work group was well represented at our spring rally in the Peoria church. Sister Nedra Riebling, who served one year in BVS at Lybrook Indian mission, has related her experiences and showed us pictures on several occasions.—Fannie B. Stambaugh, Astoria, Ill.

Eastern Pennsylvania

Schuylkill—Four of our brethren attended the men's fellowship at Indian Creek. Bro. Howard Merkey officiated our spring love feast. Our vacation Bible school closed July 26. Our elder, Ammon L. Merkey, reported on Annual Conference. At our last church council meeting Bro. Robert S. Young from Elizabethtown College gave an abridged report concerning the program of the college and its needs relative to expansion and improvement of facilities. The church has decided to study its needs and the advisability of securing a pastor. The church has sent the following to New Windsor, Md., in the past year: 700 pounds of clothing, 129 pounds of homemade soap, and seeds, quilts, and comforters.—A. F. Wolfe, Pine Grove, Pa.

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Springville—Brethren Willis Heisey and Harry Ritter and their wives were installed as deacons by Bro. Abram Eshelman. As a result of our revival meetings led by Bro. Robert Young, twenty-two members were added to our church fellowship. Our women's work sponsored a family night at the church with Bro. Robert Byerly of Elizabethtown College as guest speaker. We also had a mother and daughter and a father and son banquet. A number of our women participated in a work camp at Camp Swatara this spring. Recent guest ministers have included Brethren Abram M. Hess, Ira E. Buckwalter, and Donald M. Royer. We had a successful vacation Bible school in June. We have had two reports of our Brethren Service work from Sister Mayno Hershey of Lititz, who also showed slides of the Holy Lands, and by Bro. Donald Royer, who directed a work camp in Germany for the Brethren last summer.—Mrs. D. M. Royer, Denver, Pa.

Florida, Georgia, and Puerto Rico

Sebring—Our vacation Bible school from June 10 through June 21 was well attended. Bro. Myrl Weyant conducted a revival May 1-12, which resulted in a number of baptisms and rededications.

Much personal work has been done throughout the year, and we rejoice that a new interest has been awakened. Special prayer meetings have been held for several months and various activities for the advancement of his kingdom have been in progress. The ladies' aid has sent twenty-two large comforters and several small ones for relief. Approximately 100 pounds of clothing and bedding have been sent for relief. We united with other churches in the community for Sunday night services June through September.—Lena Marchand, Sebring, Fla.

Eastern Maryland

University Park—Mrs. Dennet Guthrie, past president of United Church Women of the Washington area, was our mother-daughter banquet speaker. Recognition was given to the high school and college graduates at the morning service on May 26. Evening services are recalled during the summer months and families are encouraged to strengthen the fellowship through visitation. We have received twenty new members since our last report. Harold Smith and John Kneisly

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were guest speakers during the pastor's absence. Many church boards and committees sent a representative to Conference to attend the meetings especially helpful to their group. Our church school picnic on June 30 was well attended. The youth choir members and their parents had an outing early in June. Average daily Bible school attendance was seventy-six. Harold Smith was ordained to the eldership. The films, The Family Easter Story, and What Is a Christian? and the filmstrip, You Are the Church, have been shown recently. Our youth were represented at the youth regional round table at Bridgewater, the men at their rally at Flower Hill, and the women at their rally at First church, Baltimore. At present a dormer is being added to the third floor of the original church to make eight new classrooms. Our pastor, Lee A. Weaver, has resigned, effective Dec. 31, to take up the pastorate at Lewistown, Pa.—Hazel Weaver, Hyattsville, Md.

Middle Maryland

Longmeadow—Our evangelistic services were conducted by Bro. Arthur Scrogum. We have received twenty-six members into the church. Our women's group was well represented at the district meeting of women's work. The women's class sponsored a play on family life in May. The young people attended a week-end work camp at the Pilot House in Baltimore recently. The young people have also spent considerable time visiting shut-ins in the community and have been helping with the Paramount Community recreation. The junior choir presented a program at Brooklane Farm on June 11. On June 9 Martha Waalef told us about family life in Holland. Bro. Charles Byers, Jr., was our guest speaker on a Sunday while Bro. Harold Kettering and his wife attended Annual Conference. We have recently adopted the unified budget plan and at present our men are conducting an every-member canvass. Included in the budget are plans for a badly needed educational building.—Mrs. Joseph Peechey, Hagerstown, Md.

Western Maryland

Westernport—We deeply regret having to accept the resignation of our pastor, Bro. B. M. Flory. He and Sister Flory plan to retire to their home in Bridgewater, Va. We hope to have the new church dedicated in September with Brother and Sister Flory returning for the occasion. Phyllis Kingery, a youth worker, was a guest speaker. Four of our youth attended the Bridgewater youth round table. Our spring business council

was held on the evening of May 6. Bro. Charles McFarland, a Bridgewater student, served as guest pastor during the month of August. Bro. Galen Fike will come as our Sunday minister on Oct. 1 until we have a full-time pastor. Shirley Stafford gave a talk at a vesper and campfire service.—Mrs. Ruth Liller, Westernport, Md.

Second Virginia

Buena Vista—On April 23 we dedicated our new hymnbooks. We have purchased lots for our new parsonage near the church. We are now in the process of remodeling the present parsonage which will be used for a parish house after the new parsonage is built. Bro. Raymond Phibbs was with us for the summer. We had a splendid enrollment in vacation Bible school. The offering was sent to

New Windsor to buy a heifer for relief. The men's fellowship organization planted shrubbery around the church recently. Brother Phibbs has helped the church start an extended evangelism visitation program. Seven attended Camp Bethel this summer.—Mrs. Robert C. Zeilman, Lexington, Va.

Southern Virginia

Jones Chapel—Our church entertained the young people of the district for their hilltop retreat. The Wardo Quintet from Bridgewater College brought us a program of song and worship on April 14. We had a very successful vacation Bible school June 10-30. We have secured Bro. William C. Eicher as our first full-time pastor. He and his family will move into our new parsonage the last of August.—Mrs. M. A. Bowman, Martinsville, Va.

Second West Virginia

Elkins—Bro. Clark Bean of French Creek preached for us one Sunday. The district youth rally was held in our church. The men's and women's joint district rally was also held in our church. The speakers were Sister Thelma Replogle and Dr. Hollen Helbert of Virginia. The pastor of our church took part in the union Good Friday service. Phyllis Kingery and Esther Williams visited our church in the interest of the youth.—Edith M. Scrogum, Elkins, W. Va.

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Grace Noll Crowell

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This devotional manual contains 21 beautiful worship services based on Christ. He is the man in the title, *Come See a Man*.

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Gendreau

A MIGHTY FORTRESS

OVERLOOKING the Straits of Gibraltar is a gigantic rock that raises its limestone sides out of the water to a height of more than 1,300 feet. It is a natural fortress, standing guard over the entrance of the Mediterranean Sea. It has become a visible symbol for something that is firm and lasting. It lacks the mobility of the waves and of the boats that ride them. But in time of storm it remains solid and trustworthy. It is a fixed point, a steadying influence, a source of security and stability.

Some Gibraltar must have been in the mind of the psalmist who sang to his God, "Be thou a rock of refuge for me, a strong fortress to save me." Amid such storms as we must face we too can cry, "A mighty fortress is our God, a bulwark never failing. . . . His kingdom is forever."

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

SEPTEMBER 21, 1957

Volume 106

Number 36

In This Number . . .

Editorial—

A Mighty Fortress	1
A Ministry to "Untouchables"	5

The General Forum—

The Spiritual Life. Warren F. Groff ...	3
The Greatest of These (verse). Velta Myrle Allen	4
The Peril to Our Children. Glenn D. Everett	6
The Family Counselor	9
Brethren Service in Europe. V. F. Schwalm	10
Problems Facing Youth. C. E. Dumond	12

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	29

Toward His Kingdom—

In Their Midst. Joel and Phyllis Thompson	20
News Notes From Austria	21
Project-of-the-Month for October	22
Ridge and Blough Work Camp. Ethel Myer	23
Teacher Training Sessions in Vacation Bible School. Eleanor Painter	23
Family Life Workshop. James E. Renz	24
Area Women's Institute. Mrs. Harlan J. Brooks	25
A Will for Union. Earl M. Zigler	26
Meet Your Missionary—Lora Shatto Mainard	27

Mankind now faces either destruction by hydrogen bombs or abundance through the great new powers made available by science. Man's use or abuse of this new knowledge will depend upon his moral stature. The churches are engaged in a great program of Christian education to meet tomorrow's world.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Win Souls

I read so much in your paper about war and the Brethren's efforts as peacemakers. Do you not believe our Lord's own prophecy: "And ye shall hear of wars and rumours of wars" and do you not trust him when he continues, "See that ye be not troubled: for all these things must come to pass?" (Matt. 24:6). Do you not know that "the ambassadors of peace shall weep bitterly"?

The world can get no better; it can only get worse. This nation of ours is not a Christian nation; if it were, sin would not be so rampant, nor worldliness so widespread in our churches. So why not carry on the endeavor that would more glorify Christ and be an example of the name which your magazine carries: preach the gospel, preach the story of salvation, tell the story of Jesus' death on the cross. There are people in America who need to be saved. Let's win souls for Christ.—Ronald Rehfeldt, Rockford, Ill.

Wishful Thinking?

I would venture to correct a few of your statements in the editorial, "The Richmond Conference," of the Aug. 17, issue.

In the second column the first paragraph, the sentence beginning with, "It was evident that a great majority of delegates, etc." I very much object to that conclusion. How can you be so certain? Is it because of wishful thinking on your part that that would be the case? I have as much evidence, I believe, to say that the opposite was the case: that a majority of the delegates were against the statement.

You say again that it "represented the best judgment of a large majority of delegates," to accept such action. Again I would challenge your opinion. You also state that in your opinion to postpone action was a mistake. We are certain that it was your opinion only. You also doubt if the Board could bring a more Christian statement to the next Conference. My, oh, my! How can you say such a thing? For to say something which is contrary to Jesus' teachings can certainly not be Christian. Now can it? Or do you deny that Jesus commanded trine immersion? If you will closely study the New Testament you will learn that there is only one Christian baptism, namely trine immersion. I challenge

you or anyone else to disprove that statement.

Granted that some congregations do accept people into their fellowship without Christian baptism, that is no reason for everyone to do so. Neither is their action in harmony with Jesus' teachings nor with the practice of the Apostles, if they do so. Who are those folks, and where do they think they get the authority to set aside the teachings of Jesus? Who do they think they are? Are they wiser than Jesus was? Are they more holy? Have they received a contrary revelation from some source or other which they claim supersedes that of Jesus' teachings? It would seem so, just going by what they do and say.

We can agree with you that a decision should have been made but that decision should have been made in keeping with New Testament teachings and practices, in keeping with Jesus' command and the practice of the early church. For us not to do so would be to violate as strong a command of Jesus' as any he gave and as important.—Dan L. Blickenstaff, Cincinnati, Ohio.

Keep Screen Door Hooked

For years my wife and I have kept our screen door hooked, not only because of the proverbial peddler, but also because of another type of individual whom a certain person encountered because he allowed his screen to be unhooked. See Gospel Messenger, Family Counselor column, Aug. 17.

Brother Zeller answered rightly, "... drop it [the course] at once," and forget the good money you have put into it and thus restore your peace of mind and soul.

After a good many years of experience with these unscrupulous so-called "missionaries" and "dispensers of truth" may I go a step further than Brother Zeller and warn against anyone who, in the realm of religion, wants to set you right in your thinking as he goes from house to house with literature and "courses of study." Often such visitors sidestep the question as to who or what they represent until they get you upset and confused in their effort to get you into their own "sheepfold." This is unethical proselyting or "sheep stealing." So keep the doors hooked would be my humble suggestion.—E. F. Sherfy, Roanoke, Va.

Jesus' intimate disciples were perplexed and disillusioned by his death, but Easter convinced them that he was the Messiah

Warren F. Groff



Heinrich Hofmann

Three Lions

The Spiritual Life

IN THE first seven chapters of Paul's very crucial letter to the Romans he discusses some of the great themes of his theology: the righteousness of God as revealed particularly in his judgment upon sin and in his redemptive activity on behalf of man; the universality of sin, which is the state of the Jews no less than the Gentiles; justifica-

tion by faith rather than by works; the inability of the law to produce wholeness, for while it shows the way it lacks power to bring health to the divided self. In chapter seven Paul's analysis of the human plight reaches feverish intensity. "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate . . . I can will what is right, but I cannot do it . . . Wretched man

that I am! Who will deliver me from this body of death?" (Rom. 7:15ff.).

Here Paul is describing sin as a state of being wherein the self is divided and distorted, wherein one level of the personality pulls one way and another level pulls in the opposite direction, wherein law—whether the general moral law or the

specific religious law of the Judeo community—only aggravates the basic conflict within the self that has misplaced its allegiance by having turned from God to something less than God.

But coupled with this somber view of man's sinful state is implied the overriding fact of grace: "Thanks be to God through Jesus Christ our Lord!" Paul goes on in chapter eight to describe the type of life which issues from faith's acceptance of grace, and to emphasize that the Christian can take no credit for his progress in sanctification since this no less than justification is the gift of God as mediated by the Holy Spirit.

Let us note several main emphases which are stated and implied by Paul. We shall deal with three specific propositions.

The spiritual life has its basis in the activity of God in and through Jesus Christ. We have noted that at the moment Paul speaks most despairingly of man's plight—"Wretched man that I am! Who will deliver me from this body of death?"—he also speaks most joyfully, "Thanks be to God through Jesus Christ our Lord!" As a brief commentary upon this cry of joyful gratitude he explains, "For God has done what the law, weakened by the flesh, could not do . . ." He is here implying that the spiritual life, which he is concerned to describe in Romans eight, has its basis in the event of Christ.

The core of the Christ event was the historical career of Jesus of Nazareth as illuminated by the climactic episodes of the cross and resurrection. Those who associated with Christ in the flesh were caught up with a tremendous life. Here was one whose personality was like a "fresh spring bubbling up within the ongoing stream of Judaism." He could stir the crowds

who flocked to hear him and to witness his mighty works of healing as he ministered in the region of Galilee. They thrilled to his prophetic appeal for repentance and wondered at his conviction that the kingdom or rule of God was actually upon them, and not some distant event. But they were repulsed because he did not live up to their expectations of a political Messiah who would lead them to victory against Rome and usher in an era of material plenty.

He could attract the interest of the morally self-satisfied, as for example the rich young ruler, but they departed often perplexed and offended by the grating effect of his personality and teachings upon their pride and complacency. They dismissed Jesus' demands as impractical and too absolute—turn the other cheek, refuse to resist

injury, go a second mile—and they missed the point that Jesus was attempting to make, namely, that all stand in need of God's grace.

Jesus could attract intimate disciples who left everything to take their chances with this one whose personality affected them as had no other man. They listened breathlessly to his teachings, to his ability to boil down numerous laws to the essential: "You shall love the Lord your God with all your heart, with all your strength and with all your mind and your neighbor as yourself." They witnessed his mighty works and wondered, Is this the Messiah, the anointed one of God who will usher in the "new age"?

But they too were perplexed and repulsed by his unheard of tendency to read his Messianic

Continued on page 9

THE GREATEST OF THESE

VELTA MYRLE ALLEN

God is love . . . love never faileth;
whether there be prophecies, tongues, or
whether there be knowledge,
they shall pass away.

God is love . . . love beareth all things;
love seeketh not its own;
love is not provoked, and
taketh not account of evil.

God is love . . . love suffereth long;
love is kind and envieth not;
love vaunteth not itself, and
is never puffed up.

God is love . . . love rejoiceth not in unrighteousness;
love rejoiceth with truth, for
love is truth, and truth is God.

God is love . . . and though I speak
with the tongues of men and of angels
and have not love, I am like unto
an empty vessel.

God is love . . . and though I know all mysteries,
all knowledge and have the gift of prophecy;
though I have the gift to remove mountains, yet
have not love, I am nothing.

God is love . . . and without God, I can do nothing, for
in him I live and move and have my being;
in him I learn to express love through patience untiring;
to be gentle, kind and good, to have an understanding
heart, and because

God is love . . . my inner strength comes
through the expression of my faith and hope
which helps me to try to be perfect,
even as the Father is perfect, for

GOD IS LOVE . . . AND LOVE NEVER FAILETH!

EDITORIAL

A Ministry to "Untouchables"

DR. EUGENE KELLERSBERGER has received many citations and honors because of his pioneer work among leprosy victims in Africa. But the title he values most was given to him not by his medical colleagues or by government officials but by his grateful patients. These sufferers from Hansen's disease called him "the doctor not afraid to touch us."

Down through the centuries persons who have contracted leprosy have had to suffer not only from the disease itself but also from the strict ordinances of protection that often cut them off from society. Although their affliction was physical it became almost a symbol of other forms of uncleanness. They were shunned, segregated, exiled, ignored, and forgotten. No wonder Jesus had compassion for these outcasts and stretched forth his own hand to touch the unclean person in order that he could say to him "be clean."

Something of the same spirit of compassion could move a medical missionary to cast his lot with leprosy victims and to seek both human and divine help to bring about their cleansing. But the significant thing about Dr. Kellersberger's ministry, like that of Jesus and like hundreds of others who follow in Jesus' steps, is that he is not afraid to approach the person who so desperately needs a healing touch.

In the time of Jesus there were representatives of the Jewish faith who were so eager to maintain their own ceremonial cleanliness that they held themselves completely aloof from the outcasts of their day. In our time it is perhaps as common for Christians to withdraw themselves from contacts with persons who are characterized as unclean. We avoid the tangled, troubled jungles of our modern cities, for example, where spiritual diseases far more deadly than leprosy are spread, where delinquency and crime are rampant. If by some accident a church is located there, we may seek to relocate it in a suburban area, as if we must flee from a pestilence.

As a result, such churches have no ministry and therefore no message for millions of our fellow citizens. They honor the name of One who associated with publicans and sinners, who reached out his hand to touch many a physically, mentally, and morally sick person; but they are unwilling to follow in his steps. Yet our spiritually sick society needs the healing ministry of Christians who are "not afraid to touch" the raw sores of life with the medication of redeeming love.

Of course, there is danger in exposing our-

The Christ who is in the past is not our Christ unless his power holds forth, the power of his spirit, which is the whole knowledge of the life in which we live. We think of the Christ of the future, for whom all the world is waiting. He will never enter into us and lead us unless we know that he is here and now.—Phillips Brooks.

selves to evil, in identifying ourselves with persons and places that seem remote from the kingdom of God. But they only seem remote because we forget that Jesus Christ himself lived happily and helpfully among the outcasts, the untouchables, the men and women who could only pray, "God, be merciful to me, a sinner."

A church that seeks to keep its own skirts clean by avoiding contact with unsavory characters is untrue to its Lord. The greatest churches, like the one in Corinth that provided so many problems for Paul, have often been built out of the least promising material. Jesus regarded no one as untouchable. He came to seek and save the lost. His church today should extend its ministry to "untouchables"—whether they live in Africa, in Asia, on Skid Row, or on the other side of the street, or across the road from you.—K.M.

Our World Mission

Guest Editorial by H. Stover Kulp

WE ARE realizing as never before that church and mission are synonymous terms. As part of the universal world church we are part of the Christian mission to the world. To be a church member is to be a missionary, a sent one, a person with a mission. And that mission is to bear witness of the amazing grace of our God in the redemption of the world through our Lord Jesus Christ.

In the Christian world mission there are strategic areas and strategic times. In the providence of God our church has a mission in a strategic area of the strategic continent of Africa. Revolutionary, political, and social changes taking place at an amazing pace have brought whole tribes to the point of making a religious decision. Whether they will become tribes of our Lord giving thanks unto his name (Ps. 122:4) depends on how faithfully every member of the church discharges his or her missionary obligation. Is there any better way of fulfilling our part of the Christian world mission than as faithful stewards bringing a sacrificial offering for the Brotherhood Fund?



The Peril to Our Children

More Than 10,000 Disintegrations
Will Occur in Your Child's Body
While You Read This Article

Glenn D. Everett

Luoma

TO THE average church member the sudden vigorous debate that has flared up in Washington and other world capitals about atomic fallout, radiation hazards, and the necessity for stopping bomb tests has become rather confusing, largely because such diametrically opposite opinions are expressed.

On the one hand, we have the solemn warnings of religious leaders of such stature as Dr. Albert Schweitzer and Pope Pius XII that we must halt the tests or face grave perils to future generations. On the other, we have assurances from some scientists that only a very small amount of radiation is involved—and vigorous disagreement from others.

The average person can readily understand that people staying in a Nevada motel a few years ago may have been sprinkled with more radioactive dust than was healthy for them and that some Japanese fishermen were seriously burned by radioactive fallout from a hydrogen bomb test in the Pacific. But the fact has not yet been fully comprehended that radioactive fallout is not just a local thing that happens near the bomb site. The atmosphere of the world has become permeated with it and it is now present in every home in America and in every other place of human habitation in the world.

The recent Congressional hearings have brought out some unpleasant facts about fallout that atomic scientists have been reluctant to admit. Actually, the Atomic Energy Commission has known ever since March 1, 1954, when we exploded a powerful H-bomb and blew nearly a cubic mile of radioactive coral dust up into the stratosphere, that fallout was a serious world-wide problem and not one confined to a locality near the bomb. They have also known that the tests at Yucca Flat, Nevada, are not

The figures presented in this article by Glenn D. Everett, Washington correspondent of the Gospel Messenger, as to the amount of radiation now being received by American children have been checked with the U.S. Atomic Energy Commission and have been confirmed as accurate. The commission emphasizes that it has no proof the radiation being received by the children is harmful to them. Evidence that it may be harmful, cited by Mr. Everett, is documented by sworn testimony of a number of reputable scientists who have testified at recent Congressional hearings.

quite as harmless as the public were assured they would be.

Only recently, under Congressional pressure, has the Atomic Energy Commission been divulging facts learned from "Operation Sunshine," the world-wide study of fallout. These findings bring the radiation problem a lot closer home—in fact, right into our own bodies and the bodies of our children.

The Atomic Energy Commission measures this radioactivity in terms of Sunshine Units. What is a Sunshine Unit? Its name seems to be a typical Madison Avenue advertising man's invention. It is obviously a name designed to disarm the public, to suggest the pleasant, life-giving rays of the sun. It is indicative of the casual attitude of the Atomic Energy Commission that they would devise a name like this because, for all its clever title, it is a unit for the measurement of the deadliest poison mankind has ever known, Strontium-90.

So poisonous that you could hold in one hand enough (two kilograms) to poison every living person on earth if sufficiently distributed. Strontium-90 is the deformed, hideous, unwanted offspring that is born in every atomic explosion. The isotope of Strontium with an unbalanced atomic weight of ninety does not exist in nature. It is created only by man, and by him only in nuclear explosions.

Being unbalanced and unnatural, every atom of Strontium-90 ultimately disintegrates. When it does, it emits, in that

instant, a piercing beta ray. The cumulative total of rays emitted by these atoms as they disintegrate is what is known as radiation and the volume of these is measured in sunshine units.

Most radioactive atoms disintegrate almost immediately. These fission products constitute only a local problem within a few miles of the bomb site. But Strontium-90 is slow and deliberate. There are millions of atoms in every tiny flake of it and they break down so slowly that it takes 40 years for half of it to decay, 40 years for half of the remainder, and so on, so that it is 200 years before it is virtually gone.

Its long life is one reason that Strontium-90 is the heart of the fallout peril faced by the world. The other reason is that it is a first cousin of calcium. Chemically, the two behave alike. The slow, insidious killer-atoms of Strontium-90, as they gradually filter down out of the stratosphere, land on the earth's soils and there become chemically bound with calcium. Living plants and animals pick up the Sr-90 with the calcium in the soil. Inevitably, so do human beings. The Sr-90 is absorbed into our bodies with the calcium in our food—and since it is locked in with the calcium a certain portion of it remains permanently in our bones.

Here then is the heart of the radiation problem: Strontium-90 is intensely radioactive,

spreads slowly throughout the world's atmosphere, decays slowly, and gets locked into the bones of human beings subjecting us to continuous lifelong radiation.

Adults, who have formed their skeletons, do not take in as much calcium as children. A growing child, who starts with the skeleton of a baby and has a full-grown adult-size skeleton only sixteen years later, takes up and retains seven times as much Sr-90. That is why the peril is largely to our children.

Yet even they are not the ones who really are seriously threatened. It is generations yet unborn, children whom we shall never know. They will be the children of our children and the children of our grandchildren and great-grandchildren.

The greatest effect of radiation is believed to be its damage to the genes. Most geneticists believe that radiation is responsible for a considerable portion of congenital defects in children, animals, and plants. Approximately five per cent of all children are born with some physical defect. It may be slight, such as near-sighted vision, or serious such as a deformed back or subnormal intelligence. One leading scientist estimated that two per cent—one in fifty—children born now probably has a mutational defect, one not inherited from father or mother but accidentally acquired because of normal background radiation to which we are continuously subjected. This would amount to 80,000 children out of the 4,000,000 born annually in the United States.

Any increase in radiation means an increase in mutational damage to genes and that is the threat that exists to future generations.

How much radiation are we actually receiving as a result of bomb tests? And how much of a

dose are we giving our children?

A Sunshine Unit, says the Atomic Energy Commission, is only a micro-microcurie. A curie is the amount of radiation given off by a gram of radium in a second. A Sunshine Unit is just one-millionth of that.

From the fallout that has floated down thus far from nuclear tests, the average adult has picked up a concentration of Sr-90 in his bones measured at one tenth of a Sunshine Unit. A growing child has picked up seven tenths. If atomic tests were stopped now, Dr. Willard F. Libby, who speaks for the Atomic Energy Commission on the fallout question, estimates that the average child born between 1950 and 1955 would pick up two and one half Sunshine Units of Sr-90 by the time the fallout is over ten years hence.

Just how much radiation is that? The Atomic Energy Commission answers, offhand, that is just .037 disintegration per second. Thirty-seven one-thousandths of one disintegration per second does not sound like anything to be alarmed about. Not

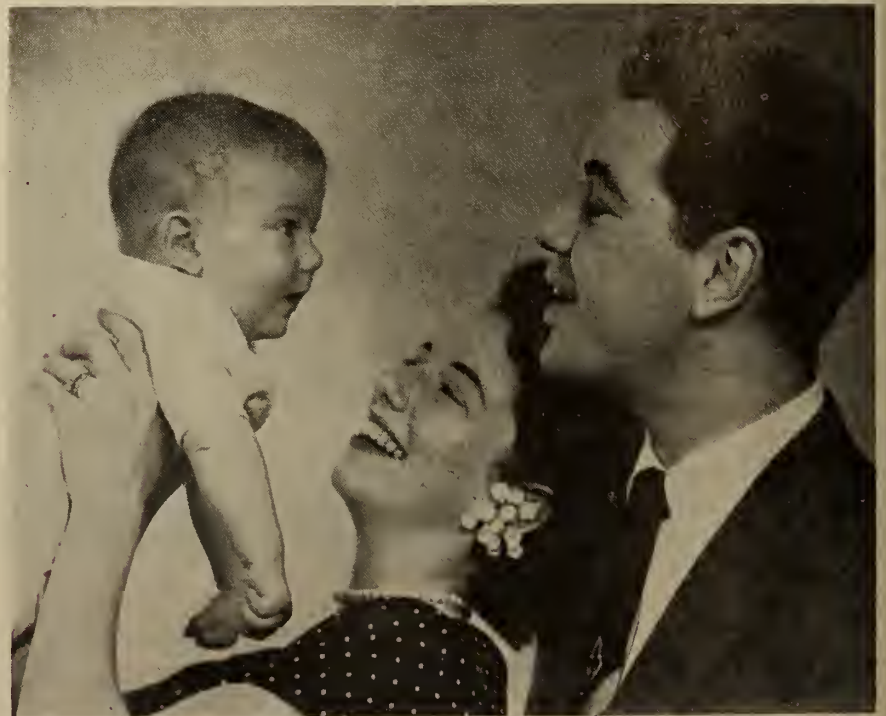
until you multiply it out.

The average adult has about one kilogram (2.2 pounds) of calcium in his skeleton. That is 1,000 grams. One Sunshine Unit, therefore, equals 37 disintegrations per second, 2,220 per minute. At 2.5 Sunshine Units, a growing child will be subjected to 5,550 disintegrations per minute, or 7,992,000 per day.

If you are good at mathematics, you will find that comes out to almost three billion disintegrations per year.

If we were to stop all bomb tests by every nation now we would still find that our children already will be subjected to slightly more than 100 billion disintegrations from Sr-90 in their bodily structure during the progenital years of their lives (that is, to age forty).

We get billions of atomic radiations just from the radium in the soil, as well as more billions from cosmic rays and other sources. The Strontium-90, as the scientists point out, add only a small fraction to the total amount of radiation in the environment.



Religious News Service

The possibility of creating millions of crippled children in future generations is the awful responsibility facing this generation

Perhaps so. But the question confronting us is whether some of this radiation will affect the germ plasm of the reproductive organs of our children. On this score, the botanists, biologists, and geneticists all answer in the affirmative. The only difference is the degree to which they believe it will adversely affect the heredity of future generations.

This gives a new and vivid meaning to the Bible's warning that the sins of the fathers will be visited upon the children, unto the fifth generation. That is almost an exact prophecy of what will occur, for geneticists warn that only ten per cent of the total number of mutations can be expected to appear in the first generation. The damage will be there, carried in the seed that is passed on to the new body, but invisible, not to become evident until that child bears a child, or until the faulty seed is passed on to still another generation.

Mankind has advanced to stunning levels of achievement. Now for the first time the question can be seriously raised whether by his own evil actions, his own hatreds and fears, he is going to reverse the process and so damage the very life cells of the race as to render future generations mere caricatures of the human beings that once dwelt upon the earth.

Man has always had the ability to inflict damage upon other men. He has frequently been unspeakably cruel in doing so. Now, for the first time, man can damage millions of unborn innocent children, children that this generation will never see, but that will have cause to remember this generation of mankind with particular bitterness.

An awful responsibility rests upon this generation. It is a responsibility perhaps greater than anyone could possibly have realized before. Either we are going to arrest the processes that are leading world civilization to

The Spiritual Life

Continued from page 4

office, not in line with the dominant political role, but in line with the Suffering Servant role of the later chapters of Isaiah. They could not understand his stubborn drive toward Jerusalem, where the danger from his enemies was the greatest, and they did all they could to hold back. They could not understand his willingness to sacrifice himself even to the extent that his Messianic being was subject to suffering and death. They could not fathom his willingness to lose himself completely to God

and his purposes. Here truly was a man, but more than a man! There was a dimension to his personality unknown in any other man.

The depth to this man's person and work was forcibly thrust upon the disciples in light of his death and resurrection. On black Friday they were truly perplexed and disillusioned. Many went back to their homes and jobs convinced that their dream had ended. But Easter morn illuminated the whole. Christ is risen! This was the shout that changed the course of history. Now they saw. Jesus was the Messiah,

Continued on page 14

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband has suffered through two divorces, and I have been his third wife for several years. I realized shortly after I married him that he was quite bitter, and I tried very hard not to cross him in any way. He said I had to prove myself worthy of my trust. My life has been made miserable by his suspicions and many unkind remarks.

I am active in a church where I have taught Sunday school for many years. I can't mention any man's name I come in contact with on Sunday mornings or at Board meetings as he immediately starts his accusations. I have never done anything to make him distrust me in any way and I never will. I realize he acts this way because of his marriage failures, but it certainly is not helping this marriage

any and it is hard for the entire family to lead a harmonious life.

Unhappy Wife.

Dear Unhappy Wife,

Jealousy is almost always indicative of a serious emotional conflict. It should be clear to you that the previous marriage failures of your husband were due in part to your husband's emotional difficulty.

It is not easy to help a person who is this defensive. However, I would recommend that you seek some counseling help. Sometimes when a wife does this, it makes it possible for the husband to be drawn into the counseling situation. He may be drawn in, initially, out of the desire to help the wife but, in the process, may begin to understand some of his own conflicts.

One is aware of your own long-suffering attitude. This may be one of your problems. Rather than trying so hard to please your husband, it might be much better if you could talk with him more openly, rather than holding back so much of your own feelings. By the expression, *your feelings*, I do not mean trying to prove to him what the situation is—or that his attitudes are wrong—but simply say how it makes you feel.

Paul S. Hersch.

the precipice of atomic war or we are going to pay a terrible price. Not only do we face the possibility of the mass destruction of human life in event of war. We face the possibility of creating millions of crippled children in future generations just because of the tests that mark the atomic arms race!



Religious News Service

We were hungry, homeless refugees and they cared for us

AFTER five weeks in Nigeria, my wife and I were in Europe from April 6 to June 6, spending large blocks of time with Brethren Service representatives in Geneva, Kassel, Linz, and Vienna. We then were with them from May 12 to 19 in their annual meeting in the Bavarian Alps at Reith, not far from Innsbruck, Austria. We shall ever remember the many kindnesses shown us by these friends. We especially appreciated a gracious welcome and a delightful rest with Bob and Amy Zigler at Geneva, when we first came out of Africa.

Except for the directors and supervisors, all Brethren Service workers are on a temporary basis, most of them for two-year

terms. Most, if not all of them, are volunteers giving their service for little more than maintenance. Some are I-W fellows, who are doing their alternative service in this way. These are sincere, dedicated young people, serving human need and venturing for a better world.

As I understand it, these people are here for a double purpose: first, to relieve human suffering and to meet human need; second, to promote peace through a Christian witness and by bringing about understanding and creating goodwill. It is difficult to evaluate their work because of its nature. They are not in Europe to build institutions, to establish churches, or to win converts to their own church. They are there to wield

Christian influence, and influence is not easily measured. They cast their bread upon the waters, believing that after many days it will yield its fruitage.

The shortness of the term of service makes the volunteers' task the more difficult. They must work with a people who speak a different language, often with a different set of values and different customs. In a short time they must orient themselves into new situations. Often they are sent into locations where they are complete strangers. It is a difficult but challenging situation, one that tends to mature young people rapidly—if they can take it.

Brethren Service work falls

V. F. Schwalm

Brethren

under several rather clearly defined types. One is the Heifer Project. This program has long been before the minds of Brethren people and is well known. That it has met a need and created goodwill is well established. When we were in Geneva the Episcopal church had a dinner to raise funds to buy a heifer and (of all things) announced in the Palm Sunday morning service next day that they had succeeded in raising sufficient funds to buy one. We visited one home that had received a heifer. That they were pleased was written all over their countenances. Since well-established Germans are now prosperous, heifers are being given mostly to refugee families who are trying to get started in their new homes.

The refugee program seemed to me the most urgent and most difficult problem with which these people are working. There are still hundreds of thousands of refugees in Europe. Berlin alone has forty refugee camps, with from a few hundred to three thousand or more in each camp. Linz, Austria, has fifteen refugee camps, and nearly every large city of Germany and Austria has its quota. The director in Berlin said that ten thousand refugees are still coming into Berlin each month, ninety per cent of whom come from the East Zone of Germany.

The size of the problem is indicated when we know that West Germany has absorbed about 11,000,000 such persons since the war and that every fifth person in Germany is either an expellee

The Brethren Service Commission has rendered splendid service by going into the camps with love and kindness, giving material aid, helping the children and young people, providing recreation, teaching, and most of all by helping find new homes for them in America or elsewhere. The problem is so vast that it needs the co-operation of many agencies to deal with it adequately.

One could tell many pathetic stories about these expellees and refugees. Most of them want a new home, another chance at life, but unfortunately some have poor health or lack any special skills to recommend them to other countries; so they wait and wait, hoping to get that chance. But to some it does not come, and they finally give up in near despair.

in Europe but we have seen many of them in America. This movement seems to us to have merit and under careful administration will bear good fruit.

Another project of the Brethren Service work at present is the restoration of a famous school in Vienna, Austria. Here was a famous old Lutheran school called the Karlsschule. It was an enormous and strongly built edifice. It had a long and enviable reputation as a school before the war. But in World War II it was bombed and then burned. Strange, its strong walls still stand firm. There are now six Brethren and six Mennonite boys at work at restoring this building. One or more summer work camps have also helped with this task. It is a tremendous and almost interminable undertaking.

The school is located right in the central part of Vienna, a city of 2,000,000 people. At its doorway in large letters is a sign telling that these Christian American boys are voluntarily rebuilding here what had been destroyed in the war. A fine Mennonite girl, a former schoolteacher from Canada, was here at the time as a volunteer, cooking for these hard-working boys.

Another program carried out by Brethren Service is that of work camps. This is an effort for international understanding through having a number of young people from different races and nationalities work together for five weeks at some common project during the summer. This has come to be an accepted pattern by many churches and other groups. Not having seen any of them in action, I have not had firsthand experience with them. The testimony of others regarding them is very encouraging.

Bro. M. R. Zigler, as a member of the Central Committee of

Continued on page 15

Service in Europe

or a refugee. The German government has spent 7,200,000,000 dollars in caring for these people, and is absorbing many of them into industry and the mines and on their farms. The population which was about 39,000,000 before the war now exceeds 50,000,000.

But the thousands still in the camps elicit one's sympathy. To be in a camp for a short time with the hope of becoming repatriated into some country is not so bad, but to remain in camp for two, three, or four years, or ten or twelve years, as some have, leads to discouragement, frustration, hopelessness and ultimately despair. When hope goes, morale fails and when morale fails, morals also fail. The deterioration in personality and character, when hopelessness sets in, is terrible.

The solution to the problem is most difficult. But Brethren Service workers are doing their bit to help and have won the gratitude of those whom they have served.

Another area in which the Brethren Service Commission is at work in Europe is in the exchange student project. Through a carefully worked out plan a number of senior high school students from Europe, mainly Germany, are brought to America to live in an American home for a year while they attend an American high school. The value of this experience depends on the quality of the home and of the high school the student attends. This movement is quite popular and can do much to create understanding and goodwill. We were not able to see many of these exchangees



Waltner

Youth face the problem of dating, courtship, engagement, and marriage

Problems Facing Youth

AN ANONYMOUS writer penned these lines:

My grandfather in his house of logs,
Said the young folks are going to the dogs.

His grandfather in the Flemish bogs

Said the young folks are going to the dogs,

And his grandfather in his long, skin togs,

Said the young folks are going to the dogs.

There is but one thing I have to state:

The dogs are having a mighty long wait.

Youth are not going to the dogs. Only three per cent of them get into major criminal difficulties. Church workers and parents ought to know problems facing youth and rejoice that ninety-seven per cent are able

to make some solution to these problems.

Youth are discovering self. When an individual recognizes his assets and liabilities he is on the way to true growth.

A young person recently said to me, "Chuck, I can't sing at all, but if you need someone to participate in a verbal way or give a reading I will do my best." This young man was discovering himself. But another young person in his group was dodging herself because she had freckles. Rather than accept this fact she stayed away from swimming and summertime activities so her freckles would not be so obvious.

Learning new things about oneself is startling and often painful. Most youth, however, accept their physical, mental, social liabilities and assets and learn to live with them.

C. E. Dumond

Youth are captured in an emotional conflict of dependence and independence as it relates to their parents. A few youth have difficulty in climbing this "fool's hill." They are like the deacon's daughter who resented her father's authoritarian views. The deacon even thought it was his duty to choose the type and style of clothes she would wear.

Annie knew her father hated the Spanish American people in their neighborhood. In order to increase the hurt to her father, Annie, in the pains of adolescent rebellion, started dating Mexican boys. When she understood what she was really trying to say through her actions, she changed her form of behavior.

Annie was caught in an emotional crisis—parental rebellion.

Fortunately most of us solved this problem of emotional conflict between parent and child. However, some adults are still reacting to this very problem simply because they have never severed the apron strings. Many are overemotional about anything relating to their parents, while other adults have mistakenly deified their folks.

An attorney in our town has been called by his friends "a confused alcoholic." He is an example of a young person bullied by dominating parents into a vocation. He will never be completely happy because he has failed to solve youth's problem of independence and dependence.

On the other side of this picture we recognize a scene depicting the home as the essential foundation stone of our culture. Dr. William Menninger says: "The foundation for good or poor mental health is laid in childhood; therefore, the effect of homelife is beyond calculation."

Those of us working with youth believe that proper adjustment to parental dependence and independence is the biggest problem of youth.

Youth make vocational choices. A recent study of the adolescent boy conducted at Michigan University for the Boy Scouts of America indicates that many of these youngsters are making plans about what they want to do when they are adults.

One of the joys church workers receive comes in counseling on vocational choice. Junior high youth will often say, "I want to be a doctor," or "I want to be a teacher," and to see them achieve these goals in later years with the help of your encouragement is the counselor's highest reward.

Unfortunately not all youth solve this problem. In Chicago, Illinois, I talked with a graduate student who was battling

this problem, and just last week a man sat across my desk and related how he had had twenty different jobs in ten years of married life! Young people need to make choices as to vocation. Let us hope the church or some interested person will assist them with this very important problem.

Among the most startling discoveries in youth is that boys are interesting and girls are fun. Anybody working with high school girls will relate how they chatter in their drugstore groups about boys. Even the boys make a few remarks about the girls, and we have witnessed some who appeared "greenish sick" when their dates said, "No." Youth faces the problem of the opposite sex.

Youth is finding out more and more about sex itself. Unfortunately, much that they receive is mere "sexology"; this is illustrated by the lurid aspects of sex displayed on magazine covers. Negative sex information can be permanently damag-

ing. However, youth are facing this sexual culture of ours with remarkable self-discipline and control.

Some boys are bothered because out of all the girls in the world they must find one. And some girls are worried because they must wait for the boy to "pop the question." Anxiety over this problem has caused many of them to be married while still in high school. Dr. Paul Popenoe, lecturing at the Kansas Family Life Conference in September of 1956, declared that eight out of ten of these early marriages would end in failure. Although many high school youth are getting married, most of them sensibly realize the problems involved and are not making it a popular fad.

Planning for a life companion is one of the very important problems facing youth. The various steps, dating, romance, courtship, engagement and marriage, are all steps in this problem of the opposite sex.

The church or some interested counselor can help the young person as he makes his choice of a vocation



Gendreau

Youth are discovering organized community. A young person is faced with the realization that there is an authority that supersedes that of mother and father, the authority of the state. On every side he is confronted by social and economic pressures that increase his awareness that there is no life apart from community. He must make choices within his community.

Every young man in America must make a choice about national conscription. The military forces are not together in their propaganda drives, and, as a result, he is led to believe that one branch of the military service would be better for him than another. He must decide between military service, alternative service, or reserve military service. It is the church's opportunity to prepare him for this decision and to stand behind him through the agony he endures. The life of youth, his dreams, his plans, his conquest of education, is interrupted by the conscription program.

Young ladies are caught in this storm too. A young woman said to her counselor, "What's the matter with me that I'm not having many dates?" The school counselor explained that boys she would normally date were away in service or in college. Pastors have often had to explain this situation to people wondering about the absence of young men in the choir. The entire community is affected by the social upheaval initiated by national conscription and the individual's obligation to community.

Finally, youth faces the problem of a world that is united geographically but divided ideologically. On Jan. 16, 1957, Major General Archie J. Old led his men in air flight around the world. They flew three Boeing B-52s around the world in forty-five hours and nineteen minutes.

They encircled the globe and the entire area around Russia. However, youth was impressed with the geographical smallness of the world.

Youth know the problems involved in this strange new world. It is hoped they will apply spiritual answers to these problems. Youth's solution must be better than the generations before them.

Each of these major problems of youth is entangled with smaller ones. Church workers and youth advisers can help youth through their major problems: discovery of self, parental independence and dependence, choice of vocation, acceptance of the opposite sex and marriage, response to demands of community and government, and the influence of our modern world on their lives. I am glad that youth are the ones facing these problems, for they are the ones emotionally and mentally equipped to solve them. We adults in Christ's church must know problems facing youth today and lend a helping hand, when requested, in solving them.

The Spiritual Life

Continued from page 9

even though crucified, for God had vindicated him through resurrection. The Messianic Age had dawned with the glorified Christ as the living Head!

The proclamation of the early church, as evidenced chiefly by the speeches recorded in the Book of Acts, centered upon this event. Informed as he was by this proclamation, Paul says in Romans eight, "For God has done what the law, weakened by the flesh, could not do . . ." God has made available the "Spirit of life in Christ Jesus" to free man from the "law of sin and death." Here, as in the proclamation of the church as a whole, the coming of the Spirit is closely tied with the Christ who ministered, taught, died, rose,

and continues to live. It is God's activity in and through Christ, then, that is the basis of the spiritual life.

The spiritual life is nurtured from within the divine community of love, or kingdom of God. Now we need to emphasize more fully what has already been implied, namely, that to live "in Christ" is to live in community. To be "in Christ," while it is surely a personal experience of the deepest sort, inevitably involves man in the "body" of which the risen Christ is Lord. The spiritual life is nurtured from within this divine community of love which is God's "new order" that has been established decisively by the person and work of Christ, and that even now is being made concrete in the world through the work of the Spirit. In this community God as Spirit not only mediates the reality and presence of the risen Christ but actively works toward the end that we may be "conformed to his image."

Even if we admit that Paul does not deal systematically with many of the problems involved, it is quite clear that, as he views it, the new righteousness which is available to man through the power of the indwelling Spirit arises within the context of the new community of love in relation to which the risen Christ is Lord. The assumption, sometimes present on the contemporary scene, even if only by default, that an individual response to or decision for Christ leaves fellowship in the community optional would have been categorically denied by Paul.

Of course, we may identify neither a particular local church nor a specific denomination nor Protestantism nor even Christianity as an historical institution with the divine community of love, or kingdom of God, although we recognize the integral relationship between the human and the divine in this

regard. Those who are in Christ through the Spirit belong to a human fellowship of a unique sort because they belong to the newly created divine community which was promised and which, as a result of God's activity in Christ, both is and is becoming a reality in history. "You are not in the flesh," Paul writes, but "you are in the Spirit, if the Spirit of God really dwells in you" (Rom. 8:9). In other words, you do not belong simply to the natural order but to the new, supernatural order or community within which life in Christ through the Spirit is nurtured.

The Spiritual life is a life of righteousness which is the gift of God. We have seen that God's activity in Jesus Christ has called into existence a new community with the risen Christ as Lord, within which a righteousness is available to man through the power of the indwelling Spirit. How may we characterize this righteousness?

First, this is to be seen as a gift rather than an achievement. "But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness." Paul makes life and righteousness correlative terms, and, therefore, the implication seemingly would be that both are the gift of God. Then he would be saying something like: "The Spirit who gives life also gives righteousness."

In thus speaking of this new righteousness as a gift of the Spirit Paul does not hesitate to imply that the Spirit is an active agency. God as Spirit transforms and energizes. He becomes the foundation of a new quality of life. But Paul gives no ground for assuming that the Spirit deals with man as a mere automaton. The Spirit reinforces and expands but does not override human capacities. He who lives in Christ through the Spirit remains a person, indeed becomes

most fully personal, and a person can never be used simply as an instrument.

So while we recognize that this new righteousness is a gift of God we also must note that the responsibility of man is not denied. This is not an "external" gift, such as the gift of a sum of money, which can be accepted quite impersonally. This is an "internal" gift, such as the gift of a lofty scale of values which parents are concerned to bequeath to their children. But such a gift must be personally desired, appropriated, and enacted in life. In like manner, the righteousness which is the gift of God demands personal involvement of a deep-going sort.

Still, when those living in Christ through the Spirit manifest "love, joy, peace, kindness, goodness, faithfulness, gentleness, self-control," to use Paul's list of virtues in Gal. 5:22f., the credit goes not to man but to God. These are the "fruit of the Spirit." The spiritual life about which Paul is speaking, then, offers no basis for Pharisaical pride in self-achievement. But at the same time, this life involves a demand upon the person in community for moral obedience, even as power is made available for genuine ethical growth.

The life "in Christ" through the Spirit is a life of moral obedience, rich with ethical "fruit," wherein the Christian believer humbly acknowledges that God in his grace makes this possible. "The Spirit who gives life also gives righteousness."

This new righteousness, which is the essence of life in Christ through the Spirit, is characterized by singleminded devotion to God. "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life

and peace . . . For all who are led by the Spirit of God are sons of God" (Rom. 8:5ff.).

Here is the essence of the "simple" life. This is life that is controlled, not by the passion to satisfy physical appetites and material wants, but by God as the focus of primary loyalty and devotion. The person who singlemindedly concentrates on the things of the Spirit, whose overriding aim is to walk humbly in the presence and guiding will of God, finds his life "simplified," for total dedication to God the Father in the Son through the Spirit brings health and wholeness to the divided soul, integration to the different selves that make up the personality, peace and calm in the midst of complexity, and power to deal with the physical appetites without allowing these to become the ruling passion of life. Such a person has heeded the counsel of Jesus: "Seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 5:33).

Brethren Service in Europe

Continued from page 11

the World Council and as a leader among the historic peace churches, is very active in many ways through various agencies in the promotion of peace. He is well known and respected among the leaders of Protestantism in Europe.

Europe is rapidly changing. The problems faced by Brethren Service are in constant flux. Such movements as the Hungarian revolt demand rapid shifts of emphasis and of personnel. The administrators of the program are aware of this fact. There is always the necessity of giving careful thought to the changes that take place in Europe and to adapt the program to these constantly shifting situations.

KINGDOM GLEANINGS

Our Brotherhood Fund Giving

Oct. 1, 1956 through Sept. 4, 1957\$1,041,082.87
Oct. 1, 1955 through Sept. 4, 1956 985,843.13
Balance to receive by Sept. 30, 1957 458,917.13
Brotherhood Fund Goal—1957 1,500,000.00



"... Their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means... but first they gave themselves to the Lord..." (2 Cor. 8:2, 3, 5).

The expanding ministry of our Brotherhood is possible because devout Brethren are giving themselves first to the Lord. However, a greater commitment with its accompanying enthusiastic response to the Achievement Offering is necessary to do the work a needy world and the living Christ expect of the Brethren. Due to inflation, failure to increase our giving actually means curtailment of our program of witness, ministry, and service. The Achievement Offering is God's call to us.

As we strive to meet the Brotherhood Fund goal for this year on the eve of our 250th Anniversary, we are humbled and challenged by many of the earlier Brethren whose abundance of joy overflowed not only in a wealth of liberality but even in the sacrificing of life itself for the church. They, too, along with the Christians of Macedonia, first gave themselves to the Lord. Have you considered what an extra dollar—or an extra five dollars—on the part of 200,000 Brethren would mean for the church at this time?—*Harold Z. Bomberger, executive secretary, Eastern Region.*

The August issue of Brethren Service News is a special issue containing (1) the 1957-58 Brethren Service local church program guide, (2) Brethren Service aspects of the 250th Anniversary program, and (3) the contents of the 1957-58 study packets on social concerns.

Flat Creek church, Ky., will hold its annual "big preaching and singing" on Saturday evening, Sept. 21. It will begin with a picnic supper at 5:00 p.m., served to all who attend. Reuel Pritchett will begin a week's revival that night.

A new history of the Beery family has just come off the presses of the Brethren Publishing House. This 784-page volume contains all of the data gathered by William Beery over a long period of years. Also included are recent findings in research concerning the early ancestors by his daughter, Judith Beery Garber. The genealogical and biographical records extend from the immigrant of 1727 down to the most recent generation. The immigrant Beery settled in York County, Pa., and from there his descendants have spread over most of the United States. Copies of this history may be obtained by writing Mrs. I. N. Garber, 915 Larkin Ave., Elgin, Ill.

Edward Miller of 305 N. Sixth, Kewanee, Ill., asks for the prayers of the Brotherhood in his recovery from a broken shoulder and other complications.

Students of church union in India will be interested to know a limited number of free copies are now available of the revised Plan of Church Union in North India and Pakistan. Write General Brotherhood Board, Foreign Mission Commission, 22 S. State St., Elgin, Ill.

Forty-nine delegates from eighteen districts and eleven staff members attended the laboratory for peace workers held at Bethany Seminary, Aug. 12-18. The laboratory was sponsored by Dan West, director of leadership training of the social education department of the Brethren Service Commission.

Reassignments of Brethren Service Personnel

George Camp to Brethren House, Kassel, where he will manage the maintenance work.

Nancy Hoff, from the Locum refugee camp, to Kassel House, where she will be temporary housemother.

Joy Harsh, to Kassel House, where she will serve as secretary. Joy was a summer work camper.

Norma Standerford, who spent the past year as an exchange student in Austria, has assumed responsibility as student exchange representative in Austria.

Ben Fox, to Vienna, where he will work on the Karlsschule building project.

Dedications and Home-comings

North Winona church, Northern Indiana, home-coming, all day, Sunday, Sept. 22. Mark Schrock, district fieldman, will speak in the forenoon, and there will be a varied program after the basket dinner.

Pampa, Texas, home-coming, Sunday, Sept. 29. D. W. Bittinger, president of McPherson College, Kansas, will speak at the morning service and Mrs. Bittinger at the afternoon service.

Wabash Country church, Ind., home-coming, Sunday, Sept. 29. The pastor, Charles R. Oberlin, will bring the morning message at 11. Carroll Petry, pastor of the Wabash City church, will deliver the afternoon address at 2:00.

Western Port church, Md., dedication of the new church, Sunday, Sept. 29. Arthur Scrogum will speak at the morning service, Byron Flory, Sr., will preach the dedicatory sermon in the afternoon, and A. R. Showalter will bring the evening message.

First church, Philadelphia, Pa., dedication for the new building located at 8707 W. Cheltenham Ave., Sunday, Sept. 29, at 3:30 p.m. Calvert N. Ellis, president of Juniata College, will be the speaker.

Thurmont church, Md., home-coming, Sunday, Oct. 6, at 11:00 a.m. David K. Hanawalt, executive secretary of Eastern Maryland, will speak.

Bear Creek church, Dayton, Ohio, dedication of the enlarged and remodeled church, Sunday, Oct. 6. Paul M. Robinson, president of Bethany Biblical Seminary, will be the speaker at the 10:30 a.m. and 2:30 p.m. services.

Washington Creek church, Kansas, home-coming, Sunday Oct. 13.

Long Beach, Calif., fiftieth anniversary and home-coming, Sunday, Oct. 13. Robert E. Richards will be the guest speaker.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Church Calendar

September 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Daniel, Steadfast in Crises. Daniel 1-6. Memory Selection: Be strong in the Lord and in the strength of his might. Eph. 6:10 (R.S.V.)

Brotherhood Achievement Offering

- Sept. 24** Southeastern Region fieldmen's meeting, New Windsor, Md.
- Sept. 26-28** District meeting, Middle Missouri, Warrensburg
- Sept. 27-28** District meeting, Eastern Maryland, Washington City church
- Sept. 29** Promotion Day
- Sept. 29** Southern Ohio junior high rally, Camp Sugar Grove
- Sept. 29—Oct. 6** Christian Education Week
- Oct. 1-3** Pennsylvania State Sunday-school Convention, Clearfield.
- Oct. 4-6** Northern Indiana young adult fellowship retreat, Camp Mack
- Oct. 6** World Communion Sunday
- Oct. 10-13** District meeting, Oregon, Portland
- Oct. 11-13** Northern Indiana junior high workers training session, Camp Mack, Milford, Ind.
- Oct. 11-13** District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel, Fla.
- Oct. 11-13** Joint district meeting, Northwestern and Southwestern Kansas, Quinter
- Oct. 13** Men and Missions Sunday
- Oct. 13-20** Churchmen's Week
- Oct. 15-17** District meeting, Middle Maryland, San Mar (Fahrney-Keedy Home)
- Oct. 15-17** District meeting, Middle Pennsylvania, First church, Altoona
- Oct. 17-20** District meeting, Southern California and Arizona, Santa Ana, Calif.
- Oct. 18-19** District meeting, North Atlantic, Ambler
- Oct. 18-19** District meeting, First West Virginia, White Pine
- Oct. 18-20** District meeting, southeastern Kansas, Osage
- Oct. 18-20** Southern Ohio Christian education training conference, Quaker Hill
- Oct. 20** Laymen's Sunday
- Oct. 20** World Order Sunday
- Oct. 21-24** Central Region conference, Manchester College, Ind.
- Oct. 22-23** Town and Country Convocation
- Oct. 23-24** District meeting, Western Pennsylvania, Morrellville
- Oct. 24** United Nations Day
- Oct. 24-26** District meeting, Second Virginia, Blue Ridge Chapel
- Oct. 24-27** District meeting, Northern California, undecided
- Oct. 25-27** District meeting, Idaho and Western Montana
- Oct. 26** District meeting, Western Maryland, Danville
- Oct. 27** World Temperance Sunday
- Oct. 27** Reformation Sunday
- Oct. 27-30** Western Region conference, McPherson College, McPherson, Kansas

Love Feasts

California	Oct. 25, 7:45 pm, Allison
Oct. 6, 7 pm, Modesto	Prairie
Illinois	Indiana
Oct. 12, 8 pm, Hickory Grove	Oct. 5, 7:30 pm, Union Center

Oct. 6, 6:30 pm, Ladoga	Oct. 6 and 7, 6:30 pm, Greensburg
Oct. 6, 7 pm, Nappanee	Oct. 6, 7:30 pm, Hooversville
Oct. 6, Salamonie	Oct. 6, 6 pm, Lititz
Oct. 6, 7 pm, West Goshen	Oct. 6, 6 pm, Lower Conewago
Oct. 12, 6:30 pm, Fairview	Oct. 6, 6:30 pm, Maitland
Oct. 14, Roann	Oct. 6, 7 pm, Maple Grove
Oct. 19, 7 pm, Bachelor Run	Oct. 6, 7:30 pm, Mechanicsburg
Iowa	Oct. 6, 6:30 pm, Mt. Pleasant
Oct. 6, 7:30 pm, Kingsley	Oct. 6, 7 pm, Norristown
Kansas	Oct. 6, 7 pm, Parker Ford
Oct. 6, 7:30 pm, Quinter	Oct. 6, 6:30 pm, Richland
Kentucky	Oct. 6, 7 pm, Shade Creek, Berkey
Oct. 6, Flat Creek	Oct. 6, 7 pm, Sipesville
Maryland	Oct. 6, 7:15 pm, Smithfield
Oct. 6, 6 pm, Baltimore, First	Oct. 6, 7 pm, Woodbury
Oct. 6, 7 pm, Thurmont	Oct. 7, 7 pm, Rummel
Oct. 6, 6:30 pm, University Park	Oct. 12, 2:30 pm, Skippack
North Carolina	Oct. 12 and 13, 10:30 am, Fall-ing Springs
Oct. 12, Lower Brummetts	Oct. 12 and 13, 1:30 pm, West Conestoga
Ohio	Oct. 13, 7 pm, Holsinger
Oct. 6, 7:30 pm, Bristolville	Oct. 19 and 20, 1:30 pm, Back Creek
Oct. 6, 7 pm, Brookville	Oct. 20, 7 pm, Curryville
Oct. 6, East Chippewa	Oct. 20, 7:30 pm, Lower Claar
Oct. 6, 8 pm, Reading	Oct. 20, 7 pm, Mount Joy
Oct. 6, 8:30 and 10:30 am, Trot-wood	Oct. 20, 6 pm, New Fairview
Pennsylvania	Oct. 27, 2 and 6 pm, Maiden Creek
Sept. 29, 6:30 pm, Maple Spring	Tennessee
Oct. 6, 2 pm, Blue Ball	Oct. 12, 7 pm, French Broad
Oct. 6, 7 pm, Carlisle	Virginia
Oct. 6, Center Hill	Oct. 6, 7 pm, Barren Ridge
Oct. 6, 7 pm, Claysburg	Oct. 6, 7 pm, Lebanon
Oct. 6, 7 pm, Clover Creek	Oct. 6, 4 pm, Maple Grove
Oct. 6, 7 pm, Codorus	Oct. 12, 7 pm, Pleasant Hill
Oct. 6, County Line	Oct. 20, 6:30 pm, Poages Mill
Oct. 6, 6:30 pm, Ephrata	
Oct. 6, 7 pm, Green Tree	

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

- Bro. Russell G. West** of Wiley, Colo., in the Middlebury church, Ind., Oct. 10-20.
- Bro. Olen B. Landes** of Harrisonburg, Va., in the Mount Joy church, Pa., Oct. 7-20.
- Bro. Rufus McDannel** of Collinsville, Va., in the Richland church, Pa., Oct. 20—Nov. 3.
- Bro. Ordo M. Fletcher** of Duncansville, Pa., in the Geiger church, Pa., Sept. 29—Oct. 6.
- Bro. John D. Ebersole** of Williamsburg, Pa., in the Clover Creek church, Pa., Oct. 17-24.
- Bro. Jesse Whitacre** of Columbia City, Ind., in the Buena Vista church, Va., Sept. 23—Oct. 6.
- Bro. Elmer Ebersole** of Martinsburg, Pa., in the Claysburg church, Pa., Oct. 7-20.
- Bro. Earl D. Dietz** of White Pine, Tenn., in the Jackson Park church, Tenn., Oct. 8-20.
- Bro. Guy S. Fern** of Baltic, Ohio, in the Mechanicsburg church, Pa., Oct. 20-27.
- Bro. Elmer Hoover** of Elizabethtown, Pa., in the Madison Avenue church, York, Pa., Oct. 6-20.
- Bro. Carroll M. Peiry** of Wabash, Ind., in the Sterling church, Ill., Sept. 30—Oct. 5.
- Bro. Reuel B. Pritchett** of White Pine, Tenn., in the Flat Creek church, Ky., Sept. 21-29.

Gains for the Kingdom

Three baptized in the Lower Brummetts church, N. C. **Six** baptized and one received by letter in the Woodberry church, Baltimore, Md. **Six** baptized and five received by letter in the Timberville church, Va. **Three** received by letter in the Christiansburg church, Va. **Eight** baptized and two received by letter in the Maple Grove church, Va. **Two** baptized in the Pleasant Hill church, Va. **Eight** baptized in the French Broad church, Tenn.

Twelve baptized and four received by letter in the Codorus church, Pa. **Twenty-eight** baptized in the Greensburg church, Pa. **One** baptized in the Back Creek church, Pa.

One baptized in the Champaign church, Ill. **Four** baptized and two received by letter in the Pleasant Dale church, Ind. **Four** baptized in the Allison Prairie church, Ill. **Two** baptized in the Reading church, Ohio. **Seven** received by letter in the Ft. McKinley church, Dayton, Ohio. **Four** baptized and one received by letter in the Flat Creek church, Ky.

Two received by letter in the Colorado Springs church, Colo. **Ten** baptized in the Kingsley church, Iowa. **One** baptized and five received by letter in the Cabool church, Mo. **Three** received by letter in the Quinter church, Kansas.

News and Comment From Around the World

Dead Sea Scrolls Displayed by Israel

Seven Dead Sea scrolls, ancient Biblical manuscripts acquired by the nation of Israel, were placed on public display for the first time in a vault at the new Hebrew University in the Israeli section of Jerusalem.

The scrolls were found in 1947 by wandering Bedouin shepherds in a cave near some ruins on the Judean desert along the western shore of the Dead Sea. Three of the scrolls were purchased by Israel in 1947 and the remaining four in 1954. The Biblical fragments will be kept permanently on display for the benefit of world scholars and the general public.

Gideons to Launch New Bible-placing Campaign

Gideons International has set as its objective for the next fiscal year the placing of a Bible in each of the 720,000 hotel and motel guest rooms in the United States and Canada that are presently without a Bible. This objective was announced at the organization's fifty-eighth annual convention at Minneapolis.

The Gideons want to complete their hotel and motel room Bible-placing tasks during the coming year which will be the fiftieth year during which it has placed Bibles in guest rooms.

German Protestants Launch Village for Homeless Foreigners

The Evangelical Church in Germany has begun work on the erection of a new village for homeless foreigners. The village will be operated by the Bethel Institution, one of the world's largest charitable organizations, which recently celebrated its eightieth anniversary. In its initial stage the project will include fifty apartments for the aged and a large workshop.

Baptist Commission Named to Study Headquarters Site

The executive committee of the American Baptist Convention has appointed a twelve-member commission to make a detailed study of problems involved in selecting a suitable national headquarters for the denomination. The commission will report to the denominations' General Council and the council will make its recommendations in advance of the church's next annual assembly in June 1958. The Con-

vention's headquarters are now in overcrowded facilities in New York and Philadelphia. Some Baptist leaders strongly favor locating the headquarters in the Midwest because the center of the denomination's membership is shifting westward.

Protestants Seek Repeal of Compulsory Registration

The Federation of Protestant Churches of Rio de la Plata in Argentina has appealed to the government of that country to withdraw a decree passed in 1948 that provides for a compulsory registration of non-Roman Catholic religious worship. The Federation indicated that Protestant churches are quite willing to give statistical information and that they have nothing to conceal from the government. However, they insist the government file has been used not as a means of information but as a means of supervision. The appeal has been referred to the Ministry for Home Affairs of the Argentine government.

"Minutes of Prayer" Series Produced for TV

One-minute color prayer films for use on TV stations have been distributed recently to commercial stations for spot broadcasting on their public service time. They are also being made available to religious groups or local churches.

Each prayer is recited by an unidentified person against a background of music by either choirs, organs, orchestras, or soloists. More than two hundred stations have already expressed interest in telecasting the series.

Czech-Moravians Vote Name Change

The Czech-Moravian Brethren Church in North America recently voted at its biennial Synod meeting held in Bellville, Texas, to change its name so as to disassociate itself from any national background. A new name will be chosen at the denomination's synod in 1959.

The Moravian Church was founded by followers of Jan Hus in Bohemia in 1457. Persecution drove many Moravians to the American Colonies after 1735. The Czech-Moravian is one of two Moravian churches in the United States. The other is the Moravian church.

Moravians are this year marking the 500th anniversary of the church's founding in special observances around the country.

52,000 Scouts Fulfill Pledge to Worship

Some 52,000 Boy Scouts, assembled at Valley Forge for their National Jamboree, took a day off from the conventional business and fun of their gathering to fulfill the pledge to worship, each in his own faith, that is pointed out in scouting's twelfth law.

Separate worship services for scouts of each of the major religions and various denominations were held during the day. The largest of the worship meetings was a united Protestant service attended by about 30,000 Scouts. They heard Louis H. Evans of New York, warn that racial hatred and blood conceit had done more to divide mankind into warring groups than anything else.

Major Differences Settled in Lutheran Merger

The joint union committee planning the details for the merger of three Lutheran denominations in 1960 has settled all remaining major points of difference. Only procedural details are left to be ironed out for the union of the American, Evangelical, and United Evangelical Lutheran Churches. The constituting convention of the new church will be held in Minneapolis in late April or early May of 1960.

Christian Basis for Co-operatives Stressed

A group of clergymen and specialists in economics agreed that from the Christian perspective co-operatives and mutual businesses are, for the most part, "inspiring examples" of free economic institutions. The group was brought together at Haverford College by the National Council of Churches' department of church and economic life. Members included clergymen, industrialists, labor and farm leaders, and government officials.

Soviet Zone Church Leaders Threatened With Persecution

Church leaders in the Soviet Zone of Germany who oppose the Communist regime have been threatened with persecution by the deputy president of the East German Republic. He referred to a law which provides imprisonment or death as punishment for public or even private criticism of Communist policy.

Also punishable are agitating for war or an aggressive policy against peaceful nations. The government

leader apparently directed his criticism at Bishop Otto Dibelius, who is chairman of the Council of the Evangelical Church in Germany.

Mennonites Spurn Hotel Refusing to Accommodate Negroes

The Mennonite Central Committee recently withdrew its reservations at an El Paso, Texas, hotel when it refused to accommodate nonwhite members of an interracial group bound for a Mexico tour under the committee's auspices. Reservations were made subsequently with a hotel in Ciudad Juarez, across the border. Mennonite tour groups have used the El Paso hotel for several years, but this was the first interracial group to request accommodations.

Church Membership Increases Three Per Cent in 1956

Latest figures released by the National Council of Churches has revealed that church membership rolls increased by 3 per cent during 1956. This is a gain nearly twice that of the estimated 1.7 per cent population rise for the year.

The new record-breaking church member total for all faiths is 103,224,954—up slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue. The figure a century ago was only 20 out of every 100. In the last generation span of thirty years, church membership has doubled, while population has risen forty per cent.

The report also indicated that Sunday-school enrollments are up 2.5 per cent with a new round figure total of 40,000,000. There are now a total of 308,000 local congregations, and there are more than 235,000 pastors with charges. Per capita contributions to church and benevolent purposes is now at \$54, an increase of 8 per cent.

A breakdown of membership figures by major faiths shows there are now 60,148,000 Protestants, 34,563,000 Roman Catholics, 5,500,000 Jews, and 2,598,000 Eastern Orthodox communicants. The Roman Catholic Church considers all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of these being over thirteen years of age. The two major exceptions are the Lutheran bodies and the Protestant Episcopal Church which now report all baptized persons.

The membership count was based on a compilation of 258 church bodies. The one notable body not reporting was the Church of Christ Scientist. A regulation of this church forbids "the numbering of people and reporting such statistics for publication." The largest Protestant church body is the Methodist Church, with 9,400,000 members and close to 40,000 local churches. A close second is Southern Baptist Convention with 8,700,000 members and nearly 31,000 local churches.

Clergymen Alerted to New Social Security Benefits

The Social Security Administration has called the attention of ministers, missionaries, and members of religious orders to social security benefits for which they are now eligible in the event of physical disability. More than two thirds of the nation's ministers of religion are now covered by the social security system as a result of the extension of its benefits by Congress in 1954 under a plan of voluntary participation.

Any clergyman who becomes disabled for the performance of his duties by virtue of accident or illness may apply for a "freeze" to protect his social security benefits. This operates to prevent years in which a reduced income is received from affecting the level of retirement benefits or survivors' awards. These benefits are determined by the minister's average annual income and would be adversely affected by prolonged periods of incapacity were it not for the "freeze" provision.

Meanwhile, any clergyman who after the age of fifty suffers total and permanent disability is eligible to apply for retirement benefits.

Charges Airlines Ignore Voluntary Temperance Code

The Methodist Board of Temperance has charged that the voluntary code to control drinking by passengers on commercial airlines has been "virtually ignored in recent months." It called upon Congress to conduct public hearing on legislation that would ban alcoholic beverages in the air.

In 1956, the House passed a bill that would have barred airlines from serving liquor to their passengers, but the measure died in the Senate Interstate Commerce Committee when the major airlines announced adoption of a voluntary code to control drinking.

Roland K. Quinn, Jr., president of the Airline Stewards and Steward-

esses Association has reported that "the airlines seem to have a tacit agreement to ignore the code and we have had many reports of stewaresses being disciplined for failure to serve enough liquor to meet airline quotas."

Australian Church Leaders Urge Aid to Aborigines

Church and civic leaders throughout Australia have joined in appeals for material and spiritual aid to the country's 80,000 aborigines who still live under primitive conditions. Many of these aborigines still wander in the 68,000-square-mile reserve or in the arid semidesert of parts of Australia. They exist at Stone Age level, cultivating neither crops nor herds.

Church leaders urge that the aborigines should have the same housing and family life, the same education, and the same employment and citizens rights as other Australians.

News Briefs

A new Catholic Press directory has been released which shows that the circulation of the 559 U. S. Catholic newspapers and magazines has reached a new high of more than 23,000,000. This represents a twenty-nine per cent increase over the circulation reported five years ago.

Southern Baptists are considering the establishment of a degree-awarding college in Nigeria, according to Dr. G. W. Sadler, a secretary for their Foreign Missions Board. He said that a higher center of learning will help the progress of Christianity in that country.

A record membership of 9,352 in the Orthodox Presbyterian Church was reported at the denomination's 24th annual General Assembly. The figure represents an increase of 453 over the previous year. The communion now has 80 churches and 14 chapels served by 123 ordained ministers. The denomination has eleven missionary families serving in four foreign countries.

Complete excavation of the "Pool of Gibeon" will be the principal objective of the American archaeological expedition sponsored by the University of Pennsylvania. Traces of the pool were found eight miles north of Jerusalem. The pool is the scene of the battle between the forces of Abner and Joab as reported in the second Book of Samuel.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

HOME MISSIONS

In Their Midst

*A Report from Lybrook
Indian Mission*

Joel and Phyllis Thompson

JUST a year ago we had the pleasure of visiting our Navaho mission near Cuba, N. M., as we returned from Annual Conference in Eugene, Oregon. This past summer under the supervision of the summer pastoral program of Bethany Biblical Seminary, and in co-operation with the Ministry and Home Mission Commission, we were given the opportunity to return to Lybrook Indian mission for a full summer of service among the Navahos.

Many, varied, and rich are the moments that we will remember from our summer's work. Our first day's experience was typical of what lay ahead. As a part of our orientation period we attended a Navaho reading class in the Sam Comanche camp. There, in a hogan, sitting on the bare ground or on sheep and goat hides, we became a part of a group of ten persons who were beginning the long, hard task of learning to read the Navaho language. The scene was one we were to see repeated many, many times before the summer was over. Grandmothers, mothers, fathers, even little children, tackle the task joyously. Progress is sometimes slow, but one never forgets the smiles that come to the faces of those who, for the first time, begin to read in their own language.

Through the reading classes conducted as a part of the mission program many Navahos are learning to read the Bible in their own language for the first time. Navahos themselves seem to sense the deep importance of this study that will make it possible for them to learn directly from God's Word. We will always remember shy, six-year-old Jessie, who wanted to give us a little cottontail rabbit as a gift of apprecia-



Huston

Many are hungry for a knowledge of Christ

tion from her family for the class we helped to conduct for them.

Youth Program

As one would assume, a summer pastor in a mission situation is involved in almost every aspect of the program. However, our major task was to work with the children and youth, most of whom are only home during the summer months since their governmental school program takes them many miles from their parents in the winter. To reach these youth most effectively we supplemented their regular Sunday worship and church school with a threefold program—clubday activities, camp outings, and vacation church school.

Youth club day was held on Friday of each week for a period of five hours. Beginning at ten in the morning, the day included worship, crafts, and recreation. The program began with twenty youth in attendance, but soon increased to more than fifty.

Girls enjoyed the opportunities to make skirts, pillowcases, tea towels, or dresser scarves, while the boys did wood-working projects. A hot meal was served each day and there were times for choir work and group recreation. One of the most popular games was four square. Club day was always climaxed with the showing of a religious, educational, or

health movie. Children's parents frequently attended the latter.

The Cuba Mountains, located about forty miles from the mission, provided a beautiful setting for three camp outings with the young people. Two camps were held for the girls, younger and older, and one for the boys. Each group spent Monday and Tuesday nights in the mountains. Time was spent in hiking, singing, playing games, making crafts, and religious instruction. Most memorable and enjoyable were the times spent around the campfires. One of the greatest values of these outing experiences was the opportunity for the youth to live, to fellowship, and to do things together. This is especially important in trying to develop a spirit of Christian unity among youth who are together only three months of the year.

Vacation Church School

A major portion of our time and energy was spent in directing a daily vacation church school. With full co-operation from all the members of the staff we were able to enroll children from the ages of four to eighteen years of age. Several Navaho women assisted with the teaching of classes and the cooking of food. This not only gave us much needed help, but in a small way encouraged leadership among the Navaho people of the mission.

Activities were varied. A hot lunch program and a closing assembly following the meal were in the schedule. During the closing assemblies character-building filmstrips were shown and translated into the Navaho language.

The group chose a project committee the first school day. This committee decided to buy medical supplies to send to our mission in Africa.

An interesting sidelight to the school program resulted from a hard downpour of rain. Owing to impassable roads thirty of the fifty pupils were bedded down at the mission for the night. These unplanned incidents added to the enjoyment of the mission vacation church school.

In addition to the two weeks' school that was held at the mission an eight-day school was conducted in an outpost area twenty miles from the mission. The most difficult task at this school was to maintain some sort of age limit—minimum or maximum. All during the school there was a continual stream of mothers, grandmothers, and preschool children coming to the classes. Counting all the *walk-ins*, we maintained an average attendance of twenty for this school. A continuing program of weekly reading classes and services will be maintained in this area to meet the needs of people who seem really hungry for the gospel.

During the summer it was also our privilege to share in the regular Sunday services. The summer pastor needs to spend a good amount of time in preparation for the staff church school which is held in the mornings. The one and a half hour worship and Bible study period was one of the most refreshing times of our week.

Church services for the Navaho people were held on Sunday afternoons at two-thirty. With a worship center a worshipful atmosphere was achieved in the schoolroom used for the chapel. Jackson Yazze, the summer Navaho worker, served as worship leader, making it possible to conduct the entire service in the Navaho language. Navaho hymns were used, for some of the men and women can read and lead them very well. Sermons that were preached in English were translated by a very capable and dedicated Christian Navaho woman of the mission. We will never forget the thrill of ministering to a group of sixty-five to ninety persons who are growing into a closer fellowship with Christ.

We wish it were possible to tell all the things that became a part of our memory as we served in the Lybrook area. Most of all we wish that we could somehow convey to every member or friend of the Church of the Brethren the warmth, the friendliness, and the love that was extended to us by those whom we sought to serve. These people, sensing a deep need for a more personal relationship with God, were grateful that someone was sent to serve them.

It is our prayer that all who love the church of Jesus Christ will continue to minister to the needs of all peoples and will not hesitate to carry the good news to all men and women. We know that there are many who are hungry for Christ and an abundant life, for we were in their midst last summer.

BRETHREN SERVICE

News Notes From Austria

July 29—August 11

Harold Row Visits Austria

W. Harold Row spent Aug. 4-9 of his bi-yearly administrative visit to Europe with the members of the Austrian Brethren Service unit. An evening was spent at both Karlschule and Linz talking about the past and the future of Brethren Service in this country. Besides that, he spent time with each volunteer. He went with Harlan and Mary Mummert to visit the work camps, Thalham TB hospital, and other friends of Brethren Service. His visit was much appreciated by all but seemed to end too quickly. However, he left behind a better understanding of our work in relation to the rest of the Brethren Service Commission and the total program of the church.

Iserlohn Conference

Harland Mummert, along with W. Harold Row, Wilbur Mullen, Vernon Miller, and Glen Bowlby, attended the theological conference at Iserlohn, Germany. This was a follow up of the Puidoux conference in Switzerland two years ago where leading theologians came together to discuss peace. About sixty theologians met again this year to continue the discussions. Many things which were said have always been a part of the peace church tradition. Said Oberkirchenrat Heinz Kloppenburg, "This is a continuation of the Reformation."

Work Camps

Dan Raffensperger from the international work camp office in Kassel spent several days with the two work camps in Austria. Also visiting the camps were W. Harold Row and Harlan and Mary Mummert. In the Koestendorf camp Mr. Row explained the history of international work camps and emphasized that the campers help build a lasting peace by learning to understand one another and one another's culture.

The Koestendorf work camp group were guests of honor at the band concert given by local musicians. Nearly two hundred townsfolk crowded into the hall of one of the guest houses to join in the music and fellowship and to show appreciation to the international group of young



At an outpost vacation Bible school, grandmothers, mothers, and preschool children came as well as the school age group

people for helping build their old folks' home.

Material Aid

The clothing distributions continue for the Yugoslavian people in Camp Astén each Wednesday. On July 30 the distribution came to a premature close when the pile of men's clothing diminished to nothing. The following week clothing was given to about one hundred fifty women. The number of people coming to the warehouse on Wednesday for clothing varies. The last week, Aug. 7, fifteen people came.

Heifer Project, Inc.

On July 29, another cow was given to a refugee farm family near Salzburg. This cow and her young calf were purchased in Austria by *Arlene Merkey's* home church in Kansas. On the way in taking the cow and calf to their new owners *Kelly Day* drove the combi and contents to the Koestendorf work camp, where *Arlene* is leader so that the campers could see this kind of a gift and learn about this idea of helping someone to help himself.

After visiting the American embassy and officials of the Austrian government, the Lutheran Church and the Catholic Church in Vienna, *Mr. Moatz* from the Evangelical and Reformed Church returned to Germany on Aug. 1 to finish his Heifer Project visitation there.

Karlsschule

The Karlsschule unit reports that an *Evangelisches* film crew recently spent some time filming the work being done on the school.

The work leader, *Winston Brumbaugh*, reports that there are only five more of the famous lion heads to be put on the front before it is finished. There is a constant delay in waiting for them to be made, for two new ones are made only every two days.

A multiple celebration was held one night with about forty persons attending. The occasion was a going away party for *Steve Berkebile*, *Dale Short* and *Forest King*, who have ended their terms of alternative service. It also served as a last get-together for the work camp group and the Pax unit. Most of the unit left last week end to attend the Mennonite World Conference at Karlsruhe, Germany, and the work

MATERIAL AID

PROJECT-OF-THE-MONTH FOR OCTOBER

Kitchenware

For years refugee women, living with their families in barrack camps, have been preparing the family meals at one end of a barracks which served as the kitchen for a dozen other families. It is not difficult for one to imagine the hardships and tensions that arise in such crowded circumstances.

Certainly, the important long-range plan of housing, integration, and relocation is the real solution, but furnishing these families with their own kitchenware and utensils will alleviate much of the strain.

Also, many refugees now coming across from the East Zone have nothing but the clothing on their backs. Kitchenware is one item Brethren Service attempts to provide these people as they leave the transit camps for the more permanent residence camps.

Items needed include:

- Sauce Pans
- Large Kettles
- Coffee Pots
- Large Skillets
- Griddles.

For shipping instructions write to the Director of Material Aid, Brethren Service Center, New Windsor, Md.

camp will adjourn while they are gone.

A number of the fellows from Vienna have become interested in helping start the new interdenominational American Community church. A church board, of which *Don Willoughby* is now a member, has been formed and a survey is being made by *Dr. Meinardus*, professor of philosophy at the American University in Cairo. A good response has come from the several thousand English-speaking residents of Vienna and it is hoped that services can soon be begun in one of the church buildings of the city.

Recent visitors were *Orie Miller* from the Mennonite Central Committee, *W. Harold Row* from the Brethren Service Commission and *Mr. and Mrs. Floyd Yearout* from Fresno, Calif.

Ambassadors Quartet

A quartet from the Brethren Seminary at Ashland, Ohio, recently spent a few days in Austria while on a goodwill tour through Europe. They visited both work camps and the Linz and Vienna units. While here they sang in several churches and refugee camps.

Hungarian Refugee Night

At the inspiration of *Fräulein Van As* of the Lutheran World Federation, all Hungarian refugees who have decided to reside permanently in Austria and are registered with the Lutheran World Federation or World Council of Churches were invited to one of the Linz hotels for an evening of fellowship. The Ambassadors Quartet furnished the first part of the program. After refresh-

ments were served, a local photographer showed movies he had made of Austria. This was the first attempt to bring these people together. It was such a success that it will be carried on each month. Representatives from several interested groups such as the Lutheran World Federation and the Reformed Church were also present. *Mary Mummert* represented Brethren Service.

Personnel Changes

Frau Fuss, who has worked with Brethren Service many years in refugee health, has taken a long vacation. When she returns she will help her husband in his medical practice, working only a few hours each week with Brethren Service. She has become well known throughout Austria for her commendable work in refugee health and she will be missed as she goes to her new work.

Eleanor Williamson, Canadian exchange student from St. Andrew's University, liked Austria and working with Brethren Service so well after a three-week visit that she returned to stay a year. The Linz unit is happy to welcome her as a new permanent member. She will be working in the office.

Personnel Needs in Puerto Rico

A nurse is needed immediately for the Brethren Service hospital at Castañer, Puerto Rico. Nurses and doctors will be needed next spring. Castañer offers an excellent opportunity to gain a wide range of experience in the service of the church. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Ridge and Blough Work Camp

Ethel Myer

THE area chosen by the Eastern Region for the work camp site for 1957 was Ridge and Blough in the Shade Creek congregation of Western Pennsylvania. The camp was held from July 1 to Aug. 9; during this time six young people from Pennsylvania, Oklahoma, and Michigan witnessed for Christ in this rural area.

The physical project consisted of clearing off a wooded area next to the recreation building at Ridge, where the campers lived. A volleyball court was made which added to the other playground equipment of seesaws, swings, and a sliding board. Cutting down trees, removing stumps and rocks, clearing off underbrush, and filling in holes were included in the physical work. The people of the church joined the group one night a week in helping with the project.

Bible schools were held by the campers at the Blough and Gahagen churches with a fine group of children enrolled at both places. Wednesday afternoons were set aside for

Summer work campers dig holes for posts on a new volleyball court



children when recreation and crafts were directed by some of the campers.

The young people's activities were softball, volleyball, and several wiener roasts. Community meetings were held one night a week at Blough.

A few of the activities enjoyed by the campers were a swimming party, a picnic on Brethren Day in the district at Idlewild Park, when the campers had charge of the games and recreation, Oral Roberts' cam-

paign in Windber, and a soapbox derby.

Several campers who had been in BVS and other service projects showed slides and shared experiences in various worship services.

Those who participated in this work camp were Esther Merkey, Cloud Chief, Okla., Francis Hardy, Muskegon, Mich., Gerald Rhodes, Johnstown, Pa., Sally Miller, Roaring Spring, Pa., J. Glen Buckwalter, Ronks, Pa., and the camp director, Ethel Myer, New Holland, Pa.

Teacher Training Sessions in Vacation Church School

Eleanor Painter

WHAT shall we do with the high school age students this year in vacation church school?" It was an innocent enough question asked at the board of Christian education meeting in our Fostoria church, Ohio. Since practically every church in the community conducts its own school, we have a relatively small group of children with which to work. Consequently, there were more youth than were needed as assistants and yet, which ones were to be chosen as helpers? They wouldn't attend a regular class willingly, for they are "too old" for Bible school. With all this background discussion in mind, someone suggested that we have a teacher's training class for that age. With a good bit of preplanning, we carried out an experimental laboratory training session for our teenagers.

The board's original idea was to give background material for teaching, but after consultation with the minister and the teachers involved,

the goal was actual teaching experience in all age levels throughout the school. The old adage, "Experience is the best teacher," was applied.

In the opening sessions our minister, Paul Haworth, led discussions concerning "what we have to teach" (doctrines of the Christian faith), "who teaches" (pointing out that the faith we have to teach must be incarnated in the teacher), and "whom do we teach" (pointing out the characteristics of children of all ages and then taking the departmental groups and seeing their characteristics and learning readiness). The teen-agers found that we are attempting to teach the abundant way of living, and in order to do this the teacher himself must have an abundant life to share with others. Those we are teaching are actually seekers of this abundant way of living.

Following the stressing of teaching as a Christian opportunity and duty, we explored a self-check list on the qualifications of a good teacher. This

and the remaining discussion of the group was led by a teacher who is in public education and does some work in training school teachers. Some questions found on the check list were stressed: Am I cheerful and happy, with a zest for living? Do I have anything that I really want to share with children? (A Christian philosophy, an appreciation of God and his church, an appreciation of beauty and all of God's creation.) Do I look for the good in everyone—and find it? When I make mistakes, can I frankly admit them? Am I wholly loyal to my church and its ideals? Do I support the whole program of the church by faithful attendance at Sunday school, church and CBYF, and by giving a tithe to the Lord?

These were only a few of the twenty questions asked of the "would-be" teachers to stimulate thought. After an hour of this type

of exploring and a briefing on things to watch for during observation of experienced teachers, the teen-agers were sent into the classes. They were first told, "The purpose of your observing in the classes is to learn; so, enter with a humble spirit and look for strengths and weaknesses."

A humorous sidelight occurred during the first day of observation. Armed with observation sheets the student teachers entered the classes and wrote steadily (they had not been instructed to do so). Imagine the feeling of the regular teachers in having someone watching and writing fast and furiously. To say the least, it was a bit disturbing. One of the co-directors of the school was approached not more than two minutes after closing time with the comment, "I'd like to see one of their papers. What on earth were they writing about all of that time?" Even though the observation sheets had been given to the teachers previously, they still were a bit nervous, but fortunately all of them survived.

The second week was "experience week." We discussed the four areas of work being covered in classes, namely, storytelling, crafts or handwork, worship, and recreation. The good elements of doing each were discovered and then each student was assigned the task of telling (not reading) a story to a specified age group. With two tape recorders available we managed to record the first attempts of all five. These were played back in the next session and evaluated by the group. This was the method used in actual laboratory work until each student had been in all four areas and with all age groups. The days the students taught, the time not spent in teaching was used for further observation, preparation, and group evaluation. Approximately an hour was spent each day in group planning and evaluation with the minister and teacher.

Since we have a traditional closing program, these youth contributed by having charge of a worship program, one of them told a story to the children and still another told about the training given to them.

Needless to say, the youth entered with a bit of skepticism, but soon found that teaching can be fun and is one of the greatest challenges presented to the church worker.

One of them said, "I enjoyed the



Myslis

"... I found that I had the attention of every pupil in the classroom"

training class very much. Mostly, for two reasons: first, because we reviewed and learned more about the fundamentals of our church, and secondly, because we were able to observe how to use these beliefs when teaching the younger children."

One of the participants had been assisting in Sunday-school teaching. Of her experience in the class she writes, "Before I participated in this course, when I was to teach the class, I naturally read over and prepared for what I thought would be an interesting lesson, but as I was reading the story to the pupils in class I realized I didn't have their attention. Naturally, I didn't get my story's point across to them. After participating in this training, I again had the opportunity to teach the class. But this time I decided I would do the story according to the way I had just been taught in teacher's training, and as a result, I found that I had the attention of every pupil in the classroom. I hope that I will be able to participate in another similar class on teacher training because I know that there are many things for me to learn before I will become a good teacher."

A third student said, "I felt it was a wonderful experience for those who participated and will be for anyone who will participate in the future. Though jittery at times about the given responsibility, I really enjoyed it. Since it was just in the experimental stage, probably improvements will be made to bet-

ter the opportunity of learning. It was a very interesting opportunity to learn ways of becoming a better teacher of tomorrow."

The only boy in the class remarked in the second week, "You know, this really is fun! I didn't realize there was so much to teaching."

There were many problems and imperfections in the program. Tape recorders failed to record, schedules changed and thus didn't dovetail correctly, microphones attracted the attention of the primary children, and sounds from adjacent classrooms were picked up. Since the program was new, it was planned as we went along. However, even with all of these problems and imperfections, the staff felt that it was a rewarding experience for all.

Certainly the instructors of the student teachers gained much in knowledge and in fellowship with the youth. It is encouraging to see them shoulder responsibility when the newspapers would lead us to believe they are irresponsible. The success of the endeavor here at Fostoria depended on the co-operation of all personnel involved. It was just another way in which the local church could grow. Try it.

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Bibliography for Adult Work, edited by Rufus B. King and Anna M. Warstler, lists subject matter dealing with general adult work (all ages) including men's and women's work. Available free from the General Brotherhood Board, Elgin, Ill.

Family Life Workshop

James E. Renz

SOME two years ago the Southeastern Region family life committee began to make plans for what ultimately became a unique and outstanding experience this summer. On July 2, people began to arrive at Bridgewater College for the first Brethren Family Life Workshop, using outstanding national leadership. Before the conference closed five days later, 127 persons were in attendance either on a part-time or full-time basis.

Ten states and the District of Columbia were represented in the student body. Four regional staff persons and three district executive secretaries were in the group. Twenty-two were pastors. From the Eastern and Central regions came thirty-five persons who hold specific responsibility for family life or because they have intense interest in the program. There were about a dozen persons from other denominations, welfare agencies, or other family service groups.

The leadership centered in Dr. William Willoughby, of Bridgewater College, who was dean of the workshop; Dr. Paul Popenoe, of Los Angeles, Calif., executive director of the American Institute of Family Relations; and Dr. Roy Dickerson, executive secretary of the Cincinnati Social Hygiene Association. Dr. and Mrs. DeWitt L. Miller, Hagerstown, Md., are co-chairmen of the family life committee. Bridgewater College and the regional office were very gracious and co-operative in planning and implementing the workshop.

While the program was basically information-centered, much time was spent in the specifics of making such knowledge applicable to back-home situations. A film clinic and interest groups used most of the evening hours.

Content Needed

There is so much misinformation concerning many of the aspects of family living that there is real need for such conferences. Evaluations of the sessions indicate real appreciation for the giving of this kind of knowledge. Topics like What Is Happening to the Family, Growing Up Emotionally, Citizenship Begins in the Home, Some Mistaken Ideas About Sex, The Family-Centered Church, The Adolescent Revolt, Marriage Day by Day, etc., indicate the areas covered and information shared. The afternoon workshops dealt with counseling on the one hand and problems of family living on the other.

Future Conferences

The Southeastern Region family life committee feels this to be such an important area for further training that they are planning a family life workshop in 1958 under Brethren leadership and hope to co-operate with the National Council of Churches to have another workshop in 1959 under the leadership of nationally-known authorities in family life. Each local church ought to plan and make provisions for the family life director and the women's work homebuilders' director to secure such training.

The Central Region family life committee is projecting for 1959 such a workshop, and the Eastern Region family life committee hopes to do something similar for 1960. Each of these training opportunities will be primarily for the district and local church leaders in the family life program.

The Local Church

There are implications for the local church from this conference. Those in attendance will make excellent resource persons to be used as leaders in local church family life programs. The local church

family life committee or planning group may call upon such a person from the district to share in planning the program for the local church. By calling upon these who have received such training you, too, can have the benefit of such knowledge and enrich your family life program.

For the regions in which a similar workshop has not yet been held, it also implies that you may give your support to the idea and plan to attend one near your region or plan to have one on a regional basis.

One hundred twenty-seven persons, who are better trained and more enthusiastic for family life education, can do much to improve our family life program. But we still need many more trained leaders, and they need your support. Let this be the beginning of a bold, new thrust in training and using family life workers in our church!

INDIA

Area Women's Institute

Mrs. Harlan J. Brooks

ETERNAL life to inherit—what shall I do?" is the English rendering of the theme of another annual women's institute in Vyara area.

Seventy women heard Miss Paul, a retired government college principal, who before her retirement served in Bombay State educational department, Poona. She was urged by the state to give three more years of service but finally she told the department head that she had vowed that if God brought her in health to retirement age, she would serve him only the rest of her days. "I am so glad you told me. Had you told me before, I would not have urged you," replied the official. How quickly the religious vow is understood by our brothers of the East.

Miss Paul is now secretary of the Bible Society in Western India (Bombay side), and is a speaker in evangelistic and spiritual retreats in three language areas, even being called to Delhi.

Our institute extended through parts of four days and received excellent co-operation from such local leaders as Rev. Maganlalbhay, Rev. Peterbhay, the local missionary, and the area women leaders. The institute was climaxed by a consecration service in which the women went forward to kneel and to speak their



vows aloud, led by Miss Paul.

It was a self-supporting institute—the women bringing their own grain and paying for vegetables, oil, spices, etc. Our women's president, Kamalbai U. Patel, and her committee carried through the hospitality ar-

rangements, while local Christian women took turns cooking.

The effects of such refreshing Bible study can only be measured by Him whom we serve. Will you remember these seventy as they serve His kingdom?

FOREIGN MISSIONS

A Will for Union

Earl M. Zigler

RECENTLY, at Pachmarhi in Central India, history was made in the movement for church union. Forty-one persons, representing seven denominations, were in session for four days, trying to iron out the last knotty problems in the preparation of a constitution and plan of union for the churches. The motivating atmosphere seemed to be that of a will for union. From the very beginning of the negotiations years ago, there have been basic differences of belief and viewpoint which at times brought participants almost to the brink of despair of ever coming together. From the high Episcopal Anglican church on one side to the loosely co-ordinated Congregational and Baptist churches on the other, with Presbyterians, Brethren, and Methodists in between, there is such a wide variety of faith and practice that if union does take

place, one must conclude that something more than human effort has brought it about.

As a result of this meeting the third draft of a plan of union and constitution for a united church was completed. The previous two drafts had been presented to the negotiating churches for revision and guidance. This third draft is now ready for presentation to the churches and it is hoped to be in sufficiently complete form that the churches can now accept it and agree to come together into a United Church of North India.

The question is whether there is sufficient will-for-union within the churches to give up the things which divide us for the greater good of oneness in Christ. At the times of divisions of the various parts of Protestantism there were sufficient grave issues and difference of viewpoint to warrant separation. Some of these issues have become stand-

ards of faith and during the years precious traditions have developed within each denomination to make it more difficult to come together again. However, the forces of evil today are sufficiently strong and united in their onslaughts on the Christian Church that we find ourselves in a situation where "united we stand, divided we fall."

The will for union was so strong within this negotiating body that even in matters where no compromise was considered possible a solution was found. For example, it was thought the Anglicans would never compromise on the matter of historic episcopacy. However, they not only agreed to accept the ordination of the ministers of all the negotiating churches, but also agreed to have a nonepiscopal minister preside at the time of the unification of the two lines of bishops (Anglican and Methodist). On the matter of infant baptism versus believers' (adult) baptism, both were accepted as alternate practices within the new church. Thus one after another problem found a solution because there was a mind for agreement.

This third draft of the constitution is already prepared in English and will soon be available in all the major languages of North India. It will be carefully studied by the churches, who will either decide to join or not to join the union on the basis of it. There are several possible results. If all or a large part of the churches agree to the union, it may take place with all or the majority of the churches uniting. If a great part of them reject it, the movement will be either defeated or delayed for another indefinite time. The question will be to what extent the will-for-union exists within the churches at large. I am convinced that Christ's will "that they may be one" was at work in the negotiating committee and I believe is also in Indian Protestantism as a whole.

• • •

Protestant churches in North India have been meeting since 1929, in the interests of church union. The Church of the Brethren joined these conversations several years ago, first as observers, then as one of the negotiating churches.

A limited number of copies of the Plan of Church Union in North India and Pakistan are available for free distribution, from the General Brotherhood Board, 22 S. State St., Elgin, Ill.



Brethren delegation at the Church Union Negotiating Committee meeting: P. G. Bhagat, N. V. Solanki, Chalmers G. Shull, S. K. Chopade, Ishwerlal L. Christachari, Earl M. Zigler (from the left)

Meet Your Missionary



Lora Shatto Mainard

Katherine McClure Roehl

A LIFE spent in serving others in home, church, school, and office has prepared Lora Shatto Mainard for service at Garkida, Nigeria. Born in a sod dugout in North Dakota, she is descended from a long line of God-fearing pioneer ancestors. Her father, Ambrose Shatto, elder in the Church of the Brethren, passed away when Lora was five years old. Her mother, Ella Overlees Reish Shatto, carried on as a pioneer mother, working selflessly to support the family, training her daughters in many skills, and always laying foundations for deep religious convictions.

Lora attended school very little until she was twelve years of age, progressed rapidly, graduated from McPherson College in 1927, and served as a teacher for the next five years. During the mother's illness she worked part time at Bethany Hospital in Chicago, and enrolled in the Illinois College of Commerce to secure office training.

In 1938 Lora became the secretary of Charles D. Bonsack in the mission office at Elgin, Ill., and served there for five years, after which she married and mothered two small stepsons. Recent years of experience in the office headquarters of the Church of the Brethren heightened Lora's profound interest in this type of service.

This interest in missions dates back to childhood and to family friendship with the Stovers and Crumpackers. Mrs. Shatto prayed that one of her children would serve in the mission field, and contributed sacrificially to the mission cause. Lora was a student volunteer in college, and during the years since she has taken active part in numer-

ous mission efforts. For four years she taught in the Chicago Brethren Chinese mission. At the time of her appointment to Nigeria she was chairman of the missions committee of the Elgin Church of the Brethren and first vice-president of the Elgin Women's Mission Union.

Lora Mainard is a dynamic person, devout, versatile in her interests, talented, and devotes herself wholeheartedly to the task at hand. She is well suited to service in the field, and we anticipate that she will merit our trust in her, and that her life will continue to be dedicated to Christian work.



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Obituaries

Blickenstaff, Emma Ellen, daughter of Ephraim and Mary Fitz, was born Sept. 26, 1884, and died at Canon City, Colo., Aug. 3, 1957. She was married to Bert Blickenstaff on Feb. 11, 1906. She had been a member of the Bethel church for several years. Survivors are her husband, two children, two grandchildren, three great-grandchildren, two brothers, and three sisters. Funeral services were held at the Nazarene church at Seibert, Colo., by Rev. Lon Jay Runner, and at Red Cloud, Nebr. Interment was at Red Cloud.—Mrs. Ghlee Blickenstaff, Canon City, Colo.

Bobb, Addie Sarah, daughter of Joseph and Sarah Kreps, was born near Lanark, Ill., Aug. 22, 1877, and died June 15, 1957, in St. Paul, Minn. She was married to George Henry Bobb on Sept. 20, 1899. Her husband preceded her in death. She became a member of the Minneapolis church in 1926. She is survived by two daughters, four grandchildren, and one sister.—Mrs. Delbert Kincade, New Brighton, Minn.

Bucklew, Joseph, son of George and Mary Bucklew, was born Nov. 25, 1872, in Virginia, and died Aug. 6, 1957, near Brookville, Ohio. He was married to Anna Klinger in November of 1895. He united with the Happy Corner church, Ohio, on Jan. 14, 1912. Survivors are his wife, two daughters, one son, seven grandchildren, twenty-five great-grandchildren, and one brother. Funeral services were conducted by Bro. Fred Hollingshead at the Brookville church.—Mrs. W. Russell Miller, Brookville, Ohio.

Carl, Marcus Merritt, was born Sept. 29, 1871, at Deep River, Iowa, and died July 25, 1957. His wife, Margaret Nininger Carl, preceded him in death in 1945. He is survived by one daughter, one sister, and three brothers. Funeral services were held at the Smith-Tuthill funeral home and burial was at the Fairhaven Memorial cemetery.—Robert G. Mays, Santa Ana, Calif.

Countryman, Hattie, daughter of Jacob and Mary Ullery, was born in Goshen, Ind., Oct. 17, 1875, and died in Sterling, Colo., July 11, 1957. She was united in marriage to Noah S. Countryman on March 26, 1892. Her husband preceded her in death. Surviving are three sons, three daughters, seven grandchildren, and five great-grandchildren. Funeral services were conducted in the First Baptist church by Rev. Glen Calhoun. Interment was in the Sterling cemetery.—Mrs. Irvin E. Ihrig, Collbran, Colo.

Derby, Ida M., was born Sept. 5, 1871, and died Aug. 9, 1957. She was the widow of John H. Derby. She was a member of the Greensburg church. Surviving are one daughter, one son, three grandchildren, twelve great-grandchildren, and one sister. Funeral services were conducted at the Barnhart funeral home by Bro. Wilfred N. Staufer. Interment was in the Hillview cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Geiman, John, son of Jacob and Ellen Slesser Geiman, died July 3, 1957, at the age of fifty-four years. He was a member of the Chiques church. Survivors are his wife, Edna Stoudt Geiman, four sons, one daughter, three grandchildren, and one sister. Funeral services were held in the Chiques church by Bro. Robert O. Hess, assisted by Bro. B. G. Stauffer. Interment was in the cemetery adjoining the church.—Mrs. John K. Stauffer, Lawn, Pa.

Gsell, Peter S. Brewer, son of Andrew and Mary Brewer Gsell, died Aug. 12, 1957, in Hagerstown, Md., at the age of seventy-nine years. He was a member of the Church of the Brethren. Funeral

Continued on page 29

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Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***A Girl's Prayer Book.** Anne W. House. Seabury, 1957. 96 pages. \$1.50.

This is an excellent book to recommend and provide for girls between the ages of ten and sixteen years. There are prayers pertinent to the home and family, school, the church, our country and its leaders, and the world and all mankind. Special prayers are offered for the "day" and holidays, mealtime graces, for times when things go wrong, and for the awareness of womanhood and a better person.—*Ed Crill.*

***Geography of the Bible.** Denis Baly. Harper, 1957. 303 pages. \$4.95.

For more than a generation Bible students have been greatly in need of such an accurate, up-to-date geography of the Bible.

Here is the only place within the covers of one book where the reader can find adequate information on the geography, climate, vegetation, agriculture, and animal life of the Bible. Ninety-seven photographs and forty-seven maps and diagrams help tell the story.

No one is better qualified than Mr. Baly to write this book. Trained as a geographer at Liverpool University he has spent seventeen years traversing every section of Palestine by foot, donkey, auto, and air in his researches into the geography of the Bible.

Those who desire to secure a firmer grasp on the historic reality of the Bible cannot afford to miss this book. It is a "must" for the Bible student and for the church library.—*David J. Wieand.*

***The Crown Tree.** LeGette Blythe. John Knox Press, 1957. 329 pages. \$3.50.

Longinus knew that Jesus was dead. It was he who had thrust the spear into Jesus' side. His soldiers had guarded the tomb where the body had been placed. Yet some Jews claimed that this Son of their God had risen and lived again. Reason told Longinus that this could not be so. There was no denying, however, that this young Jew who even in death prayed for those who crucified him was different from other men. Again and again the thoughts of the Roman centurion were drawn to Jesus and the confident claims of his friends, some of whom Longinus trusted and respected.

The struggle of Longinus to find

peace and resolve the conflict between faith and reason created by this irresistible attraction to Christ and an impelling desire to believe that which his reason could not explain is the unifying theme of "The Crown Tree." Into this fictitious theme is interwoven much Biblical and historical data on an authentic nature which portrays in vivid and inspiring manner the dramatic story of the birth and growth of the Christian church.—*Geraldine Plunkett.*

This is God. Russell Shull. Religion and Health Press, 1957. 64 pages. 50c.

"This is God" is a 64-page booklet of five essays on important and profound subjects: order and discipline, energy and courage, freedom and creativity, love and brotherhood, and grace and joy. The author writes from deep conviction and philosophical insight. He is convincing on the greatness, the order, the way, the wonder, the love and the nature of God. His plea is that "all of us let 'the great one' become real in our lives."—*Rufus B. King.*

The Superintendent Plans His Work. Idris W. Jones. Judson Press, 1956. 75c. 88 pages.

This little volume deals in an understanding way with the work, duties, and problems of the superintendent of the Sunday church school. Some idea of the ground covered can be gained by looking at the six chapter headings: The General Superintendent Views His Work; The Teaching Program of the Sunday Church School; The General Superintendent Works With Others; The Workers' Conference; and The Spiritual Life of the Sunday Church School. Here is a helpful book for your superintendent whether your Sunday school is large or small. The book will no doubt be an approved text for Standard Leadership Training School Course 611a, The Superintendent and His Task.—*C. Ernest Davis.*

Make Your Faith Work. Louis H. Evans. Fleming H. Revell, 1957. 159 pages. \$2.50.

The author is an outstanding minister and preacher in the Presbyterian Church. The book is a collection of a number of his sermons and I believe that it would be helpful to all those who would read it. He is at present "minister at large" for his church and is doing a great job in that position.—*L. S. Brubaker.*

Obituaries

Continued from page 27

services were held at the Clark funeral home in Clearspring, Md., by the undersigned.—Samuel Lindsay, Hagerstown, Md.

Hull, Bertha Sheets, daughter of Edgar and Anna Aldinger Sheets, died July 28, 1957, at York, Pa. She was a member of the First Church of the Brethren, York. Surviving are six sisters. Funeral services were conducted by Bro. M. Guy West. Interment was in the Greenmount cemetery.—Mary A. Lehman, York, Pa.

Jeffrey, George F. S., son of Daniel and Elizabeth Stewart Jeffrey, was born Feb. 16, 1884, in Balliston, Scotland, and died Aug. 8, 1957, at Lonaconing, Md. He was married to Meadie Green. Survivors are his wife, three daughters, five sons, four sisters, and two brothers. Funeral services were conducted in the Westernport church, Md., by Bro. Ross Speicher, assisted by Sister Pearl Boor. Interment was in Frostburg, Md.—Ross Speicher, Accident, Md.

Lewis, Herbert W., son of William and Rose Lewis, died at Lewistown, Minn., July 25, 1957, at the age of seventy-eight. Survivors are his wife, Pearl Lewis, one son, and one grandson. Funeral and burial services were held at the Church of the Brethren by Bro. Walter Bucher.—Mrs. William C. Wright, Utica, Minn.

Miller, James Roy, son of James Wesley and Nannie Fair Miller, was born July 29, 1901, near Leeton, Mo., and died June 17, 1957, near Higginsville, Mo. He was a member of the Church of the Brethren. He was married to Minnie Belle Paxton on Nov. 9, 1930. Survivors are his wife, one son, one brother, and five sisters.—Laura Wampler Ebersole, Windsor, Mo.

Morris, James, died Aug. 13, 1957, at the age of sixty-three years. He was a member of the Greensburg church, Pa. Survivors are his wife, Sara Sindorf Morris, two daughters, one son, one step-daughter, seven grandchildren, one great-grandchild, and three brothers. Funeral services were conducted at the James P. Gant funeral home at Pleasant Unity, by Bro. Wilfred N. Stauffer. Interment was in the Westmoreland County Memorial park.—Mrs. Galen Bittner, Greensburg, Pa.

Randler, William H., son of Michael and Elizabeth Hesslet Randler, died July 31, 1957, at the age of seventy-nine years. He was married to Stella Garmen. He was a member of the Chiques church. Survivors are his wife, two sons, twelve grandchildren, and four great-grandchildren. Funeral services were held in the Graybill church by Brethren Milton Hershey and Robert O. Hess. Burial was in the cemetery adjoining the church.—Mrs. John K. Stauffer, Lawn, Pa.

Reed, General Crockett, son of Staunton T. and Parthenia Weeks Reed, was born Oct. 10, 1889, at Floyd, Va., and died July 28, 1956. He was baptized on Jan. 28, 1909, and served faithfully in the office of deacon and in other activities. He was married to Sarah Reed on April 16, 1912. She preceded him in death in 1949. He was married to Silla Bolling Schott on Feb. 19, 1955. Survivors are his wife, three children, one stepson, three grandchildren and one sister. Funeral services were held in the Beaver Creek church by Brethren N. S. Mannon, Archie Naff, and Roscoe Reed. Interment was in the church cemetery.—Mrs. Effie M. Thomas, Floyd, Va.

Saul, Josephas C., son of Henry and Frances Saul, was born in Franklin County, Va., July 3, 1890, and died June 30, 1957. He was married to Margie Lee Sink on July 3, 1910. He was a faithful member of the Brookville church, Ohio. Survivors are his wife, three sons, three daughters, and ten grandchildren. Funeral services were held at the Brookville church by Bro. Fred Hollingshead. Burial was in the Arlington cemetery.—Mrs. Warren Gaines, Brookville, Ohio.

*Stories on the stewardship of
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in the Bible and in modern life*

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Sellers, Ella, daughter of Andrew and Catherine Whitmore, was born Aug. 21, 1866, and died April 25, 1957. She was married to Andrew Sellers in 1884. She was a member of the church for seventy-six years, and she and her husband were charter members of the Fostoria church, Ohio. Her husband and three daughters preceded her in death. She is survived by three daughters, a son, and several grandchildren and great-grandchildren. Services were conducted in the Mann funeral home by Bro. Ira Frantz and the undersigned. Interment was in Fountain cemetery.—Paul B. Haworth, Fostoria, Ohio.

Shaffer, George W., son of Simon and Mary Ellen Miesinger Shaffer, died in Waynesboro, Pa., July 29, 1957, at the age of seventy-three years. He was a member of the Greencastle church. Surviving are two sons, four daughters, fifteen grandchildren, three sisters, two brothers. The funeral was held from the Minnich funeral home by the undersigned. Burial was made in the cemetery adjoining the Welsh Run church.—Samuel Lindsay, Hagerstown, Md.

Shelby, Charles K., son of Henry and Catherine Kessler Shelby, was born April 14, 1880, and died Aug. 2, 1957. His wife, the former Minnie Good, preceded him in death seven years ago. He was a long-time member of the Chiques church. Survivors are three daughters and one brother. Funeral services were held in the Chiques church by Bro. Robert O. Hess, assisted by Brethren B. G. Stauffer and David Gible. Interment was in the cemetery adjoining the church.—Mrs. John K. Stauffer, Lawn, Pa.

Wilsey, John, was born in Nebraska, March 6, 1875, and died at the age of eighty-three. In 1897 he was married to Charlotta Shuss, who died March 9, 1939. He was a member of the Church of the Brethren. Survivors are one daughter, one son, twenty-eight grandchildren, and twenty-one great-grandchildren. Burial was at Clarkstown, Wash.—Amanda E. Flory, Lewiston, Idaho.

Wirt, Louise Schwartz, was born in Wurtemberg, Germany, Feb. 14, 1875, and died Aug. 8, 1957. She was married to Jacob Wirt on Dec. 29, 1898. Her husband preceded her in death July 17, 1912. She was a long-time member of the

Lewiston church, Minn. Survivors are four daughters, two sons, a foster son, twelve grandchildren, seven great-grandchildren, and one sister. Memorial services were held in the Lewiston church by Bro. Walter E. Bucher. Interment was in the adjoining cemetery.—Mrs. William E. Wright, Utica, Minn.

Yoder, Sadie, daughter of Charles and Julia Amick Strohm, was born Feb. 7, 1871, in Washington County, Iowa, and died July 30, 1957, in McPherson, Kansas. She was married to J. J. Yoder on May 30, 1895. He preceded her in death on March 19, 1957. Survivors are two sons, six grandchildren, seven great-grandchildren, two brothers, and one sister. Services were conducted by the undersigned and Bro. Burton Metzler.—Harry K. Zeller, Jr., McPherson, Kansas.

Zimmerman, Ira Cline, son of Peter D. and Mary Cline Zimmerman, was born Dec. 21, 1875, at Spring Creek, Va., and died July 30, 1957. He was a long-time member of the Sangerville church, serving in the office of deacon. He was married to Ella Wright on Nov. 23, 1902. Survivors are his wife, five daughters, six grandchildren, two great-grandchildren, and one brother. Funeral services were held in the Sangerville church by Bro. H. Allen Hoover, assisted by Bro. Oscar S. Miller. Burial was in the church cemetery.—Mrs. Helen Smiley, Bridgewater, Va.

Church News

Washington

Seattle, Olympic View Community—Mr. David Norcross of Portland, Oregon, whose work is in Heifers for Relief, talked to us on Aug. 11. As our choir is on vacation until September the music is furnished by members of the choir. On Aug. 27 we welcomed Bro. C. Ernest Davis of Elgin, Ill. He presided at the Christian education meeting. We have

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a full program for the coming year for the men, women, young adults and youth.—Mrs. Calder Muirhead, Seattle, Wash.

Northern Iowa, Minnesota, and South Dakota

Lewiston—A sectional women's rally was held on April 23 at our church. Miss Anna Warstler, national director of women's work, was the speaker. Bro. Russell West conducted a preaching mission at our church May 21—June 2. One Sunday while our pastor was gone two members of the Gideons conducted our worship services. Four of our juniors attended camp at Pine Lake, Iowa. Our congregation was well represented in community union services held in a park near Lewiston. Clarence Sink conducted our quarterly council on Aug. 6. Earl Duncanson and Donald Wilson were elected to the office of deacon. Philip Radatz and John Nettleton were relicensed to the ministry. Our centennial celebration date is June 6-8, 1958.—Mrs. William E. Wright, Utica, Minn.

Southwestern Kansas

Pleasant View—A church and community dinner was held May 28 in honor of our pastor, Bro. Paul Snider, and his family. Brother Snider will teach in St. Louis this year. Bro. W. H. Yoder of McPherson has been serving our

church this summer. This year we co-operated with the Castleton Community church and the Mennonites in their vacation Bible school. A highlight of a recent church social was a lecture given and pictures shown by Alvin Showalter, a returned missionary to the Jews in Israel.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

North Dakota and Eastern Montana

Cando—Our pastor, Sylvus Flora, and his wife attended Annual Conference. On June 9 Dr. Raymond Flory and his family were with us. He spoke at the evening service. Mrs. Dora Patterson and Mrs. Mary Emily Smeltzer were district meeting delegates. The young people and the juniors enjoyed camp at our district camps. Brother and Sister Russell West conducted a series of meetings July 16-28. Five were baptized and one reinstated. The newly installed baptistry was dedicated on July 28, just previous to the baptismal service. Bro. Owen Preston, summer pastor at the Turtle Mountain mission, spoke at our church on Sunday evening, Aug. 18.—Mrs. D. R. Maust, Cando, N. Dak.

Southern Illinois

Walnut Grove—Our council was held Aug. 3. Church and Sunday-school officers and delegates to district meeting were elected. Bro. Dolar Ritchey of Ohio held a week's meeting, July 21-28. One was baptized.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Middle Indiana

Bachelor Run—Our pastor, Bro. Lewis Deardorff, has accepted the pastorate of the West Manchester church. Bro. Willard Dulabaum has been our student summer interim pastor. Bro. Dolar Richey, currently pastor of the Beech Grove church, Ohio, has accepted the call to the joint pastorate of the Lower Deer Creek and Bachelor Run churches. His duties began Sept. 1.—Mrs. Ada Booth, Flora, Ind.

Bethel Center—We celebrated the seventieth anniversary of our church on Jan. 27; Bro. Charles Oberlin was the speaker. A deputation team from Manchester College gave the play, *The Terrible Meek*. Several of our women attended the spring rally at the Eel River church. We participated in the union World Day of Prayer services. New Brethren hymnals and a new piano were purchased in time for our evangelistic services. Two neighboring Methodist churches joined us in our services. Brethren Samuel Harley and Walter Keller filled the pulpit while our pastor was on vacation.—Mary S. Myers, Hartford City, Ind.

Northern Indiana

Blue River—This spring we had a class, Teacher Training Help, for all teachers and would-be teachers. One Sunday evening the Smith Street church of Fort Wayne presented a cantata. Our pastor, Bro. Jesse Whitacre, held our pre-Easter service. The district men's fellowship meeting was held at our church; Bro. Rufus King, national chairman of men's work, was the speaker. We had a dedication service for twenty-six babies and children on Mother's Day. Our young people have planted two acres of popcorn. Their district project is Meals for Millions. We had a very fine attendance at our vacation Bible school. Our harvest meeting was held on Sept. 8.—Mrs. Wyland Zumbrun, Columbia City, Ind.

Middlebury—One Sunday our moderator conducted installation services for our newly elected deacons, Paul Bollinger and Gordon Mock, and their wives. In order to establish better church organization the chairman of each board and committee has been meeting with the pastor to prepare the agenda for the council meetings. The ladies of our church picked, pitted, and canned 100 quarts of sour cherries for the Mexico home. Our delegates to district confer-

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Miscellaneous

No. 312. Wanted: Woman between the ages of 40 and 65 years to assist in caring for my 12½-year-old mentally retarded granddaughter, as well as household duties. Only she and myself in family. Contact: Mrs. Frank Hoover, 610 E. 23rd St., Long Beach 6, Calif.

No. 313. Wanted: A married couple to serve as assistant superintendents in home for aged, some office work will be essential. Need someone by Jan. 1, 1958. Contact: Jacob H. Ruhl, Secretary, 18 S. Main St., Manheim, Pa.

No. 314. Wanted: A lady who drives a car to make her home with a widow. Church of the Brethren 1½ mile away. Widow's home located on public road and in excellent neighborhood. Contact: Mrs. R. H. Swinger, R. 5, Muncie, Ind.

Farms

No. 311. Farms available in Brethren community for Brethren folks to buy or rent. Most farms can be bought on contract. Write: John S. Senger, Astoria, Ill.

ence are Donnabelle Hershberger and Glenna Kindy.—Glenna Kindy, Middlebury, Ind.

Union Center—Vacation Bible school was held May 31 through June 7. Mrs. Paul Halladay was our speaker for our annual family night service in May. Our quarterly council was held on July 9 to elect officers for the coming year. Mrs. Pearl Callender showed pictures and told of her teaching experience at the Piney Woods school, Miss., on July 28. Our delegates to Annual Conference gave their report one Sunday evening. Twenty-eight of our youth and four adults spent a July week end at the Flat Creek mission in Kentucky.—Mrs. Vern Cripe, Napanee, Ind.

West Manchester—We are happy to have Bro. Lewis Deardorff as pastor. Bro. T. Wayne Rieman was in charge of the installation. At different times during the spring months the pulpit was filled by ministers and professors from Manchester College. Max Snyder, who served in BVS, spoke several times and showed pictures of Palestine. A number of our women attended the women's district rally in the Eel River church. The aid society was busy during the winter sewing for relief. They made twenty-seven kits to send to Austria and they sent money to the Lybrook Indian mission in Arizona. Barry Deardorff, a college student, was speaker for college day. We have a German refugee family with us.—Mrs. Frank Wolfe, North Manchester, Ind.

Michigan

Onkama—Vacation church school, under the direction of Grace Showalter, was held the last week of May and the first week of June. We had an average attendance of fifty-one. The offerings were used to buy a sheep for Ecuador

and for migrant work. Our young people have been attending camp at Brethren Heights. Bro. Richard Ward of Union City, Ind., started his duties as our new pastor on Sept. 1. Our annual financial canvass took place in September. Our pastor, Bro. Martin Krieger, spoke on the midmorning devotion program over the radio each morning the first week in August. Leonard Lantz and his wife were installed in the office of deacon.—Lois Hopkins, Manistee, Mich.

Southern Ohio

Cedar Grove—Our church took part in the community pre-Easter services. The women's work made choir robes for the junior choir members. The play, *The Eternal Hills*, was presented at our church by the young adult class of the Painter Creek church. On May 11 we held our mother and daughter and father and son banquet. During the first week in June we held our vacation Bible school. On June 9 we held a ground-breaking ceremony for our new building. Bro. Byron Miller was the morning and afternoon speaker at our home-coming on July 28.—Mrs. Harold Alley, Greenville, Ohio.

Middle District—Our vacation school was held the first two weeks in June. The church committees and classes have all been busy on various activities. Several of our group are attending camp this summer. Thirty-one members have been added to our church roll this past year. Church officers for the coming year were elected at our July council meeting. Bro. Ray Shank was with us while our pastor was on vacation in August. Earl Russell, director of stewardship education, was with us July 13 and 14. Several boxes of clothing, bedding, and canned goods have been sent to relief. We have a family from Holland in our community, sponsored by the church.—Mrs. Goldie Davidson, Tipp City, Ohio.

Eastern Pennsylvania

Spring Grove—Special services were held at Kempers church in April. Bro. Caleb Kreider of the Annville congregation brought the messages at these services. Elders Michael Kurtz and Ammon Merkey were visiting ministers at our love feast. On May 19, a number from our congregation worshiped with the folks at the Neffsville Home, when our ministers had charge of the service. During the latter part of June a Bible school was conducted at the Blue Ball church with sessions in the evenings. On Sunday, July 7, Bro. LeRoy Dick, pastor of the Lake Ridge congregation, N. Y., brought the morning message at the Blue Ball church.—Mary Esther Stoner, Lititz, Pa.

Middle Pennsylvania

Dunnings Creek—Bro. Robert G. Mock conducted evangelistic services in the New Paris house April 29 to May 12. Four were baptized. Our community vacation Bible school was held June 3-13. The Holsinger-New Paris joint mother and daughter banquet was held May 22. Bro. Fred A. Driver, graduate of Bethany Biblical Seminary, has been installed as our new pastor; the service was conducted by Brethren C. H. Cameron and E. M. Detwiler. The women's work groups from the Holsinger and New Paris churches conducted a papering and cleaning project in the parsonage before the arrival of Brother and Sister Driver and family. The young adult class of New Paris planted a garden at the parsonage. Quite a number from our congregation attended Annual Conference.—Mrs. Glenn Callihan, Fishertown, Pa.

Southern Pennsylvania

Back Creek-Upton—We had a hymn sing one Sunday evening. Ammon Merkey was speaker for the Shining Light program. Two were baptized following the meetings held by Bro. D. I. Pepple.

Rand McNally

BIBLE ATLAS

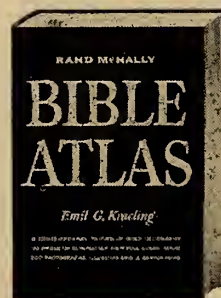
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Brethren J. L. Miller and Robert Cocklin were in charge of the ordination service for our minister, Bro. Charles Martin, and for five deacons and their wives, Milton Baldner, Paul Sollenberger, Orville Wilson, Earl Martin, and Homer Musselman. Brethren Samuel Hawbecker and Leroy Plum were delegates to Annual Conference. Jerry Cassel and Eugene Martin were visiting ministers at our love feast. David Petrie preached one Sunday morning. Our daily vacation Bible school was held in July. Our home ministers preached at the harvest service. Brother and Sister Kenneth Frey were delegates to the Sunday-school meeting at New Freedom.—Mrs. Roy B. Hawbecker, Mercersburg, Pa.

Buffalo—The projector equipment purchased for the church was dedicated on March 3. We used the filmstrip, *Mural History of the Church of the Brethren*, and also the film, *This Way to Heaven*. Our pastor conducted a class on church membership prior to our evangelistic meetings held by Bro. David Markey of Bunkertown. Six were baptized and four received by letter. At our church council meeting three trustees were elected. Five women attended the women's work ban-

quet at York. They have purchased layettes and sewed them for relief. Prof. Charles Rowland held a music institute one week end. Prof. Albert Gray of Elizabethtown College conducted a Bible institute on May 19. Seven men attended the men's work banquet at Chambersburg. Rural Life Sunday was observed on May 26 by dedication of seeds and soil. Mervyn Mensch was elected moderator and Kenneth Wagner, assistant moderator.—Mrs. Paul A. Lemmon, Lewisburg, Pa.

Waynesboro—The week of Sept. 16 will mark the first anniversary of the dedication of our new church facilities, which include a large Christian education building, fellowship hall, and memorial chapel, as well as a completely renovated church sanctuary with a new chancel and pipe organ. During the past year fifty new members were added. Five Europeans found a church home with us during the past year, one a refugee from Germany, and a family of four from the Hague, Holland. They were sponsored by classes and departments of the Sunday

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school. A very successful leadership training class was conducted in our church during the year, and we are planning another for the months of October and November. On-the-job apprentice training of teachers is also being carried out in the junior high department. At a special district meeting of Southern Pennsylvania the delegates approved a new camp for the district near Fairfield, Pa. A district youth rally was held in our church in the spring, and a rally for adult leaders and cabinet members in August. The junior high groups of the Gettysburg, Greencastle, and Waynesboro churches had an afternoon of fun and fellowship in the Waynesboro church during the summer. A number of our teachers and leaders attended the laboratory schools and workshop held at Juniata College and the Stone Church of Huntingdon, July 21-26.—Mrs. J. H. Engle, Waynesboro, Pa.

Western Pennsylvania

Berkey—The women's work was in charge of the World Day of Prayer service. The interior of our church has been redecorated. New lighting fixtures for the church sanctuary were a memorial gift from the Weaver family. Bro. Stanley Earhart officiated at our love feast. The men's work has made improvements on the church grounds. Our annual family night fellowship supper was sponsored by our women's work group on May 10. In June our pastor and several members attended the annual county Sunday-school convention at Somerset. Bro. Ralph W. Schlosser of Elizabethtown, Pa., was guest speaker. Vacation church school was held in our church June 10-21. Our home-coming services were held Sept. 1. Bro. Blair Helman, president of Manchester College, will be guest speaker. He is a former local resident. Our church was represented at Annual Conference and the regional children's directors workshop at Juniata College.—Mrs. Robert L. Berkebile, Windber, Pa.

Rummel—Bro. Wilbur Mullen gave a very interesting report of the relief work in Europe one Sunday morning. The cantata, King of Glory, was presented by the choir. The children's department presented a program of songs one Sunday morning. On May 19 Rev. Glen Adams from the city mission in Johnstown gave the morning message. Judge Lansberry of Somerset County was the speaker at our father and son banquet. Bro. Paul Yoder was with us on Juniata Day and delivered the morning message. We had one week of vacation Bible school this year. We had an exchange of pulpits

on May 26 with Bro. Charles Heltzel, pastor of the Conemaugh church, preaching in our church. Our home-coming and harvest home services will be Sept. 15.—Mrs. Warren Hoover, Windber, Pa.

First Virginia

Roanoke, Central—Anniversary services were held on May 4, with Dr. Walter Anthony as guest speaker. Six babies were dedicated on Mother's Day. A chartered bus took a large group of our members to Annual Conference for the week end. Our young people, junior highs, and juniors have attended Camp Bethel this summer. In the absence of our pastor, D. Price Hylton has preached and has been in charge of pastoral services. Our church has co-operated with the downtown churches in sponsoring a Sunday evening vesper service at a local park. Harry Simmers will begin his duties as our new minister of music on Sept. 1. Mrs. W. M. Bryant, director of religious education was in charge of our June vacation Bible school.—Mrs. Philip E. Trout, Roanoke, Va.

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Regular price \$2.00; to club members,
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Fujihira from Monkmeier

A Young Revolutionist

A SMALL girl in an African mission school certainly does not fit the familiar concept of a revolutionist. She carries no dangerous weapons, but her schoolroom slate betrays her secret. She is learning to read and write. The letters of her own alphabet as well as the familiar ABC's of ours will open up windows upon a world that her grandparents never dreamed existed. If mission churches and Christian teachers can continue to guide her learning and if they give her Christian literature to read, her loyalties may well be given to the kingdom of God, and the revolution she seeks will ask for a Christian order. But if the Christian churches ignore her, exploit her, or fail her when she needs help, she may turn to more violent means of securing a better life for herself and a greater share of the world's gifts for her family. Nationalism and communism have attractive promises to make and the literature of revolution is always available. Will the church fail her now?

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

SEPTEMBER 28, 1957

Volume 106

Number 37

In This Number . . .

Editorial—

A Young Revolutionist	1
Marriage As an Act of Worship	5
Anniversary of a Protest	5
Ho Ping Means Food for All	5

The General Forum—

Tents and Altars. Richard N. Miller ..	3
Companioned (verse). Theda Lenore Pobst	4
Our Children and Their Play. Ruth Griggs	6
The Cosmic Artist (verse). Ora W. Garber	9
The True Meaning of the Mayflower. Albert D. Belden	10
The Forgotten People. LeRoy Dick ...	12
Peace of Mind May Be Blinding. Kirby Page	14
"Consider the Lillies." J. Carter Swaim	15
Dedication (verse). Mildred Allen Jeffery	15
Family Counselor	27
Reviews of Recent Books	28

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	29

Toward His Kingdom—

Working With the Chinese. Annabelle Berg	20
June Brethren Volunteer Service Unit .	21
Equipping the Small Church Office. C. E. Dumond	22
Second Year of New Junior High Curriculum. Paul M. Weaver	23
Think on Christian Education	24
A Teacher Is Chosen. Clara Harper ..	24
Seeing Nigeria With Dorris Blough ...	25
Vacation Bible School. A. F. Salvi ..	25
The Greatest Joys. Ronald Morgan ..	26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Indicative of Sinning

I have often wondered whether wars (though great sins in themselves) were and are not indicative of the sinning of all parties involved previous to the fighting and that, if a nation were righteous and without blemish, might not the enemy be led to his own destruction by his own foolishness through divine intervention. Where sins abound, God, with war, compounds mankind's troubles and sets mankind in the midst of his own putrefaction as much as to say, "If you love sin, wallow in it."

Is it too much to say that the statement, "They that take the sword, shall die by the sword," could not be pregnant with an inner meaning, "They that live by sin shall die by sin"?

Logically speaking, they that live righteously might actually be spared to let their light shine before men who need the good example after holocaust and national disaster. Even better, if physically destroyed, they would be ready to enter into eternal life prepared to meet God without embarrassment.

Pacifism and alternative programs which are antithetical to militarism demand a well-disciplined Christian life as accompaniment to these bold courses. Then he who chooses pacifism can face any question of his living consistently and faithfully the Christian life.

He who fights sin courageously should not be asked to fight wars which are the direct result of those very same sins. "If my kingdom were of this world, then would my servants fight" (John 18:36).—Myron C. Horst, York, Pa.

Trivia

The longer I'm a member of the church, the more appalling does the futility of mission of the modern Protestant church appear. While communism and other evil movements are organizing their forces for the strife to come, the various Christian denominations while away their time with trivia. Example: the sum of the difference between some of our 250-odd denominations adds up to the difference between triune or once backward immersion or sprinkling! And each group competes against all others to forward its theories on that sacrament. I implore you, brethren: Is this what is implied in the petition, "Go ye

into all the world and teach . . ."? Is the final issue even whether or not we are baptized, much less how we are baptized? Or is the real issue life, eternal life (regardless of how we conceive of it)?

I have reached the conclusion that perhaps, after all, all is vanity. For even after a church stand is taken, it is revised to the point of fence straddling in the local churches. In short, gross rationalization runs rampant. Ego dictates.

Must Protestantism tramp on forever on its treadmill? Will the church, broadly speaking, never teach principles, overlooking the fact that some parishioners have their toes stepped upon? Can we never mobilize our forces, positive forces for good, social justice, moral and spiritual uplift, abundant life?

Yes! If we become willing to cease bickering among ourselves in the present manner, one not befitting children of the same family, if we are willing to become less dogmatic and prejudiced, seeking to learn something through every contact with someone unlike ourselves, if we are willing, all 250 of us, to stand in unity on certain basic tenets, say, the Ten Commandments, Golden Rule, the new commandment (love one another), and perhaps others, if we devote ourselves to applying these principles, plus the ones which may be considered "minor" reaching outside of the church whenever possible, the church may yet accomplish its mission.

This may seem to scores of readers either hypocritical or unduly idealistic. But look at the situation this way: If we do not unite soon, we will be swallowed by evils from both within and without. In short, the church will have failed Christ.

Incidentally, stated unification on basic doctrine and materialization of the above "ifs" won't result in a single "unified church." Each group may retain its own flavor, but will exert a particular effort to the significant issue—life for every soul.

"A house divided against itself cannot stand."—Sharron Johnson, Kokomo, Ind.

I thank God from my heart and soul for what the Gospel Messenger means to me, for the good news around the world.

May God bless you in his service.—Oran Younce, Greenville, Ohio.



When we move it is easier to keep God at the center of our lives when we identify ourselves with the religious life of our new home

Richard N. Miller

Tents and Altars

CENTURIES separate us from the time of Abraham, but at few times in history has the present been so much like the past in this one respect: we are a people on the move.

The American Magazine (August 1952) says: "Ten million Americans spend two million dollars a year for long-distance moves. One of the largest companies moves someone every four minutes." Kenneth Miller, writing of Man and God in the City, says: "Twenty per cent of the people in the United States changed their addresses during the past year. One out of every five persons moved."

Few of us know from one month to the next whether or not we will be that one in five. We are talking about ourselves when we talk about people on the move. We are considering

things that happen to us and to our closest, dearest friends. We are talking about America, of people like Abraham, moving and not always knowing where they are to go.

You have to wonder why people move. Was Abraham's motivation any different from that which causes us to pitch our tents in new places? According to some who have studied the movements of people and know more of the facts about the situation than do we, the reason that anyone moves in any generation is the drive to get ahead.

Hungarian refugees come to America where they can work and worship in freedom. Joe leaves the farm because he cannot compete with the factory-like farms. Tom and Betty move to gain the cultural and educational advantages of the city. Bob must move in order to keep

his job with the company. Jim moves to find the particular kind of work for which he is trained.

Even Abraham may have had this motive, placed in his heart by the Almighty. God felt that Abraham could not do his best work in Haran so he put a promise out ahead and convinced Abraham that it was for his own good and for the betterment of the race that he move to Canaan.

A certain kind of "getting ahead" is acceptable in the sight of God. He wants us to improve ourselves, to develop our talents, to move up the ladder rather than down. But often this drive runs wild. It is close to selfishness. It has the power to destroy lives.

We have seen it in other people: Families who no longer have time to be together. People

too busy to enjoy the fullness of life. Men of promise who grow cold in their dealings with people. Those who use others as steppingstones. People for whom the faith of another day has faded in their moving about. Men and women who measure success in material terms. We can see this in others. God grant that we can see these dangers in our own lives!

Our Divine Friend reminds us, "What will it profit a man if he gains the whole world and forfeits his soul." Let us face up to the fact that those of us who live in tents (and who does not?) are in danger of losing our souls in the process of moving.

One has to marvel at the way that Abraham came through. He proves that even modern movers may not lose their souls as some have feared.

He gives us two keys. One is: begin your move in prayer. The record does not say this of Abraham in so many words. It says only that God called him. But to feel called assumes that Abraham related his life to God, seeking guidance from above.

I am one who believes that God wants to call us into our life's work, and that he does if we give him an opportunity. I believe that there is nothing outside the interest and concern of God. Believing this, then it is important to take God into our confidence when we compare opportunities and consider new jobs that may necessitate a move.

To make it God's decision is not always an easy thing to do. The temptation is to make up our minds and then ask God to okay it.

How do you know that God is making the decision and not you yourself? This is like answering, How do you know you are in love? You just know. You have to experience it.

I do know this about God's guidance. You will find strange

things happening. Some doors will open and others will close. A burst of insight may come long after your prayer. You suddenly realize, "This is the answer!" The right decision always brings with it peace and satisfaction and sends you forth in the spirit of faith and the knowledge that this is God's will.

The other key is this: end your move by building an altar. The twelfth chapter of Genesis gives the account of Abraham's move. He left Haran, entered the land of Canaan and stopped at Shechem. There he built an altar. From there he moved twenty miles to a place near Bethel and again it says, "Abraham . . . pitched his tent . . . and built an altar."

My basic concern for a people on the move is that we move not away from the active life of the church. I was looking in a year-book of a church which lists 500 members. Three pages are devoted to people who have moved out of the community. There are over 100 people listed as nonresident members. That they

still hold their membership in this church is an indication that they have erected no altar in the place to which they have moved!

I know how hard it is to move and to build new altars, and to identify yourself with the religious life of the new city. In my own experience two reasons prevented me from moving my church letter as soon as now I wish I had: I had strong ties to the home congregation, its ministers and leaders, and I did not know how long I would be in the community.

My first reason was shattered by the words of Paul when, in writing to the church at Corinth where some were saying that they were of Paul and others of Apollos, he reminded them, "I baptized you in the name of Christ and not in my own name."

It is good to revere those who have helped you in your Christian experience, but Paul convinces me that it is good to remember that we do not join a minister, but the church; that the church is not just one con-

Continued on page 9

COMPANIONED

THEDA LENORE POBST

Whether in my garden of moss rose and larkspur
Or in the dusky forest pine-cone deep . . .

By day and night
I avoid His eyes . . .
They are too love-bright.
Nor touch His hand, so fragile-strong He
Could break my will and my stubborn heart . . .
But He walks there silent beside me.

Do I fear to see Him.
Or do I only dread the voyage of Spirit
Beyond world-rim?

How can I return His smile
And meet His eyes
(That are too love-wise)?

I love the well-worn thread
Of things
That bind to creatures less than He.
I am bound to earth-tread,
Rejecting wings
That would make me divinely free.

EDITORIAL

Marriage as an Act of Worship

IN THE quiet of a summer afternoon the soft music of an organ invited friends, relatives, and visitors to enter the sanctuary and prepare for an act of worship.

For this occasion the young couple about to be married had planned carefully in order that the entire service would accent the sacred and solemn as well as joyful spirit of their wedding. They had asked the organist to include some of their favorite hymn tunes in the music that preceded the ceremony. The vocalists were requested to choose songs that represented not only the romantic and idealistic sentiments that characterized their love for each other but also the spirit of dedication that they felt as they joined in a prayer of consecration for a lifetime of Christian service together.

Even the wedding march represented a departure from tradition. They had chosen the music of a spirited hymn of praise with associations far more suitable for a sacred service than the customary march from Lohengrin. This was, as usual, the bride's big moment, but she had chosen to make it not so much a triumphal entry as a processional leading up to a holy dedication. Our attention, therefore, was directed less to what the bride wore or how lovely she looked (almost all brides look lovely) and concerned rather with the significance of what she was about to do.

When the couple said their vows and made public their promises, they did not repeat some prescribed formula written down in a handbook. Instead they expressed in their own words what they truly felt. Perhaps if they had cared to break still further with tradition, they might have invited the entire congregation to join with them in a hymn of dedication, or a litany of praise or a unison reading concerning the Christian home they are hoping to establish.

Marriage is not a private affair. A wedding service properly belongs in a church not because it provides an attractive setting but rather because a young couple wants the church fellowship to witness their vows and to join them in praying for guidance in starting a Christian home.

We ought to commend those Christian young people who are willing to depart from the guide-books that emphasize only the formal and decorative aspects of weddings. We should help them plan their services so that not only the presence of the minister but the atmosphere, the music, the order of the service, and the spoken vows also emphasize that God has joined together two

lives in the presence of their Christian friends. Only on such a foundation can a Christian home be established.—K.M.

Anniversary of a Protest

THROUGH the kindness of one of our readers the Gospel Messenger received an envelope from Flushing, N. Y., stamped with a cancellation mark representing the 300th anniversary of the Flushing Remonstrance, an important document in religious freedom.

The Flushing Remonstrance was a protest by citizens of Flushing and Jamaica, New York, against Peter Stuyvesant for his oppression of Quakers. In 1657 the Dutch governor decreed that anyone found entertaining a Quaker overnight would be fined fifty florins. Also any ship-master bringing Quakers to the colony might have his ship confiscated.

The protest on the part of the thirty citizens called the governor's action an infringement upon the liberty of citizens and their conscience. Thus originated the first American document setting forth the principles of religious liberty. The author of the protest and the sheriff who delivered it to the governor were imprisoned, and a citizen who sheltered Quakers was banished from the country. But the principles they set forth became universally accepted throughout the colonies and are so accepted today.—K.M.

Ho Ping Means Food for All

NO, THERE isn't any typographical error in the title. The Chinese word for *peace*, we are told, is *Ho Ping*. But the characters can also be interpreted as meaning "food for all." And when you put them side by side in their English form they suggest what many hungry persons around the world can gain by our sharing. They are hoping.

There is an obvious relationship between "food for all" and "peace" and "hope," no matter how you spell the words or in what language you write. We Christians dare not be insensitive to hunger or hopelessness wherever we find it. We have been generously blessed with gifts that can turn hungering into hoping with a hope that is rooted and grounded in the love of God. To the extent that we can help to provide food for all we are helping to make peace and to bring hope to the hopeless.—K.M.



Paul Weaver

Family outings, picnics, trips, and holidays can involve the children in happy planning and the work of preparation

Our Children and Their Play

CHRISTMAS Day found a lovely swing-slide-monkeybar set in Bobby's and Ricky's yard. Although the boys played eagerly on it that day, they have hardly touched it since.

Mary Ellen found the doll of her dreams under the Christmas tree. The beautiful doll was the center of house play for several days, but now it lies abandoned—quite orphaned by the little mother.

We parents are often disappointed and puzzled by children's seemingly capricious play interests. We are not less bewildered after shopping in a modern toy department with its hundreds of toys for little mothers, cooks, housekeepers, farmers, firemen, nurses, doctors, engineers, builders, teachers. We leave wondering how many props are really necessary for creative play.

The Right Spiritual Setting for Creative Play

A most important factor in happy play is the spiritual setting, the relationship between the child and his parents. This

Ruth Griggs

is the backdrop which colors the child's attitudes toward his play and which determines to some extent whether he is satisfied and creative or restless and discontented. A whole toy store's treasures will not deeply satisfy a child who feels lonely, insecure, or pushed aside by parents. The finest toys cannot buy from a child his right to lots of love and lots of shared activity with his parents. We may say, "Well, my child certainly knows that I love him." Yet if our children could sometimes put their feelings into words, might they ever say, "Daddy loves the newspaper and TV more than he loves me," or "Mama loves her clean house and church work more than she loves me."

A child takes a little picture of people, life, and the world in general from his home; he will later bring to his concept of the heavenly Father the feelings he had toward his physical father and mother. "Like as a father . . . so the Lord."

So as we consider the play needs of children, we must be-

gin with the family at home, the first world the child knows. What are some home activities full of fun, work, and love which satisfy a child's play needs?

Little children do not draw a rigid line between work and play. A four-year-old can have a splashing good time doing dishes beside Daddy or Mother. Scrubbing the washbowl or sweeping a porch may be play as well as helpful work. Half the fun is the activity; half the fun is being near the parent and feeling, "He likes to have me around."

One of the things that impressed a visitor to Eskimo backlands was the fun the adults and children had together. Wherever an adult was cooking, cleaning fish, mending tents, or carving equipment, there would be children, with both the children and the adult obviously enjoying each other.

In our push for efficiency and our rush to do many good things, we may have to say, "Run along and play. I have lots to do." Yet we should realize there is some cost in saying this, and not say it too often.

Family outings, trips, picnics, and holidays can involve the

children in happy planning and preparation work. And there is always the delightful afternoon when Mother says, "Let's get out the scrap box and make something," or the evening when Daddy picks up a crate, some old wheels, and odds and ends around the shop and says, "Let's make a little car or something."

The polish of the finished product does not matter as much as whether there has been satisfying spiritual communion between parent and child, communion which gives the child a sense of belonging, security, personal worth, and the feeling that he is wanted and cherished.

The Right Physical Setting for Play

Country children growing up on farms with barns, fields,

woods, brook, pond, or marsh have natural, wonderful settings for imaginative play and exploration between chores. City children have fewer work responsibilities and fewer natural places for creative play. For decades city children have been offered iron fixtures, slides, rings, swings, and jungle gyms on school and community playgrounds. While these help meet the need for something to do and invite some muscle-building climbing, swinging, and stretching, they are limited in their creative possibilities.

Alexander Moffat, manager of a housing project in Brooklyn, noticed that the playground with its standard equipment was abandoned by the children who instead sought to play in and

on huge concrete sewer tiles which lay on the ground. He saw them play cave, store, and house with this incidental equipment. They also played on the foundation of a half-finished building.

So he designed a playground with a new kind of equipment. For example, he set large sewer tiles in concrete so the children could crawl into them, over them, and ride them; he built a sturdy wooden tent house with portholes for windows and cleats for climbing to the ridge; he built the foundation of a small building for them to play in and over; he gave them movable planks and benches to supplement the stationary equipment. This equipment became the setting for many kinds of dramatic play.

This experiment points up the fact that children need more than just physical activity for good play. "They are searching for things to do which suggest the adult world around them and its familiar materials."

Toys and Props for Creative Play

Since play is a child's way of growing up physically, mentally, and socially, we need to provide things which will stimulate development in all these areas. As regards toys for physical growth, one-and two-year-olds need to develop the big muscles of their backs, legs, and arms. They should have steps and boxes to climb on, big hollow blocks to tug and lift. They like to pull or push something on wheels. Two-year-olds enjoy sliding down a gently inclined, smooth board, balancing on a walking

Painting is a highly creative experience and should not be shunned because it is messy. Newspapers and the use of small amounts of paint at a time prevent spills from becoming major tragedies



Clark and Clark

board (flat on the ground or raised a few inches on blocks), climbing a safely anchored ladder, etc.

Three-and four-year-olds enjoy climbing apparatus such as packing boxes, small ladders, and sawhorses. They have developed enough balance and skill to make good use of a tricycle, wagon, scooter, or sled. They have enough hand control to appreciate hammer, shovel, saw, and workbench.

Five-and six-year-olds have developed control over small muscles so they can manage scissors, crayons, and simple puzzles. They also enjoy big muscle activity, climbing, balancing on a small bicycle or roller skating.

Children also need the mental stimulation of materials that allow great freedom in the uses to which they may be put. Such "raw materials" as clay, paints, paper, crayons, and blocks offer a rich variety in the way they may be used.

Salt-flour clay made by mixing equal parts of salt and flour with enough water to make a stiff dough and coloring it with food color is simple and quick to make and gives many hours of fun. With a rolling pin, cookie cutters, a knife and fork and the clay a child will stay busy for a long time. This clay can be stored in the refrigerator for days.

Finger paint can be made inexpensively at home by making thick laundry starch (about the consistency of pudding) adding a tablespoon of soap flakes so the paint will slide freely, and coloring it with tempera or food color.

Newsprint or wall paper is an inexpensive paper for children's painting and coloring and it is big enough to fit the "big muscle" strokes of young children. A special glazed paper works

best for finger painting; shelf paper is good.

An easel for brush painting is simple to make using two squares of plywood hinged at the top, raised on legs held apart by a long wire hook, with a shelf or box across the bottom to hold several jars of paint. Often parents shy away from painting because it is so messy; however, if the easel is used out on the grass or on newspapers, the mess is not so bad. Putting

Little children need few properties for their imaginative play. The older child wants the trappings to be much more realistic; however, they do not need to be expensive. Tables and benches can be made by nailing legs in the corners of apple boxes and orange crates and tacking on smooth tops cut from linoleum scraps. Beds can also be made from wooden boxes. A stove can be made by painting burners on the top of a crate and



Working side by side with mother or father is fun for the child

only a little paint in each jar prevents spills from being a major tragedy. Dress the child in old clothes or cover him up with a big painting apron. Painting takes some supervision and is best used with children four years old or more, but it is a highly creative experience and should not be shunned.

Materials for Dramatic Play

Children delight in imitating in their play the adult life they see and hear about them. The more imaginative the child, the richer his play life. This quality of lively imagination is worth keeping alive because it is the basis for later creative activity.

nailing spools on the front for controls. A sink that holds water can be made by cutting a hole the size of a wash pan in the end of a crate and installing the wash-pan sink!

This type of household furniture combined with a sandbox, water, some toy dishes, or cast off equipment from the kitchen offers creative opportunities for children from four to nine years old as they mix, mess, and enjoy mud pies, sand cookies, and flower-bedecked birthday cakes.

A sandbox with a few cars, trucks, and scraps of boards for bridges can become a road with overhead bridges, tunnels, mountains, and chasms.

The dress-up box stimulates dramatic play as old purses, hats, long dresses, coats, scarves, curtains, and high heels transform children into brides, Cinderellas, mothers, daddies, fine gentlemen, and elegant ladies.

There are endless toys on the market for dramatic play. These are good. We should not let our children develop dependence on them at the expense of manufacturing their own equipment. For example, a little girl should not come to feel that she cannot play nurse unless she has a nurse's set. If she can make pills out of chopped apple, a stethoscope from a string and a button, a hypodermic needle from a twig, she is luckier than if she had a store-bought set, for she is learning to be creative.

There are many military toys on the market which stimulate war play, little tanks that spit fire, airplanes that drop bombs, guns that pop and smoke. There is a difference of opinion on the effect of these toys. Some people feel that war is fearful to children; if they dramatize it in their play, their fear and worry may be lessened. Others feel that if we want to teach our children to be peace-loving, to care about people as sacred creations of God, we cannot allow them, even in play, to think of bombing or shooting people. Other people think it does not influence children one way or the other, that children can play war and grow up with high regard for the sacredness of human personality, that they can play cops and robbers and grow up to be law-abiding citizens.

I feel that until there is study and proof as to the effects or absence of effects of war play on children, we will try to steer our own children into other forms of dramatic play.

Play life is enriched by well-rounded experience. If Sunday school is a happy experience of the family, the children may

dramatize it in their play. If the family visits a farm and watches the many interesting operations there, the children come back with background experience for creative farm play. A visit to the bakery stimulates "dough fun" in the sandbox or with clay. A visit to a machine shop may stimulate some fix-it activities in play.

Living with children can be fun. There is a two-way contribution to be made through living, working, and playing together. We have the holy responsibility to guide and "train up the child in the way he should go." And the child has his contribution to make to us, for "except we become as little children we cannot enter the kingdom."

Tents and Altars

Continued from page 4

gregation, but the church universal; and that we serve Christ best when we have our membership in a congregation in which we can be active.

My other reason was shattered by Abraham when I read how many altars he built. He realized that no one knows how long he

will stay in one place. We plan to stay a matter of months and remain seven years. We purchase a home and settle down for the rest of our lives, only to discover that in a year we are moving.

It may appear unnecessary for Abraham to have built an altar at Shechem when he was moving on to Bethel. But the truth of the matter is that had he not built an altar at Shechem, he might not have built the altar at Bethel. To put off our identification with the religious life of the community, though our stay be temporary, will make it even harder to put God at the center of our lives when later we move to something more permanent.

We hope that you will not be called to move. But we are realistic. We are a nation on the move like a people who live in tents. We know the drives that are within us all and we seek to save our souls. And so we hope that, if you move, you will do so in the spirit of prayer, and that wherever you pitch your tent there you will build your altar. If you have moved already, we hope that your altar will soon be built close to your tent.

THE COSMIC ARTIST

ORA W. GARBER

*With only red and yellow on his brush
The cosmic Artist tints the evening sky.
The yellow on the deep celestial blue
Results in varied shades of richest green
Which add rare charm to the resplendent scene.*

*The blue and red, as mingled there on high,
Bestreak the heavens with a purple hue.
As orange forms from mixing of the red
And yellow, other subtle shades outspread.
The sunset flames and glows as colors lush
Trace out those patterns, ever changing, new,
Which he paints on the canvas overhead.*

*Entranced, I watch the colors blend as I,
In reverence in the solemn evening hush,
Observe the cosmic Artist tint the sky
With only red and yellow on his brush.*

The True Meaning of the Mayflower

Albert D. Belden

THE popular reception given to Mayflower II by a large and varied public, not only in America but elsewhere, renders it important that the social-political character of this worthy project should not be allowed to obscure the profound religious significance of the original Mayflower. I propose, therefore, to set down here briefly the facts as to the origin and character of the 1620 venture.

As early as 1571 we find a group of people, calling themselves Independents, lodged in the infamous Clink prison of the Borough, Southwark, a thoroughfare running down from London Bridge on the south side of the Thames. These people were not fanatics but sober citizens who could not accept the Act of Uniformity of Elizabeth I. They could acknowledge only Christ as the Head of the church, and they sought freedom to worship as they felt he desired. Although in prison, they assembled as a church according to their principles and chose for their minister a certain Richard Fitz.

In 1586, John Greenwood and Henry Barrowe, scholars of Cambridge, were also in prison

in the Clink and became the leaders and teachers of this prison assembly. Later they were joined by a young Welsh clergyman, John Penry. These three were presently to become martyrs.

Later still, in 1592, taking advantage of a temporary parole which allowed them to leave the prison for short periods, John Greenwood organized this group, together with their friends outside the prison, into a fully developed church, appointing a pastor and officers. Thus the prison church achieved its formal beginning as the Southwark Independent church and the sacrament of the Lord's Supper was observed. That church has had a continuous existence to this day. About one hundred years ago it was renamed the Pilgrim Fathers' Memorial Church on the occasion of its entering into possession of a building, erected

Pastor of a Congregational church in London, England; author of *Pax Christi*, which was published by the Brethren Publishing House



Religious News Service

Dressed as a Pilgrim, Captain Alan Villiers, skipper of the Mayflower II, signs a copy of the Mayflower Compact on board the vessel. The Compact was a series of government articles signed by the Pilgrim Fathers before they landed on American soil

largely by American gifts, and destroyed by bombing in 1940. A new church was recently opened by the American ambassador to Great Britain.

The man appointed to be the first pastor in 1592 was Francis Johnson. He was probably chosen because of a remarkable experience. Greenwood and Barrowe, while in prison, wrote some of the earliest, and most acute, treatises of our English nonconformity. These writings were smuggled out of the prison and away to Dort in Holland for printing by a servant maid named Cicely.

In Holland, and disliking the Independents very much, was Francis Johnson, who was requested by the English ambassador to collect these books and see that they were all burned. Johnson did this very willingly but retained for himself and for a friend two volumes. Reading his own he found himself seized by the complete conviction of its truth. He promptly embraced the Independent doctrine of the

church, arranged for a new edition of the book to be printed at his own expense and returned to England to consult Greenwood and Barrowe. His life afterwards was one of almost continual persecution, including imprisonment in the Clink.

It is this church, formally dating from 1592, but really from 1586, if not from 1571, which is the root church of the Pilgrim story and for the following reasons:

The origin of the Mayflower idea is most likely to be found

Gainsboro'. To this church came William Brewster and found conviction. In his turn he drew together a secret group at Scrooby, which at last included William Bradford and John Robinson.

After the execution of its leaders—Greenwood, Barrowe, and Penry—this church suffered the departure of a number of its members to Holland and it was the report of these exiles as to the freedom they there enjoyed which induced Brewster and Bradford to lead their fol-

in houses and sometimes in the open air very secretly in various parts of London, both north and south of the river, that its identity has become obscured. It is a sufficient answer to this doubt that it was to Southwark that Henry Jacob came from Holland. The four prisons on the banks of the Thames, namely, Fleet, Bridewell, Marshalsea, and the Clink, but especially the last named, formed that "furnace of persecution" as it has been called from which Independency took its rise. Here then in this church which began in prison is to be found the most reasonable center calling for recognition as the taproot of the Pilgrim tradition.

Why is this matter important? The simple answer is that this history marks the Mayflower as carrying a group of Independents, called today Congregationalists, who risked their dangerous voyage to establish religious freedom in a new land. Through many deaths and appalling sufferings, those who sailed forth and those who stayed behind to witness and often to die won religious liberty for the English-speaking peoples. The Pilgrims won religious freedom not only for themselves but for Roman Catholics, Episcopalians, Methodists, Presbyterians, and every other Christian communion and sect.

Religious freedom is basic to all the other freedoms of society, civic, political, economic, cultural. If this nexus between religion and freedom be repudiated or disregarded then our freedoms become matters of mere opportunism and will disappear in fresh tyrannies.

Finally, religious freedom is the only possible basis for the urgently needed unity of Christendom. Only a united Christendom, able to act as a whole, can save modern civilization

Continued on page 15



Crew members of the Mayflower II, replica of the original ship that brought the Pilgrims to America in 1620, pray after their arrival here. All wore the traditional dress of the Pilgrims

Religious
News Service

in a letter still extant, addressed to the Southwark church by John Penry from the Clink prison, in which he urges them to seek a land of religious freedom overseas. In addition to this Francis Johnson had already ventured as far as Newfoundland. Although his venture was a failure it did embody the idea of a settlement across the ocean and Johnson, we may recall, was the pastor simultaneously of both the Southwark and the Holland churches.

John Smith, a member of this church, on being released from the Marshalsea prison traveled north and became minister of an Independent church at

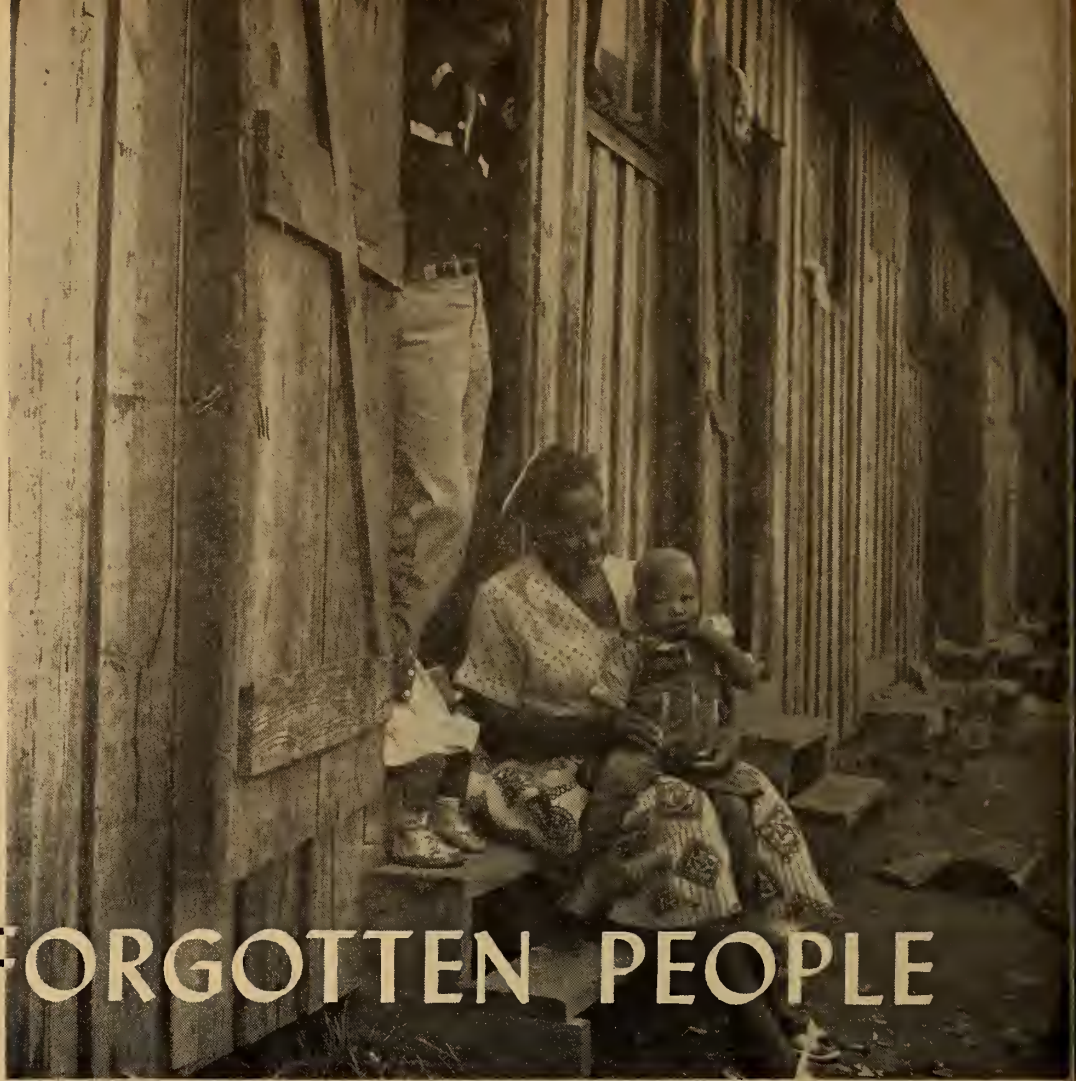
lowers to the same land. Thus was the nucleus built up in Holland out of which the Pilgrims at last emerged.

When at length the Mayflower project ripened it was essential that a strong center of reference should exist for it in London. This is undoubtedly the reason why Henry Jacob was sent from Holland to Southwark in 1616 to strengthen by reorganization the church which had been so harried by persecution, and thus to create the fresh center of operations required.

Some students of this history have argued that because the Southwark church had for long no building of its own but met

Merrim from
Monkmeyer

Poor housing, lack of
sanitary facilities,
uncertain and uneven
employment, interrupted
schooling for their
children—these are the
lot of the migrant
laborers



THE FORGOTTEN PEOPLE

WHEN the geese have arrived in Cayuga County, New York, we know that spring will soon be here. When the members of the Future Farmers of America are selling seeds, our plans for a summer garden begin to formulate. But still another sign of spring every year is the arrival of migrant workers in our town.

Who are these people? There are eleven different types of migrants. Or perhaps I should say that we label them with eleven different names, derived chiefly from the type of work they do or from the state from which they come.

Anglos. These are migrants of white background, usually from the mountain regions of the southern states. They trace their

LeRoy Dick

heritage back to the English aristocracy which ruled over the southern plantations. When the Negroes left the plantations after the Civil War, the owners of the plantations, who were socialites were left with a lot of hard work they could not do. This was such a blow to their pride that they migrated to the mountains. After the third generation they started migrating across the country, working wherever they could find work.

Tex-Mex. These are migrants of Spanish, Mexican and Indian descent who usually still speak Spanish and come from Texas, Colorado, New Mexico. All are American citizens.

Off-shore Laborers. These migrants from the Bahamas, Windward and Leeward Islands and

Jamaica are all British subjects and are Negroes.

Saws. This term usually refers to those who come from the Bahamas and Nassau.

Contract laborer. This applies to the off-shore laborers mentioned above, to some of the migrants who come from Puerto Rico and also Mexican nationals who come in on contract. All of these workers are protected by a contract which guarantees a minimum wage, and certain conditions of housing.

Wet backs. These are Mexican nationals who enter the country illegally by wading the Rio Grande, hence "wet backs."

Stoop laborers. This designates people who use their hands to harvest the crops. It means they have to stoop over to do their jobs.

Domestic. This usually refers

to the native American Negro migrants.

Registered workers. These are migrants who are registered either as individuals or in a crew with the state employment offices and who are placed in camps and job opportunities by the employment service.

Free wheelers. These are the migrants who travel on their own, without reference to state employment offices. Some have regular places to which they return yearly, but many wander aimlessly, following the rumors of job opportunities. The latter usually make up the worst cases of lack of employment, poor housing, and neglected children.

Crew leader. This is an individual who rises from the ranks of the migrants, who gets far enough ahead to purchase a truck and gather around him a "crew" of fifteen or twenty migrants whom he transports from one area to another in search of work. He often provides food and shelter for his "crew" and contracts for their work. Hundreds of crew leaders are contacted by the representatives of the state employment service on the Eastern seaboard and definite contracts are made for the crews to be in specific places on specific dates to harvest crops.

"Okies." These are the whites who came out of Oklahoma during the thirties.

"Arkies." These are whites who came out of Arkansas during the thirties. The "Okies" and "Arkies" came into California and Arizona in the thirties. Most of the "Okies" who were on the move fifteen to twenty years ago, are now in industry or have small businesses or farms. Many more have settled down in their own homes and make their living by doing temporary and seasonal farm work within their locality, but some are still migrants.

Only about half of the migra-

tory workers of the United States are in citizen families; the other half, mostly aliens, are in the United States as single males.

If you visit a migrant camp when the seasonal work begins you will find families from the four corners of the country. This shows that there is no set pattern of migration. Even though there are groups, many have a steady course to follow, while, generally speaking, the normal migrant family does not know where it will end up.

When the family is settled and work looks favorable there are still uncertainties. The two main ones are: the hazard of whether or not there will be a crop on which to work; the doubt as to whether or not the migrant will get work he expects even if there is a good crop. In consequence, a hopeful trek of hundreds of miles may end with the crushing discovery that the crop is late or has failed or that other migrants have arrived earlier and have filled up the available housing and that there is no work to be had.

Actually, according to the sur-

veys that have been made, the adult migratory worker who gets more than one hundred days of employment during the year is lucky, and many of these are short days that begin late or end early.

Migrants can, as we have stated, join up with a "crew leader." This will assure the migrant of transportation and lodging. Often times this proves very unwholesome to family life as well as group living. The way is much more difficult as a "free wheeler," but at the same time he does have more privacy. However from this group come the worst cases of lack of employment. Because there is something within man which shows courage, he has the initiative to start out on his own as an individual, rather than being one of fifteen or twenty crew members. This shows us that this kind of person does not think he is better but rather that he is hoping that one of these times he will "hit it good."

When a migrant family comes into a community where work is likely to be found, the first thing



Ora Huston

From the sandy truck farms of the South to the fields of the North the migrant travels as the growing season for food crops comes

the father does is to go to the farmer or packing house to see if the family will have work. If he arrived too late work will be difficult to find, if he can find any at all. After he has gotten a job he will find a place for his family to live. This may be one of several places. It may be a migrant camp, but this is not very likely, since there is already a long list of those who are waiting to rent these "better houses." Oftentimes they must rely on old shacks, metal lean-tos, tattered tents, backs of old trucks and abandoned packing cases. This makes good sanitation practically impossible.

Many of the people still buy drinking water and use piped water only for cooking and washing. They do not trust the piped water for drinking.

When work is secured and the family is settled down, all who are able to work must work. Whether this means working in the packing shed or out in the fields, all able hands must work.

What about the small children? What happens to them? Before the Brethren Volunteer Service workers came into the migrant camp at Belle Glade, Florida, and reopened the nursery for these small children, the mothers would take a pillow slip, cut two holes in the bottom of it for the baby's feet, slide the baby into the pillow slip and tie it to the ceiling of their tin shelter until she returned from her work. The baby had to stay there without any attention.

Those children old enough to be out, but not old enough to work, were "turned loose" to run about the countryside. One little boy was tied to the porch all day while his mother and older sister were working. These and many more such devices are used today yet in places where nursery facilities are not available to the migrants.

In the camp, or near the camp where the migrants stay, the landowner has a grocery store which supplies the migrants. In this way the employer gets back a large amount of the money which he paid out in wages to the migrants.

If migratory people do not like the life they lead, why do they not settle down? The answer to this is: They do when they have the opportunity. When jobs were plentiful during the past decade, most of the people who were the migratory laborers of 1930 to 1940 settled down.

California used to be the largest migratory laborer state in the Union, but in the past several years many of its migrants have been able to find enough work within localities so that they could settle down. But for those who do not succeed in getting out of it, the migratory labor system can scarcely be expected to promote competence and productivity in adults, or to aid in the rearing of educated, sound, and self-reliant children.

Most of the migratory labor "requirements" that exist today had their beginnings in the 1930's. Finding that labor could be had to meet seasonal peaks, farmers went ahead with the plantings of large acreages of crops having intense labor requirements. With the plentiful migratory labor of that decade many new areas were developed which, by reason of their isolation from population centers, it would have been impractical to farm without migratory labor readily at hand.

What can we do to help these people? The job is ours. How shall we tackle it?

In Hollandale, Minnesota, people realized that the Federal law made it illegal for children under sixteen years of age to work in the fields; so they started making room for them in their schools and getting the ministers and priests to urge members of their congregations to tell their migrant employees that all school age children should be in school. The local newspaper helped

Peace of Mind May Be Blinding

Kirby Page

THERE is a peace of mind which is empowering and overjoying, and there is a peace of mind which is blinding and paralyzing. Professor Moffatt gives this translation of Jesus' reminder to his disciples: "And if your very light turns dark, then—what a darkness it is!"

John Newton was captain of a slave ship between Africa and the slave markets. On these journeys on the high seas he experienced such peace of mind that he recorded in his diary that he had never known sweeter hours of communion with God, and twice on Sunday he read the church liturgy with his crew—while packed in the hold of his ship in indescribable squalor were scores of human beings created in the image of God and precious to him beyond computation. Once a college church in Virginia, attended

by students of a nearby seminary, held enough slaves, which were rented out on Christmas day, to pay the salary of the minister. How deep can darkness be?

And our children's children as they read a history of our own doings will echo, "How deep can darkness be?" When we dropped the first atomic bomb on Hiroshima, among the one hundred thousand fatalities were probably twenty thousand babies and children. Year by year we appropriate billions for atomic and hydrogen weapons as an ominous threat of massive retaliation. And in prison death-chambers periodically we resort to the ancient law of eye for eye, life for life, in the execution of criminals. Probably nine Christians out of ten in the United States worship God in segregated churches.

Then—what a darkness it is!

people to look at the needs of migrants and their children, including schooling.

Many good things resulted. Children began to go to school. Extra teachers had to be hired. Growers, women's missionary societies, members of the Parent-Teachers Association and others helped pay for school lunches for migrant children during the first year. In the second year, when crops were much better most of the migrant families were able to pay for the lunches served to their children.

In Cayuga County, New York, our small village of King Ferry has about 225 people and employs about 1,200 seasonal agricultural workers. The behavior of young people had been bad until a group of local citizens became interested and visited the camp to see what the situation was. Then they began to discuss what they had found to be the trouble spots informally with the members of the Cayuga Producers Co-operative, the camp manager, work crew leaders, migrant parents, and young people themselves. Later on this citizens' group with the help of the Council of Churches established supervised recreation, supplied a chaplain, and set up a nursery.

There are many people and agencies who can help to give guidance to the migrant family, to people who feel that the whole world is against them since no state will claim them as its citizens. The Christian church must help in every way to meet this need, to put light and understanding in the lives of these our fellow men.

The True Meaning of the Mayflower

Continued from page 11

from collapse but there can be no unity without mutual reverence for one another's freedom; there is no unity without consent. One could wish that the ready co-operation of Anglicans

and Catholics in the project of Mayflower II as, for instance, in the choice of a Roman Catholic youth to represent Massachusetts on board the ship, was an indication that Rome and Canterbury at last recognized religious liberty as a vital principle of the gospel.

Our Lord does not ask for theological unity or for organizational unity to make his church one body, "one man in Christ Jesus" but only obedience to his new commandment of love. It should surely be swiftly possible for all the churches of Christendom truly to love one another for his sake, claiming and conceding the freedom in which love delights, in which case one church, though of many communions, would stand forth at last before mankind, able to create and to save the one world. This is the significance of the Mayflower.

The Mountain Revisited

"Consider the Lilies"

J. Carter Swaim

WHEN Jesus says, "Consider the lilies of the field, how they grow" (Matt. 6:28), it is the Easter lily which is likely to come to mind. It was probably a much simpler flower to which Jesus referred. Certainly it was not a cultivated hothouse plant. The Greek word is used of all kinds of wild flowers, and it is often identified with the red anemone.

That humble, short-lived flower, said Jesus, is better dressed than Solomon ever was: "Even Solomon in all his glory was not arrayed like one of these" (Matt. 6:29). Jesus does not tell us that the lily is wiser than Solomon. Fable makers would have had the lily deliver an oration upon man's vanity, but Jesus never puts natural objects in an unnatural light.

The anemone, he said, has a handsomer wardrobe than Solomon. Solomon was a symbol of

all that was greatest in the life of the nation; his reign is described at greater length than that of any other monarch in the Bible. It was an era of magnificent building. He spent seven-and-a-half years in the building of the temple, and thirteen years constructing a palace for himself. It was an era of expanding trade and international relations. Commercial contacts with neighboring nations made his subjects better acquainted with the world around them. These activities also gave to Israel a place among the nations which it had never previously held.

Solomon also was reputed to be a man of wisdom. Proverbs and poems were attributed to him, and he was thought to be a master of natural theology (see 1 Kings 4:32-34). The rabbis represented him as the originator of the science of the Greeks and Romans. His wisdom, however, was a rather worldly wisdom. It was not what the New Testament means of wisdom—that true piety which arises from the fear and love of God.

He, therefore, went in for luxury and extravagance; the lavish expenditures of his reign greatly weakened the nation. He was eager always to make a great display and the splendor of his royal robes was proverbial. Imagine how he must have been attired at the reception to the Queen of Sheba! But God is always using "what is foolish in the world to shame the wise" (1 Cor. 1:27), and those who follow high fashion still have not learned to give consideration to the lilies of the field.

DEDICATION

MILDRED ALLEN JEFFERY

You never can tell

When you look at a clod
The things it will do

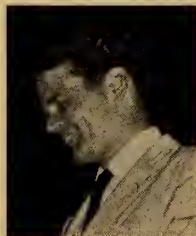
Till you use it for God.

Our Brotherhood Fund Giving

Oct. 1, 1956 through Sept. 13, 1957\$1,089,227.74
 Oct. 1, 1955 through Sept. 13, 1956 1,014,127.60
 Balance to receive by Sept. 30, 1957 410,772.26
 Brotherhood Fund Goal, 1957 1,500,000.00

There are only two bargains that inflation has not been able to destroy. One is the penny bargain; we still get ten of them for a dime and a hundred for a dollar. The other is our investment in the work of the church. We still have the same amount of good Christian spirit brought home to our hearts and carried out to others and we still have the same good word of the Bible to base it on.

When my wife and I pledged ourselves to a goodly share of the support of Brethren Service's new refugee resettlement project we did not know how big a thing we were getting into. Now our friends kid us because we are living in a house one-fourth furnished. But this September we are content with a bare house and a full heart. We'll give a little bit extra to the Brotherhood Fund because we know a bargain when we see it. I surmise that you are going to do the same thing too.—*Don Murray*.



Alvin G. Faust, retired minister and teacher in the Pittsburgh schools, requests the prayers of the Brotherhood for restored health as he recovers from an operation.

The television show, *Buried 2000 Years: The Dead Sea Scrolls*, will be presented over Armstrong Circle Theater on CBS-TV, Wednesday, Oct. 2, 10:00 to 11:00 p.m., EDT. Actual events in the discovery of the scrolls will be dramatized for TV.

The pastor of the new Church of the Brethren fellowship at Elkton, Md., would like to have the names and addresses of Brethren folk living in the northeast corner of Maryland or nearby sections of Pennsylvania and Delaware if there is not a Church of the Brethren near them. Contact: Rev. Galen B. Crist, 15 Reed Hartnett, Elkton, Md.

Gladden Schrock, senior at Manchester College, Ind., from Nappanee, Ind., was elected chairman of the United Christian Youth Movement for a two-year term at the recent meeting of the council. The council voted to conduct a campaign to inform Christian youth of the alternatives to regular military service. Gladden was one of the delegates to a meeting of youth in South America last year.

On Aug. 28 the House of Representatives passed Senate Bill S. 2792, after making several amendments. The Senate later approved the bill as amended. This bill liberalizes our immigration policy and provides for the use of the 18,656 unused nonquota immigrant visas remaining from the Refugee Relief Act of 1953, as amended. President Eisenhower has signed it.

The United Church Men's conference of Illinois will convene at East Bay Camp near Bloomington, Ill., Oct. 11-13. Allen G. Wehrli, professor of Old Testament literature in Eden Theological Seminary, St. Louis, Mo., will be the main speaker.

Any congregations who have copies of the 1925 Brethren hymnal that are in good condition, and who would be glad to donate them for some home mission churches, please notify the Ministry and Home Mission Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. Your gift will be of great help.

Change of Address

Amsey and Florence Bollinger, from Anklesvar, India, to Apartment 1, Raj Mahal, 84 Churchgate St., Bombay 1, India. Brother Bollinger is assuming the responsibilities formerly carried by Kenneth McDowell in the Inter-Mission Business Office.

Radio Programs

We call your attention to these broadcasts on the radio series, *Let There Be Light*. Check your local newspaper for the station and time in your area.

Man on the Run (week of Sept. 30). The true story of a champion athlete who had no future because he could find no purpose for his life. When he stopped running he found a future in the life of the church, realizing that only God made life meaningful.

Report on Ferenc Czerni (week of Oct. 7). In an unusual courtroom drama sermon one minister showed his congregation the consequences of indifference to another human being in his report on Ferenc Czerni, the tragedy of a Hungarian refugee who found himself alone and alienated in an American community.

Home-comings and Dedications

Pleasant Chapel church, Northern Indiana, harvest meeting, Sunday, Oct. 6. Services will begin at 9:30 a.m. and 2:00 p.m.

Anderson church, Southern Indiana, home-coming, Sunday, Oct. 6. Russell L. Showalter will be the speaker.

Mt. Pleasant church, Northern Indiana, home-coming, Sunday, Oct. 13. V. F. Schwalm will speak at the morning and afternoon services.

Freeburg church, Northeastern Ohio, rally day and home-coming, Sunday, Oct. 13.

Pine Grove church, Greenmount congregation, Northern Virginia, dedication, Sunday, Oct. 13, beginning at 11:00 a.m.

Maple Grove church, Northern Illinois and Wisconsin, dedication service, all day, Sunday, Sept. 29. O. L. Harley will be the guest speaker. The new church building will be dedicated, replacing the one destroyed by lightning.

Bachelor Run church, Middle Indiana, home-coming, all day, Sunday, Oct. 27.

English Prairie church, Northern Indiana, home-coming, Sunday, Oct. 27. Calvin Bright will be the speaker for the services, which begin at 11:00 a.m. and 2:00 p.m.

Hickory Grove, Middle Indiana, home-coming, all day, Sunday, Oct. 6.

Quakertown church, Pa., harvest meeting and home-coming, all day, Sunday, Oct. 6. Speakers will be B. B. Ludwick of Keyser, W. Va., C. Snowden of Bethlehem, Pa., and John S. Landis of Philadelphia, Pa.

Brotherhood Theme: Brethren Under the Lordship of Christ

Standing Committee Delegate

Oklahoma: Ray Henderson; alternate, Paul McCann.

The Church Calendar

September 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Nehemiah, Patriot in Action. Neh. 1-2; 4; 6:15-16; 13. Memory Selection: Take courage, . . . says the Lord; work, for I am with you. Haggai 2:4 (R.S.V.)

Promotion Day

Sept. 29 Southern Ohio junior high rally, Camp Sugar Grove

Sept. 29—Oct. 6 Christian Education Week

Oct. 1-3 Pennsylvania State Sunday-school Convention, Clearfield

Oct. 4-6 Northern Indiana young adult fellowship retreat, Camp Mack

Oct. 6 World Communion Sunday

Oct. 10-13 District meeting, Oregon, Portland

Oct. 11-13 Northern Indiana junior high workers training session, Camp Mack, Milford, Ind.

Oct. 11-13 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel, Fla.

Oct. 11-13 Joint district meeting, Northwestern and Southwestern Kansas, Quinter

Oct. 13 Men and Missions Sunday

Oct. 13-20 Churchmen's Week

Oct. 15-17 District meeting, Middle Maryland, San Mar (Fahrney-Keedy Home)

Oct. 15-17 District meeting, Middle Pennsylvania, First church, Altoona

Oct. 17-20 District meeting, Southern California and Arizona, Santa Ana, Calif.

Oct. 18-19 District meeting, North Atlantic, Ambler

Oct. 18-19 District meeting, First West Virginia, White Pine

Oct. 18-20 District meeting, southeastern Kansas, Osage

Oct. 18-20 Southern Ohio Christian education training conference, Quaker Hill

Oct. 20 Laymen's Sunday

Oct. 20 World Order Sunday

Oct. 21-24 Central Region conference, Manchester College, Ind.

Oct. 22-23 Town and Country Convocation

Oct. 23-24 District meeting, Western Pennsylvania, Morrellville

Oct. 24 United Nations Day

Oct. 24-26 District meeting, Second Virginia, Blue Ridge Chapel

Oct. 24-27 District meeting, Northern California, undecided

Oct. 25-27 District meeting, Idaho and Western Montana

Oct. 26 District meeting, Western Maryland, Danville

Oct. 27 World Temperance Sunday

Oct. 27 Reformation Sunday

Oct. 27-30 Western Region conference, McPherson College, McPherson, Kansas

Love Feasts

California

Oct. 6, 7 pm, Modesto

Colorado

Oct. 6, 7 pm, Rocky Ford

Illinois

Oct. 6, Romine

Oct. 12, 8 pm, Hickory Grove

Oct. 12, 7 pm, Woodland

Oct. 16, LaMotte Prairie

Oct. 25, 1:45 pm, Allison Prairie

Indiana

Oct. 5, 7 pm, Anderson

Oct. 5, 7:30 pm, Union Center

Oct. 6, 6:30 pm, Ladoga

Oct. 6, 7 pm, Nappanee

Oct. 6, 7:30 pm, Plymouth

Oct. 6, Salamonie

Oct. 6, 7 pm, West Goshen

Oct. 9, Syracuse

Oct. 12, 7:30 pm, Beech Grove

Oct. 12, 6:30 pm, Fairview

Oct. 12, 7 pm, Windfall

Oct. 14, Roann

Oct. 19, 7 pm, Bachelor Run

Oct. 19, 10:30 am, 2 and 7 pm, Nettle Creek

Oct. 20, 6:30 pm, CST, Rossville

Oct. 21, 6:30 pm, Blue River

Oct. 26, 7:30 pm, Wabash County

Iowa

Oct. 6, 7:30 pm, Kingsley

Kansas

Oct. 6, 7:30 pm, Quinter

Kentucky

Oct. 6, Flat Creek

Maryland

Oct. 6, 6 pm, Baltimore, First

Oct. 6, 7 pm, Thurmont

Oct. 6, 6:30 pm, University Park

Oct. 12, 5:30 EST, Brownsville

Oct. 13, 7 pm, Manor

Oct. 27, 7 pm, Baltimore-Woodberry

Oct. 27, 7 pm, Locust Grove

North Carolina

Oct. 12, Lower Brummetts

Ohio

Oct. 6, 1:30 pm, Bristolville

Oct. 6, 7 pm, Brookville

Oct. 6, East Chippewa

Oct. 6, 1:45 pm, Freeburg

Oct. 6, 8 pm, Reading

Oct. 6, 8:30 and 10:30 am, Trotwood

Oct. 19, 7:30 pm, Black Swamp

Pennsylvania

Sept. 29, 6:30 pm, Maple Spring

Oct. 6, 7 pm, Ambler

Oct. 6, 2 pm, Blue Ball

Oct. 6, 7 pm, Carlisle

Oct. 6, Center Hill

Oct. 6, 7 pm, Claysburg

Oct. 6, 7 pm, Clover Creek

Oct. 6, 7 pm, Codorus

Oct. 6, County Line

Oct. 6, 6:30 pm, Ephrata

Oct. 6, 7 pm, Green Tree

Oct. 6 and 7, 6:30 pm, Greensburg

Oct. 6, 7:30 pm, Hooversville

Oct. 6, 6 pm, Lititz

Oct. 6, 6 pm, Lower Conewago

Oct. 6, 6:30 pm, Maitland

Oct. 6, 7 pm, Maple Grove

Oct. 6, 7:30 pm, Mechanicsburg

Oct. 6, 7 pm, Middle Creek

Oct. 6, 6:30 pm, Mt. Pleasant

Oct. 6, 6:30 pm, New Enterprise

Oct. 6, 7 pm, Norristown

Oct. 6, 7 pm, Parker Ford

Oct. 6, 6:30 pm, Richland

Oct. 6, 7 pm, Roaring Spring

Oct. 6, 7 pm, Shade Creek, Berkey

Oct. 6, 7 pm, Sipesville

Oct. 6, 7:15 pm, Smithfield

Oct. 6, 7:30 pm, Upper Claar

Oct. 6, 7 pm, Williamsburg

Oct. 6, 6:30 pm, York, First

Oct. 7, 7 pm, Rummel

Oct. 12, 2:30 pm, Skippack

Oct. 12 and 13, 10:30 am, Fall-ing Springs

Oct. 12, Sugar Run

Oct. 12 and 13, 1:30 pm, West Conestoga

Oct. 13, 7 pm, Brothersvalley

Oct. 13, 6:30 pm, East Fairview

Oct. 13, 7 pm, Holsinger

Oct. 13, 7 pm, Rockwood

Oct. 19, 2 and 7 pm, Akron

Oct. 19, 10 am, Schuylkill

Oct. 19 and 20, 1:30 pm, Back Creek

Oct. 19 and 20, 1:45 pm, Springville

Oct. 20, 7 pm, Curryville

Oct. 20, 7:30 pm, Lower Claar

Oct. 20, 7 pm, Mount Joy

Oct. 20, 6:30, Mountville

Oct. 20, 6 pm, New Fairview

Oct. 27, 2:30 and 6 pm, Hershey, Spring Creek

Oct. 27, 2 and 6 pm, Maiden Creek

Oct. 27, 6 pm, Pleasant View

Tennessee

Oct. 12, 7 pm, French Broad

Virginia

Sept. 28, 6 pm, Cooper Hill

Oct. 3, 7 pm, Cooks Creek, Dayton

Oct. 6, 7 pm, Barren Ridge

Oct. 6, 7 pm, Lebanon

Oct. 6, 4 pm, Maple Grove

Oct. 6, 6:30 pm, Sangerville

Oct. 12, 7:30 pm, Brick

Oct. 12, 7 pm, Pleasant Hill

Oct. 19, 7 pm, Bassett

Oct. 20, 6:30 pm, Poages Mill

West Virginia

Oct. 6, Maple Spring

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Columbia City, Ind., in the Buena Vista church, Va., Sept. 23—Oct. 6; in the Blue River church, Ind., Oct. 8-20.

Bro. Russell West of Wiley, Colo., in the Liberty Mills church, Ind., Sept. 24—Oct. 6.

Sister Opal Pence of Plymouth, Ind., in the Syracuse church, Ind., Sept. 29—Oct. 6.

Bro. Arthur Scrogum of Hagerstown, Md., in the West Brownsville church, Md., Sept. 29—Oct. 6.

Bro. Albert M. Haught of Mt. Union, Pa., in the Sugar Run church, Pa., Sept. 29—Oct. 13.

Bro. Raymon E. Eller of Richmond, Va., in the Barren Ridge church, Va., Oct. 7-15.

Bro. Wilfred Stauffer of Greensburg, Pa., in the Spring Creek church, Hershey, Pa., Oct. 10-20.

Bro. Byron Royer of Lombard, Ill., in the Woodland church, Ill., Oct. 9-20.

Bro. J. Donald Plank of Mt. Airy, Md., in the Locust Grove church, Md., Oct. 13-20.

Bro. William Longenecker of Florin, Pa., in the Second church, York, Pa., Oct. 13-27.

Bro. D. I. Pepple of Woodbury, Pa., in the Mercersburg church, Pa., Oct. 13-27.

Bro. Elden Petry of Anderson, Ind., in the Black Swamp church, Ohio, Oct. 14-20.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the East Fairview church, Pa., Manheim, Pa., Oct. 14-27.

Bro. Joseph G. Moyer of Vernfield, Pa., in the Park View church, Pa., Sept. 29—Oct. 13.

Bro. Fred Seese of Berlin, Pa., in the Brothersvalley church, Pa., Oct. 6-11.

Bro. Robert O. Hess of Manheim, Pa., in the Annville church, Pa., Oct. 13-27.

Bro. Ora Huston of Elgin, Ill., in the Pleasant Hill church, Ind., Oct. 6-13.

News and Comment From Around the World

Presbyterian Mission Integrated Into Thailand Church

In Thailand the American Presbyterian mission ended its 130-year history when it was integrated into the Church of Christ in Thailand. The leaders of the Presbyterian Church in the U.S.A. turned over the mission's assets to two officials of the national church. A statement on mission integration was adopted at the conclusion of the six-day General Assembly of the Church of Christ.

The Church of Christ is a union of Presbyterian, Baptist, and Disciples bodies in Thailand, with Presbyterians representing about 90 per cent of its 10,000 members. Dr. Charles T. Leber, general secretary of the Board of Foreign Missions of the Presbyterian Church, assured the church leaders in Thai that the American church would continue its interest and support. American Presbyterian missionaries will now be known as "fraternal workers," serving under the administration of the Church of Christ, with the Presbyterian body providing their full material support.

Actually the Thailand mission is the fifth under the Presbyterian mission board to be integrated in a national church. During and after World War II Presbyterian missions in Japan, the Philippines, and Chile were absorbed, and last year the three American Presbyterian missions in India became part of the United Church in Northern India.

Churches Provide Ministry to Migrants

At various places throughout the nation this summer eleven new station wagons called Harvesters, have been serving the migrant crop pickers and their families. These station wagons are manned by representatives sent out by American churches with supplies and facilities which are used to give some schooling to the children of migrants and provide some kind of normal social life for them.

As a result of church concern for migrants, Federal and state governments are speeding legislation that will assure them safer transportation, better housing, and workers' benefits. Church leaders are working with local authorities to set up remedial classes for migrant children



Eleven members of the Church of the Brethren were among the fifty-seven enrolled in the Pennsylvania School of Alcohol Studies, held at Juniata College, Huntingdon, Pa., July 22-26. In addition to the morning sessions, the afternoon seminars and the evening addresses, this group had its own workshop prior to the opening of the school and one session following the school. Next year's school will be July 7-14

and in many places the local hostility to migrant workers is slowly disappearing.

Miss Edith Lowry, who is the national director of this program for the National Council of Churches, says that this progress is encouraging, but only the churches can give these people the security of Christian fellowship and the individual help they need.

Bible Distribution Booming Over World

Protestant, Roman Catholic, and Jewish groups are reporting a boom in Bible distribution. Some of the Bible societies say that in certain areas the supply cannot meet the demand.

At its recent world council meeting in Rio de Janeiro, Brazil, the United Bible Societies said it needs a 100 per cent income boost to overcome a "critical shortage of the Holy Scriptures." This organization represents twenty-three national Bible societies in various countries. Last year these societies distributed more than 25,000,000 Bibles, New Testaments and Scripture portions. But

they say they could have effectively placed twice that number.

The American Bible Society alone last year distributed more than 15,000,000 Scriptures in 193 languages in more than 60 countries. There are now a total of 1,109 languages in which the Scriptures have been circulated.

Roman Catholic groups in several countries have issued low-priced editions of the Bible. An edition of 60,000 New Testaments, were sold out during the first two days of a Bible Week sponsored in Madrid, Spain. The Bibles were on sale at twenty-five metropolitan centers where lectures on the Scriptures were given during the week.

A new, illustrated Jewish Family Bible recently was published by the Menorah Press of Chicago, and the Jewish Publication Society, holding its sixty-ninth annual meeting in Philadelphia, reported that it sold twelve per cent more Bibles last year than in the previous year. This society is now preparing a revision of the Hebrew Bible of 1917 to put it into contemporary English.

One of the reasons pointed out for the rising demand of Bibles is

the twenty-five million yearly growth in world population. Another factor is the increase in world literacy, resulting in at least twenty-nine million adults each year who learn to read. Also credit must be given to the Bible societies and to the growing number of new churches.

A recent news report says that Bibles are being distributed and read on an increasing scale in Japan. Prince Mikawa, the younger brother of Emperor Hirohito, has been studying the Bible very earnestly and even lecturing on it at Tokyo Women's College. This trend is affecting the thinking and outlook of the people of Japan, according to the general secretary of the Japan Bible Society.

President Sets October 2 As a Day of Prayer

President Eisenhower has proclaimed Wednesday, Oct. 2, as a national day of prayer. He has urged that "each person, according to his own faith, unite in prayer and meditation on that day" and "ask for wisdom and strength" in seeking the "welfare of all people through a just and lasting peace." The President said, "In our steady drive for enduring peace among men we must always seek the aid of the Father of mankind."

A joint resolution approved by Congress in 1952 provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a national day of prayer on which the people of the United States could turn to God at churches in groups or as individuals."

Chicago Churchmen Get Call to Help Ease Racial Tensions

White and Negro church members in the Chicago area have been called upon to help mobilize a "Christian public opinion" as a means of easing racial tensions in the city and promoting interracial understanding. The call has been sounded by the Church Federation of Greater Chicago in a letter sent to 1,000 Protestant ministers. Pointing out that there have been "serious racial tensions" in twenty geographical areas of Chicago this summer, the message said the "dangerously explosive" situation calls for "Christian words and deeds which reveal the heart of our Christian faith in intergroup relations."

The message was signed by Dr. Paul M. Robinson, president of the federation, and Rev. John W. Harms, its executive vice-president.

The federation has also released a document entitled *An Address to Christians and Churches Concerning Race Relations*. The booklet gives the basis for Christian race relations and suggests what churches can do about meeting problems of racial tension in the Chicago area.

Religious Pacifists in Protest Against Nuclear Tests

A small group of religious pacifists in this country took an unusual means of protesting the atomic bomb tests now in process in Nevada. About 100 persons, including many Quakers, prepared for the demonstration by going to Camp Mercury, the gateway to the test site with the full expectation that they would be arrested. Eleven demonstrators were arrested there as they attempted to enter the Nevada site.

The demonstrators are members of the Committee for Nonviolent Action Against Nuclear Weapons. They come from pacifist organizations throughout the country. When the eleventh explosion of the summer test series was set off, the demonstrators were conducting a prayer vigil. One of their spokesmen called the bomb "evil and obscene and contrary to American and Christian ways."

Dutch Mennonites Denounce Large-scale Armaments

The General Mennonite Society of the Netherlands recently took a stand against large-scale armaments and urged Christians "to bear witness in the world to their calling as reconcilers of nations." A resolution adopted by the society's board declared that "progressive building of armaments on a large scale is in conflict with the message of the gospel of Jesus Christ."

The 41,000-member Society, unlike most Mennonite groups in North America, is generally not pacifist and is liberal in theology.

Four New Zealand Churches Favor Union

Members of four New Zealand Protestant denominations have voted strongly in favor of merging, provided they can agree on a plan of union. The vote was on principle only. Involved in the voting were the Presbyterian Church, the Methodist Church, the Congregational Churches and the Associated Churches of Christ. During the next few months assemblies of the four denominations will consider what action to take toward drawing up a detailed basis of union.

Southern Baptists to Seek 475,000 Converts

Southern Baptists will attempt to win 475,000 converts next year. The Baptists have set Sunday, Jan. 5, as a day of commitment. At that time, they expect members in 30,000 Southern Baptist churches to pledge a personal attempt "to win non-Christians to Christ during the year." Last year, Southern Baptist churches registered more than 384,000 baptisms, or the equivalent of one convert for every 27 church members.

News Briefs

Women will be admitted to the office of elder and deacon in the Reformed Church in the Netherlands, according to action taken recently by the General Synod. A special dispensation in each individual case will be necessary to admit women into the full ministry of the church.

More church-supported nutrition and resettlement programs in the Mau Mau country and Uganda are urgently needed, according to Russell Stevenson, who returned recently from Africa. Mr. Stevenson, who has been appointed director of all Church World Service overseas programs, visited Kenya, Uganda, and French West Africa to confer with Christian church councils on their current needs.

Forty thousand refugees were resettled between April 1956 and May 1957 by the World Council of Churches, yet Dr. Edgar H. S. Chandler, director of the Service to Refugees of the World Council of Churches, said that their caseload is still about 150,000, just as it was a year ago. He said, "We must recognize that the problem of uprooted people is the greatest single problem of our time."

More than six billion dollars in private gifts have been sent to needy persons abroad by the American people in the twelve years since the end of World War II, according to an estimate by the Department of Congress. Religious groups contributed about two billion dollars of this amount.

A new illustrated Jewish Family Bible, described as the most complete edition of the Holy Scriptures ever assembled for Jews, has recently been published. In addition to the full text of the Old Testament, the Bible contains many pages of original art in full-color reproduction.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

BRETHREN VOLUNTEER SERVICE

Working With the Chinese

THE Chinese Christian Union church located on the corner of 23rd and South Wentworth is where we hold our Chinese nursery. There are forty-three Chinese children on roll from the ages of three to five. Each day there are four teachers helping with the children; Rev. Abraham New, the Chinese pastor, drives the bus. One of the basic reasons for the Chinese nursery is to lay a foundation for English kindergarten and elementary schools.

Our afternoon in the nursery begins at 1:00 when we ride the bus to pick up the children. Usually two teachers go on the bus each time. It gives us a wonderful feeling to see so many children waiting for the bus. We have a stop at the project building; you should see the group we get there. We arrive at the church around 1:30 and are ready to play for one hour. On warm days we play out-of-doors; some of the children prefer the out-of-doors on cold days, too. We have much fun swinging and riding the merry-go-round. Some of our inside play activities are reading books, painting, coloring, and putting puzzles together. At the sound of Time to Put Your Toys Away on the piano, the children immediately begin putting toys away. After this, the girls with one teacher and the boys with another teacher stand in lines to go to the "wash room." The older children listen to a short story. From 3:00 to 3:30 we sing. The children sing songs in both English and Chinese. Before going home we sing, Thank You God for a Happy Day.

I also have the wonderful opportunity of helping nine Chinese ladies learn to write and speak English. Most of my ladies are very eager to learn; therefore, it seems to be somewhat easy for them. They are in many different stages of learning English. I always enjoy my hour with them; they are very kind.

Annabelle Berg

It is thrilling and inspiring to visit with these Chinese friends. I always receive a warm welcome into the homes; the ladies with the children rush to the door to greet me with a smile. They immediately take my coat and books and make sure I am very comfortable. They usually give me something to eat. When I go into a home, I look forward to seeing the children. Mrs. Chow's son, Kenneth, who is two years old, adds to the lesson by saying or trying to say what we say. I also help her son, Eddie, who is in the third grade in school.

Each Sunday afternoon from 3:00 to 5:00 I help in the Chinese Sunday school, held at the First Church of the Brethren in Chicago. I teach the first-year primaries; in my class I have four children, two girls and two boys, who make the class very interesting. We ride the bus to bring

Annabelle Berg, Maysville, W. Va., was a member of the June 1, 1956, Brethren Volunteer Service unit



Mrs. Raymond Lim studies her English lesson on a typical Friday afternoon

the children to Sunday school and take them home again.

There are teachers from Bethany Seminary and a few from First church who help us in our Sunday school. Some of our Chinese people have become leaders, which helps quite a bit. Sometimes our sermon is in English and sometimes it is in Chinese. Because our Chinese



Lily, Bennie, and Albert Wong enjoy the jungle gym on the playground at the Chinese Christian Union church

church has no regular pastor, the messages are brought by various individuals, sometimes by teachers and other leaders from First church, sometimes by our Chinese Christians.

Every first Sunday of the month we have Chinese prayer meeting after church. Many of our Chinese Christians assemble with us for prayer concerning our work. These are experiences I could never forget.

On the last Sunday of each month we have a Chinese tea in the church basement. This is the time when we learn to know our Chinese friends better and we have a wonderful fellowship.

Each Wednesday evening we have prayer meeting for the Chinese teachers and leaders; this is a time in which we share our happy moments and, if we have any prob-

lems, bring them before the group.

I can never put into words what this year of volunteer service has meant to me. I have learned to know and love these Chinese people. I would like to encourage all young people to experience at least one year of Brethren Volunteer Service on one of the many projects. I prefer working with the Chinese people in Chicago.

June Brethren Volunteer Service Unit

THE June Brethren Volunteer Service unit began its training period on June 10. After nine weeks of classes on different subjects such as pacifism, social issues, Bible, church history and personal devotions, the members of the unit were assigned to various projects to put their high spirit of service to work for others. The thirty-two members of the June unit were assigned to the following projects:

Alderson, West Virginia

Patricia Roesel, Dayton, Ohio, and Emma Scott, Dayton, Ohio, are doing rehabilitation work with women prisoners in the federal reformatory at Alderson, W. Va.

Ann Arbor, Michigan

Richard Roller, Toms Brook, Va., is serving in the University of Michigan hospital as a human "guinea pig."

Belle Glade, Florida

Roberta Varner, Kansas City, Mo., will work in the nursery for the children of migrant workers and also help with recreation and classes for the older children in Belle Glade, Fla.

Fresno, California

Larry and Phyllis Patton, Wabash, Ind., have been assigned to the community center in Fresno, Calif., where they will supervise recreation.

New Windsor, Maryland

Howard Bixler, Goshen, Ind., Curtis Hawks, Mt. Airy, N.C., George Kohr, Mount Wolf, Pa., Emil Liller, Keyser, W. Va., Edison Long, Ada, Ohio, Perry Long, Ada, Ohio, and Vena Catherine Wray, McPherson, Kansas, have been assigned to New Windsor, Md., where they are assisting in the total program of the Brethren Service center.

Kingsport, Tennessee

Martha Harrington, Ridgely, Md., and Carol Kesner, Rough Run, W. Va., are assisting in the home mission work in Kingsport, Tenn.

Hastings, Minnesota

Robert DuVall, Phoenix, Ariz., and James Harlow, Free Union, Va., are serving in the state hospital at Hastings. Their work here is food preparation in a research program which is designed to learn the effects of certain foods on the human body.

Modesto, California

Anne Hartman, Keyser, W. Va., Pier Salvini, Carrara, Italy, and Jerry Richards, Dayton, Ohio, are working in the recreation program of the Community church in South Modesto, Calif.

Falfurrias, Texas

Ann Keeney, Bethel, Pa., and Wanda Simmons, Junior, W. Va., have been assigned to the Brethren Service farm at Falfurrias, Texas, where they will work with the Latin-American people of that area.



Roesel Scott Roller Varner Patton



Patton Bixler Hawks Kohr Liller



Long Long Wray Harrington Kesner



DuVall Harlow Hariman Salvini Richards



Keeney Simmons Weddle Weddle Neubauer



Davidson Gamble Merkey Swayer Varner



Simmons

Weaver

Clemens

Phoenix, Arizona

Jerry and Patricia Weddle, Tonasket, Wash., have been assigned to Phoenix, Ariz., where they will work in an Indian school.

Cuba, New Mexico

Charlene Neubauer, Dayton, Ohio, will serve as a cook for the school lunch program and assist with the total mission program at the Lybrook Indian mission in Cuba, N. Mex.

Europe

Ruth Davidson, McCune, Kansas, Giles Gamble, Richmond, Ind., Edith Merkey, Cloud Chief, Okla., and Byron Swayner, Mexico, Ind., are now awaiting passage to Europe. After an orientation period at Brethren House in Kassel, Germany, they will be assigned to projects on the continent.

Washington, D. C.

Dale Varner, Johnstown, Pa., has been assigned to the National Service Board for Religious Objectors, an

agency which assists conscientious objectors in their dealings with the National Selective Service.

Nigeria, Africa

S. L. Simmons, Bridgewater, Va., is serving in the foreign mission field in Nigeria.

Labrador

Verna Weaver, Lititz, Pa., has been assigned to Labrador, where she will teach in a mission school.

Unit Director

Frances Clemens, the director of the BVS training units, is the person who guides the volunteers during their stay at New Windsor. She would be very glad to welcome you into the next unit. If you are interested in learning more about Brethren Volunteer Service, write to the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Ellie Essink arrived from Holland at Brethren House, Kassel, Germany, on Aug. 30, to begin a year of volunteer service in the international work camp office.



Adequate office equipment lightens the work of the minister and enables him to serve the church better

Equipping the Small Church Office

THE Lord's business is the most important work in the world for Christians. To reap the harvest our ministers must have a few simple tools in their small church offices. In many cases their work is hindered because of inadequate equipment. We suggest that you check the items mentioned in this article and see if your pastor has these tools for his use.

First, check the common office tools. Does he have a desk, a chair,

C. E. Dumond

a typewriter, and a filing cabinet? Are these furnished by the church or does the minister buy this equipment himself? Has the church provided a room, away from the clatter of plates and noisy chatter, for his office?

These common office tools have been neglected in most of our smaller churches. We hire a man to "roll away the stone" from the entombed church, but do not provide him with tools for his task. A careful check of parsonages and churches in our

own district indicates nearly every pastor buys his own desk, chair, typewriter, and filing cabinet, and then uses a room of the parsonage as his office. When he moves to a new location whoever follows him will be the recipient of an empty office room in the parsonage.

Let us also purchase some sort of duplicating machine. We suggest that churches get rid of antiquated hand-fed smudge-o-graphs that are good for nothing but the development of pastoral patience! The Brethren Publishing House will be happy to recommend a number of efficient, economical duplicating machines for the smaller church. These inexpensive machines can be used by everyone in the volunteer staff to further their church goals and activities.

Then, too, we need to examine our office supplies. Not too many years ago a church treasurer complained to me because his pastor had turned in a bill for \$1.50 for a typewriter ribbon. When I asked if the pastor tithed his income, the treasurer replied that he more than tithed. I then asked if he wanted a true picture of what it costs to operate a church in his monthly treasurer's report. He got the point. This pastor and his treasurer were instrumental in building a new church in that city. Another young pastor in Missouri who is on a circuit between two churches was allowed \$50 a year for office supplies, and this included his postage expenses. We have discovered that when Kansas farmers plant seed and prepare the soil for a harvest they expect to spend a little money. Office supplies are the

cost of soil preparation for the spiritual harvest. "What you sow, that shall you also reap."

A church should also pay careful attention to how much secretarial work they want their pastor to do. Most of our pastors are doing their own secretarial work and are using valuable time (and costly time) which should be used in other pastoral duties.

There are two pieces of equipment that can help the pastor's secretarial work immensely. One of these is a simple portable addresserette which will cost only \$10.95. It will save forty-five minutes each week on the addressing of a hundred unit mailing list. The other is a tape recorder which can double as a dictaphone, bearer of messages to the sick, amplifier, and many other functions.

However, where a pastor is giving considerable effort towards the promotion of local, district, and regional church work, the small church should make every effort to get part-time secretarial assistance. This may be volunteer or paid. Even if it pays a secretary for two days' work they will be saving money. Some of our preachers are giving as much as one month of service to district and regional projects. This time is never credited to the local church, although it amounts to a gift the size of the pastor's salary for one month. Much of the work is detail work that should be delegated to a secretary, thus releasing the pastor for other work in the Lord's vineyard.

Finally, careful attention should be given additional office equipment. Post-card mimeograph, mimeoscope, proper styli, adequate promotional books and information, inspirational and devotional books, church membership files and records, all of these are tools used by the pastor in his mission.

Let's look at the tools provided for our workman to use in the harvest field. Provide him with basic office equipment, office supplies, secretarial assistance when needed, and other auxiliary office equipment that will enhance his value to our local church and Christ's kingdom.

The new church year presents many challenges. The tasks within the church are varied—the goal is one. Members are at their best when actively sharing the joy that comes from giving their hearts and bodies, minds and souls to Christ.—*Lawrence A. Clark.*

MY CHOICES



Volume 8
Part I
Junior
High
Curriculum

CHRISTIAN EDUCATION

Second Year of New Junior High Curriculum

Paul M. Weaver

VOLUME 8, Part 1, of the new junior high curriculum will be in the hands of many of our junior high boys and girls on Oct. 6. This volume starts with a unit on *My Choices* which deals with the many practical aspects of what it means to be a Christian. The Bible is used throughout the quarter as a guide in discussing teen-age habits, codes for living, and personal choices.

Part 2, *When I Worship*, will be the theme for the January to March quarter; Part 3, *What Is God Like?* for the April to June quarter; and then Volume 8 will be completed during the July to September quarter with Part 4, *Day by Day*. This means that those junior highs who are in the junior high department for the second or third year will be using Volume 8 while those junior highs in the larger church schools that have a class for the first year junior highs will be using Volume 7 which consists of *The Bold Galilean*, *My Church*, *Who Am I?* and *The Bible and Its Use* quarters. Churches with only one class of

junior highs will all be using Volume 8, as will a few of the larger churches who want all three of their classes studying the same quarter's work.

The new curriculum has had a wide acceptance. Nearly four out of five junior highs in the Church of the Brethren are now using this new curriculum. The chief difficulty seems to be in those churches where the teachers, pupils, and parents have not been made aware of the change of method used—the fact that the pupil's reading book is a home reading book and not designed for classroom use. The teacher's book has more than enough ample material to cover the thirteen sessions of each quarter.

Some parents are finding their junior high child's reading book an excellent one for their own reading and sometimes an aid for family worship. With this pupil's book as a resource and background material, the church school discussion is more meaningful. As the teacher follows the thirteen-session outline, he will

see where constant references are made to the pupil's reading book, but the basic class material, discussion questions, and other activities come from the teacher's book.

One of the most interesting quarters will be the January to March, 1959, one which is being written by Dessie Miller Myers. This is tentatively entitled *The Church on the Move* and covers the Brethren Service, Foreign Missions, and Home Missions activities of our church. Although originally intended for Part 2 of Volume 8, this particular quarter will be released with Volume 9.

The unit on *When I Worship* will make a slight change in the pupil's book in that this book, instead of being a narrative as the others have been, will contain daily devotional guides and readings.

Many enthusiastic comments have been received from those junior highs and teachers who have used the new curriculum as it was intended to be used, and who eagerly await the new quarters' materials as they are being developed and edited by our church school editors.

Think on Christian Education

THIS coming week is known in all churches as Christian Education Week. Let us think about the many facets of Christian Education:

Christian Education is essential for all ages: children, youth, adults.

Christian Education gives guidance on life's important ventures.

Christian Education works through many channels: homes, Sunday schools, vacation church schools, weekday schools, CBYF groups, parents' classes, junior high fellowships, camps, conferences, leadership education, workers' conferences, Sunday-school curriculum, in-service training, story papers, colleges, seminary, and other avenues.

Christian Education enriches every phase of church work: evangelism, service, missions, stewardship.

Every active member of the church feels the importance of the Christian education program in the undergirding of the total church program. This makes this year's stewardship theme even more meaningful: Learn to Give—Give to Learn.

NIGERIA, WEST AFRICA

A Teacher Is Chosen

Clara Harper

IF YOU were a member of a church committee assigned the responsibility of securing a schoolteacher for your community, what type of individual would you seek and how would you proceed to find a teacher? It is difficult for North Americans to imagine a church committee carrying such a function. Yet in Nigeria many churches face just that problem.

When a teacher is needed for a village the church committee meets and makes a list of men who might fill the position. Tradition dictates that a married man be chosen for the position. After several names are suggested a careful investigation of each possibility is begun. School records and instructors are consulted to discover each man's ability, interest, conduct, and attitudes. Friends of the individual are consulted in an effort to determine whether he has shown a positive Christian witness in his local community.

A teacher must be chosen with care for he will be one of the most influential persons in the community. He will teach not only reading, writing, arithmetic, hygiene, and some local craft or skill but also the Bible and the Christian religion to the children of the village.

His duties will not be limited, however, to the classes in the one-room school building. He will be expected to operate a small farm or garden and to teach by example and by word improved methods of farming. He will serve, too, as a counselor and spiritual adviser for the people of the community, helping

them solve their problems or referring them to other church members or to the missionary pastor when he visits the village. On Sunday morning he will conduct a worship service.

For these reasons the teacher must be a Christian. It will be an asset if his wife, too, is a Christian. A Christian wife can give assistance and encouragement to her husband in a non-Christian environment. Their Christian home will serve as an example to the community.

When the church committee has completed its investigation and found references satisfactory, the prospective teacher is invited to come for an interview. The work which the teacher will be expected to do is carefully outlined and discussed with him. The committee realizes that the decision to come to their village may not be easy. It may mean coming into a community where the number of Christians is small and whose primary contacts with the gospel have been only through occasional itinerant preaching. The salary offered will not be great. The work will require skill, infinite patience, love, and understanding. However, while the difficulties are not minimized the challenge and opportunity to witness for Christ are lifted up.

After the committee has prayed with the prospective teacher he returns to his home to discuss the invitation with his wife and relatives while the church awaits with eagerness his decision.

SEEING NIGERIA With Dorris Blough

African Pediatrics

BABIES are very important to the Bura people, so important that a woman unable to bear children is something of an outcast. A woman continues to have babies as long as she is able so that oftentimes her grandchildren are older than her youngest children. Therefore, a doctor here is perhaps first of all a pediatrician.

The children's ward is larger than the others with rarely an empty bed. Every child has malnutrition to some extent and, because of poor nutrition they catch other diseases readily.

Dr. Blough estimates that there is a fifty per cent mortality rate among children up to two years. One of the biggest factors is poor nutrition. Few children receive anything but their mother's milk until they are a year old, and many receive nothing else until they are weaned at about two years. Because there is not an adequate supply of iron in that milk, all children are anemic, making it difficult for the child to fight disease. Often the baby receives only water until the umbilical cord is off.

Much of the infant mortality rate



Dick Burger

Babies are important to everyone. In the accompanying article Dorris Blough says many Nigerian babies die for lack of minimum nutrition and sanitary needs

can be attributed to practices carried on during the early weeks of a child's life. Cutting the umbilical cord with a cornstalk or rubbing soot on the cord are common practices. Many die of tetanus as a result. The Bura women have the idea that a baby must drink a certain amount of water; so they pour the water into the baby's throat, at the same time holding the baby's nose. The baby gasps for breath, taking the water into the lungs. A number of babies die from pneumonia as a result of this.

By far the larger number of women deliver at home, accounting for the high maternal mortality also. This week a woman brought a baby to Miss Neff, the nurse at Garkida. The baby's mother died because of a retained placenta after delivery at home. The baby was less than a week old. The woman wanted to give the baby to Miss Neff because she knew that a baby in this country without a mother has no chance of surviving without a milk supply. The father came too. You can imagine how Miss Neff felt as she thought of the alternatives. If she took the baby, such a tiny one, it would mean giving the time a mother must give for the care of a baby and then trying to find someone to take it when it was some months old. If she did not, there was no doubt that the child would die without a milk supply. Occasionally in such situations a woman of the Fulani tribe, which has cows, will consent to take the baby.

Both children of a set of twins rarely survive here owing to the lack of sufficient milk, disease, and their smaller size at first. It is assumed that both cannot live; so the mother waits to see which one will die. Then she will be more sure of raising the survivor. It sounds terribly heartless but it is a choice between being able to raise one or spreading her efforts too thin and losing both.

If a child is born deformed or is not normal for some reason, it dies before long. There is no help for such children, and they would be a burden and an extra mouth to feed in a country where each family member must carry his own weight eventually.

When one sees the practices carried on by the mothers and sees the many diseases prevalent here, the wonder is not that so many die but that any survive childhood.

Out of the Mailbag

So many people were coming asking for medicine that Bea finally started dispensary work out under a tree. Now we have a little round house for her. In the three weeks the dispensary has been open, she has treated 250 people.

There are five Classes of Religious Instruction within a radius of five miles from Mbororo. Here the Sunday attendance has been as high as 100. At Humshi the attendance has been over fifty.—Bob and Bea Bischof, Mbororo, Nigeria, W. Africa.

INDIA

Vacation Bible School

A. F. Salvi

FOR other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). No aspect of our evangelistic work today is more urgent than that of reaching the minds of the young people through Christian literature, the church Bible school, and the Bible, where God's word for life is supreme.) If the Indian church is to grow strong in her faith it is essential that religious education be given her young people. Although in the Sunday schools some religious education is given to the students; still, this is not sufficient. Since India is a secular state it is not possible to place religious instruction in the regular curriculum in the public schools or in the government grant-in-aid private schools.

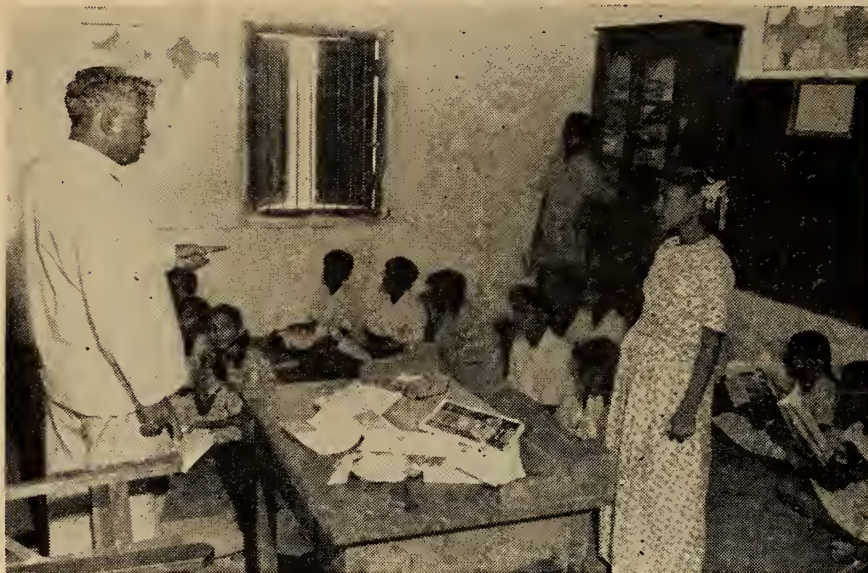
School children are free in their vacations, however. Why should they not utilize some of their vacation time in Bible studies?

With this view in mind ever since May 1954 the vacation Bible school has been conducted in the Dahanu Church of the Brethren under the direction of Brother and Sister C. G. Shull, the evangelistic missionaries.

This year I was asked to conduct the school as Brother and Sister Shull were away at Landour, Mussoorie, for their daughter's graduation and then to see her off to America for her further college studies. I happily accepted their request and conducted the school with the help of our newly appointed Dahanu church minister, Bro. B. B. Shelar, and three trained lady teachers.

The school was held from May 6 to 17, and consisted of five classes. Brother Shelar taught Life of Christ to the intermediate class, three lady teachers taught kindergarten, primary, and junior classes, while I taught Indian Church History to the young people's class. We all enjoyed our classes and everybody did his or her job well. The children seemed quite happy and their attendance was satisfactory. Ninety-six were enrolled with an average attendance of seventy-four, the highest attendance being eighty-three.

On May 18 the vacation Bible school children presented a good



A. F. Salvi was teacher and headmaster in the Brethren schools at Ahwa and Palghar. At present he is a student in United Theological College, Poona, India

program out of what they had learned in their classes. It was both interesting and profitable. At the

program time an offering was taken to help pay for the expenses of the school.

was worth it. For six weeks I had been a sociable fellow with a religious twist going about talking with people. But then I learned that if the pastoral visit is to be any different from that of a neighbor, or if the one visited is to gain at all from the pastor's call, there must be a distinguishing mark. This mark is prayer and/or the reading of appropriate scripture. If I had learned nothing else during the summer, it would have been well spent.

But I learned more. I learned through the experience of preaching a series of sermons on Church of the Brethren doctrines and practices that Brethren and non-Brethren alike are eager to become familiar with church doctrine, in spite of the fear of some ministers to preach it. I learned, too, in connection with this, that no sermon need be boring—full of long, unfamiliar terms and apart from the experiences of laymen.

Other experiences of the parish ministry that I came to know firsthand were preaching for a week of evangelistic meetings, following up prospects for membership found through a community survey, directing Bible discussion, directing a Bible school which was twice the success any of us had prayed for, counseling, and the experience that I understand is common to all Christian workers—"the ups and downs."

I had two rather broad aims in mind for the church in the total summer's program—to provide inspiration and encouragement in Christian living, and to add new members to a small but faithful group. Whether or not these aims were met, time and lives will tell. Two members were added by transfer of letter and at least eighteen others could be listed as excellent prospects for the next few months.

But perhaps the best aid the Tucson church or any small church receives from the summer pastoral program is the very presence of one who is dedicated fully in time and devotion to the work of God in the local church. His presence is indicative of the interest of the whole Brotherhood in this one seemingly isolated church. His presence gives laymen firsthand evidence that there are young men training for the ministry, assuring evidence that statistics or statements do not furnish.

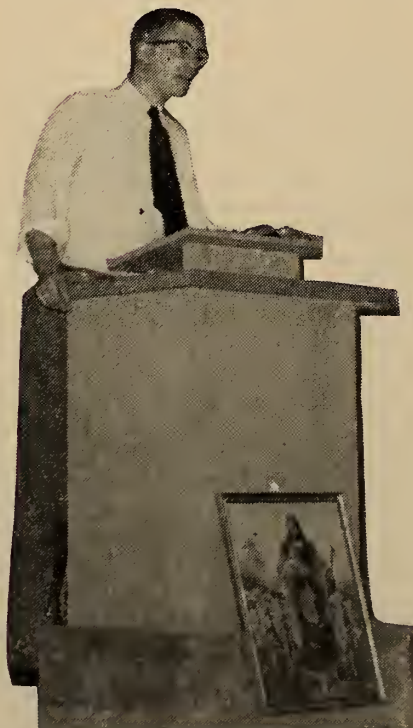
I am convinced, however, that the real indications of a summer pastor's success are the little signs that in-

MINISTRY

The Greatest Joys

A summer pastor shares his experiences

Ronald Morgan



To preach the good news—the greatest joy

FOR the first time in our lives we knew how Abraham must have felt when he didn't know where he was going. Our destination was Tucson, Ariz., for a summer pastorate. Our first reactions were ones of considerable doubt about what could be done in the middle of the desert in a church with nineteen members.

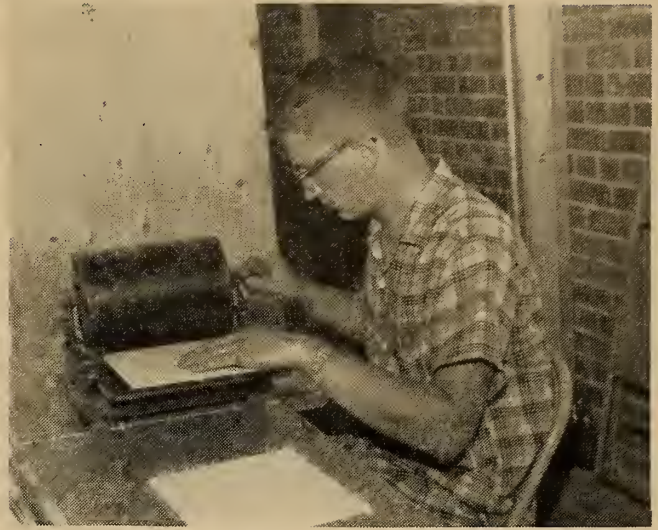
But it didn't take long to squelch our doubts. Before our first Sunday I had had two conferences with the moderator, had become acquainted with most of the members and friends, and had participated in a work day at the church. I saw possibilities everywhere for this young congregation begun as a fellowship on Feb. 21, 1955.

The Tucson Church of the Brethren had never had a minister; so I became its first full-time pastor. But more of an honor than this was the privilege provided by the Ministry and Home Mission Commission and the Tucson church to serve God and my fellow men in an actual church situation for the first time.

I had many questions as I faced the summer. One was, "What do you do when you visit?" It took me half the summer to find out, but it



The pastor's visit gives inspiration and encouragement for Christian living



Preparing bulletins is important for keeping those not in regular attendance informed

dicade bigger things ahead: the tear in the eye of one who hungers for the joy of the Christian life, the smile on the face of one who for years has known only misfortune and disaster, the presence of a couple in church when for years this had never happened, the presence in church of a couple with whom you have been visiting for a month, the restored health of a father for whom the church has been in prayer, the twinkle in the eye of an old-timer who has done his duty and now takes joy in watching the youth work, the thanks in a mother's heart for the power of the anointing service, the sigh of relief from one who has been comforted, the deep expression of thanks for a sermon that has meant much to a young man. This happened in one summer? Yes, and more! Impossible? No, for with God all things are possible.

Two statements have been of great value and inspiration to me this summer: one from a prayer of John Baillie, the other from Scripture. The former: "Let not the vigour and freshness of the morning, or the glow of good health, or the present prosperity of my undertakings, deceive me into a false reliance upon my own strength." The latter: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (Luke 4:18).

Young men, do not fail to give consideration to the work that provides life's greatest joys, the pastoral ministry. Churches, continue to increase your support of the Brotherhood program that more small

churches and more young men might find what we have found in

this summer's pastoral experience, the spiritual crowning of our lives.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I are on opposite sides of a basic issue—his responsibility to his family. We live on a farm to which his parents have a lifetime right and share in all the crops. My husband is in business and does only a limited amount of farming; so when the need came for a building he bought land from his father and built at his home.

I have always said I did not want to live too close to my family. Before our marriage my husband told me that the home we were moving to was his; he was in business and I felt that we lived sufficient distance from his home to have a life of our own. After our marriage I learned that the home belonged to his dad; we were expected to go to his home every Sunday, if we went to church we took his folks, if we went to a movie we took his folks. Gradually the situation has grown better, the home is now ours with his folks having a lifetime right, and we do have social life of our own.

Here I am in the middle of a situation I have always felt so strongly against. My husband seems to feel that he is doing what

he is supposed to do. How do I meet this situation?

Bothered.

Dear Bothered,

By your account it would appear that your situation has improved considerably since your marriage. Since your husband has apparently gained more independence and emotional maturity, we might ask if you, too, have grown in insight and understanding about these types of relationships.

You say you are in the middle of a situation you "have always felt so strongly against." This does indicate that you are still quite emotionally involved and possibly overly defensive.

While I have no way of knowing, you may be the dominant personality in your home and may have nagged your husband to some extent. On the other hand, since things have improved you must be able to talk together more easily about your differences. This is the key to your problem: to learn to know one another's feelings better by engaging in open and free conversation.

Paul S. Hersch.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

These Laymen Found God. Russell Shull. Religion & Health Press, 1957. 64 pages. 50c.

W. Russell Shull, has brought together in very readable style the personal witness of seventeen laymen and women concerning their Christian faith. This 64-page booklet should receive wide reading among laymen and ministers. D. Elton Trueblood in the introduction to this booklet says, "There is a new religious vitality in our time. It appears in the way of living described in this booklet."—*Rufus B. King.*

***Sex Facts and Attitudes.** Marion Lerrigo and Helen Southard. Dutton, 1956. 88 pages. \$2.50.

The attitude of parent or adult leader definitely affects his approach to teaching children about sex. It is essential that this attitude be one free from secrecy and that it reflects high standards and moral values.

This volume gives basic facts related to the teaching for young life and gives characteristics or stages of sexual development of infancy and early childhood, children from 9 to twelve, the years from 12 to 15, those from 16 to 20, and a section for those who need special help.

This book will help the parent or leader to see the opportunity to provide freedom of expression by asking questions, to satisfy basic emotional needs, and to lead the child to accept responsibility for his own actions and to avoid guilt feelings and fears.—*James Renz.*

***Abingdon Shower Parade.** Bernice Hogan. Abingdon. 125 pages. \$1.95.

Fun is the keynote, originality is the watchword, simplicity is the idea and good taste is the theme for twenty-four different shower party ideas.

Ideas are given for invitations, decorations, fun and refreshments.

This book is for the amateur who wants ideas as to how he may have a successful shower party. In this "do-it-yourself" age you will find this book helpful and interesting in making your shower plans.—*Ed Crill.*

The Dimension of Depth. Edwin McNeill Poteat. Harpers, 1957. 114 pages. \$2.00.

This is basically a book of theology, of basic belief. The outline begins with a study of how Jesus saw

himself, and then five disciples are studied to see how they felt and acted in this "dimension of depth." The larger emphasis of the book is the last part of the outline which is concerned with life's crises in our time—morality, piety, success, dedication, conflict, triumph, and death. The book is set up with an average of only seven or eight pages to each topic. This makes it an ideal devotional book, as well as a book to be studied at more length. Here is "solid food" for Christian readers who want to dig a little deeper into the meaning of their faith.—*W. Glenn McFadden, Elgin, Ill.*

Is God at Home, J. B. Phillips. Abingdon, 1957. 109 pages. \$1.75.

J. B. Phillips has given us a truly unique book. In the foreword he contends that we need to get religious truth out of "technical jargon" into everyday language that the common person can understand. We Christians must communicate by using terms and language which can be readily understood, even as our New Testament was written in the Greek of the market place, not classical Greek.

Proceeding from this position Phillips has given us thirty very, very brief messages which express the heart of various aspects of the Christian's faith and life and bridge the gap between man and God. A fine book!—*Charles Zunkel.*

***Marriage Consulting.** Rex A. Skidmore, Hulda Van Steeter Garrett, C. Jay Skidmore. Harpers, 1956. 420 pages. \$5.00.

This book gives an over-all view of the field of marriage counseling. The term *marriage consulting* is used as a general term which encompasses nonprofessional as well as professional marriage counseling. The term *marriage counseling* is used to designate a specialized field. Although marriage counseling deals with a particular situation, the difficulties and problems encountered are as varied as human behavior itself. Sociology, social work, home economics, law, psychology, psychiatry, education, religion, and human genetics have added to the thoroughness of this study.

The authors' aim is to present a broad view of marriage counseling, including its history, philosophy, functions, processes, methods, principles, and procedures, including a

chapter on group counseling. Their approach is eclectic.

They have not limited themselves simply to theory. Case glimpses and histories are presented for illustrative purposes, and to vitalize the processes and procedures employed in marriage counseling.

Designed as a textbook for introductory courses in marriage counseling, the book will also be very helpful as a source of information and as a handbook to social workers, doctors, ministers, lawyers, nurses, or teachers already involved in some phase of marriage consulting.—*J. Jack Melhorn, La Verne, Calif.*

***How to Read the Bible.** Hall-Beitler-Stifler. Lippincott, 1957. 255 pages. \$2.95.

This book will help persons not well acquainted with the Bible to know how to go about reading so as not to get bogged down. It gives clues on the interesting things that are in the Bible, the location where they are to be found, and suggestions as to the order in which they might be read. Very important are the detour signs around those portions of the Bible that tend to be quicksand to all but professional students of the Word. There are background materials on history and geography that help one understand and appreciate what he is reading. Just as a guided tour is a good way for one to get acquainted with a strange city, so is this book's guided tour through the Bible an excellent introduction to the general layout and meaning of the book and a good preparation for more detailed exploration later.—*C. Ernest Davis.*

***Thinking Life Through.** Fulton J. Sheen. McGraw Hill, 1955. 245 pages. \$3.75.

Bishop Sheen discusses a variety of subjects of interest to all who would think seriously and intelligently about the application of Christian principles to modern-day living. He gives meaningful guidance and sound understanding to such problems as alcoholism, delinquency, home life, the psychological effects of the hydrogen bomb, the fallacies of communism, and needed changes in the United Nations. He brings to every subject a scholarly combination of faith, reason, and understanding. Many of the presentations have been given by the bishop on his television appearances. Protestants can profit from a careful reading of this book. The few references to Catholic theology and practice do not make it objectionable reading for Protestants.—*Carl W. Zeigler, Lebanon, Pa.*

Obituaries

Barker, Donald Dwight, infant son of Mr. and Mrs. Harold Barker of Wenatchee died shortly following birth. Surviving are the parents, two brothers, one sister, and four grandparents.—Geraldine Eller, Wenatchee, Wash.

Brown, Clement C., son of Charles H. and Etta Jane Brumbaugh Brown, was born Jan. 18, 1892, in Nappanee, Ind., and died July 29, 1957, in Nappanee. Surviving is one sister. Funeral services were in the Brown home by Bro. Leland Emrick. Burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

Clark, Merle Jackson, son of Joseph and Sarah Clark, was born March 31, 1881, at Greenfield, Ind., and died at Modesto, Calif., April 16, 1957. He was married to Bessie B. Wolf on Aug. 25, 1907. He served in the office of deacon. Surviving are his wife, one son, one daughter, and five grandchildren. Services were held in the Shannon funeral home by Leland A. Nelson. Burial was in the Lakewood Memorial Park.—Lawrence A. Clark, Modesto, Calif.

Conner, Walter E., died June 12, 1957, at the age of seventy-four years. He was a member of the Beaver Creek church, Va. On Dec. 22, 1902, he was married to Nannie E. Hill, who died Nov. 24, 1952. In 1954 he was married to Beatrice Richards. Surviving are his wife, six sons, six daughters, two stepsons, thirty-five grandchildren, and thirty-eight great-grandchildren. Funeral services were conducted by Brethren L. D. Bowman and Archie Naff. Interment was in the church cemetery.—Mrs. Effie M. Thomas, Floyd, Va.

Davis, Onzie, son of Mr. and Mrs. J. I. Davis, Sr., was born Jan. 7, 1901, in Rogersville, Tenn., and died July 30, 1957. He was married to Ada Keplinger on Dec. 31, 1926. Survivors are his wife, one son, three grandchildren, his mother, four sisters, and two brothers. Funeral services were conducted by Bro. Dean Frantz at the Mt. Morris church. Burial was in the Oakwood cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Holsinger, Ray Knodle, son of Mr. and Mrs. William Holsinger, was born July 13, 1892, and died July 21, 1957. He was married to Lucile Handy in December 1950. His wife survives. Funeral services were by Bro. Dean Frantz. Burial was in Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Hunter, Clara May, was born March 7, 1892, and died Aug. 12, 1957. She gave her heart to God at the age of eleven and was true to God and church all of her life. She was married to Edgar D. Hunter on Dec. 6, 1920. Survivors are her husband and one son. She was a member of the First church, Baltimore, Md. In lieu of flowers a memorial fund was set up in First church. A memorial service was held in Baltimore by J. Harry Lau, and another service at the Columbia Furnace church, Va., by the undersigned.—I. S. Long, Harrisonburg, Va.

Kilhefner, Agnes, daughter of Fred and Amanda Edwards Rudy, died at Pricetown, Pa., Aug. 17, 1957, at the age of ninety-seven years. She was married to Lemon Kilhefner. She was a member of the Ephrata church for seventy-five years. Survivors are four daughters, twenty-nine grandchildren, seventy-two great-grandchildren, and fourteen great-great grandchildren. The funeral service was held in the Ephrata church by Bro. J. A. Robinson. Burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Kimmel, Wayne, was born Oct. 22, 1891, at Rock Creek, Kansas, and died June 7, 1957. He was a member of the Sabetha church, Kansas. He is survived by his wife and four children.—Donavon E. Speaker, Sabetha, Kansas.

Miller, Modena, was born Sept. 3, 1874, in Peterstown, W. Va., and died Aug. 5, 1957, in La Verne, Calif. She was married to S. J. Miller in 1897. She was an active member of the church. Survivors are three daughters, eight grandchildren, and five great-grandchildren. Funeral services

Home Play

for the Preschool Child

June Johnson

\$2.95

Here is a brand new book which should be introduced to all parents of preschool children. In text, photographs, and diagrams, this book provides an abundance of help for parents. The book is in four parts—Creative Crafts, Creative Activities, Your Child in the Home, and A Neighborhood Play Group. Along with the many suggestions for parents in the guidance of their children in creative play at home, this book includes a great deal of common sense and practical psychology in understanding and living happily with children of preschool age. 140 pages

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were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

Miller, Ola Dell, daughter of Brother and Sister Chamberlin, was born in Traer, Iowa July 11, 1886, and died July 10, 1957. She was married to Asa Miller, a pioneer member in the Wenatchee Valley. She is survived by her husband.—Geraldine Eller, Wenatchee, Wash.

Church News

Northern California

Modesto — A unique ground-breaking service was held on July 14, initiating the construction of a new educational unit. More than 200 persons took hold of a rope attached to a walking plow and pulled the plow through the ground. The church council voted to institute two Eucharist services each year, in addition to our regular love feast services. A total of fifty-five attended Camp Peaceful Pines this summer. Since November the ladies' aid has tied forty comforters. Through the generosity of three member families the church is helping to raise the milk production of Indian cattle through a program of artificial insemination. An inseminator has been employed and furnished with a bicycle, adequate equipment and supplies. One of our missionaries on the Africa field, Lena Wirth, is now home on furlough. A class in church membership was held each Sunday in April. We united with the other churches for evening services during July and August. An area workshop on ministry, evangelism, and christian education was held in May.—Mrs. Ralph Webber, Modesto, Calif.

San Francisco Community—Our new sanctuary was dedicated on June 2. Bro. Forest Eisenblise brought the message of the morning and Bro. Jefferson Mathis gave the dedication sermon in the afternoon. During the past year we have had many special programs. Our church attendance has been very good. Don Kindell has been helping us each week end this

Prayers and Graces

for a Small Child

MARY ALICE JONES

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Prayers and graces for children 3-7 years with full color pictures throughout. Attractive hard cover can be wiped clean with a damp cloth. 32 pages, 6½x8¼ inches.

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summer, working primarily with the youth group. A good representation of our youth was able to attend camp at Peaceful Pines. D. C. Gnagy has been elected as our moderator for the coming year. During the absence of our pastor

Usher Pin

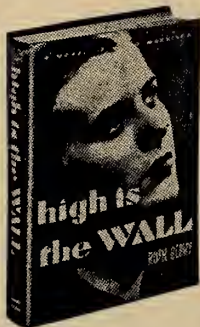
Made of 14 gauge gildine metal, with an attractive, heavy, oxidized silver plating. A standard one inch safety pin is soldered upright on the back. About two inches in length. The word Usher identifies the members of the ushering staff.



No. 81T4685 40 cents each

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A "must" book for any person contemplating marriage across faith lines



high is the wall

Ruth Muirhead Berry
\$3.50

This book is the story of the disillusionment of a Protestant girl who married a devout Catholic. It is not only deeply interesting reading but also would be the basis for discussion. 269 pages

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this summer, our pulpit has been filled by David Studebaker and Don Kindell. We have enjoyed the fellowship of many visitors from varied places during the past year.—Alice E. Burger, San Francisco, Calif.

Northern Illinois and Wisconsin

Hickory Grove—Bro. J. Mark Burner will continue as part-time pastor. A number from here attended the women's rally at Milledgeville. Our group contributed seven large comforts and sent a large amount of used clothing to relief. A joint Vacation Bible school with the Methodists was held in our church. The children gave a very fine program at the close of the school. On June 23 Brother and Sister Oscar Stern and friends from Franklin Grove worshiped with us. Brother Stern gave us a fine sermon. Our annual Sunday-school picnic was held on the church lawn on July 28.—Miss Nellie Bowman, Mt. Carroll, Ill.

Northern Indiana

Plymouth—Our pastor held evangelistic services at New Haven church, Mich. We had a home and family life school in May. Special speakers were John Vayhinger, R. V. Bollinger, and Rev. and Mrs. Wallace Moore. On May 8 we had a mother and daughter banquet with Rachel Weybright as speaker. The Homebuilders class sponsored a party for the boys' ward at Beatty Memorial hospital on May 18. The father and son banquet was on May 24 with Judge Rakestraw as speaker. We had our vacation Bible school on June 3-14. On June 9 we had the film, *Over the Wall*. Several of our members attended Annual Conference. Rev. William Bleam was our guest speaker on June 16 and 23. Twelve families underwrote some insurance for the Koinonia Community in Georgia. Special emphasis has been placed on the youth program this summer with special functions, outings and vespers.—Mrs. Raymond Ullery, Plymouth, Ind.

Michigan

Beaverton—The film, *Plainview's Awakening*, was shown recently. Two Sunday evenings were devoted to discussing the film. T. Quentin Evans of Manchester College was speaker for National Christian College Day. Pre-Easter services, the love feast, and Good Friday services were held at the high school auditorium. The men are busy sawing logs for our new addition. Bible school was held on June 3-7 with a large attendance.—Mrs. Mary Beall, Beaverton, Mich.

Brethren Placement and Relocation Service . . .

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Miscellaneous

No. 312. Wanted: Woman between the ages of 40 and 65 years to assist in caring for my 12½-year-old mentally retarded granddaughter, as well as household duties. Only she and myself in family. Contact: Mrs. Frank Hoover, 610 E. 23rd St., Long Beach 6, Calif.

No. 313. Wanted: A married couple to serve as assistant superintendents in home for aged, some office work will be essential. Need someone by Jan. 1, 1958. Contact: Jacob H. Ruhl, Secretary, 18 S. Main St., Manheim, Pa.

No. 314. Wanted: A lady who drives a car to make her home with a widow. Church of the Brethren 1½ mile away. Widow's home located on public road and in excellent neighborhood. Contact: Mrs. R. H. Swinger, R. 5, Muncie, Ind.

Professional

No. 315. Wanted: A medical doctor who wants to get a start as an associate with an older doctor in a stable rural community in northern Iowa. Population of town is seven hundred. Church of the Brethren one mile from town. The town and community is predominantly Protestant. Present doctor is in need of assistance. Contact: J. Robert Boyer, Fredericksburg, Iowa.

Northeastern Ohio

East Chippewa—Consecration services were held on Mother's Day for ten babies. A mother and daughter banquet was held in May. Bro. Ralph Schlosser conducted a week of evangelistic meetings in July. Our church has been represented at all of the various camps and rallies at Camp Zion. Six heifers have recently been dedicated for relief. In the absence of our pastor we have had as guest speakers Brethren Charles Deardorff, Adam Miller, and Gene Caskey.—Sarah Blough, Wooster, Ohio.

Woodworth—The Johnstown male chorus was with us on May 19. A mother and daughter banquet was held in May. The CBYF of the church gave a donation of \$105 to be used for landscaping the west end of the church grounds. Some of the men of the congregation painted the parsonage this summer. Our vacation Bible school was held the last two weeks of June. Mrs. Nettie Weybright was the guest speaker at the "three-score" banquet held on Aug. 16; she also spoke at the Sunday morning and evening services on Aug. 18. We have organized an adult softball team.—Mrs. Miriam Coy, Columbiana, Ohio.

Southern Ohio

Columbus—We held our vacation Bible school from July 8-19. This was the twenty-eighth consecutive year that we have conducted a vacation Bible school in Columbus. We had very good attendance. Twelve workers assisted the pastor and his wife. The school gave a closing program on July 19. Slides were shown of the entire school. Displays of the work

of the various classes were arranged in the primary rooms. The children and workers brought offerings from day to day for our missionary children and youth projects. We also had afternoon sessions for the older boys and girls who wished to work on handicrafts.—D. R. Murray, Columbus, Ohio.

North Atlantic

Ambler—A dedication service for our new kitchen was held on May 5. Bro. Irvin Hoffer was re-elected moderator. Most of our Sunday morning services are being recorded, which makes it possible for the sick and shut-ins to avail themselves of our services. Thirty-eight members of the church enjoyed a week-end retreat at Camp Swatara over the Memorial Day week end. Walton Moyer of Vernfield, Pa., showed pictures and told of his experiences in relief and refugee work in Europe. A district meeting for youth counselors, pastors, superintendents, and teachers of youth classes was held in our church. Our Sunday-school picnic was on Aug. 17, at which time we had Brother and Sister Mark Keeney as guests. The church is supporting Mrs. Keeney as one of our missionary projects. The Keeneys are preparing to work in the Africa mission field. Some of our members attended the regional conference at Elizabethtown College.—Mrs. Mary E. Haring, Lansdale, Pa.

Eastern Pennsylvania

Florin—Our daily vacation Bible school was held on July 15-26. A baby dedication was held on June 9. The guest speaker for family night on June 13 was Bro. Samuel Longenecker of Myerstown. Children's Day was held on June 9. Filmstrips were shown. The speaker for our temperance meeting was Mrs. Herbert Miller of Hershey. Bro. Mark Wampler was our harvest meeting speaker. Our Sunday-school picnic was held at the home of Brother and Sister Paul Stauffer; a vesper service concluded the outing.—Florence B. Geib, Mt. Joy, Pa.

Southern Pennsylvania

Carlisle—C. Ernest Davis was our evangelist for our services. During the three months after Bro. David J. Markey left, while without a pastor, the pulpit was filled by visiting ministers and ministerial students from Elizabethtown College. Intercultural Council of Carlisle sponsored a service at which Rev. F. L. Shuttleworth of Birmingham, Ala., was speaker. Bro. Warren Kissinger, Windber, Pa., was elected as our new pastor and assumed his duties on May 1. Installation services were held on May 12 with the regional secretary, Bro. Harold Bomberger, in charge. Our mother and daughter covered dish social was held May 26. The Southern District junior high teacher training conference was held in our church on June 9. The Kissingers had open house in the newly renovated parsonage on June 16. Our Bible school was held the evenings of July 1-12. Jim Rose, our district summer field worker, met with our young people and leaders. They have decided to adopt the Youth Action Plan for the coming year. Our church sponsored a softball team during the summer. During the past year two Sunday-school classes have sponsored a German refugee family and three single refugee men—two from Holland and one from Germany. Evangelistic services were held Sept. 15-22 with Bro. Roy Forney as evangelist. Mrs. G. Book Roth, Carlisle, Pa.

York, Madison Avenue—Our junior and senior choirs combined to present a program one Sunday morning. Mrs. Helen Sealover of the district women's work cabinet spoke on Controlled Living, at a service sponsored by our women's work. On April 29 we held our mother and daughter banquet. We conducted a very successful program of commitment of life and stewardship of possessions under the leadership of Carr and Associ-

A Book on Russian Christians

written by Dr. Joseph Jackson, pastor of Olivet Baptist Church in Chicago, one of several ministers chosen to conduct a preaching mission in Russia

The Eternal Flame

This book gives an account of the preaching mission which was sponsored by the Evangelical Christian Baptists of Russia. Dr. Jackson gives interpretations and insights which are valuable and encouraging in these days when one hears so much on communism. He points out the rapid gains in church membership, especially since the very low point of 1941. He is optimistic as to the future of the Christian church in Russia. There is in Russia today an eternal flame of the Christian gospel which is not being smothered by the government but is burning brighter as time goes on.

Dr. Jackson was the first Negro many of the people had ever seen and he gives some humorous and delightful episodes which his presence caused among them.

The book is of special interest to Brethren who may have heard Dr. Jackson speak at the 1955 Annual Conference.
126 pages \$2.50

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*Fascinating real-life stories
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In the Gray Rain

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A richly detailed picture of Japan today comes through these delicately conceived and sensitively written stories, in which an appealing group of fully realized characters move against the pastel background of that strangely enchanting land.

The quiet young housemaid, Yoshiko San, who is much more than a domestic helper, serves as the central figure which binds the other stories into a unity. The reader will feel the courage of the destitute who maintain their standards of dignity through every hardship; the determination of the common people set on rebuilding their neighborhoods; the inherent sense of *noblesse oblige* of the gentle-mannered born into wealth and privilege; the sacrificial self-giving of the Christian community.

This book should be of special interest to church women.

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ates. Bro. G. Ben Miller of Twin Falls, Idaho, was the director of this program. Bro. Robert Byerly of Elizabethtown officiated at our spring love feast. The

children presented a program on June 9 for Children's Day. At the evening service the Chiques male chorus presented a program of music. Our Bible school, June 10-21, was directed by Ethel Altland. Our annual father and son banquet was held on June 11. Our church participated in the union vesper services in Farquhar Park during the summer months. Guest speakers during the past few months were M. A. Jacobs, Robert Byerly, James Renz, James Sellers, and Clayton Wallace.—Mrs. Phyllis Morthland, York, Pa.

Western Pennsylvania

County Line—We had a very successful Bible school the first two weeks of June. This was a night school with classes for all age groups including adults. A large number of boys and girls attended Camp Harmony this summer. Our regular council meeting was held in September. We installed an oil furnace in the parsonage this summer. In the absence of our pastor during Conference Bro. Alva Ritenour, one of our deacons, conducted the services. Two of our boys are entering Juniata College this September. Our Sunday school and church services have gained in attendance.—Olive Nedrow, Jones Mills, Pa.

Eastern Maryland

Washington City—Bro. Roy McAuley, dean of Elizabethtown College, preached the ordination sermon for C. LeRoy Doty, Jr. A week-end Bible institute was conducted by Bro. Ralph W. Schlosser. Our special services were conducted by Brother Ramsey. The Sunday evening adult forum had several guest speakers and discussions on the problems of labor and management. Movies and filmstrips used in our church recently include: Conflict, The Brain That Counts, The Difference, You Are the Church, and Leap to Heaven. Seven refugee families have been sponsored by groups in our church. An exchange student is being sponsored by one family. Some summer activities have included a church school picnic, a softball team, a visit to the Fahrney-Keedy Home for the Aged, and a lecture, A Quick Trip Abroad, by Lawrence W. Shultz, Brethren tour director. A two-week vacation Bible school was held in July. Six have been baptized and four received by letter.—Mrs. Richard C. Witmer, Washington, D. C.

Second Virginia

Waynesboro—The Bridgewater College glee clubs presented a sacred concert. Some of our youth attended the regional round table at Bridgewater College. A number of the women attended the district women's work workshop at Bridgewater. The women's work continues to sew for local and overseas relief. We participated

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Classified Advertising

The **BEERY FAMILY HISTORY**, compiled over a long period of years by William Beery and supplemented by his daughter, Judith Beery Garber, has just been released. Historical data from the immigrant in 1727 to the present is included in this comprehensive, 784-page volume. Copies are available at \$10.00 per copy, postpaid. Write: Mrs. I. N. Garber, 915 Larkin Ave., Elgin, Ill.

in the pulpit exchange program of the district and observed Christian College Day. Vacation Bible school was held following the close of the public school. Our church was well represented at Annual Conference. During the summer months we had two services of worship. Our guest speakers for the summer have been Brethren Guy Wampler, Herbert Alford, and Rev. George Mitchie from the local First Presbyterian church. The work on our new church is progressing nicely. Some of our young people attended camp Bethel at Fincastle. The men's work sponsor a work night on the new church building each week. Richard Coffman, minister of education, left Sept. 1 for employment in another field. He was succeeded by Jay Bower.—Mrs. G. M. Terry, Waynesboro, Va.

Southern Virginia

Beaver Creek—The attendance was excellent at our daily vacation Bible school held June 17-28. The pupils made health-aid and sewing kits for Brethren Service. Our church has recently been painted on both inside and out. The ladies' aid bought a cabinet sink for our basement. They continue to make comforters and collect used clothing for relief. The young people's class presented one hundred hymnals to the church. Bro. Albert Showalter conducted our evangelistic meetings on Aug. 11-18.—Mrs. Effie M. Thomas, Floyd, Va.

Church of the Brethren
Gospel

MESSENGER

OCTOBER 5, 1957



Religious News Service

"He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

OCTOBER 5, 1957

Volume 106

Number 38

In This Number . . .

Editorial—

Watch Out for Anger Germs	5
From Controversial to Classic	5
Out of Their Scarcity	5

The General Forum—

Peace—The Foundation of the Future.	
Robert Johansen	3
Means of Grace. M. Guy West	6
Challenge (verse). Jean Leather Phillips	8
The Grace of God. Kirby Page	9
Our Living Constitution.	
Kenneth R. Walker	11
What About the Heifers Sent to Russia?	
Robert S. Zigler	12
"Him Who Would Borrow."	
J. Carter Swaim	13
The Love Feast. Harry H. Ziegler	13
Missions for a Modern Day.	
D. W. Bittinger	14
Saved! Leland Wilson	15
Family Counselor	27
Reviews of Recent Books	27

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	30

Toward His Kingdom—

For Your Stewardship Needs.	
Harl L. Russell	20
Resource Books in Christian Education	21
Children's Workers Plan Ahead	21
Villagers Observe Communion.	
Kathryn Kiracofe	22
Waka Celebrates Anniversary.	
Ivan Eikenberry and Waka Staff	23
Serving the Bedford Fellowship.	
Edward Kerschensteiner	24
News Notes From Europe	25
News From Fresno, California	25
An Evening to Remember	26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

In the Right Direction

In the Aug. 24 issue of the Gospel Messenger under the heading "American Church Groups Meet for Business" I read an article from the Augustana Lutheran church, part of which read, "Another resolution declared the official position of the church was that no Lutheran should enter an agreement imposed by Roman Catholic canon law where the promise is made to rear children in a faith that he himself cannot accept."

That is a step in the right direction and all Protestant churches should make a similar ruling.

It is unlawful and unchristian to sign the rights of unborn children away, depriving them later on in childhood and adulthood of the right to choose what church they want to affiliate with.

The Roman Catholic canon law insists their members are living in sin if they are married by any other minister, rabbi, or civil official; only a Roman Catholic priest or others ordained by the Vatican are accepted. A non-Catholic is required to sign an agreement to raise their children in the Roman Catholic faith. By such rules they are going against the rules of the Bible and especially the New Testament and Jesus' teaching.

To protect our children and young people and give them religious liberty, I hope and pray the time will soon come when all the Protestant churches will make the same resolution.—Mrs. Ollie F. Benjamin, Monticello, Ind.

Anniversary Conference

I attended the Annual Conference of 1908 when the 200th anniversary of the birth of the Church of the Brethren was observed.

Two incidents relating to that Conference stand out in my memory. One was the Sunday morning service. The service was largely attended by warmhearted, receptive brethren and sisters to hear the commemorative address made by Dr. M. G. Brumbaugh, and none other could so fittingly and feelingly have spoken on the historical and spiritual facts concerning the birth of the Brethren church as he.

The Conference was held on the Iowa state fairgrounds and the "auditorium" was plain and unadorned, with not too comfortable

seats. During Dr. Brumbaugh's speaking, there was a heavy rainfall, which rattled down on the tin roof with such a noise that it was with difficulty Dr. Brumbaugh could be heard (that was before the day of "mikes"). It was said he was almost exhausted when he finished speaking. Here is an excerpt from that address: "We have met on this solemn anniversary to commemorate an event in a faraway land two hundred years ago. This event—the establishment of a religious body whose only creed is the Holy Bible, and whose only guide is the Holy Spirit, and whose only head is the Christ of God—is unique in the history of the world."

The year 1908 marked the beginning of the China mission. This was a step forward in missions. The great land of China was to feel the impact of Christianity by the Brethren.

On the fairgrounds there was a circular building, and on the ground floor there were sections, or rooms, where the organizations of the church—not so many as today—had their headquarters.

The China mission occupied one of these sections. Here Brother and Sister Crumpacker, the first to say, "Send us to China," and Brother and Sister Hilton presided. They were ready to give information and inspiration to the many who stopped at their booth. There were those too who stopped to wish them god-speed in this untried venture, taken with a tried, true, and trusty Leader.

And, quoting again from Dr. Brumbaugh, "the holy zeal which led the Brethren to the Atlantic slope of this country is now rekindling in the homeland and in the far Orient and the islands that God has lifted from the mighty deep, until it is fair to assume that, wisely guided, this faith shall cover at last all countries as the waters cover the mighty deep."—Mrs. C. O. Beery, Martinsburg, Pa.

"Preach the Bible"

I am writing to you concerning the letter by Frank Ecker, Modesto, Calif., published in the Aug. 17 issue. I have but four words to say to Mr. Ecker, "Amen, God bless you." He expressed our feeling beautifully.—Mrs. Roland Pennock, Jr., Norristown, Pa.

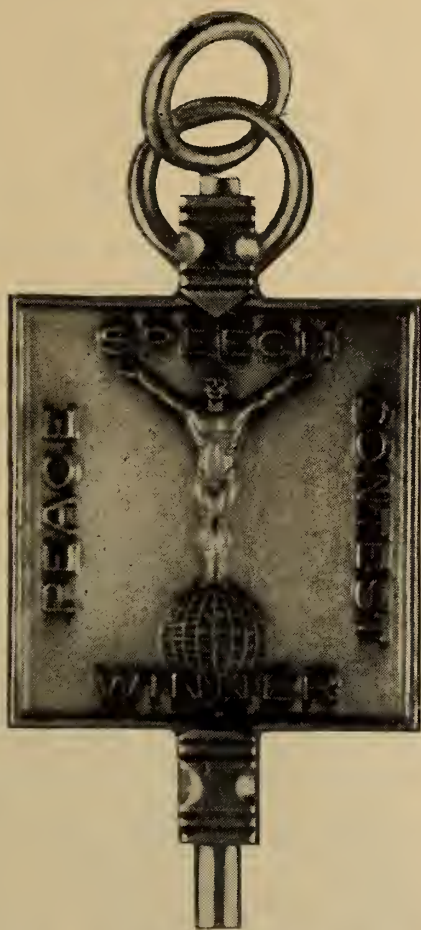
PEACE—

the Foundation of the Future

ON AUGUST 5, 1945, a Japanese family was preparing to eat its evening meal. At six o'clock Mom, Dad, and the children were gathering around the table. At 6:10 they heard the droning of an airplane overhead. Their little boy started crying, and Mom tried to comfort him. At 6:20 that boy was dead, and there were 306,000 other casualties.

One bomb was dropped. This was Hiroshima. This is war. Millions of human beings, just like you and me, have been killed. They did not lose their lives fighting disease or fire or flood. They were killed because of war. They were killed because man has not learned to get along with his neighbor. We have found cures for disease and natural disaster in order to save lives, and thus man's greatest enemy is not natural disaster; man's greatest enemy is man himself when he struggles for wealth and world supremacy.

Greed, selfishness, lack of world friendship, and gigantic military build-ups, all add to the threat of war. Therefore, every man, woman, and child in our world today is faced with the problem of selfishness, the problem of hatred between nations, the problem of wasting human life, and perhaps the destruction of humanity. If these problems are not solved, we will have bombed cities, slaughtered human beings, and homeless children. We could prevent these drastic effects if we could prevent war.



The first place winner of the peace and citizenship oratorical contest in the local church receives a bronze key like that shown above; in the district, a silver one; and in the region, a gold one

Robert Johansen

As we examine war, we realize that we cannot say wars never settled anything, for wars have settled a few things. However, I believe that if we put forth as much effort trying to solve our problems as we have toward trying to develop military weapons,

these disputes could have been and can be settled without fighting a war. But instead of writing agreements on paper, we have been writing names on tombstones.

Some wars never settle anything. However, there is always one big difference when you have a war. That difference is that millions are killed, wounded, and made homeless. We cannot say that the boys who lost their lives were not sincere. But we can say that because we have not had mutual friendship with people of other nations, we have wasted human life.

We are Americans. We are a so-called peace-loving nation. How long will it take us to realize that we cannot prepare for peace by preparing for war? We cannot show other nations that we want peace by building destroyers, bombers, guided missiles, and hydrogen bombs.

According to some officials, many of the weapons we are now building we must never use. In 1954, Eisenhower said that in these days of atomic weapons "there is no alternative to peace." Truman said, after the atomic bomb was dropped on Japan, that "it must never be used again."

Yet, during the years since these statements, the United States has spent billions to develop even more deadly nuclear instruments and build stockpiles of hydrogen bombs. The United States air force now has entire squadrons of B-52's. Inside one

of these airplanes can be contained bombs of more destructive power than all the bombs dropped by all the planes in World War II. We are now in the midst of a race to make guided missiles.

Of course, the professed goal of all this preparation is peace. Mark Shaw, editor of Peace Action, asks this question, "Why does the government of a supposedly intelligent nation concentrate four fifths of its energy, skills, and financial expenditures upon gigantic preparations to win an atomic war which it has declared again and again must never occur?" General MacArthur told Congress a few years ago, "I have known war as few men now living know it. . . . Its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes."

General MacArthur said war is useless. Eisenhower said we must not use atomic bombs. Congressmen say that a nuclear war is unthinkable. Everybody says, "We want peace." Yet we go right on preparing for that bigger and more horrible war.

Albert Einstein said, "The unleashed power of the atom has changed everything save our modes of thinking, and thus we drift toward unparalleled catastrophe." Our modes of thinking are the same as in 1914, 1939, and 1950, but we have much greater power to destroy ourselves. Unless we change our ways of thinking we will have to agree with Einstein that we drift toward unparalleled catastrophe.

General Le May, head of the strategic air command, said, and these are his words, "The way to prevent war is to be undeniably ready to win it without question." Since the Communist leaders don't want war either, they too, feel that they must be undeniably ready to win it. Thus we have an intensive arms

race. Tell me, when in all the years of recorded history did such military build-up not lead, sooner or later, to open conflict? General Le May said the way to prevent war is to be ready to win it. If all the countries of the world want to prevent war, then they would all have to be ready to win it. It would not take much for a fourth grader to realize that this is impossible. If this is an example of the intelligence of one of the most influential men in our nation, then I say it is time we use our influence to change the situation.

Nearly seventy per cent of our tax money goes for "defense" or more correctly, preparation for war. If our tax money could be switched from military purposes to peaceful purposes, here is what could happen: a four-year college education could be provided by the money required to keep one bomber in the air for seven hours. One hundred

fifty-three homes could be built for the price of one bomber. Sixty schools costing one-half million dollars each could be exchanged for the \$30,000,000 paid to build one navy destroyer. This is our money being spent. The men in Congress spending this money represent us. If we want to save human life, if we want world friendship, if we want peace, we cannot sit back complacently and let our money be spent to prepare for war.

It is not logic to say we cannot have a nuclear war because it might destroy the earth, and at the same time maintain our present defense program. Let us compare our defense program with the peace doctrine of our church based on the teachings of Jesus Christ. Jesus says, "If anyone strikes you on the right cheek, turn to him the other also; and love your enemies." These statements are being high-

Continued on page 10



Wayne Lawson

Robert Johansen of Freeport, Illinois, Central Region, winner of the national peace oratorical contest, receives the \$150 scholarship award from Don Murray at the Richmond Conference. He plans to use his award to attend the 1959 Washington-United Nations seminar

EDITORIAL

Watch Out for Anger Germs

OUR times have been called the age of anxiety. The designation is accurate for modern man is indeed overly anxious, and he suffers both physically and spiritually from the state of anxiety. But we might just as truthfully call our times the age of anger, and now it is reported that psychiatrists recognize anger as an emotional illness that is contagious and that can launch epidemics of wrath that are dangerous to our society. Whereas the effects of anxiety are largely subjective, the effects of anger are directed outwardly and involve many other persons.

But is there not a righteous anger that can work what is wholesome and good? Apparently Paul, in writing to the Ephesians, regarded anger as an emotion to be kept under strict control. He wrote, "Be angry, but do not sin." Be sure that your anger is tempered and checked and of short duration: "Do not let the sun go down on your anger."

James puts the matter more bluntly, "The anger of man does not work the righteousness of God." There is no place for personal animosity in Christian experience. When your temperature nears the boiling point it is wise to relax and let your emotions cool off before the virus of anger has an opportunity to find lodging in your bloodstream.

A little righteous indignation will work wonders for you, but a dose of anger can become a deadly poison. Be sure to read the instructions on the bottle before using.—K.M.

From Controversial to Classic

THE book that you take down from the library shelf, now described as a classic, may once have been so controversial that it was banned from college reading lists. Few persons who pick up the new edition of a book by Jonathan Edwards, for example, will be aware that it once caused a debate that lasted over thirty years.

The book is Edward's famous *Freedom of the Will*, in which the brilliant preacher and educator of the colonial period argues that man is free to do what he wills but not to do what he does not will. We can imagine that the college reader of today will find it difficult to know just what all the furor was about two hundred years ago.

Unfortunately, a good many persons read the Bible as they would a highly respected classic. It is taken up as an assigned chore, not as a means of becoming involved in a current controversy.

But really the Bible is alive with extremely controversial views on a number of current issues. It involves the reader, sooner or later, in the greatest controversy of all, between the forces of good and evil, between darkness and light, between life and death.

The Bible is often most highly honored by those who regularly ignore it. It adorns many a table in its neat leather binding, but it is more decorative than challenging. To be fair, the publishers of the Bible ought to warn that many of its pages are subversive, that it celebrates the career of a man who was executed for disturbing the peace and whose followers were charged with upsetting the world. Some of its passages originated as underground literature and even some of its most innocent-sounding phrases have been known to spark a revolution.

Let the reader be warned: if he takes seriously what he reads in the Bible he may decide to give up his pleasures and privileges for a totally new life that can offer him only danger or discomfort. But what is danger or discomfort to the disciple who has seen his Master face to face?—K.M.

Out of Their Scarcity

THE pastor thought he should explain why his people were behind in their giving to the Brotherhood Fund. He noted that farmers had had no paying crop for several years. Many of them were operating on borrowed money or savings and out of these must come all their giving to the church. Yet out of their scarcity they were indeed sharing quite sacrificially.

The totals for a church that gives from its scarcity may not look as impressive as the records of those who give out of their abundance. But certainly in God's sight such sacrificial sharing is impressive. He does not overlook the widow's copper coins or the gift of anyone who "out of her poverty" gives what she has. Neither does he overlook—though for a different reason—the small share that some of us give out of our abundance.

It might be a healthy thing for all of us if some artist would paint for our churches the vivid scene of Jesus sitting down "opposite the treasury" watching how people make their gifts. Would those Christians who are so opposed to making pledges and using envelopes for regular giving be as reluctant to face up to their own stewardship if they remembered that the Lord does watch how we give?—K.M.

Means of Grace

M. Guy West

Baptism symbolizes the cleansing power of the Holy Spirit



HOW does God mediate his grace through the sacraments? There are many answers to this question. William M. Beahm has given three of them as follows: (1) Sacramentarianism. According to this view the elements used in the sacraments, once they are properly blessed, contain divine power in themselves and so mediate God's grace regardless of the character and intention of the people involved. Most Brethren reject this view. We do not believe that water used for baptism contains any virtue in and of itself, even though blessed by priest or minister. In our view it is just plain water.

(2) Legalism. The legalistic approach to the sacraments sees their virtue in obedience to God's commands. The Bible enjoins baptism; so we accept it because it is commanded, believing that in obedience we shall find God's grace. We are told to wash each other's feet, to perpetuate the Eucharist, etc., so we obey these commands and in such obedience assume that we shall find God's redeeming grace. Brethren have tended toward this viewpoint through the years. And there is much to commend it. Obedience is clearly a virtue.

However, the fallacy comes in the assumption that we can merit God's grace. Grace is unmerited favor and we can never win nor deserve it by anything we may do. Consequently we must reject the idea that if we just do enough of the things commanded in the Bible we shall accumulate



In the Lord's supper we have God's call for love and brotherhood in his family

enough virtue to merit eventually God's favor.

(3) The third point of view was first propounded by Ulrich Zwingli in the early days of the Reformation and is called the Symbolic theory. According to this view there is nothing magical about the sacraments; neither are we to approach them legalistically as though through obedience to command we could merit God's grace. Rather God mediates his grace through the symbolic truths of the sacraments. Water does not wash away our sins. Rather it symbolizes the cleansing power of the Spirit. Emblems of the Eucharist do not become the body and blood of Christ with supernatural power in themselves. Rather God's grace comes through the sacrifice, self-denial, and vicarious, redemptive love symbolized by these emblems.

Against this background let

us now turn to our study. We begin with two brief passages of scripture dealing with the sacrament of baptism. How does God mediate his grace through this rite of the church? What does baptism symbolize? The answer is the cleansing power of the Holy Spirit in the human heart.

Water, regardless of the quantity or the mode by which it is administered, has no power to cleanse from sin. Our sins are not where they can be touched by water, and, if they were, water would be powerless to affect them. Sin is a matter of the inner life and cleansing in this sphere can be achieved only by the Holy Spirit. The grace of God, we believe, is mediated in water baptism through the symbolism of the baptism of the Spirit.

A very reasonable question is, How can the cleansing power of the Holy Spirit be best symbol-

ized? Let us examine our scripture references in search of this answer. Turning to the first (Matt. 28:19-20) we learn that baptism should be "in the name of the Father and of the Son and of the Holy Spirit." This Brethren have interpreted to be trine immersion. In the next (Acts 2:38), however, we hear Peter instructing his converts on the day of Pentecost to be baptized "in the name of Jesus Christ." This is clearly not trine immersion.

What are we to conclude from these texts? Did Peter neglect to mention the other aspects of trinitarian baptism, or is it possible that in the New Testament church some baptism was not by trine immersion? The latter assumption is confirmed in the 8th chapter of Acts, where we are told of a group of converts who had been baptized

only in the name of Jesus Christ. Actually they had not received the Holy Spirit. However, to rectify this situation Peter and John laid hands on them and prayed for the gift of the Spirit.

In the light of these texts it seems clear that different modes of baptism were practiced in the apostolic church. Some was simply "in the name of Jesus Christ." However, if we are to rely on these two texts for our information we might conclude that the single mode of baptism ("in the name of Jesus Christ") was an inferior method of symbolizing the baptism of the Spirit, since those baptized thus did not receive the Holy Spirit until hands were laid on them and special prayer was offered. Furthermore, the fact that by the time the second gospel (Matthew) was written the trinitarian formula was given such clear emphasis might indicate that it was, by this time, accepted as the best mode for symbolizing the essential truths of the sacrament of baptism.

If this is true there are a couple of very practical implications which follow for the Brethren. First, we ought to exalt trine immersion baptism, give it a larger place in the life of the church, and allow it to speak for itself. Actually, despite our dogmatism, we Brethren have not made nearly as much of the sacrament of baptism as we might have done. For instance, where is the baptism in your church? Many of our churches have placed them in the basement where a worshipful setting is almost impossible and where only a few people can witness the service. Even where baptistries are placed in the sanctuary they are often so arranged that a major rearrangement of chancel furniture is necessary before they can be used. Consequently, more often than otherwise, our

baptisms have been "private" services attended only by relatives and close friends.

By contrast, some of our churches are placing their baptistries in the chancel with sufficient elevation that they can be used without rearranging the chancel furniture. In this way the sacrament can be administered on Sunday morning in the presence of the entire congregation. Baptism is a part of a well-planned worship service where music, lighted candles, white robes for the applicants, and other fitting symbols are used. Here in the presence of the people, in an atmosphere of reverent worship, trine immersion baptism is allowed to speak for itself.

Such a practice would do more

CHALLENGE

JEAN LEATHERS PHILLIPS

He who once broke the little loaves
of bread
To feed the multitude by Galilee
Still stands and reaches out to all
mankind
The living bread of mercy full and
free,
The bread of life and that abundantly.

How shall they know that He is
Lord of life,
Who live in darkness and no gospel light
Has yet been shed their earthly
paths upon,
Who struggle blindly through the
heathen night.

Except His people who have heard
of Him
And know His mercy and forgiving love
Send forth the word to every land
and clime,
In live epistles His compassion
prove?

How shall I stand before Him on
that day
When time is done and all eternity
Breaks on my path, if I have failed
to share
This treasure here and far beyond
the sea?
O Living Lord, help me to faithful
be.

to commend our mode of baptism than all of our insistence on rebaptizing Christians who have had other modes of baptism. Trine immersion is rich in symbolism and it exalts the work of the Holy Spirit without whose redemptive power water baptism is meaningless. We ought to exalt this sacrament, give it a larger place in the life of the church, and allow it to speak for itself.

But having said this, let me hasten to say that, since there were people received in the New Testament church by other than trine immersion who were not rebaptized by the examining apostles (Acts 8:14-17), we Brethren ought to be more tolerant and generous in our dealing with other Christians who want to unite with our church. Water baptism, let us remember, is a symbol of the baptism of the Holy Spirit. Consequently, when people, by whatever mode, have received the baptism of the Spirit is it not something less than logical to require that the experience be resymbolized?

Peter and John did not require it of the Samaritans and what was good enough for the apostolic church will satisfy most of us. Let the Brethren put their emphasis where it belongs in baptism—on the work of the Holy Spirit.

Let us turn quickly to the love feast. Here is a threefold ritual, rich in symbolism, which has proved a rare means of God's grace through the years. The first aspect of this sacrament, as Brethren have sought to perpetuate the events of the upper room, is feet washing. Two brief passages have been lifted out of the 13th chapter of John's gospel. The first tells what happened on that evening long ago; the second suggests its lesson for us.

Assuming that the entire story is familiar to you, let us look for its symbolism. For the one

The Grace of God

Kirby Page

The grace of God is the most Significant reality in the Universe. It is our hope of Abundant life on this earth And eternal life in the ages To come. The grace of God Is the initiative of our Father in pouring out his Love upon all his children, Even while they are sinful And wholly undeserving. Grace is a gift freely given Because our Father delights In blessing his children. It Is never merited and never Earned. It flows like the Sun shines on the good and Bad alike, and the rain falls On the just and the unjust. The best way to understand The grace of God is to Realize that God is as good As Jesus was good when on The cross he prayed for the Forgiveness of the very Men who were torturing him To death. The grace of God

Is like the good Shepherd Who seeks his lost sheep Until he finds it. Pure Grace may be seen in the Forgiving love of the Father Of the prodigal. No other Interpretation of God's Character should obscure The vividness of his grace. No emphasis upon God's Judgment, no poetic imagery Of a magistrate sending Unrepentant sinners to Eternal fire should be put In place of our Father, God Of grace and God of glory. Let us live by the conviction That falling into the hands Of the living God is the Best of all possible fates; For "There's a wideness In God's mercy like the Wideness of the sea. For The love of God is broader Than the measure of man's Mind; and the heart of the Eternal is most wonderfully Kind." "If God loves us so Much as that, surely, we, in Our turn, should love each Other!" Amen, amen, amen!

it bids us worship the ever-present Lord; and it bids his church look forward to the consummation of the purposes of God and to the . . . final coming of Christ." All of this we symbolize when we break the bread and drink the cup.

Some of our congregations are bridging the six-month interval between love feasts by having the Eucharist twice annually. The future of this practice remains to be seen. Some watch the trend with alarm, fearing that eventually our threefold love feast will be supplanted. If this should be true, then we do well to protest with vigor, for in the love feast we have a sacrament which is rich in symbolism and which becomes for earnest people a remarkable vehicle of God's grace. If, on the other hand, the object is not to supplant but to supplement the semiannual love feast, then the net results might be decidedly good. Thus we could more frequently commemorate his death and avail ourselves of such grace as God might mediate through this, the climactic aspect of the love feast.

Now let us turn to the anointing service. Except for the brief reference from the oldest of the gospels (Mark 6:13), we would have no knowledge that the disciples practiced anointing for healing. There are many references to their healing ministry especially in the gospel of Luke, but only this one reference to their use of anointing oil. Did he, knowing that we would need all the help we could get, instruct his disciples in the use of this symbolic substance? Or did they, in their experience, simply find it helpful and so make use of it? We are not sure.

Oil had long been used as a medicine. Some would see in this practice, then, a combination of reliance on medicine and prayer. Be that as it may, most

whose feet are being washed the symbolism is clearly that of cleansing, while for him who is doing the washing the picture is of love humbling itself for service.

From John 13 we turn to 1 Cor. 11, noting that the meal, which is not mentioned in either of these texts, is clearly in the context of both. Jesus and his disciples ate a meal together in the upper room, and while we do not find a specific command that it be perpetuated (as in the case of both feet washing and the Eucharist) we have considered the entire upper-room service a unit and have assumed that the meal was to be perpetuated along with other aspects of the sacrament. Brethren consider this not as the Jewish Passover, but the Lord's Supper, and see in its symbolism God's call for love and brotherhood in his family. This view, we believe, is supported not only by scripture, but by the practice of the early church. Furthermore, we are quite sure that the truths

symbolized in the fellowship meal represent an area of life where we are constantly in need of God's enriching grace.

The reference listed here from 1 Cor. 11 is to the Eucharist or communion which some call the Lord's Supper. In Brethren terminology the meal is the Lord's Supper, the bread and the cup are emblems of the Eucharist, while the entire service including feet washing is the love feast. Turning now to the emblems of his broken body and shed blood we find Paul insisting that his insights have been received directly from God. "Do this in remembrance of me," he quotes our Lord as saying; "for as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes." What are we symbolizing here? I like this statement from the Interpreter's Bible: "Adequate celebration of [the Eucharist] does at least three things: it bids us look back to a historic, redemptive sacrifice, made once for all as a ransom for many;

of us today believe there is no inconsistency in using the two. Far from assuming that to make use of medical science is to renounce faith in God, most of us would share the viewpoint of the pastor who urged his people to call him when they called their doctor, insisting that "prayer and pills work best together."

Anyway the disciples did anoint with oil for the healing of the sick. And James (5:14-16) urges the sick to call for the elders of the church to anoint with oil and pray for their recovery. Notice this is not extreme unction, where the object is to prepare the patient for death. Both of the scriptures make it clear that the anointing service is that the sick may be healed and his sins forgiven, and that he may be restored to wholeness of life.

Let us seek to understand the sacraments, interpret them to our people, and give God a chance to make full use of them as means of his grace.

Peace—The Foundation

Continued from page 4

ly ignored in our present defense program.

Notice he did not say love your enemies unless they are Communists, or love your enemies unless they cross the thirty-eighth parallel. He simply said, "Love your enemies." There can be no exceptions, no "ifs" or "buts," not even during wartime. If a man loves Christ, he will follow his teachings, and thus love his enemies. If a man loves his enemies, he will not kill them.

Yet many men claim to love Christ, and kill their fellow men. How can a man love Christ and neglect his teachings? If we neglect Christ's teachings, we neglect Christ himself. Jesus loved his enemies, even when they crucified him. Jesus was

The theme of the 1957-58 contest will be Christ, the Church and Race. This is the home mission study theme for 1957-58 and it is also the interdenominational social education theme for 1957-58. All high school youth who are active participants in the youth program of the local Church of the Brethren are eligible to participate in the contest.

Speech contests are held at four levels: (1) local church, (2) district, (3) region and (4) national. The national contest will be held in June 1958 at Annual Conference in Des Moines. Each region, district, and congregation works out its own time schedule. For most regions the local contests are held in November, December and January; the district contests in February and March and the regional contests in April and May. Persons in the local congregation interested in participating in the contest should encourage their local CBYF and/or local Brethren Service Commission to begin planning for a local contest in September or October. The local contests should be held before a regular meeting of the congregation.

Every participant in the local, district, regional, and national contest is awarded a certificate suitable for framing. The first place winner of the local contest receives a bronze key; of the district contest, a silver key; and of the regional contest, a gold key.

Participants in the national contest are awarded scholarships toward some appropriate educational opportunity which each contestant may choose in the area of peace and citizenship. The first place winner receives a \$150 scholarship; second place, \$100; third place, \$75; and fourth and fifth places, \$50. These educational opportunities may be chosen from the following possibilities: a Brethren youth seminar at Washington and the United Nations, a summer institute in the field of peace and citizenship sponsored or approved by the youth and/or social education departments, a Brethren work camp, a peace seminar, a special study project in the field of peace and citizenship, a purchase of appropriate books and literature in the field, or toward one's education in a Brethren college.

not afraid to die for his cause. We should be willing to die for peace. Yet we are often afraid of ridicule.

Our future, the lives of our friends and loved ones depends upon you and me. We must believe in Christ and love our enemies. We must have faith in ourselves, our government, and the United Nations that disputes may be settled without waging a war. We must write to our congressmen and President, telling them how we feel about peace. Their desks are waiting for letters from us. We must discuss peace and convince the people around us that peace is the only answer. The United Nations is the only international organization working for peace

and it needs our support.

To overcome hatred among nations, we should gain world friendship. We can do this by joining volunteer service and working with people from other lands. The father of a family in Japan does not want to be killed or made homeless any more than a father in this country wants it. It is when a few important men stir up an entire nation for political or economic reasons that the harm is done. If the common people become friendly with people of other nations, it will be much harder for a dictator to persuade them to carry a gun. If we truly believe in peace we must become friendly with people of other nations; we must use our influ-

ence in our government.

Peace is not something we can postpone until we have raised our families or completed our education or worked on our jobs. For experts tell us that if some trigger-happy individual starts another war there will not be any more jobs or any more education to receive or perhaps any families to raise. We must realize the physical harm and the mental struggle connected with war. Frederick the Great said, "If my soldiers began to think, not one would remain in the ranks." Let us begin to think and then take action for peace.

Today, in 1957, we see not only a Japanese family, but families all over the world preparing to eat their evening meals. We see Mom, Dad, and the children, happy and alive. Let us work for peace so that we may not see a hydrogen bomb dropping toward their homes. Because of selfishness, because of hatred, millions of men lost their lives in war. Will millions more be killed because we have not taken a firm stand for peace? It is up to us to abolish war. Let us lay the foundation for a better world on peace. Let us throw away our gun and take up the cross.

Our Living Constitution

Kenneth R. Walker

TIME and tradition have made our United States Constitution, adopted officially on March 4, 1789, into a cherished and hallowed document. Most surprising about our Constitution has been its enduring nature and its almost Biblical quality of being applicable to all generations no matter what political, economic, or social changes occur.

These qualities are even more amazing when one realizes that the Constitution was born in compromise and accepted by only a slim majority. At its

inception, there was no article of the Constitution that was satisfactory to all the Constitutional Convention members. The system of checks and balances written into the Constitution was a masterpiece of compromise. The limited presidential veto, the senatorial approval of appointments and treaties, the impeachment and election procedures for the executive and legislative branches, the powers, terms, and salaries of the legislative, executive, and judicial departments were all designed for the purpose of keeping one branch of government from usurping power from the other two, and, in turn, taking sovereignty away from the people.

The provisions on suffrage and taxation were carefully worded to follow a tenuous course among the Southern slaveholders, the large states, the small states, the conservatives, and the radicals. The fears of the states' righters were partially allayed by Article I, Sections 8 and 9, which enumerated specifically the powers and restrictions on the powers of the federal congress. All other powers were reserved to the states and to the people.

In the area of civil liberties, the Constitutional Convention had the problem of insuring protection of private property and equality before the law and still have a government with sufficient strength to protect and operate an expanding nation.

And when the compromising was completed, even the thirty-nine (out of the original seventy-four convention members) who signed the finished document were not completely satisfied with it. Alexander Hamilton and George Washington did not think it provided a strong enough central government. Benjamin Franklin said that, although he did not agree with all the provisions of the Constitution, he was surprised that such a good document had come out of such

opposing views. Even James Madison, called the father of the Constitution, felt the Constitution had faults, but he believed that succeeding generations would cure its imperfections. If the Constitution had not been supported by adroit and powerful political figures, it would never have gotten the approval of the required two thirds of the state constitutional conventions necessary for ratification.

From this weak beginning, how then has the Constitution survived and grown stronger with the passing years? One reason was the excellence of this document conceived in compromise. A second cause was the amending clause which has allowed twenty-two amendments to be incorporated in the Constitution. These have varied in nature from the original ten amendments (Bill of Rights), to the manner of choosing the president and vice-president, to the abolition of slavery and second-class citizenship, to the provision for an income tax, to election of United States senators by popular vote, to liquor prohibition and repeal, to women suffrage, to the abolition of lame-duck congressional sessions, to limited presidential terms of office.

Although these amendments help to keep our Constitution a living document, a more significant reason for its applicability during the passing years has been the changing interpretation applied to it by Congress and the Supreme Court. At the outset, Alexander Hamilton and Thomas Jefferson had a debate over the "necessary and proper" clause in the enumerated powers of the federal congress. Hamilton's broad interpretation that this meant "useful to carrying out the delegated powers" was accepted and this broadened the power of the federal government

Continued on page 13

What About the Heifers Sent to Russia?

IN OCTOBER 1956, Heifer Project sent fifty-five head of Holstein and Brown Swiss cattle to the Soviet Union. The government of the Soviet Union paid all transportation expenses for the cattle and attendants. Many questions have been asked of those people who contributed to the heifers sent to the Soviet Union by Heifer Project. Robert S. Zigler, Eastern representative of Heifer Project, who visited Russia in May, provides the answers.

How are the heifers getting along?

Just fine. In fact, most of them are now cows! You will remember we sent fifty-two heifers and three bulls. When we were there in May of 1957, forty of the heifers had had their calves . . . all healthy and in good condition.

Are they good milkers?

This should be a good herd. The manager of the farm estimated that the herd average on the first lactation would be 8,000 pounds of milk. (The American average is 6,000 pounds per animal, although the good commercial herds average about 10,000.)

What about the animal management or care? Do they get the same kind of feed? How are they milked?

The type of management would compare with our farming here about ten to twenty years ago. Milking machines are used. The feed is quite different and the cattle had some difficulty adjusting. A considerable part of the feed there is composed of cooked potatoes. Silage is fed and hay also. A by-product of the beer industry and candy industry was also fed.

The milking is all done by women. Each milkmaid has about fifteen animals to care for. The best milkmaids on the farm were assigned to the Heifer Project herd.

How do our American cows compare with Russian cows?

The best Russian herd that we saw averaged about 10,000 pounds. There is every reason to believe that the American heifers will develop into a herd that can do better than this. Of course, it should be realized that the Russian cattle are dual purpose animals which are used for meat as well as milk.

Where are the cattle?

The herd is near Moscow on an experimental farm which is managed by the Soviet Department of Agriculture.

Will the people actually get any of the Heifer Project animals?

No, I think not. The people will benefit by better milk and more milk. Many of the farmers living on the collective farms do have two- to five-acre plots of ground and they sometimes have a cow. It is possible that some

day a bull descended from the Heifer Project herd will be available for them to use.

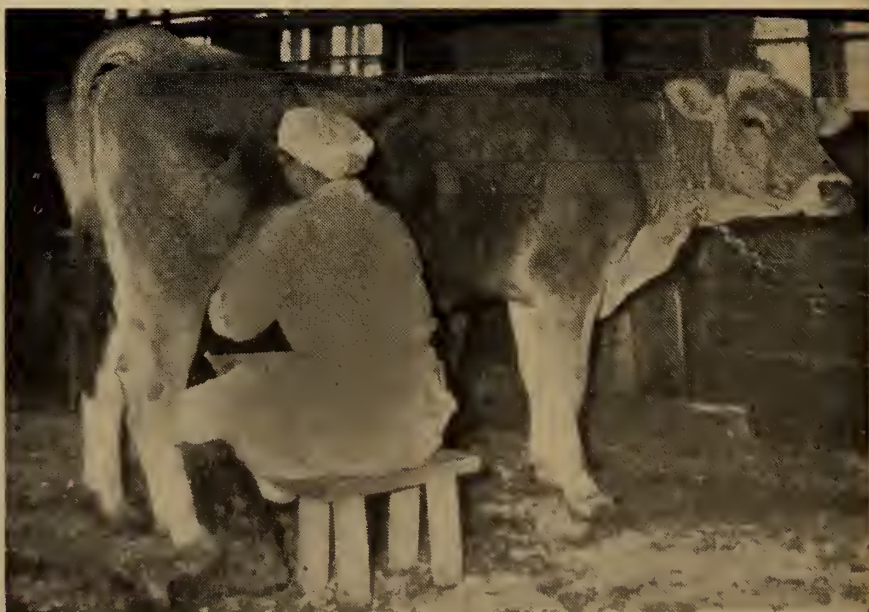
What do you think the future of this herd will be?

Agriculturally, I think that bulls from the high-producing cows will be crossbred with native cattle in an upgrading program, which will be carried on in the agricultural sections of the country.

Do you think there is another future for this herd?

Yes, I believe now that the existence of the herd has a greater potential for peace than was ever anticipated by the people who had the courage and conviction that made the herd possible. The presence of the herd in the Soviet Union is a constant and visible reminder of the common bond that can exist between people of goodwill everywhere.

It should be realized that there has been no similar shipment, project, or endeavor carried on in which people actually gave something which went to the Soviet Union. The American



A milkmaid milks one of the Brown Swiss cows on Russian farm

Friends Service Committee has given Nobel Peace prize money for medicine and the American Baptists have sent plates for printing the Bible, but these gifts are considerably different in nature as well as source.

It is a message that can be told to people who believe that there is an inherent animosity between the people of the Soviet Union and the United States. Therefore, it has world-wide values because it disproves the theory of international hatred. It is an outstanding Christian witness.

The Mountain Revisited **"Him Who Would Borrow"**

J. Carter Swaim

TIME was in American life when good neighbors sometimes borrowed from each other. Fresh eggs were delivered from the country—but only when the farmer came to town. Supermarkets in some communities are open now around the clock, but grocery stores once observed nature's alternation of toil and repose. If, therefore, Mrs. Brown was baking a cake and found that she was short one egg, a cup of flour, or a tablespoon of lard, she did not hesitate to send her son to Mrs. White's back door with the information that his mother wished to borrow.

When Mrs. Brown returned the borrowed items (usually giving a larger measure than she got), that was an opportunity for a leisurely chat. Life is now too complicated for that. In cities many women do not know their neighbors. And who would borrow from a stranger? Besides, who now could run out of eggs, flour, or lard? All the elements needed for making a cake are in the mix when you buy it!

Borrowing was a wholesome custom. It was evidence that no one can live wholly to himself, an outward and visible sign

of our human interdependence. Jesus said: "Do not refuse him who would borrow from you" (Matt. 5:42b). The King James Version here says: "From him that would borrow of thee turn not thou away." This is a literal rendering of the Greek, but the English phrase is likely to convey a kind of supercilious rejection of the proffered request. The Revised Standard Version suggests that we ought not even to formulate reasons why it should be rejected.

When life was more simple, it did not greatly matter whether Mrs. Brown remembered to return the borrowed sugar. When she baked, she would sometimes send a loaf of bread over to Mrs. White, just out of the goodness of her heart. Nobody ever thought of calculating precisely how many grains of sugar one housewife owed the other. This accorded, too, with the attitude of our Lord as Luke pictures it (6:35): "Do good, and lend, exploiting nothing in return."

Our Living Constitution

Continued from page 11

tremendously. In 1803 the Supreme Court in the case of *Marbury vs. Madison* set the precedent that it had the authority to review the laws of Congress to see if they were in line with the Constitution. Sixteen years later, Chief Justice John Marshall and his associates extended federal authority by their decision that a state could not tax a federal instrumentality. Actually it took a Civil War to decide conclusively that the federal government was superior in authority to the state governments. As our economic system became more interdependent and more governmental control of the economic scene became necessary, laws ranging from the Interstate Commerce Act to the Federal Child Labor Law and the Fair Labor Standards Act were passed and based on the ex-

panded concept of the interstate commerce clause stated in Article I, Section 8, of the Constitution.

And this slow revision of the Constitution by amendment and interpretation continues. The latest efforts were the Bricker Amendment (treaties must not violate the Constitution, not adopted), and the Supreme Court decisions on school and bus segregation, based largely on a revised interpretation of the fourteenth amendment. This then is the secret of our living, dynamic Constitution. It is broad and indefinite enough in scope to meet the changing needs of society.

The Love Feast

Harry H. Ziegler

AS MEMBERS of the body of Christ we realize that we are inadequate to the task of witnessing for him. We need an experience that will qualify us to meet the challenge and render the needed service of revealing the Christ to a hungry world. Here the Christ-instituted ordinances of the upper room have their place in our lives.

The first is the service of the basin and the towel. Our feet are the symbolic contact of ourselves with the world. Our challenge is revealing Christ to the world, but our contacts have dimmed Christ in us. We need a symbolic cleansing for what is to follow.

With the cleansing past, the opportunity to prove our cleanness comes—the privilege to demonstrate being clean by sitting down to a fellowship meal. All having shared in the cleansing, all having shared in the common meal at the Lord's table, we are now, and only now, ready for the crowning, the ultimate experience.

The task of service, Christ's service, requires his strength, and where did his strength reside but in his body? We would share his strength in the emblem of his broken body. But we need more! We need his spirit, his life. In the Old Testament blood was the life. We would share his life in the emblem of the cup, So, sharing his strength and his life, we are equipped to do his work, to reveal him to the world.

Missions for a Modern Day

D. W. Bittinger



Dorris Blough

Dr. Blough confers with his Nigerian assistant

EVER since Jesus taught his disciples to pray, "Thy kingdom come," this entreaty has been at the heart of Christendom. But even before that, and beyond or outside of the Christian faith, men have searched for "the good community," surcease from distress, a Utopia.

As Jesus took his disciples up the mount of the ascension they were still asking, "Will you bring the kingdom now?" Jesus told them that the kingdom is already here, for it exists in the hearts of men. They were to carry it outward, beginning at Samaria, and through God's power spread it to all parts of the world by teaching and baptizing. This has been the impulse of all church extension and missions.

We have not always been sure how best to cultivate and spread this kingdom. One of our main difficulties has been inside ourselves. We have thought that we alone were God's chosen, that we were "the Men." We have not been sure that God wanted his kingdom to come equally to those of other lands and other races whom we called "pagans" and "heathen."

But we have also been uncer-

tain as to the processes by which this kingdom is to be enlarged and spread. This has been due in part to our lack of complete understanding as to what is inherently "the kingdom," and what may be only a part of the particular culture in which we live. The Jews stumbled over this same problem. They thought that circumcision, abstinence from certain kinds of food, ceremonial worships were all a part of the kingdom." It took them a long time to separate in their thinking the kingdom from the local and the Jewish culture. Until they could do that they emphasized matters of Jewish culture and the elements of Christ's kingdom with equal emphasis or with even more emphasis on elements of culture.

We have not done much better. In very early foreign mission work it was felt that the Latin or Greek language was the only language of the kingdom. The others were called "vulgar languages." We were certain also that our kind of clothes were the clothes of the kingdom. We transmitted the architecture of our church houses and our standard forms of worship wherever we went. All of these, likely, were as much of a hindrance to the spread of the kingdom in our day as was

circumcision in the days of the Jews.

So there has developed in many lands an antipathy to missions. This of course is inseparably tied to antagonisms to our Western culture or to our white exploitation.

Why is there this negative reaction? The following reasons might be enumerated. These are reasons why, in the minds of the people of another land, the missionary has some strikes against him.

He is white. The white man has not left a good record where he has gone. He has called the local people aborigines, pagans, heathen, and has carried them away from their own lands into slavery. In addition, he has set up his own flag with the cross, and in the name of his king or his queen has long since claimed for his own all the lands on which these people live. Subsequently, he exploited the land, taking from it its natural resources without returning services in kind to the local, or native, people. He has even seized or drafted the local people and forced them to fight with him against his other white brothers. Indeed the white man does not have a good record.

He is irreverent. The incoming white man has usually not

tried conscientiously to understand the established religion, the local governmental practice, or the vital local culture. Rather, he has assumed that most of this was pagan and of little value since it was different from his and has tried to "clear the ground" in order to "plant new seed." This has seemed to the local people an inexcusable irreverence.

He is denominational. He has carried with him often to the point of contention the emphasis of his particular denomination. Since the local people in the countries to which the missionary has gone have no background to understand denominations, they assumed that there was a Brethren God, a Methodist God, a Presbyterian God, and so on. This has greatly confused them.

But the climate toward the missionary is changing. Even nationals who feel the strongest antipathy toward the white man realize that it is the gradual entrance of the Christian faith into their lands, even though only a small percentage of their people accept it, which is helping to cause all of them to desire to be free, to be individuals, to manifest their worth before one another and before God.

What, then, should the missionary do in this modern day? He should go with the Book. This should always be the reason for his going, the inspiration for his being there, the guide for the work he would do. In the Book is the "mind of God," not only for one culture, but for every culture. The Book never needs defense. It is its own defense and strength.

He should stand ready to help the local people apply the Book to their entire lives. This would center, of course, in their spiritual lives, but it would involve also the educational life, the social life, the economic life of all of them. His inclusive mission is to have the Spirit of God move in them, transforming

them into the children of God's kingdom.

He should approach other cultures reverently, for many of them are older than his own. He should go with an eager and open mind to understand the life and strength of their culture and to be helpful to them as they modify it in the direction of a Christian culture.

He should help to bring some of their leaders to America, where they can be shaped and molded in Christian institutions. He should then help these trained natives to become the forefront of the missionary movement of the future, as they go back in the power and spirit of God to help their own people. The great commission, "Go ye," can be applied as fully in this manner as in having us, with less understanding, go ourselves. Of course, there should always be some who go to offer counsel and assist in the leadership.

The missionary task is not done as long as there is one person who does not know Christ; it is not completed as long as there is one lonely valley where suffering and heartache prevails.

SAVED!

Leland Wilson

SOMETIME ago a lady was talking with me about two boys who were common acquaintances. She asked me, "Did you know that they were saved in our church?" I replied that I had not known but was happy for their experience.

Later I began to think about what she had said. What did she mean by that word *saved*? I knew the boys quite well. I would not attempt to judge them, but they brought judgment upon themselves for their attitude toward that which is spiritual and toward the church. If she meant that they were saved from an evil spirit or an eternal damnation by virtue of their church experience some years before, there would necessarily be some question as to whether they were saved. Their attitude toward religion had become one of indifference.

It is not uncommon to hear the

term *saved*. This usually comes to us in such a package as "saved by the blood," or when we are uncomfortably cornered by an eager "Brother, are you saved?" In our embarrassment at being asked such a question we usually stumble onto some affirmative answer and are pleased when the person turns his attention elsewhere, confident that the job on us is complete since we are saved.

We might well react to any narrow or restricted use of the term *saved*. Leslie Weatherhead raises one of the crucial questions of our faith when he asks, "Men say that 'Jesus saved the world,' but from what?" He did not save the world from sin for there is abundant evidence that sin still abounds. Nor can we take satisfaction in the concept of being able to perform a ritual or participate in one of the ordinances of the church and thus gain the "social security" of religion—an insurance policy against hell. There is something rather stagnant in the approach that would have us to "turn to Jesus to be saved" (please consider this in its context), for it suggests that our work is completed once we have accepted him, when in reality this should be only the beginning.

James H. Elrod has conducted research and has written a paper which demonstrates how conversion itself is an ongoing process. The dynamic Christian life is not one which is tucked away on a shelf, high and dry, for safekeeping, but one which is moving, evolving, and forever searching.

How, then, did Jesus save the world? He saved the world from an imperfect revelation of God. How thankful we can be that we are thus saved! We know what God is like because Jesus revealed him to us. Jesus was like God and God is just as Jesus was, and all our other revelations must be viewed in the light of the image of Christ.

"For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away." We as individuals are saved from an imperfect knowledge of God, indeed, from an erroneous impression of the very purpose of life, to the extent that we are able to capture and live by the spirit of Christ. Being saved is not an escape from some earthly or eternal doom but a state of purposefulness, a way of life in which we, too, ever more perfectly, reveal the nature of God to those about us.

Brethren Travel to Europe in 1958

Are you planning to be in Europe in 1958 for the Schwarzenau celebration of the 250th anniversary of the Church of the Brethren? Did you know that special travel arrangements are being planned? In order to have enough space for all who wish to participate in this program, the Brethren Service office should know your plans immediately. Write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Nettie Weybright of Syracuse, Ind., is critically ill in Bethany Hospital, Chicago 24, Ill. The family would appreciate the prayers of the Brotherhood.

There is a desire to establish a Church of the Brethren in the area of Charlotte, N. C. Please send the names and addresses of any members known to be living there to Mr. and Mrs. LaVerne Hinson, 1604 Merriman Ave., Charlotte, N. C.

Printed stories of the new building developments at the First church, Denver, Colo., and the Pulaski church, Va., were released recently to Ten Dollar Club members. Others who desire a copy of either story may obtain one without cost by writing to the Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Boston Brethren fellowship meeting, Friday, Oct. 11, 6:00 p.m., in the recreation room of the Riverdale Congregational church parsonage, 28 Hillside Road, Dedham, Mass. It will be a covered dish supper meeting. Brethren or interested persons in the Boston area, please contact Harry M. Gardner at the address given above or telephone Dedham 3-2069. About thirty are already planning to be present.

Dr. Morley J. Mays, dean of Juniata College, will deliver the annual Hoff lectures at Bethany Biblical Seminary, Chicago, Ill., Oct. 28—Nov. 1. His subjects will deal with the general theme of symbolism and faith. The evening lectures will be given Monday through Thursday at 7:30 p.m.; the morning lectures, Tuesday through Friday, at 9:40 a.m. The seminary invites alumni and former students and friends to attend. A limited number of guest rooms are available.

The women's work department announces the World Day of Prayer materials for Feb. 21, 1958: Worship Service for Adults, 5c; Call to Prayer, 45c per hundred; Guides for Leaders, 15c; posters, 10c; dramatic presentation, Thy Will Be Done, 15c; Drama of World Day of Prayer, 25c; World Day of Prayer map, 25c; report blank and offering envelope, free; order blank, free. Please order these materials as early as possible. After Jan. 15 an order blank for direct mailing to the publishers will be mailed to those desiring materials. The final date for the publishers to fill orders is Feb. 7.

Gerda Hitzemann of Berlin, Germany, an exchange student at La Verne College in 1955-56, began a period of eight months of volunteer service at Brethren House, Kassel, Germany, on Aug. 1. She will assist in the student exchange office.

Robert C. Walker, executive director of the Long Beach Council of Churches, has been appointed director of a tour to the World Convention on Christian Education in Tokyo, Japan, Aug. 6-13, 1958. The tour will be by air, going by the way of Alaska and returning by the Hawaiian Islands. For further information write Brother Walker at 205 E. Broadway, Room 601, Long Beach 2, Calif.

Home-comings and Dedications

Baugo church, Northern Indiana, harvest meeting, Sunday, Oct. 6. Bro. D. J. Lichty, long-time missionary to India and resident at Franklin Grove, Ill., will speak at the 10:30 a.m. and the 2:00 p.m. services.

Rocky Ford church, Colo., harvest meeting and home-coming, Sunday, Oct. 20. The regular Sunday-school and worship services will be held in the forenoon. A program will follow the basket dinner.

County Line church, Northwestern Ohio, home-coming, Sunday, Oct. 13. All over sixty-five will be honored guests.

Fairview church, Western Maryland, dedication, Sunday, Oct. 13, all day. The speaker will be Marshall Wolfe of Bridgewater, Va.

South Whitley church, Middle Indiana, home-coming and dedication for the remodeled building, Sunday, Oct. 13, all day.

Three Springs church, Pa., home-coming, Sunday, Oct. 6. Graybill Hershey of Manheim, Pa., will speak at the 10:00 a.m. service and the Hanoverdale male quartet will give a program of gospel music at 7:30 p.m.

Pittsburgh church, Western Pennsylvania, anniversary service, Sunday, Oct. 6, at 10:45 a.m. Dr. O. M. Walton, retired executive secretary of the Council of Churches of the Pittsburgh area, will speak.

Stone Bridge church, Middle Maryland, home-coming, Sunday, Oct. 20. Arthur Scrogum, executive secretary of the district, will speak at the 10:00 a.m. service; Newton Poling, pastor of the Brownsville church, Md., will give the afternoon message.

Cumberland church, Md., thirty-fifth anniversary, Sunday, Oct. 13, all day. Guest speakers will be Arthur Scrogum, former pastor, at the 11:00 a.m. service; Glenn Bowlby of Pittsburgh, Pa., at the 3:00 p.m. service. In the evening at 7:30 Juniata College students will give a program of music. All time is daylight saving.

Green Tree church, Pa., home-coming, Sunday, Oct. 20. David Hanawalt, executive secretary of Eastern Maryland, will speak at 10:45 a.m.; at 8:00 p.m. the Meister singers of Pottstown will present a program.

Big Creek church, Okla., home-coming, Sunday, Nov. 3.

Panora church, Middle Iowa, home-coming, Sunday, Oct. 13. Ray Zook, district executive secretary, will be the guest speaker at the 11:00 a.m. service.

Spray church, N. C., home-coming and fiftieth anniversary, Sunday, Oct. 13. The anniversary service will be at 2:30 p.m. Regular Sunday school and worship in the morning.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Church Calendar

October 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Paul writes to the Corinthians. 1 Cor. 1-4. Memory Selection: I decided to know nothing among you except Jesus Christ and him crucified. 1 Cor. 2:2 (R.S.V.)

World Communion Sunday

- Oct. 10-13** District meeting, Oregon, Portland
- Oct. 11-13** Northern Indiana junior high workers training session, Camp Mack, Milford, Ind.
- Oct. 11-13** District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel, Fla.
- Oct. 11-13** Joint district meeting, Northwestern and Southwestern Kansas, Quinter
- Oct. 13** Men and Missions Sunday
- Oct. 13-20** Churchmen's Week
- Oct. 15-17** District meeting, Middle Maryland, San Mar (Fahrney-Keedy Home)
- Oct. 15-17** District meeting, Middle Pennsylvania, First church, Altoona
- Oct. 17-20** District meeting, Southern California and Arizona, Santa Ana, Calif.
- Oct. 18-19** District meeting, North Atlantic, Ambler
- Oct. 18-19** District meeting, First West Virginia, White Pine
- Oct. 18-20** District meeting, Southeastern Kansas, Osage
- Oct. 18-20** Southern Ohio Christian education training conference, Quaker Hill
- Oct. 20** Laymen's Sunday
- Oct. 20** World Order Sunday
- Oct. 21-24** Central Region conference, Manchester College, Ind.
- Oct. 22-23** Town and Country Convocation
- Oct. 23-24** District meeting, Western Pennsylvania, Morrellville
- Oct. 24** United Nations Day
- Oct. 24-26** District meeting, Second Virginia, Blue Ridge Chapel
- Oct. 24-27** District meeting, Northern California, undecided
- Oct. 25-27** District meeting, Idaho and Western Montana
- Oct. 26** District meeting, Western Maryland, Danville
- Oct. 27** World Temperance Sunday
- Oct. 27** Reformation Sunday
- Oct. 27-30** Western Region conference, McPherson College, McPherson, Kansas
- Nov. 1** World Community Day
- Nov. 1-2** District meeting, Northern Virginia, Linville Creek
- Nov. 3** Church Vocations Sunday
- Nov. 5-7** District meeting, Northwestern Ohio

Love Feasts

- | | |
|---------------------------------------|---|
| California | Oct. 6, 7 pm, West Goshen |
| Oct. 6, 7 pm, Modesto | Oct. 9, Syracuse |
| Colorado | Oct. 12, 7:30 pm, Beech Grove |
| Oct. 6, 7 pm, Colorado Springs, First | Oct. 12, 6:30 pm, Fairview |
| Oct. 6, 7 pm, Rocky Ford | Oct. 12, 7 pm, Windfall |
| Illinois | Oct. 14, 7 pm, New Paris |
| Oct. 6, Romine | Oct. 14, Roann |
| Oct. 12, 8 pm, Hickory Grove | Oct. 19, 7 pm, Bachelor Run |
| Oct. 12, 7 pm, Woodland | Oct. 19, 10:30 am, 2 and 7 pm, Nettle Creek |
| Oct. 16, LaMotte Prairie | Oct. 20, 6:30 pm, CST, Rossville |
| Oct. 25, 1:45 pm, Allison Prairie | Oct. 21, 6:30 pm, Blue River |
| Indiana | Oct. 28, 7:30 pm, Wabash County |
| Oct. 5, 7:30 pm, La Porte | Iowa |
| Oct. 6, 6:30 pm, Ladoga | Oct. 6, 7:30 pm, Kingsley |
| Oct. 6, 7 pm, Nappanee | Oct. 6, 7:30 pm, Sheldon |
| Oct. 6, 7:30 pm, Plymouth | Kansas |
| Oct. 6, Salamonie | Oct. 6, 7:30 pm, Quinter |
| Oct. 6, 7:30 pm, South Whitley | |

Kentucky

- Oct. 6, Flat Creek
- Maryland**
- Oct. 6, 6 pm, Baltimore, First
- Oct. 6, 7 pm, Cumberland
- Oct. 6, 7 pm, Thurmont
- Oct. 6, 6:30 pm, University Park
- Oct. 12, 5:30 pm, EST, Browns-ville
- Oct. 13, 7 pm, Manor
- Oct. 27, 7 pm, Baltimore-Wood-berry
- Oct. 27, 7 pm, Locust Grove
- North Carolina**
- Oct. 12, Lower Brummetts
- Ohio**
- Oct. 6, 1:30 pm, Bristolville
- Oct. 6, 7 pm, Brookville
- Oct. 6, East Chippewa
- Oct. 6, 7 pm, Dayton, Ft. Mc-Kinley
- Oct. 6, 1:45 pm, Freeburg
- Oct. 6, 8 pm, Reading
- Oct. 6, 8:30 and 10:30 am, Trot-wood
- Oct. 12, 7:30 pm, County Line
- Oct. 19, 7:30 pm, Black Swamp
- Oct. 20, 7:30 pm, Eagle Creek
- Pennsylvania**
- Oct. 5, 7 pm, Three Springs
- Oct. 6, 7 pm, Ambler
- Oct. 6, 2 pm, Blue Ball
- Oct. 6, 7 pm, Carlisle
- Oct. 6, Center Hill
- Oct. 6, 7 pm, Claysburg
- Oct. 6, 7 pm, Clover Creek
- Oct. 6, 7 pm, Codorus
- Oct. 6, County Line
- Oct. 6, 6:30 pm, Ephrata
- Oct. 6, 7 pm, Green Tree
- Oct. 6 and 7, 6:30 pm, Greens-burg
- Oct. 6, 7:30 pm, Hooversville
- Oct. 6, 6 pm, Lebanon
- Oct. 6, 6 pm, Lititz
- Oct. 6, 6 pm, Lower Conewago
- Oct. 6, 6:30 pm, Maitland
- Oct. 6, 7 pm, Maple Grove
- Oct. 6, 7:30 pm, Mechanicsburg
- Oct. 6, 7:30 pm, Mechanic Grove
- Oct. 6, 7 pm, Middle Creek
- Oct. 6, 6:30 pm, Mt. Pleasant
- Oct. 6, 6:30 pm, New Enterprise
- Oct. 6, 7 pm, Norristown
- Oct. 6, 7 pm, Parker Ford
- Oct. 6, 7 pm, Pittsburgh
- Oct. 6, 6:30 pm, Richland
- Oct. 6, 7 pm, Roaring Spring
- Oct. 6, 7 pm, Shade Creek, Berkey
- Oct. 6, 7 pm, Sipesville
- Oct. 6, 7:15 pm, Smithfield
- Oct. 6, 7:30 pm, Upper Claar
- Oct. 6, 7 pm, Williamsburg

- Oct. 6, 6:30 pm, York, First
- Oct. 7, 7 pm, Rummel
- Oct. 12, 2:30 pm, Skippack
- Oct. 12 and 13, 10:30 am, Falling Spring
- Oct. 12 and 13, 2 and 6:30 pm, Midway
- Oct. 12 and 13, 6:30 pm, Little Swatara
- Oct. 12, Sugar Run
- Oct. 12 and 13, 1:30 pm, West Conestoga
- Oct. 12 and 13, 1:30 and 6:30 pm, White Oak, Manheim House
- Oct. 13, 7 pm, Brothersvalley
- Oct. 13, 6:30 pm, East Fairview
- Oct. 13, Florin
- Oct. 13, 7 pm, Holsinger
- Oct. 13, 7 pm, Lake Ridge
- Oct. 13, 6:30 pm, Quakertown
- Oct. 13, 7 pm, Rockwood
- Oct. 13, Snake Spring Valley
- Oct. 13, 7:45 pm, Wooddale
- Oct. 19, 2 and 7 pm, Akron
- Oct. 19, 10 am, Schuylkill
- Oct. 19 and 20, 1:30 pm, Back Creek
- Oct. 19 and 20, 1:30 and 7 pm, Heidelberg
- Oct. 19 and 20, 1:45 pm, Spring-ville
- Oct. 20, 7 pm, Curryville
- Oct. 20, 7:30 pm, Lower Claar
- Oct. 20, 7 pm, Mount Joy
- Oct. 20, 6:30 pm, Mountville
- Oct. 20, 6 pm, New Fairview
- Oct. 20, 7:30 pm, Philadelphia, Bethany
- Oct. 20, 7 pm, Raven Run
- Oct. 26, 10 am, and 27, 10:15 am, Big Swatara
- Oct. 26, 2:15 and 6:30 pm, Indian Creek
- Oct. 27, 2:30 and 6 pm, Maiden Creek
- Oct. 27, 6 pm, Pleasant View
- Tennessee**
- Oct. 6, 7:30 pm, Johnson City
- Oct. 12, 7 pm, French Broad
- Virginia**
- Oct. 6, 7 pm, Barren Ridge
- Oct. 6, 7 pm, Lebanon
- Oct. 6, 4 pm, Maple Grove
- Oct. 6, 6 pm, Newport News
- Oct. 6, 6:30 pm, Sangerville
- Oct. 12, 7:30 pm, Brick
- Oct. 12, 6:30 pm, Mt. Hermon
- Oct. 12, 7 pm, Pleasant Hill
- Oct. 19, 7 pm, Bassett
- Oct. 20, 6:30 pm, Poages Mill
- West Virginia**
- Oct. 6, Maple Spring
- Wisconsin**
- Oct. 5, 8 pm, Worden

With Our Evangelists

- Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*
- Bro. R. W. Schlosser** of Elizabethtown, Pa., in the Big Swatara church, Pa., Sept. 30—Oct. 13.
 - Bro. Paul Lantis** of Astoria, Ill., in the County Line church, Ohio, Sept. 29—Oct. 13.
 - Bro. Jesse Whitacre** of Columbia City, Ind., in the Blue River church, Ind., Oct. 8-20.
 - Bro. Harold Bomberger** of Harrisburg, Pa., in the Lake Ridge church, Pa., Oct. 6-13.
 - Bro. Carl Yoder** of Mt. Pleasant, Pa., in the Wooddale church, Pa., Oct. 7-13.
 - Bro. Abram Eshelman** of Mt. Joy, Pa., in the Yellow Creek church, Ind., Oct. 7-20.
 - Bro. Milton Hershey** of Manheim, Pa., in the Indian Creek church, Pa., Oct. 13-27.
 - Bro. Hubert Newcomer** of North Manchester, Ind., in the Eel River church, Ind., Oct. 13-20.
 - Bro. Earl Brubaker** of Sipesville, Pa., in the Williamsburg church, Pa., Oct. 30—Nov. 3.
 - Bro. Donald Miller** of East Berlin, Pa., in the Florin church, Pa., Oct. 20—Nov. 3.
 - Bro. Dewey Fleishman** of Boones Mill, Va., in the Newport News church, Va., Oct. 13-20.

OCTOBER 5, 1957

17

News and Comment From Around the World

Java Training College Aimed at Teacher Shortage

Indonesian Christians have established a Teachers' Training College in Salatiga, Indonesia. One hundred fifty students were admitted for the first year and probably an increased number will attend this coming school term. The establishment of this college in which 11 of the 31 member bodies of the Indonesian Council of Churches are participating became necessary owing to the shortage of teachers for the 250 secondary schools.

House Votes Air Academy Chapel Funds

The House of Representatives has finally given approval to appropriating money for a \$3,000,000 ultra-modern chapel at the Air Force Academy near Colorado Springs, Colo. Previously, the representatives had voted to withhold funds for the structure after critics had called it a monstrosity. The chapel funds were included in an Air Force Appropriations Bill which the House passed and sent to the Senate.

Churches Urged to Profit by Increased Religious News

Every summer, writers and editors of religious publications get together at Green Lake, Wis., in a Christian Writers and Editors Conference, that is sponsored jointly by the National Council of Churches and the American Baptist Board of Education and Publication.

At their tenth annual conference this summer, R. Dean Goodwin of New York City told them that Protestant churches should take more advantage of the increased attention that is being given to religious news in the country's secular press. He said that religious groups are often not prepared to report their newsworthy activities because churchmen have no conception of the value of religious news in daily papers; also there is a lack of trained writers among church workers.

Youth for Christ Teams Hold European Evangelistic Meetings

A world youth conference on evangelism was recently concluded in Copenhagen, Denmark. This conference was sponsored by Youth for Christ and was attended by delegates from twenty-eight countries.

Following the congress, the young people sent out teams to conduct evangelistic meetings in various parts of Europe. Thirty-three delegates from behind the iron curtain were in attendance at this meeting. Some of them were from Hungary and the rest from East Germany. National leaders of the congress reported that the work of Youth for Christ International was showing progress in all parts of the world. Because of the keen interest shown in the work of the organization in India, the young people decided to choose Madras, India, as the site of the 1958 World Youth Congress on Evangelism.

Southern Sudan Government to Take Over All Schools

In Southern Sudan, where the government has announced its intention of taking over all schools, both Protestant and Roman Catholic, during the next twelve months, some Protestant educational missionaries have been seconded to the government in order that they may continue teaching in the former mission and church schools.

The teachers have been assured that they will be free to continue their missionary work and it is expected that they will continue to teach in the schools until they can be replaced by Sudanese teachers. At the same time, a number of Sudanese have been appointed inspectors of schools under the government in the south and several of them are ex-mission teachers and Christians.

The government is insisting that as soon as possible all teaching will be in Arabic and since few teachers at present speak Arabic, there is the danger that Moslems will be substituted for them.

EUB Church Plans "Y-E-S" Program

Young people in the Evangelical United Brethren Church launched a new type of evangelistic program, beginning Sept. 1. They are hoping to send out young people in teams of two who will assist pastors and other church officials with a wide variety of activities designed to win others for Christ in the church. They will help in religious census taking, in visiting persons with an evangelistic message and also in participating in church meetings of an evangelistic nature.

South India Christians Protest Communist Education Bill

From Madras in South India have come reports that Christians in that part of India are protesting against an education bill which has been sponsored by the Communist government of the Kerala state. The proposed law would put all schools in the state under government control. The leaders of various Christian communions issued a joint statement condemning the measure. The signers included officials of the Roman Catholic, Mar Thoma and Jacobite churches, the Church of South India and the Church Mission Society. They charged that the education bill aims at the liquidation of private agencies and seeks to regiment the educational system on a Communist pattern. The Communist government in that state was elected in a general ballot last February.

Bible Groups Distribute Scriptures in Refugee Camps

More than 70,000 Bibles and Scripture portions were distributed last year in West German refugee camps by the Evangelical Bible Mission. The special task of the Bible mission is to distribute Scriptures to escapees from Communist-ruled countries and other displaced persons living in West Germany. Co-operating in the agency's efforts are the United Bible Societies, the Association of Evangelical Bible Societies in Germany, the Young Men's Christian Association and the Association of German Evangelical Free Churches.

World Council Central Committee Meets

The highest authority of the World Council of Churches rests in the General Assembly, which will meet for its third time in Ceylon, India, during the year 1960. Two previous assemblies have been held. The first was the organizing meeting of the World Council of Churches at Amsterdam, Holland, in 1948. The second meeting was held at Evanston in 1954. These two meetings represent the only meetings that have yet been held by the Protestant churches that have joined together to form a council of churches.

The assembly appoints a Central Committee to be its general board of action to carry out the authorizations of the assembly. The Central Committee is composed of ninety



members and meets annually. In 1956 the Central Committee held its meeting in Hungary just previous to the Hungarian revolution. This year it was held at Yale Divinity School at New Haven, Conn.

The meeting of this committee brought together representatives from all of the continents where Protestantism is represented. Each year special emphases and subjects are considered. Always these special discussions are provided with the materials and resources of previous meetings with the idea in mind to try to get a common objective on the part of all of the churches so that there might be more unity in the testimony of Christian churches around the world. It is understood that the actions of the Central Committee and the General Assembly are not binding on the constituent bodies represented in the council. All decisions are advisory. However, the aim is to get as much unity as possible in the common objectives of the churches.

The first consideration on the agenda is always the report of the executive secretary and the executive committee. The executive committee is appointed by the Central Committee to take care of many of the details of the program that must be arranged for in order to administer the decisions of the assembly and the Central Committee. The executive committee meets several times each year and prepares the agenda for the Central Committee meeting. Therefore, the report of the executive secretary and the executive committee covers the activities that have been carried on during the previous year.

These two reports emphasized that this past year has been a year of crisis in international affairs. It is clear that every effort possible

was made by those authorized to act in the interest of peace and goodwill on the earth. Special attention was given to problems related to Cyprus, the Suez, and the Hungarian Refugees. Besides these special crises there is a continuing problem of refugees that had not been completely answered and still is a heavy burden upon the heart of the churches. It seemed that the whole world came to the aid of the people in distress.

A brief summary of the Yale sessions indicates that the Central Committee took the following significant actions. The committee:

URGED that governments conducting nuclear weapons tests "should forego them at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

REQUESTED that churches in the countries directly concerned should communicate the statements dealing with the banning of nuclear weapons to their government and instructed committee officers to seek ways of transmitting the statement to countries in which the council has no member churches.

VOTED to secure for a three-year period a "competent consultant" who "could help the churches to help one another more effectively in the field of racial and ethnic tensions." Essentially a field worker, the consultant "would spend a large part of his time visiting a small number of areas."

REAFFIRMED its Evanston stand declaring that "segregation, based on race, color, or ethnic origin is contrary to the gospel and is incompatible with the Christian doctrine of man and with the nature of the church of Christ." It re-emphasized the tasks of churches

in challenging "the conscience of the societies in which they are set." It requested that the resolution should be sent with a special letter to the Union of South Africa and other areas of racial tension.

RECEIVED the draft plan of integration of the World Council of Churches and the International Missionary Council and commended it to the churches "for study and prayerful" consideration. Earlier in the meeting Orthodox leaders had expressed fears of the union, saying they had not envisioned "supporting Protestant missionary activity" at the time they joined the council.

INSTRUCTED "the executive committee to arrange for a study to be made of problems of religious liberty arising in Roman Catholic and other countries." Earlier the committee reaffirmed its stand on religious liberty and requested the World Council officers and staff to support its member churches in all situations where the liberty of the churches is politically or otherwise infringed or imperiled.

AGREED to hold its 1960 assembly at the University of Ceylon, at Peradeniya, near Kandy, Ceylon, and its next Central Committee at Nyborg Strand on the coast of Denmark.

ACCEPTED unanimously applications from five new churches: The Evangelical Lutheran Church, U.S.A.; Presbyterian Church of East Africa; Gereformeerde Church in Indonesia; Burma Baptist Convention; and Presbyterian Church of Jamaica.

AUTHORIZED appointment of a staff member for an experimental period of one year to conduct an investigation of the World Council's role in radio and television.—M. R. Zigler.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Gary Williams

A lay worker demonstrates the canvasser chart to fellow workers

For Your Stewardship Needs

THE demand had become so widespread for stewardship education helps and materials for use in every-member canvasses as far back as three years ago that a critical budgetary problem befell the Brotherhood's stewardship department.

The policy in effect at that time was to furnish the churches with almost all materials at no cost.

Beginning in 1955 the department added a modest charge for various items which, under the former policy, would have gone out on a no-cost basis. Even so, the use of the materials continued to mount and the department's budgetary crisis continued.

In preparation for the release of samples of current stewardship and

Harl L. Russell

canvass resource materials, the decision was made to place a production-cost charge on almost all new items. This plan of offering the materials has not lessened the demand for them; rather, the department is often in difficulty at the point of replenishing quantities of various items we had stocked far too frugally.

Our Non-Brethren Constituency

While some of our churches even yet have overlooked use of the folder, *Why Envelopes?* one non-Brethren organization had us print 20,000 for their needs.

Among other outside calls for the folder, *Make Money and Kill Your Church*, there came to us a request from the stewardship department of the Lutheran Free Church for

enough copies of this folder for mailing to each pastor. We have agreed to provide quantities, at a price, as orders come from them.

Five of the leaflets for use with children have been on continuing and heavy demand. One denomination made use of 15,000 of *My Teacher Told Me*. It has been necessary to make numerous reprints for other groups of the leaflets, *My Money*, *My Possessions*, *My Time*, and *My Life*.

Again and again we have supplied some of the larger and smaller communities with the elective stewardship studies for children. Yet another low-cost booklet, *Stewardship Education in Homes*, has been requested frequently and in varying quantities. Now that these materials are enjoying special publicity as effective resource helps in connection with the 1957 Christian Education Week (Sept. 29—Oct. 6), we have had new and recurring requests.

The canvass aids have also gone out to some other groups. In fact, a professional fund-raising organization made use of our canvassers' charts in combined budget and building-fund canvasses before obtaining a custom-made chart for their needs.

Brethren Acceptance of Helps

"Congratulations on the new manual for local finance workers," wrote a leader of the Central Region who went on to state, "It is well-written, well-organized, and planned so as to be very helpful."

A regional secretary recently wrote, "Have just read *Functions of the Finance Committee, Financial Secretary and Treasurer*. Excellent! It meets a great need."

Subsequent to a successful every-member canvass, a Maryland pastor wrote, "I especially want you to know of our appreciation for the turnover charts. They helped us more than any other thing to present a message which made it logical and natural for a member to make a commitment."

A Missouri pastor quotes a parishioner who exclaimed after the canvass team had been in his home, "I have learned more about our church in the twenty minutes the

canvassers were with us, using their chart, than I had learned the previous twenty years."

An Indiana pastor wrote, "We enclosed with each of our seven letters one of your good stewardship leaflets. We made effective use of your stewardship lessons and film, *The Beginning*, and a filmstrip during our stewardship emphasis. When we came to the canvass, the canvassers' charts were very effective. They were of much help."

It is gratifying to observe that small, medium and large Brethren churches can and do make effective use of our stewardship education, financial administration, and every-member enlistment materials. Any local worker is invited to send to the Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill., for the current stewardship and canvass order form and the recently prepared supplement. They will be mailed without cost.

It seems appropriate to commend the large number of pastors and lay leaders who are working so effectively to achieve the stewardship goals as adopted at the 1955 Grand Rapids Annual Conference. In various terms some of these men have in essence reported for their church what a Maryland pastor wrote after a stewardship education emphasis and canvass: "Not one person came to tell me of the sacrifice he made, but many told of the joy they had experienced. Lives have been lifted and given the power of the Spirit. When God has our time, talents, and material resources, we truly are his."



Gary Williams

A lay leader and district executive secretary examine the stewardship display following a skillshop session

RESOURCE BOOKS IN CHRISTIAN EDUCATION

The Better Church School—Lobingier, 1952, \$2. Contains excellent chapters on many practical matters.

Better Leaders for Your Church—Crossland, 1955, \$2. How to find, enlist, train and keep leaders.

Christian Nurture Through the Church—Gable, 1955, \$1.25. A manual for administering the education work of the church.

Evangelism in the Sunday Church School—Cober, 1955, 50c. Practical helps on a very important matter.

A Guide for Curriculum in Christian Education—NCCC, 1955, \$2.50. Three major topics are covered: the meaning of curriculum and principles underlying good curriculum, effective use of curriculum in the church school, and the processes by which curriculum materials are produced.

Guiding Workers in Christian Ed-

ucation—McKibben, 1953, \$1.75. An excellent book on supervision of teachers.

How a Small Church Can Have Good Christian Education—Foster, 1956, \$2. Excellent administrative ideas for the Christian education program of the small church. Practical.

The Superintendent Faces His Task—Ross and McRae, 1947, 75c. A brief book of suggestions for the Sunday-school superintendent.

The Task of Christian Education—Wyckoff, 1954, \$2.75. A clarification of the theory, philosophy, and practice of Christian education. The author insists that mere religion is not enough; the goal is life in Christ.

The Teaching Ministry of the Church—Smart, 1954, \$3. Examines the basic principles of Christian education. Points out the necessity of a Biblical and theological basis.

CHRISTIAN EDUCATION

Children's Workers Plan Ahead

AT THE beginning of each new church school year, the workers with children need to review what they accomplished during the past year and plan ahead for the coming year. Their goals may read something like this:

1. We will strengthen our own basic beliefs through reading and special workers' conferences.

2. We will attempt to improve our teaching program by clarifying our purposes for all that we do with the children.

3. We will evaluate the present rooms and equipment and make recommendations to the board of Christian education for reassignments and improvements.

4. We will write to the district director and the regional director of children's work for suggestions of new books that ought to be added to our church library for our teachers, parents, and children.

5. We will integrate worship with the class sessions for all preschool children.

6. We will have regular workers' conferences and try to achieve 100% membership of teachers in the Fellowship of Growth in Service.

7. We will plan for extended sessions for the nursery and work out a well integrated program under the

supervision of the department director.

8. We will plan for parent-teacher fellowship meetings once each quarter and attempt to explain the use of the home books in the closely graded curriculum as well as give insight concerning the purpose of each unit of work in the quarter ahead.

9. We will continue our junior choir and will include the older primary children in it.

10. We will start early to plan our vacation church school and will also plan for some day camping and club experiences as well as recreational experiences during the summer.

11. We will visit the homes of all the children who are third year juniors before they enroll in the pastor's church membership class so that the parents will understand the purpose and teachings of the class.

12. We will watch for places where we can use some of the undated units for primary and junior children.

13. We will visit homes and work out detailed plans for reaching the unreached children in the community.

14. We will support the entire program of the church by regular attendance at the worship services and at the church business meetings.

INDIA

Villagers Observe Communion

Kathryn Kiracofe

THIS is the time of year for love feasts in our part of India. I have attended four in the villages recently. I would like to share with you the experience of the one last night.

It was out in a jungle village, about forty miles from Anklesvar. Only three Christian families live there with only a few scattered Christians within a ten-mile radius. These families last year called the pastor and had a love feast and received so much joy and encouragement that they arranged for one again this year.

The pastor, his wife, and I left Anklesvar by train at 9:30 in the morning. After about an hour's ride we changed to the narrow guage line that goes east into the jungle. We traveled on this train to the end of the line. At the last two stations other Christians joined us. These had walked from three to seven miles to get to the train.

Two carts from the village awaited us at the end of the line to take women, children, and the baggage the last three miles. We arrived at the village about four in the afternoon. From then on until time for the meeting others arrived on foot, some having walked ten or more miles.

The service was held out in the open in front of one of the Christian homes. Fourteen women and twenty-five men took part in the service. Counting children and non-Christian relatives and friends over a hundred were served the meal of rice and pulse. The love feast was very simply and quietly observed. One young couple asked for forgiveness for not having had a Christian wedding and asked for permission to partake of the service. This was granted and they were permitted to take part.

After the service the men and boys gathered around the fires that had been built and the songfest began. The other two Christian homes of the village are at a distance across a ravine, and this home, the largest of the three, still was far too small to give protection to such a crowd, from the chilly air.

About midnight the pastor, his

On World
Communion Sunday
Brethren around
the world
rededicate their
lives in humble
service to
neighbors and
faith in God



wife, and I were called into the house and shown three beds that had been reserved for us. Theirs were wedged between grain bins and sleeping children on the floor, and mine was between the family goats and chickens and with a baby of one of the guests tied up in a hammock affair beside it. The beds were rope beds, quite inadequate for comfort or for warmth with the little bedding we had along.

We were the honored guests, and were the only ones to have beds; but I didn't sleep much. All others spent the night singing around the fire, or maybe snatching a wink of sleep on the ground. I was grateful for the effort to make me comfortable but I wished I could have stayed on the floor in the corner of the veranda where I was for the service. I am sure I would have been far more comfortable and warm there.

The next morning tea was served, a short prayer service was held, and then all scattered to return to their homes the way they had come. Despite the physical inconveniences, this was a blessed experience.

Out of the Mailbag

Gulak is noted as a place where the people are hard to reach—a "real bush place." We have not been able to do anything with any of the adults locally. This season we managed to have an adult class, but attendance was poor. For the first time, too, several of the local girls attended women's school in the dry season. So there is some progress along these lines. Our church attendance has very slowly increased over the years, and we have sent several young men and boys on to further schooling, after they had finished here. When some of them return to the area to work, I think we will be more able to reach the local people.

We do have a good dispensary, operated by some of our own boys, trained in Lassa. Recently we began a leprosy treatment clinic and it seems to be doing very well.—*Jim and Merle Bowman, Nigeria, W. Africa.*

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The church in Ecuador has called Jaime Redin to serve as part-time pastor. He will continue his work with youth in a nearby mission.

NIGERIA, WEST AFRICA

Waka Celebrates Anniversary

Ivan Eikenberry and Waka Staff

WAKA Teacher Training Center is part of a bold plan for Christian churches and government to work together to supply teachers for a self-governing nation. The Church of the Brethren and the British-Nigerian government co-operate, the government supplying most of the funds and the Church of the Brethren supplying staff.

Waka Center existed before this co-operative arrangement began. The Center was begun in 1947, opened in temporary quarters at Garkida, in limited buildings left from earlier evangelist training and teacher training of a different type and level. Waka was conceived in the realization that in a country almost entirely lacking any formal educational facilities, even primary schools, the church militant must educate both to prepare its own leadership and to serve, through supplying leadership, the country it would win for Christ.

Waka Center Opens in 1952

Five years later, 1952, church leaders, regional government officials, and citizens of the area joined in officially opening Waka Center in its permanent location near Biu. It was a big day for the Muslim chiefs present, a great day for Christian leaders present, and a joyous day for the hundreds of citizens who represented many villages and clans. The deputy director (superintendent) of education for the Northern Region (comprised of twelve provinces with 17,000,000 people) spoke of the academic and civic role that Waka should play. The field secretary of the Church of the Brethren mission spoke of the Christian tradition and influence that Waka should have. The Emir of Biu, representing local government, spoke of the area's hope in Waka. And then he, a Moslem chief, officially unlocked and opened Waka, June 6, 1952.

In the joy of the occasion, all eight students enrolled that first year at Waka sang as a chorus conducted by one of the two staff members. Only the office and one classroom of the first teacher-training building could be opened. The

rest was not finished and was being used as a building-supply store.

Three years later that same deputy director commented, "There almost wasn't anything to open." But that was the beginning. This June we met for tenth and fifth anniversary Founders' Day, and what a different story to tell!

Fifth Anniversary

The morning of June 6 dawned bright in spite of being in the midst of the rainy season. Visitors, including missionaries from other stations, British government officials, Nigerian government officers, relatives of students, Christian friends, and former students, numbering several hundred gathered to share in celebrating with the Waka staff and students the five-year anniversary.

Education for Service, based on Christ's timeless illustration of washing his disciples' feet at the Last Supper, was the topic of H. Stover Kulp's address at the worship service.

After a short break the crowd reassembled for a secular program which included choruses from both the teacher training school and girls' school.

A short address by the British representative in charge of Bornu Province, commending the work of the Church of the Brethren to date and bringing good wishes for future success, was followed by an address from the Emir of Biu. This was the same Emir who had spoken at the official opening five years earlier. Mr. E. W. Allen, who had inspected Waka's last three graduating classes, commented on the rapid pace at which Waka had developed and brought good wishes for the future from the ministry of education.

Workers and Former Students Recognized

Special recognition was given to missionaries and workmen who had part in the planning and early development of the center. Of the present staff of artisans and apprentices, there were six men who had worked from the beginning, and out of the seventy-five laborers, four men had wielded the shovel or car-

ried stone for at least five years.

Names of seventy-six former teacher-training students were called, class by class, and the forty-three present were recognized.

Progress in Five Years

Open house was held in the teacher training school, women's school, junior primary practicing school (which opened in 1954), and girls' senior primary school (which opened in February 1955). Exhibits of work were displayed. As visitors went from one side of the stream to the other the tremendous growth in buildings was noted on all sides. In comparison with 1952 there were eleven residences completed, accommodations for four classes of teacher trainees, five out of six buildings in the women's school block completed, a junior primary boarding school with two classroom buildings, and the girls' senior primary school with accommodations for 108 girls. The new water system and water-borne sanitation brought exclamations of surprise from those who had previously carried water up the hill.

Former teacher-training students met and organized an alumni association. They then enjoyed tea with Waka's present staff.

The day's activities ended at sundown with a cheer for former teacher-training students who were victorious in the first alumni game in the history of Waka.

What Are Graduates Doing?

As these former teacher trainees, alumni, leave with the thrill of a first home-coming, where do they go? We will find them at Uba, Gulak, or one of the other twenty-three primary schools in our area. Reading, history, arithmetic, and all the other subjects make their days' teaching similar to that of teachers in the U.S. There is one difference here. Every day of the week they teach Christianity. For many of the thirty or more pupils in their classes this is the first opportunity for true understanding of the Bible and the Christ way of life.

Many of our alumni are principals of the schools where they teach. There are boys' brigades, girls' clubs, an afternoon of planned recreation for the village under supervision, extracurricular activities—as many as his willingness and

initiative work out. He is almost without exception the best educated person in the village where he is teaching and many people, young and old, come for advice.

Where are Waka's alumni when the week end comes? The school teacher is, almost without exception, present at the church services. Not only he, but also his wife and family who are looked up to as examples for the kind of life which they represent.

At the older stations the Christian teacher and his family are not alone in their example, but in many of the communities of younger schools the teacher and his wife are making the best Christian witness of Christian family life. The wife often teaches a Sunday-school class of women and children, the teacher himself may have a Sunday-school class, preach often, lead singing, preside at the church service. Many of our teachers have been elected as deacons, church officers and committee members. The Majalisa, which compares to our district councils in America, includes twelve schoolteachers.

The six alumni who are at Gindiri, Bauci, and Kagoro were not present

for Founders' Day. They are at colleges where teachers can get additional training for higher levels of teaching and better salaries. When they complete their two years they will come back to our schools and take teaching jobs which missionaries have been doing, and administer schools.

It would not be a fair picture of Waka alumni not to mention that a small per cent are making a poor Christian witness. Here is one who committed adultery, another who quarrels with his wife, another who is smoking. But of the men who have completed teacher training at Waka, not one has left teaching in mission schools to go to a government school or to take up work for another employer. We believe this shows genuine concern for the growth of Christianity.

Waka alumni are daily contacting thousands of boys and girls and by teaching and example showing the better way of life. Their homes and families show an improvement in the standard of living which is a part of Nigerian progress. More than in any other occupation they have the opportunity to lead many to Christ.

was held in the Bedford County courthouse. At this meeting, called by the district chairman of the mission commission, a local board of five members was elected. Their first responsibility was to locate a meeting place.

The first worship service was conducted on March 17 by Roy S. Forney, pastor of the Martinsburg Church of the Brethren. This service and those that followed were conducted on Sunday afternoons by the ministers of the district.

Early in this endeavor the district commission and the local board agreed to make application to the Brotherhood Department of Ministry and Evangelism for the leadership of a summer pastor. It was their hope to have someone make a survey of the entire field to ascertain membership potential. This desire became a reality when I arrived on May 29, accompanied by my wife and son.

Church school for the Bedford fellowship was held for the first time on June 9, with an attendance of forty-nine. On this day morning worship services were also begun. Fifty-five persons were present for the worship service which was held in an old American Legion Hall.

Another milestone in the life of the fellowship was attained on July 15. A church board of ten members was elected; the former local board was dissolved. The group authorized the new board to make application to the district conference for recognition as a congregation of the Church of the Brethren. To them was assigned also the task of seeking a possible permanent site for a church building.

Future Outlook

One of my major projects for the summer was to make a survey for prospective members if a church were established in the area. The results of my visiting produced the following statistical information.

Actual members who reside in the Bedford area and who are interested in a new church total ninety persons. These presently hold membership in other local churches, but plan to transfer their memberships when the Bedford fellowship receives recognition as a congregation.

There are a number of others who are seriously considering baptism. Another group expressed interest in becoming associate members.

MINISTRY

Serving the Bedford Fellowship

A summer pastor's response to the call of a new fellowship

ON MAY 29 we arrived in Bedford, Pa. Here we were to spend the summer in a resort town noted for its hotels, motels, and fine restaurants. There was no parsonage, no church—only a wonderful group of people keenly interested in laying the foundations for a new Church of the Brethren in their community.

On May 31 the five members of the district board of ministry and missions met in our home to outline plans and to exchange hopes for the summer's work. At this meeting I learned more of the purpose and plan of the Bedford fellowship. It was then that I began to refer to the group as the outgrowth of a Macedonian call.

The Bedford fellowship began as a response to the call of many church-homeless Brethren families. Brethren families living in Bedford were at least eight miles from the

Edward Kerschensteiner

nearest Church of the Brethren. Many families lacked transportation because the husband's work required the use of the family car at least two Sundays each month. Thus, the call from many families came to the ears of the ministers of the outlying churches.

What could be done? The situation had existed for many years. But with the rural to urban life trend in our church the call became more urgent. Many families became active participants in various local churches. Some, with their children, joined these churches.

No Church of the Brethren minister could ignore this frequently expressed need. Consequently, through the efforts of interested ministers in the area and of the district commission of ministry and missions of Middle Pennsylvania the Bedford fellowship was born.

A Brief History

On Jan. 6, 1957, a group meeting



This group picture of members of the Bedford fellowship was taken one Sunday in June when they had breakfast, church school, and morning worship out-of-doors in a local park

In my visiting I contacted 140 homes. Not all of these are accounted for in the figures given above, for some families are undecided, and others are inactive as far as any church work is concerned.

History is in the making in the Bedford fellowship. As the summer drew to a close I felt as if a great chapter had been written—not only in my own life, but in the history of the Bedford fellowship. It was a thrilling experience to be a part of the growth of a new fellowship. We had no building, but we had a church, one not cut out by our hands, but by the Spirit of God.

From a small nucleus the group grew to almost a hundred persons who were regular in attendance. In Bedford there is now a living fellowship offering spiritual guidance and nurture for the entire family. It is the result of vision, willing and working hands, and the dedication of Christian men and women.

BRETHREN SERVICE

News Notes From Europe AUSTRIA

August 25, 1957

Heifer Project, Inc.

A recent meeting of the Upper Austrian selection committee brought together Herr Plochl from the government, Pastor Bolz from the Reformed Church, and Kelly Day, Frau Boehme, and Harlan Mummert from the Brethren Service Commission. These men feel that there are yet refugee farmers who need special help and are quite enthusiastic about the help Heifer Project can give them.

Student Exchange

The four American high school exchangees coming to Austria arrived in Linz on Aug. 15. After staying overnight at Brethren House, these girls were taken to their new homes by Harlan Mummert and Norma Standerford.

Karlsschule

Walter Daggett prepared 313 meals during the week of Aug. 18-24. Of these 145 went to guests and guest workers.

Brethren House, Linz

Among the guests at Brethren House during the same week were: Mr. Calvin Cowles from the American Embassy in Vienna; Faith Wright, Rotary exchange student from Geneva who spent her last Christmas vacation working with the Hungarian refugees in Camp Steyr; Mrs. Ward, mother of Work Camper Barclay Ward; and Ineke Klein-Brinke, former BVS'er from Holland, who is spending her vacation working in a refugee camp and at Brethren House.

GERMANY

August 24, 1957

Student Exchange

A French girl and an English girl recently sailed from Europe to take their places as exchange students in the States this year. This brings the number of high school students from Europe coming to the States under the new International Christian Youth Exchange to a total of 97. Eleven Austrian and eighty-four German students had already arrived in July.

Twenty-five American exchange students were met at Bremerhaven

on Aug. 11. Following an orientation period at the Kassel center, four went to homes in Austria, one to Switzerland, one to France, and nineteen to West Germany and Berlin.

Heifer Project, Inc.

A shipload of 64 heifers sailing for Germany on Aug. 28 brings the total number of heifers shipped to Germany this year to 300.

Vernon Scott, new Heifer Project representative, and Don Goodfellow, ocean-going cowboy, and his wife attended a distribution of fifty-five heifers in Baden-Wuerttemberg on Sept. 3.

International Work Camps

The evaluation conference for work camp directors was held at Kassel on Aug. 17. The work camp office announced a total of 128 participants from 15 nations in this year's camps.

News From Fresno, California

A farewell party was given on Aug. 25 by the teen-agers and the board of directors of the North Avenue Community Center for Clair and Jane Stine, who will be going to Indiana following their five years of service as directors of this Brethren Volunteer Service project.

Norma Corbett of Mt. Morris, Ill., Tim Guest of Beaverton, Mich., and John Burkholder of Cleveland, Ohio, participated in the six-week work camp, which included four weeks of Bible school for the children of the community.

New volunteers arriving in June were Rufus Wagner of Sinking Springs, Pa., and Imogene Traugher of Decatur, Ill. Those completing their service in June were: Marge Hanley, Jean Groff, Bunny Weaver, and Mel Coy.

Mr. and Mrs. Larry Patton of Wabash, Ind., arrived on Aug. 16 to join the staff.

Mr. and Mrs. Dale Miller arrived at the end of August to assume responsibility as the new directors of the volunteer service project. Their three children are with them also. Mr. Miller served in a work camp in Ecuador in the summer of 1956. He is a graduate of Manchester College. Both of them have served previously in Brethren Volunteer Service.

BRETHREN VOLUNTEER SERVICE

An Evening to Remember

Elaine Stauffer

LET'S pretend that you are a person between the ages of sixty and eighty-five living in the city of Kassel, Germany. Because of unfortunate circumstances, probably directly caused by the war, you are one of several hundred persons who receives each month, through welfare organizations, the sum of \$30, from which you must buy your food and pay your rent. During the winter fuel must also be purchased from this amount of money. Consequently, some winter days are spent in bed in order for you to save on fuel costs. The \$30 doesn't stretch very far, and certainly at the end of the month there is little left to be spent for anything except just what is absolutely necessary.

It is for this reason that you are excited, if somewhat sceptical, when you learn that a group of American young people have invited you to come to their home for supper and to spend the evening with them. The invitation has come through the welfare organization which helps you. Dressed in what is probably your one good dress or suit, you wait patiently on this Friday evening for the doorbell to ring. At last it does, and there at the door is a young American, who escorts you to a car and whisks you away.

Presently you arrive at a large yellow house. Just as you walk up the steps, the door is opened, and another young American greets you, takes your coat, and invites you into the living room. There you discover that you are not the only guest, for other people of your age are also in the room, and more young people are sitting and talking with them. Presently the supper gong sounds, and everyone moves into the dining room, where lovely little bouquets of flowers, arranged beside the plates, designate where you and other guests will sit.

After the meal you, along with the others, stand and introduce yourself. You had never thought that you could tell a group of strangers that you had lost a son and a daughter in the war, especially if your hosts were Americans; but

Elaine Stauffer, BVS'er, serves tea and cookies at "Old Folk's Night," a regular feature of the Kassel Brethren House program



here it seems somehow different. And you think that perhaps you were fortunate, when your neighbor stands and tells that twenty-three of her relatives were killed in one night's bombing and of how she herself was buried for forty-eight hours before she was found.

As others tell their stories, you realize how many other persons there are in Kassel just like yourself, but because you live by yourself and seldom see your neighbors, you had felt that you were very much alone. Now suddenly you are meeting people who live right next door, people whom you can visit and with whom you can share not only past experiences, but everyday things as well.

The introductions over, the group is shown through this home which is called Brethren House and which is supported through an American church called the Church of the Brethren. As you visit the various programs and see how young Germans are sent to the States to study and how Americans come here, as you hear about the Heifer Project and see pictures of volunteers all over Europe, as you look at maps which show where international work camps have been held, you begin to form a picture of just what these young people are trying to do.

After your visit through the house, one of the American boys shows movies of the United States and of his trip to Europe. He explains how he came into this thing called Brethren Volunteer Service, and he tells of the hundreds of young people who have gone before

him and who are serving in all parts of the world.

Now the movies are over and coffee is served. Next everyone comes together for a short worship, which will close the evening. You sing along on *Herz und Herz vereint zusammen* (Christian hearts in love united)—words which you hadn't sung for a long time because it's so difficult for you to go to church alone. Together with these young people you pray the Lord's Prayer. Your mind goes back to the nights of the bombings when other American young people flew planes which destroyed your home, but now you sit praying with young people like them. It seems a bit ironical, and you wonder about these things.

But now it's time to go home. You hardly know how to say thank you. You shake hands, put on your coat, and step out the door. It was a nice evening. You'll try to keep your little bouquet of flowers now pinned to your coat fresh for a few days. It will remind you of one of the most unusual evenings you have ever spent and of young people who have tried to express through this evening their love and concern for all people everywhere.

Exiles in the Holy Land, a new filmstrip, depicts the plight of nearly a million Arab refugees who have been existing for nine long years in tent cities and the help given by American churches. Rent from Visual Education Service, 22 S. State St., Elgin, Ill., \$1.00.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What do you think of dating on the part of young people in their early teens?

Teen-ager.

Dear Teen-ager,

Many persons sometimes forget the real purpose for dating in the early teens. This purpose is to make friends. Only if it goes beyond this should dating be questioned. It is essential to make friends with boys, as well as with girls if a girl wants to grow up to be a normal person, and the best way to do this is through friendly and casual dating.

This type of dating makes sense best in groups. It can be done well in parties, socials, picnics, etc. Much of the awkwardness of teen-age acquaintances can be avoided in fellowship with others your own age. Entire evenings in the exclusive company of one person are better left until a person becomes older. This does not mean that you should not spend some time alone with your date. But prolonged periods with one person not only can lead to boredom and what it may involve, but will limit your field of interests and friends at an age when you should take every chance to learn to know as many persons as you are able. In this way when you are older you will be much better qualified to choose the kind of person you like best to be with most of the time. This fellowship in mixed groups first with many friendships is absolutely necessary as preparation for a happy marriage.

Your parents may be wondering if you should date or not because they are not sure of what is best in our changing world. Methods of boy-girl relationships differ so much now from those of a number of years ago that it is difficult for the parent to know what is really wise and what isn't. It is here that you must begin to look at and decide what is really best for you, and help them understand that you are making wise and intelligent decisions.

Second, and of great importance, you must look at the standards of your community. Perhaps they are such that your parents have an actual reason to be concerned. As a growing person you can and must decide for yourself if the dating attitudes

where you live are good and wholesome and the kind in which you would really want to take part. You should use this same careful thought about the boys you want to date or who want to date you. If they are friendly and casual and nothing more, there is no reason why you should not date.

Last, how can you get your parents to see that you are a growing person who must be allowed in a secure and steady manner to make decisions of greater and greater importance? If they do not allow you to do this, they will keep you from becoming a mature person. We are certain that they do not want you

to remain forever dependent upon them, for this would only make you a peculiar individual of whom they could not be proud, and parents want to be proud of their children.

All in all it is not an easy task to wonder if your parents are doing what you think is best for you. Regardless of what young people think, however, most adults feel they are doing the very best they know and it disturbs them to realize that their children may not agree with them. But if they treat you with respect and understanding guidance and as a person in your own right you will be led to respect them more. With mutual respect and understanding you will probably find yourself following through with their wishes far more often than if you feel they are treating you as a person far too young to make any decisions on your own.

Clyde and Katherine Weaver.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

What Christianity Says About Sex, Love and Marriage. Roland H. Bainton. Association Press, 1957. 50c. 124 pages.

The author has provided an excellent treatise on the history of various attitudes and thoughts about sex, love, and marriage. Through careful reading the reader will gain much insight into the concepts about marriage from the sacramental, romantic, and companionable viewpoints. One not only traces the development of these ideas in the Protestant faith, but also has the opportunity to see the impact of the Catholic and Jewish concepts on our modern beliefs about marriage.

Highly recommended for pastors, teachers, youth counselors, or others interested in a study of marriage.—James Renz.

The Youth Fellowship. Oliver DeWolf Cummings. Judson Press, 1956. \$2.50. 192 pages.

This Cooperative Series Leadership text is one of the best in the field explaining the place of youth work in your church. It is actually a handbook for pastors, directors of Christian education, youth counselors, and boards of education. The contents while written to cover co-operative youth work among denominations fits very nicely the Church of the Brethren. This is a book that should be in every church library

and a book that should be placed into the hands of every youth counselor. Its wide use and constant reference will prove very valuable for any leader who is interested in the youth of the church and the role of youth in church life.—Ed Crill.

***Hebrew Man.** Ludwig Kohler. Abingdon, 1957. 160 pages. \$2.50.

On the basis of numerous references in the Old Testament and the contributions of modern Biblical archeology, the author gives a picture of how the Hebrews lived and thought. The book attempts to give a picture of the social and political milieu in which the individual lived.

In a discussion of physical characteristics, we discover that the Hebrews did not form a Semitic race, but rather spoke the Semitic language. We are reminded that health and sickness were not understood against the background of modern medical science, but understanding was sought only on the basis of the individual's relationship to God. The author explores the educational process and the strict intimate community in which the individual matured. Concerning the family, an interesting treatment of the Biblical material, the author discerns that even in the Old Testament there is the foundation of the victory of

monogamy over polygamy. The appendix contains a discussion of "Justice in the Gate."

This book is for all who are interested in understanding and appreciating the Old Testament.—**Bob McFadden, Huntingdon, Pa.**

***One Marriage, Two Faiths.** James Bossard and Eleanor Boll. Ronald, 1957. 180 pages. \$3.50.

Here is a scientific approach to a problem which is becoming more serious all the time. It is a careful analysis of the problem of inter-faith marriages (including the marriages of those belonging to two Protestant denominations) based upon painstaking research. Perhaps the weakest part of the book is the last chapter, "Solutions That Have Worked." The fact that it is so conclusive points up the almost insurmountable difficulties placed upon a marriage by lack of harmony on the religious level. Here is a "must" for the ministerial counselor, workers with youth, parents, and young people themselves. Written objectively and almost from a nonreligious perspective it is an even stronger buttress for the conviction that marriage partners must be "one" in faith and hope, and the family must be "united" at the religious level.—*DeWitt and Mary Miller, Hagerstown, Md.*

***Meditations Under the Sky.** Dorothy Wells Pease. Abingdon, 1957. 143 pages. \$1.50.

This book is full of resource material for worship indoors and out. The four sections—Summer, Autumn, Winter, and Spring—contain a collection of poems, scripture, and prayer all in keeping with a particular season. Written by the same author as *Altars Under the Sky*, this present volume rounds out the seasons, providing inspiration for excursions into God's wonderland at any time. This is an excellent worship resource for all churches, camps, outdoor assemblies, and those who love the beauty of nature.—*Paul M. Weaver.*

Stay Alive All Your Life. Norman Vincent Peale. Prentice-Hall, 1957. 300 pages. \$3.95.

In this recent book Dr. Peale tackles some of the attitudes and situations which destroy life for us, such as frustration, fear, worry, tenseness, depression, dealing with difficulties, mistakes, pain and suffering. By the use of many stories from the lives of persons afflicted with these and by the application of

sound Christian principles, he shows how these can be mastered and how life can be made richer and more worth-while. This book can really be helpful, if its principles are rightly used.—*Charles E. Zunkel.*

***101 Best Games for Girls.** Lillian and Godfrey Frankel. Sterling, 1957. 128 pages. \$2.00.

These 101 best games will provide a thousand and one hours of fun for six to twelve-year-olds. Included are jumping and skipping games, dressing and running games, as well as "quiet" games. This book will be valued by parents who need constantly to find activities for this age group. It will be a much consulted handbook for church leaders, camp leaders, and counselors, and recreation directors. If you are interested in planning a party in just plain fun you'll find this book a ready resource. It should be in the church library.—*Ed Crill.*

Anniversaries

Mr. and Mrs. M. R. Murray celebrated their golden wedding anniversary on Sept. 1, 1957. Their six children and seven grandchildren were present. Mr. Murray is a long-time minister.—*Mrs. Gertrude Gaba, Kansas City, Mo.*

Brother and Sister L. P. Dunning celebrated their sixtieth wedding anniversary at an open house on Aug. 11. They have served faithfully in the deacon's office for a long period of years. They have three sons and two daughters.—*Mrs. Jay Eller, Wenatchee, Wash.*

Obituaries

Buckingham, Fred M., son of Frank and Amoda Hershey Buckingham, was born at Oakley, Ill., and died Aug. 25, 1957. He was married to Mabel Wolfe on Jan. 1, 1902. He was a faithful member of the church. Survivors are his wife, two sons, one daughter, five grandchildren, and four great-grandchildren. Services were held by the undersigned, and interment was in the Fountain cemetery, Fostoria.—*Paul B. Haworth, Fostoria, Ohio.*

Early, George A., was born at Mt. Crawford, Va., July 23, 1882, and died at Westminster, Md., April 27, 1957. He united with the church in 1904. He was married to Carrie Bixler. He was called to the ministry in the Middle River church and served in the free ministry nearly fifty years. Survivors are his wife and one daughter. Funeral services were held in the Meadow Branch church, of which he was moderator, by Brethren Glenn C. Zug and A. Joseph Caricofe.—*Mrs. Gerald E. Boone, Westminster, Md.*

Mohler, Harry M., son of John M. and Mary Ann Miller Mohler, was born April 22, 1872, and died June 1, 1957. He was married to Minnie Sherman on Dec. 24, 1894. Survivors are two sons, and one daughter. Funeral services were conducted in the Mineral Creek church, Mo.,

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

by Elder James M. Mohler and under-
signed. Interment was in the Leeton
cemetery.—Kent Naylor, Warrensburg, Mo.

Moyer, Sara T., daughter of Dr. Samuel
C. and Emma Tyson Moyer, was born
March 8, 1889 in Lansdale, Pa., and died
Aug. 19, 1957, in Lansdale, Pa. She was a
member of the Hatfield congregation.
Survivors are seven brothers and two
sisters. Services were conducted at the
Hatfield church by Bro. Ralph H. Jones,
assisted by Norman S. Frederick. Inter-
ment was in the adjoining cemetery.—Mrs.
William G. Nyce, Lansdale, Pa.

Murray, Jerry S., son of Jacob and
Sevilla Shoemaker Murray, was born near
Jones Mills, Pa., and died Aug. 26, 1957.
He was a member of the Greensburg
church, Pa. Survivors are his wife, one
daughter, one son, five grandchildren, one
great-grandson, and two brothers. Funeral
services were conducted by Bro. Wilfred
N. Stauffer. Interment was in the West-
moreland County Memorial park.—Mrs.
Galen Bittner, Greensburg, Pa.

Musser, Nora May, was born March 11,
1878, in Marshall County, Ind., and died
in Tacoma, Wash., June 2, 1957. She was
a member of the Church of the Brethren.
Survivors are her husband, Alva E. Mus-
ser, two daughters, five grandchildren,
eight great-grandchildren, two brothers,
and one sister. Funeral services were
conducted in the Garden Chapel of the
Mountain View funeral home by Bro. L.
W. Blackwell. Interment was in the
Mountain View Memorial park.—Stella L.
Snowberger, Tacoma, Wash.

Norton, Mary Seymour, was born June
18, 1879, in Palestine, Ill., and died May 3,
1957, in Indianapolis, Ind. She was mar-
ried to Urban A. Norton on June 21, 1900.
He preceded her in death. Survivors are
three children, eight grandchildren, one
brother, and one sister. She was a mem-
ber of the Northview church, Indianapolis,
at the time of her death. Funeral services
were conducted by the undersigned at the
Moore and Kirk Northeast chapel. Inter-
ment was at Washington Park cemetery.
—Harold B. Statler, Indianapolis, Ind.

Powell, Alveta, died at her home near
Westminster, Md., at the age of eighty-
three years. She was a life-long resident
of Carroll County, Md. She was a member
of the church. Survivors are one son and
one daughter. Burial services were con-
ducted by her pastor, A. Joseph Caricofe,
at the Meadow Branch church.—Mrs.
Gerald E. Boone, Westminster, Md.

Reed, Jesse M., was born May 9, 1894,
and died June 23, 1957. He was married
to Manda Reed on Feb. 18, 1920. He was
an active member in the church, serving
as trustee, clerk and deacon. Surviving
are his wife, one daughter, one son, and
one grandson. Funeral services were con-
ducted in the Beaver Creek church, Va.,
by Bro. Maurice Strausbaugh, assisted by
Elders N. S. Mannon and Herman Spang-
ler. Interment was in the church ceme-
tery.—Mrs. Effie M. Thomas, Floyd, Va.

Ross, Ida B., died at Mansfield, Ohio,
Aug. 22, 1957, at the age of seventy-seven
years. In 1902 she was baptized into the
North Bend church, Danville, Ohio. She
was married to David Ross on Oct. 25,
1898. He preceded her in death in 1942.
She is survived by two daughters, one
son, five grandchildren, one sister, and
two brothers. Funeral services were con-
ducted at the Snyder funeral home by
Brethren Robert Hoover and Bert Hosking.
Burial was in the North Bend cemetery.—
Annabelle Workman, Danville, Ohio.

Saul, Ida W., was born Oct. 13, 1887, in
Floyd County, Va., and died Aug. 8, 1957,
in Dayton, Ohio. She was a member of
the church since the age of fifteen. Sur-
vivors are one son, one daughter, a grand-
son, two sisters, and two brothers.
Funeral services were conducted in Day-
ton by the undersigned.—Richard N.
Miller, Kettering, Ohio.

Snyder, Julia, daughter of Harry and
Jennie Miller Risser, was born Dec. 3,
1912, and died May 1, 1957. She was a
member of the Myerstown church. Sur-



For Laymen—

Second Thoughts on the Dead Sea Scrolls

F. F. Bruce

Of the many books that have appeared on the Dead Sea Scrolls only a few can be warmly commended to the layman. Professor Bruce's work is in that select company and possesses the added advantage of being one of the latest to appear. This is especially important since periodically new materials and information relating to the Scrolls have come to light.

More than ten years have passed since a Bedouin youth, Mohammed the Wolf, discovered the first of the Dead Sea Scroll caves. This decade has provided scholars with the opportunity of discussing and assessing the significance of the finds. Second Thoughts on the Dead Sea Scrolls takes full advantage of the consensus that is emerging from this decade of study.

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vivors are her husband, Albert Snyder, two sons, two daughters, one granddaugh-
ter, three brothers, and one sister. Fu-
neral services were held in the Myerstown
church by Bro. Samuel Longenecker and
the undersigned. Burial was in the United
Christian cemetery.—Frank H. Laysen,
Myerstown, Pa.

Snyder, Sarah Kathryn, daughter of
Daniel and Barbara Baer, was born in
Washington County, Md., in 1861, and died
in Carlisle, Pa., April 4, 1957. She was
married to Luther Snyder, who preceded
her in death. She is survived by eight
children and seven grandchildren. Funeral
services were conducted in the Ewing
Brothers funeral home by Bro. Clarence
B. Sollenberger. Interment was in the
Westminster cemetery, Carlisle, Pa.—Mrs.
G. Book Roth, Carlisle, Pa.

Spear, Virgil M., was born Oct. 27,
1919, and died Aug. 25, 1957. He was
married to Caroline Sandstrom on May 8,
1942. He was a member of the Church of
the Brethren and served his country as
a conscientious objector during World
War II. He is survived by his parents, a
brother, and a sister. **Caroline Jane**, wife
of Virgil Spear, was born April 8, 1923,
and died Aug. 26, 1957. She was a member
of the Church of the Brethren. She is
survived by her mother and two brothers.
Patricia was born Jan. 10, 1947, and died
Aug. 25, 1957. **Sylvia** was born March 15,
1950, and died Aug. 25, 1957. These deaths
were the result of an automobile accident
near Addison, Ill. Funeral services for
the entire family were held in Turners

funeral home in Cedar Rapids by the un-
dersigned. Interment was in Cedar Me-
morial cemetery.—Russell Burris, Cedar
Rapids, Iowa.

Sullivan, Irvin R., was born in Mc-
Keesport, Pa. March 24, 1897, and died in
Wenatchee, Wash., Feb. 12, 1957. He is
survived by his wife, one son, and a grand-
daughter.—Geraldine Eller, Wenatchee,
Wash.

Taylor, Alice G., daughter of Isaac and
Margaret Givner Taylor, was born in
Martindale, Pa., and died Aug. 17, 1957,
at the age of eighty years. She was the
widow of Amos Z. Taylor. She was a
long-time member of the Ephrata church
and active in the ladies' aid society. She
is survived by a son and two grandchil-
dren. The funeral service was held in the
Ephrata church by Bro. J. A. Robinson.
Interment was in the Mohler cemetery.—
Mabel M. Myer, Ephrata, Pa.

Thompson—David S., son of Samuel and
Mary Ann Skelly Thompson, was born
July 28, 1888, in Ireland and died July
22, 1957 in Waterloo, Iowa. He was mar-
ried to Margaret Brown on Oct. 24, 1934.
Survivors are his wife, three children, and
two brothers. Funeral services were con-
ducted by the undersigned in the Parrott-
Wood Chapel in Waterloo. Interment was
in the Amity cemetery.—Clarence D. Sink,
Waterloo, Iowa.

Tilden, Ethel, daughter of J. I. and
Mary Davis, was born Jan. 9, 1904, in

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AT ALL BOOKSTORES

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Rogersville, Tenn., and died July 24, 1957, in Mt. Morris, Ill. She was married to Bert Tilden on Sept. 15, 1923. He preceded her in death. Survivors are her mother, four sisters, and three brothers. Funeral services were conducted by Bro. Dean Frantz at the Mt. Morris church. Burial was in the Oakwood cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Williams, Gertrude, wife of Tom Williams of Wenatchee, Wash., was born in Wisconsin, Dec. 18, 1888, and died in Wenatchee, Wash., Feb. 17, 1957. She is survived by her husband and more than 200 foster children who had come under her influence for either a short or long period of time. Having lost her own children in their infancy she and her husband opened their hearts and home to children who needed their special care. She was greatly helped by the anointing service.—Geraldine Eller, Wenatchee, Wash.

Wolgemuth, Aaron S., son of David and Katie Shank Wolgemuth, died at Mt. Joy, Pa., Aug. 4, 1957, at the age of fifty-four years. He was a member of the Florin church, Pa. Survivors are his wife, four children, six grandchildren, and two brothers. Funeral services were held in the Florin church. Interment was in the Mt. Joy cemetery.—Florence B. Geib, Mt. Joy, Pa.

Church News

Northern Iowa, Minnesota and S. Dakota

Barnum—Brother and Sister David Cave arrived in late May; Brother Cave served as our summer pastor. Our young people completed their project of improving their classroom. Our women have redecorated the church basement and have added movable partitions for the classrooms of the primary department. They collected and sent 150 pounds of clothing for Hungarian relief. Our men have added some improvements at the church. They have also done some repair work on the church and the parsonage. At council meeting it was decided that we would ask Brother Cave to come from Bethany and conduct services for us twice each month during the school year. We are happy that he accepted. Guest speakers have been Bro. Ray E. Zook, district executive secretary, and Earl Snader of Minneapolis, Minn. Several of our youth attended camp.—Hattie C. Neil, Barnum, Minn.

Kingsley—Our ladies' aid had a work day to clean the church. In July the ladies redecorated the basement, including classrooms, kitchen, and dining room. Daily vacation Bible school was well attended May 27—June 7. The different departments of the Sunday school had charge of the morning worship services while our pastor was attending Conference and also on vacation. Our annual business meeting and election of officers was held on July 14. Our church was host to the district conference in August. Bro. Harper Will of South Bend, Ind., was guest speaker for the conference. The conference theme was Seek First His Kingdom. Brother and Sister Will showed interesting slides of the work in Puerto Rico one evening of the conference.—Erma Christenson, Kingsley, Iowa.

Worthington—One Sunday evening a men's choral group of Worthington presented a musical program at our church, as did also the a capella choir from McPherson College another evening last spring. Our women's group is taking up the study of the book, Financing Faith, by Harriet Dexter. As a special project they recently bought a new wool rug for the parsonage. The young people have been meeting once a month for an afternoon and evening of recreation, fellowship supper, and worship service. Several young people attended the regional youth rally at McPherson. We are enjoying a new piano recently purchased for our church sanctuary. The sectional women's

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Miscellaneous

No. 313. Wanted: A married couple to serve as assistant superintendents in home for aged, some office work will be essential. Need someone by Jan. 1, 1958. Contact: Jacob H. Ruhl, Secretary, 18 S. Main St., Manheim, Pa.

No. 314. Wanted: A lady who drives a car to make her home with a widow. Church of the Brethren 1½ mile away. Widow's home located on public road and in excellent neighborhood. Contact: Mrs. R. H. Swinger, R. 5, Muncie, Ind.

Farming

No. 316. Wanted: Brethren family for general farming and working with one of the county's leading dairy herds near Elkton. New house. Good pay and other considerations. Near new Church of the Brethren fellowship. Contact: Clyde Nafzinger, Chesapeake City, Md.

Professional

No. 315. Wanted: A medical doctor who wants to get a start as an associate with an older doctor in a stable rural community in northern Iowa. Population of town is seven hundred. Church of the Brethren one mile from town. The town and community is predominantly Protestant. Present doctor is in need of assistance. Contact: J. Robert Boyer, Fredericksburg, Iowa.

meeting was held in our church. Our church was well represented at our summer camps. Mrs. Quincy Holsopple was speaker at our children's day program. Summer Bible school was held the first week of June with a good attendance. In June Warren Hoover showed his pictures of European travel for the Heifer Project. We had a good representation from our church at district meeting.—Mrs. Brell Adolph, Worthington, Minn.

Southern Missouri and Arkansas

Greenwood—Our revival was held July 10-21. It was started by our pastor, Bro. R. L. Gass, and continued by Bro. Lawrence E. Lehman of Friend, Kansas. Vacation Bible school was held June 3-14. At the closing program the film, Sunday Around the World, was shown. The offerings of the school were used to buy sewing kits for distribution overseas. We have a 100% Messenger club again this year. Bro. R. L. Gass has been chosen moderator for another year. Willetta Neher and the writer were delegates to district meeting.—Mrs. Birdie Morris, Cabool, Mo.

Northern Indiana

Pleasant Chapel—We held our council meeting on Aug. 13. Church officers for the coming year were elected. Several from our church attended district meeting at Camp Mack. Bro. Russell G. West of Wiley, Colo., held a preaching mission here Aug. 27—Sept. 8. Our harvest meeting will be held on Oct. 6.—Mrs. Wava Perkins, Hudson, Ind.

Northwestern Ohio

Lima—Our pastor, Dean L. Farringer, attended the music and worship institute at Bridgewater, Va., and then went on to Annual Conference. A special service gave recognition to the ten graduates. Our vacation Bible school was well attended. On June 25 Mr. Arthur Hitchcock, representative of the Gideons, was guest speaker. Our pastor showed pictures of their trip to Annual Conference and the delegates gave their reports on June 30. In the absence of our pastor during Conference our guest speakers were Dr. Lloyd L. Ramsey, president of Bluffton College, Ohio, and Dr. C. E. Wintregham, vice-president of Ohio Northern University. Our church was well represented at camp. Our CBYF has done a fine piece of work in fellowshiping together at meetings in various homes. On Aug. 18 Patricia Huber told of her experiences in Brethren Volunteer Service. On Aug. 25 Bro. A. P. Musselman was our guest speaker and had charge of licensing Donald Binkley to the ministry.—Mrs. Pearl Anspach, Lafayette, Ohio.

Middle Pennsylvania

Mount Joy—We experienced one of the largest Bible schools in the history of our congregation. We were privileged to have Bro. Dick Livingston lead our youth fellowship in a meeting recently. Our pastor, John Geary, and his family attended the regional conference in Elizabethtown in August. The attendance and interest in our church and Sunday school continue to increase. We are now looking forward to our fall series of evangelistic meetings to be held Oct. 7-20 by Bro. Olen B. Landes of Harrisonburg, Va. We have just had our church parking lot and the road through our church cemetery repaved.—Mrs. John M. Geary, Mount Pleasant, Pa.

Southern Pennsylvania

Codorus—Our church has called Bro. David C. Wilson to be our first pastor. He was a 1957 graduate of Bethany Biblical Seminary. Brother Wilson conducted a revival at Codorus, Sept. 15-22. We also had Bro. R. W. Schlosser from Elizabethtown College with us in a Bible institute in September. Brother and Sister Robert Hess were recently with us in a missionary program. They are returned missionaries to Africa. Bro. Ray Grim showed pictures of his BVS work. Bro. J. L. Miller officiated at our love feast. Bro. Wilmer Petry of Akron, Ohio, conducted our revival services. The men's chorus broadcasts each Sunday over radio station WGCB.—Mary A. Lehman, Dallastown, Pa.

Eastern Maryland

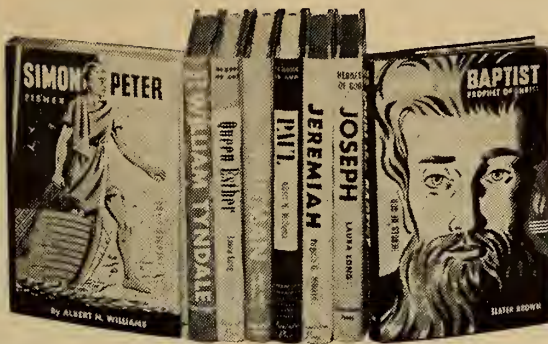
Woodberry—Our CBYF unit has been taking an active part in subdistrict activities. They continue to meet every Sunday evening. The men's and women's groups meet once a month for a covered dish supper. On June 1 Bro. Thornton Black became our full-time pastor. Installation services, held on June 30, were conducted by Bro. David Hanawalt, district executive secretary. We have made quite a few repairs to our parsonage including the installation of storm windows. Plans are now under way to make some repairs to the church building. More room is badly needed by our Sunday-school department. Our male quartet furnished special music during evangelistic services held at the Pipe Creek and Beaver Dam churches. Plans are being made to expand our church program and activities this fall. David Markey has been elected moderator. Brother Shallenberger, pastor of the North Baltimore church, spoke at the youth vesper service on Aug. 22.—Rita Clatterbuck, Baltimore, Md.

North and South Carolina

Brummetts Creek—Our new church officers for the coming year were elected recently; Holt E. Griffith is pastor and

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John Bradshaw, moderator. Bro. J. R. Jackson held a revival, Aug. 17-28. Twenty-four of our CBYF members attended a week-end retreat at Camp Carolina in June. A baptistry has just been completed, the CBYF project for the past year. John Bradshaw and Gail Bryant were delegates to district conference. Virginia Bradshaw was elected district CBYF president.—Betty Griffith, Relief, N. C.

First Virginia

Roanoke, First—Our church has just completed a large addition with twenty new classrooms and the chapel. The women's auxiliary has redecorated the sanctuary and a large part of the original building. Dedication services will be held on Oct. 13, with Bro. Warren D. Bowman, president of Bridgewater College, as the speaker. Vacation Bible school was held August 12-18; the school met each evening. We had an average of 105 in attendance. Bro. Harold Z. Bomberger held our revival this year in September. We had twenty-three boys and girls attending Camp Bethel this year. The church paid half the expense of each camper. Bro. H. Jay Bower, a young minister in our church, preached on Aug. 26. He is now assistant

pastor of the Waynesboro church, Va.—Mrs. E. E. Wilson, Roanoke, Va.

Northern Virginia

Timberville—A ground-breaking service for our new educational building was held following our regular worship service on March 17. We are looking forward to the completion of building operations in the near future. We participated in the area leadership training school held in the Linville Creek church in May. We also participated with the other churches of the town in a vacation Bible school. Our pastor conducted a membership class. Our men's group donated a heifer to Germany. The women's group is planning to equip our new kitchen with electrical appliances. A mother and daughter banquet was served by one of our members in her restaurant in May. A large number of our young people and children attended Camp Bethel. The church paid half of the expense of each camper. Bro. Jacob F. Replogle of Bridgewater, Va., will conduct a series of meetings in our church on Nov. 10-17.—Martha Huffman, Timberville, Va.

OCTOBER 5, 1957

31

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Southern Virginia

Christiansburg—Our Sunday morning services were broadcast over the radio during the month of April. Our pastor also conducted morning devotions over the radio the second week of April. A number of our young people attended the regional round table at Bridgewater. Our mother and daughter banquet was held on May 2 in the Topeco church. A service of dedication for babies was held on May 12. Our vacation Bible school was held June 7-14. Bro. J. C. Angle conducted our Sunday morning worship services on June

23. Twenty from our church attended Camp Bethel during the summer. Our Sunday morning services were broadcast over the radio on June 30. Bro. B. O. Miller of Blacksburg conducted our morning services on July 7 in the absence of our pastor. Our pulpit was filled by Brethren I. E. Provence and J. S. Crum-packer while our pastor was on vacation. Our evangelistic services were conducted by Raymond R. Peters of Dayton, Ohio, July 28—Aug. 4. The film, *Shepherd of India*, was shown to the Annie Wickham circle.—Ruth C. Wine, Blacksburg, Va.

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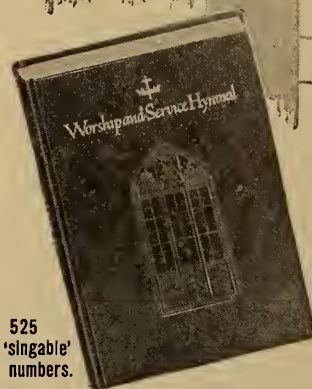
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Merrim from Monkmeyer

Station-Wagon Missionary

THE station wagon has become an indispensable tool for home mission workers, especially those whose ministry is directed at helping migrant families. In this picture a young missionary has parked his station wagon near a field of workers and he helps to fill a basket as he makes a pastoral call. In his car there are study materials and recreational equipment for the use of migrant children, also the simple appointments that will enable him to set up a place of worship wherever he finds his congregation. People on the move need the church of Jesus Christ just as surely as do the people who seldom move. Of necessity the migrant worker loses touch with stationary churches. He needs a ministry that can move with him and his family. He needs the help of other Christians who understand that the church must find people where they are and that many a worker's field is quite literally a mission field.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around Press

OCTOBER 12, 1957

Volume 106

Number 39

In This Number . . .

Editorial—

Station-Wagon Missionary	1
In a Spirit of Penitence	5

The General Forum—

Can Brethren Repent? Inez Long	3
Thou Knowest My Prayer Already (verse). W. Russell Shull	4
The Ministry of Love. Paul E. Miller .	6
Promise Fulfilled (verse). Enola Chamberlin	9
The Divine Gift of Song. Kirby Page .	9
One Clear Call for Me. Frances Bowman	10
The Promise (verse). Don Willoughby .	11
Is Your Church a Mother Church? Edward G. Wenger	12
The Family Counselor	13
Chairs Have Folded Me. Maynard Shelly	13
Eye Trouble. J. Carter Swaim	14
If I Were a Child Again. Edgar S. Martin	14
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

Excerpts From the Rural Service Center Report. S. P. Bhagat	20
Meet Your Missionaries	21
To Witness for Christ. Paul J. Wright .	22
To Lift Humanity	23
For Youth Only? Pat Roessel	23
"That They May All Be One." Dan Raffensberger	24
New Social Welfare Packet	25
Our Women as Pioneers. Florence F. Murphy	26
The Ministry of Music in Our Church. Olden D. Mitchell	27

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Unity, Unanimity, Union, and Uniformity

An editorial in the Aug. 17 issue of the Gospel Messenger stated that action on the matter of church extension could have been postponed because of the mistaken notion that unity requires unanimity. I would like to allow someone wiser than I to answer this. A splendid editorial in the August issue of the Christian Herald on When Union Is Not Unity states: "There is a vast, a fundamental and eternal difference between unity and uniformity, and between a spiritual unity and the organic union of some denominations and churches." We speak in terms of organic union and forget the fundamental fact that unless we are united spiritually we are not united at all. I would like to recommend this editorial in the Christian Herald to our readers.

Let it be "thus saith the Lord" for us always. Let us have a deep and an abiding conviction that the New Testament means exactly what it says.—John M. Geary, Mt. Pleasant, Pa.

No Force in Religion

After reading your editorial in the Aug. 17 Messenger I felt compelled to write you this note of appreciation, expressing my wholehearted approval, for it voices so well the feelings of so many of us who were delegates and of many who were not.

I trust that the General Brotherhood Board will not lose courage and will present this matter at the 1958 Conference for a definite answer. It is urgent that our denomination move forward without this external barrier, if it is to survive.

The Church of the Brethren has one of the finest doctrines I know in that of "no force in religion." Let us teach that doctrine well, without counteracting it with a doctrine of "force" in the matter of symbols or modes of baptism.

Lest a reader misunderstand my feelings, let me hasten to say that I am a believer in following the practices which Christ followed as nearly as possible to do so. At the same time, however, while I would uphold our standard trine immersion mode of baptism in the case of first-time converts, I do not believe Christ would have us sit in the seat of judgment upon those who have already accepted Christ

and have been baptized into his church, by requiring a second baptism.—Clifford B. Huffman, Lancaster, Pa.

Trust in the Great Healer

When the statement came out in the Messenger concerning my illness, I was already on the road to recovery.

I was in the hospital one week. Six doctors examined me, two of them specialists. Their united verdict was that I had a cancerous esophagus and that I had eight months to live at the most.

I told the doctor that I was not trusting my case to him only, but to a higher power, to him who is the Great Healer.

My recovery has surprised the doctors, and the only way out they know is to say that they were mistaken in their diagnosis. However, I know a different way. With Paul I can say, "I know him on whom I have believed, and that he will keep that which I have committed to him unto that day, I am persuaded."

Many have written from across the country; some of them were individuals who came to Christ as children in some of my meetings. It is impossible for me to answer all such with letters. I know that many prayers went to the throne in my behalf. To one and all, I wish to say thank you for your interest and good wishes.—J. W. Lear, La Verne, Calif.

Bomb Tests?

There will have been twenty-two atomic bomb test explosions at the end of the season. Scientists say that a minimum of 150 persons die from the one blood cancer disease, leukemia, as a result of each explosion. Multiplying, you can see that 3,300 persons have died or will die as the result of one disease caused by test explosions. How long will we remain passive Christians and allow that? Let us become active Christians today—instead of dead ones tomorrow.

People say that we shall be killed unless we have them. That remains to be seen. We know already that we shall have killed slowly but surely if we continue. Universal military training was beaten by individual letters written to lawmakers. We can do it to the atomic tests, too, if we want.—Clyde Carter, Berlin, Germany.

*In preparation for its celebration of its
250th year the church calls upon each member
to repent. The author asks*

Can Brethren Repent?

THE first quarter of our anniversary year calls for repentance, a preparation for a new epoch in our history. There is nothing amiss about the timetable, though repentance is not governed by timetables. Repentance encounters immediate resistance.

Very few people, only those who themselves have been thrown under the horror of self-examination in spite of willful attempts to escape, know the intensity of human resistance to repentance. Only a few know the macabre terror of discovering, first, that their outward goodness is only a shell and, second, that a residual evil competes for the throne of their hollow lives. Repentance is struggle. Yet only in this confrontation with self, or with the group as a whole, can human beings extricate themselves from the arrogance which they cultivate as anxious fragments of an incomprehensible universe. Sur-

Inez Long

render to mystery cannot be handled through lonely human effort, but only through the supportive presence of God, about whom the Brethren have been all too nonchalant.

For we Brethren have not really needed him. We have had our own complete, direct answers to life. The imitation of Jesus, the formula of the Sermon on the Mount, the example of primitive Christianity, and the eternal success accorded the good life have been our answers to the problem of man. The simple candor with which we enunciate these New Testament ideals has been matched by the direct demand we make on others that they accept these answers also. Herein is our chief sin, not so much that we are as we are, but that we expect others to be like us for the reason that we are who we are—the good clean

purists whose answers, if embraced by all, would bring in the kingdom for God.

We fool ourselves into believing that in our ambitious maneuverings as an ethical people we have successfully engaged in calling the score for God. We have all the presumption which other human beings muster in their puny strut on the rim of a tilted planet. But as we teeter, we Brethren reassure ourselves that because of who we are, God has given us special safety equipment.

We assume that because of our worthy motives, because we are conscientious people, because we are peculiar people, we are better than most of God's creatures. Believing we are favored among his creation, we parade like exhibitionists, overprotected children, holding out examples of our superior handiwork: the fruits of the good life. We are

THOU KNOWEST MY PRAYER ALREADY

W. RUSSELL SHULL

blind to the fact that our external goodness can be a facade for our own unregenerative selves, that deep down inside we are like all God's creatures, that whatever spiritual fruits we bear come from the source of all godliness which is God.

Yet we are surprised when the creative processes pass to others, leaving us among the unemployed good people of the world, busy keeping ourselves spotlessly clean while disdaining the tattle-tale gray of the world. We are blind to the fact that we also display shoddy, tawdry lives. So often our patterns are mere imitation of a once sincere and vital creativity. So often our mores are mere pretenses at morals. Form is never enough to build a relationship with God, nor with people who are different whom we avoid with the undefined fear of the exclusivist.

Afflicted like all men with the desire to be gods unto ourselves, we have distorted little things into big things to maintain our status. Our legalism has harnessed the great Christian doctrines to mere practice and form. Activists, we have turned obedience into unrestrained busy-ness. A cautious people, we are suspicious that change is a subversion of safe authorities. Our paternal patterns, developing from a familistic frame of church organization, render us fearful that an enlightened laity is a threat to the ministerial office. Extremely individualistic, we fear our own freedom and use the very force in religion which we openly disavow. Still fearful that Biblical inquiry will bring a breakdown of faith in the established Word of God, we remain literalistic. Idealists since our beginnings, we reject accommodation to the prevailing culture as capitulation to worldliness. And as heirs to the perfectionism which has always plagued the Germanic peoples, we are afraid

All-present One,
Creator of the human mind and spirit,
I come to thee:

In truth, O Present One,
I do not need to come to thee:
No bold or cautious steps are e'er required to go to thee;
Nor need I beg that thou consent to come to me.
Already, thou art all around me,
And within.

O life of all my flesh, my bone, my blood—
O thought which moves within my brain, my mind—
O spirit-wide who forms the genius of my soul—
'Tis thou who makest up the core of all my being.
My inner self is finite portion of thyself.

Residing, then, within my soul, Creating One,
Thou needest not to be informed about my need.
Thou knowest well my sitting-down and rising-up.
Thou dost discern the inmost springs of my desire,
And art aware of every thought and bold intent.

There is no need to conjure up soft, pleading words,
Or diction with a special tone or priestly sound;
No need for scroll or font of type or neon light,
Nor voicing of belabored lines of perfect speech.
Thou hast no need for words at all.

Look now into my heart, thou seeing eye,
And read my prayer:
Behold, the blazoned form of my desire
Is printed there, in the fabric of my soul!

Thou knowest my prayer already, God:
I only need to nurture well one true desire,
And hold it firm—in steady deep embrace—
While looking unto thee,
And then thou knowest
My prayer, already, has been made.

that forgiveness will be an inducement to failure, not understanding that failure is man's common lot, and without God's gift of forgiveness we are cast in total despair.

We seem to be totally unaware that these distortions, which make us what we are, remain most surely under the scrutiny of God. We seem to be unaware of our legalistic preoccupation in holding ourselves above reproach because of our good intentions while calling out the sins of other people. We do not want to face the fact of our weaknesses, weaknesses which

we will not tolerate in others. It is time we confess that we stumble, that we bring offense. Then our sham will bring us to our knees into the radiant presence of One with whom we can be what we are, loved as we are, sustained because we bow in the pitiable naked awareness of knowing what we are.

Thus repentant, our defenses will go down. We will have less reason to be arrogant. We will have less need to be defensive about our distortions which we have preached as being indispensable for our identity as

Continued on page 8

EDITORIAL

In a Spirit of Penitence

IN WHAT spirit shall Brethren approach their forthcoming anniversary? The committee that has planned so carefully for the 250th anniversary suggests that we devote the next three months to Bible study, prayer, and penitence.

If we desire during 1958 to be "Brethren under the lordship of Christ," it is imperative that we seek to know the mind of Christ, through intensive study of the Scriptures and through the practice of prayer. But merely to study and even to know what Christ would have us do is not sufficient. He cannot become the Lord of our lives unless we are willing to bring ourselves under his dominion.

It will be much easier for us to study and to pray than for us to repent. Several years ago a few Brethren tried to call our church to repentance for our part in the tragedies of World War II. But they found little response. Their brief appeals were published in this paper but there was little indication that our readers were moved either to regret past actions or to mend their ways. In this issue Inez Long, a pastor's wife, asks whether Brethren can repent of ways of thinking and acting that betray how guilty we are of spiritual pride and how lacking in true Christian compassion.

During an anniversary occasion it may be especially hard to repent. We will want to rejoice—and rightly so—in the heritage that we have received. But at the same time we will be sorely tempted to be proud of our past, as if in some mysterious way the reputation of our fathers will suffice for our present needs.

The anniversary committee is exactly right in suggesting that preparation for a great occasion in the life of the church must begin with repentance. The answer to the question, "Brethren, what shall we do?" begins with the advice to repent (Acts 2:37-38). The preaching of the kingdom of God starts with repentance (Mark 1:15). The prophets were never in doubt as to what God expected of his wayward children, "Repent, acknowledge your guilt, and return" (Jer. 3:13-14).

But we have dropped the word from our vocabulary and we have thought it sufficient to say, "I am sorry," or "I was mistaken." We will try every other path before we humble ourselves. We would rather find new arguments to justify our actions, new excuses to cover our weaknesses, new explanations to account for our blunders.

We must confess to the obvious mistakes we

have made and we must admit that quite often we have failed our Lord when he most needed us. We have been satisfied with the fellowship of like-minded Brethren when we should have been seeking to bring all men into fellowship with Christ. We have busied ourselves with the machinery of church organization while we neglected to cultivate the spiritual power that alone can cause the wheels to move. We have argued over trivial matters while glorious opportunities for service and witness passed us by. We have frequently neglected to seek the mind of Christ as a guide for our thinking and action. We have often forgotten to seek first, above all else, the kingdom of God.

Repentance is in place for us as individuals and it also is in place for the church. We should be on guard lest we consider only the areas in which others need to repent and forget our own. Judgment, we are told in 1 Peter, should begin with the household of God. Let repentance begin there.

The attitudes of repentance for our own sins and forgiveness for the wrongs we suffer from others are the attitudes that open the gates for the grace of God to flood our lives. They are the attitudes that make possible the healing of men and of nations. If we prepare for our anniversary by first falling on our knees, we may be better able to face the challenge of the next 250 years.—K.M.

October Is Church Press Month

MANY Protestant church publications are joining together during the month of October to observe this period as Church Press Month. These periodicals have a combined circulation of more than 13,400,000 and it is estimated that they reach a reading constituency of nearly thirty million. But the Protestant church membership is twice that figure. There are still many church families, including several thousand in Brethren churches, who are uninformed concerning their own denominational program and who know even less about Christian activities generally. Such families should be enlisted more actively in the total program of the church. They need to be kept informed of the church's work, and an important means of information is the church press.

The Gospel Messenger joins with other Protestant papers in seeking to reach more families with Christian literature.—K.M.



Heifers in Russia, gifts of American farmers, show that love and goodwill surmounts man-made barriers of suspicion and distrust

The Ministry of Love

IF WE look at Gal. 5:22, we find that love is the first attribute in measuring the fruit of the Spirit. There are many others but at the top of the list is love. It is the new commandment: "Love one another as I have loved you."

Get this picture of John as a young disciple with much energy; he is a little on the impetuous order and has little patience. When one group of people was slow to accept Christ's way, John was in favor of having fire and brimstone rained down upon them. Jesus, of course, refused this method. It was not the way of love. This sounds like a modern story of some impetuous persons who want to drop an H-bomb upon some parts of the world because they do not share our philosophy.

Jesus made enough of an im-

pression upon John that in his mature years he said, "Love is of God." "Little children, love one another as I have loved you." Here was his new commandment that could revolutionize the world.

This love is not something narrow. The disciples would have limited Jesus. "He is busy" they said, "don't bother him with these children." Jesus said, "Suffer the little children to come." His love reached out to a large circle, ever expanding. There was to be no limit to it. We are called to become a part of his kingdom and to push this circle of love even wider. The cutting edge of our whole church program is right here, expanding Christ's circle of love to all men, regardless of creed or color or position. When we begin to try to limit the scope of this love, we lose it entirely.

Jesus calls us to a growing,

Paul E. Miller

maturing love, a love that reaches out to serve and be used because love is of God.

Hosea, perhaps, captures this best in the Old Testament. He comes up with a beautiful idea of the way love works. The wayward wife that had gone astray was won back by his love that forgave and restored her to usefulness in the home as a mother. Their three children became walking sermons of the relationship of God to Israel. He has more courage than we do. We wouldn't think of calling our children "Lack of Love" or something similar.

This love of God reached out to a wayward Israel and beckoned Israel to come back and be forgiven. It was this love that could redeem Israel. This same love of God is available to re-

deem a sin-sick world today, if we are willing to allow its power to function.

Here we see the simple truth, "A new command give I unto you, that you love one another." These are perhaps the first words we learn as a verse in our church schools, simple and yet so profound. There is no plan for vengeance; there is no place for an eye for an eye and a tooth for a tooth. Love is the link that makes God available to us. We do not want to short circuit our relationship to him. "Love your enemies; do good to those that persecute you or say all manner of evil against you."

God's love becomes the greatest power on earth. Three green seagoing cowboys left Houston, Texas, last fall for Russia. They were to attend a gift of love, fifty-five head of cattle for the Heifer Project, Incorporated. Their passports were in shape and ready but red tape gets rather involved and the visa for each man was not at Houston as promised.

Proceeding on good faith and in the spirit of love these men arrived at Odessa, Russia, believing, or at least hoping, the necessary three visas would be waiting for them. Pulling into the harbor that last Monday evening of October three pairs of eyes searched for the executive secretary of Heifer Project, Incorporated. He was not there.

As the welcoming committee came on board, our first words were that our visas were not here and we were not sure we could come ashore. But we were told we were guests of the Agriculture Department of the Soviet. And about a week later we were granted our visas up in Moscow. Love had reached across and allowed us behind the Iron Curtain. When love and goodwill in the spirit of Christ are taken to the uttermost parts of our world, they can move in spite of man-made curtains.

Our scientists today have

placed in the hands of our world tremendous powers, enough so that they are frightened by it themselves. They fear they have created a Frankenstein monster that is difficult to control. But we know that God is love; and love is the only power strong enough to control the A- and H-bombs. That love is at work creatively in our world. The church of Jesus Christ must be ready to translate it into human relations.

Believing that God is love, a person is never bitter. He may be asked to suffer. He may be asked to proceed with dignity and discipline. He may be asked to live by his convictions in the community. There may come a time when his convictions and the community come into conflict and God's love will call him to be true to his conviction.

Let us spell out a little more in detail. A refugee family comes into a new community in America. Some rabid patriot decides to make it rough for this new family. Things can get unpleasant for them in many ways. Where will I stand in the face of this dilemma? God's love calls me to be on the side of justice and goodwill. Impractical, yes, but suffering and sacrifice are not unknown in our world. God's love calls us to courage and action.

The living testimony for our world is expressed in John 3:16. The gift to us from our heavenly

Father was not to condemn the world but to save the world from sin.

Here was the only method that would accomplish this task. Here is God, with his love reaching out like the hand of heaven; here is man, his child, who needs to be reached. How do you bring the two together? You send a Son, an only begotten, to become the bridge of love that joins these two together. They do not become one but they are available to each other. Love becomes a ministry.

Love does not ask us whether or not we are happy but whether or not we are doing the will of God. This great love in the form of a Son shows us the basic truth that we live in the light of God's love and God looks after the rest of it. His kingdom begins to become a reality in our hearts and then reaches out into our world. Maybe you will be happy, or maybe not, but there will be a great abiding joy in this love of his Son that goes far beyond happiness.

Before and since the coming of God's Son as the great act of love toward us God has sent others who have tried to live in the way of love, searching and finding this great joy. Gandhi showed us a disciplined love that was absolutely fearless yet was strong enough to free partially a great empire without firing a shot. His was a disciplined love that would not strike back even though there was injury,

Helping refugees to find a place in the community may bring our convictions into conflict with the community



yet a way was discovered for a downtrodden people.

George Washington Carver translated God's love into a way of life. His dream was to release people's mind by studying, living, using the gifts God gave to mankind and making them useful to a whole world, especially for his people. Was he successful? Not fully, but he set in action a way of love that has brought great help to many peoples.

Kahlil Gibran may be a controversial character but you must admit that he tried to make love into a song and a poem. He tried to sing this song to the whole world that the harmony of God may be in the hearts of all men.

In Japan today, Kagawa has demonstrated a fearless love that is not afraid to tackle empires, disease, or any other evil in our world. His first visit to this nation after the second world war still is fresh in my mind. I heard him tell of fleeing for his life into the mountains, and some of the struggles he had to exist, living mostly on weeds and bark from trees. Just as he was on the verge of starving to death and was on his way out to give himself up, the officials of Japan were looking for him to put his ideas of love to work for his nation.

Albert Schweitzer today is at the top of great men not because he is a great theologian or a great musician or a great author or even a great doctor. He is great because love for his fellow men keeps him in a lonely wilderness where there is great need.

These men have been able to make life a ministry of love. We have been looking at background and at other persons far removed from today, may we turn the X-ray eye upon our church and ourselves to see if we can hammer out a ministry of love.

May we look at this ministry

as it affects a local church. The great love chapter in Corinthians is beautifully done. It stirs our hearts and we are lifted to a higher plane. But it is also very practical. Love is patient, kind, humble, bears, hopes, endures, and abides.

In our community in the dead of winter, a man in his middle fifties passed away, leaving a wife and two children. She is not a member of our church. Do our church homes have any responsibility to take the ministry of Christ's love to this home? It seems to me that this is a must. The men have already cleaned out the yards, fertilized the fields, planted the corn, and they will look after her farm this whole year.

The hands of Jesus were nail scarred and torn but they were always open in a ministry of love. They were hands that prayed, hands that healed, hands that bound up the brokenhearted, hands that ministered to a people in need and did it in a spirit of love.

Yes, love is of God and God is love. He proves his love by sending his only begotten Son as a bridge upon which we walk to share with a needy world his ministry of love.

Can Brethren Repent?

Continued from page 4

Brethren, an identity which we have affirmed repeatedly as the sole reason for our existence as a church.

This need for a special identity has so easily developed into a religion which is the mere projection of our own egoism, subscribing to the church those things which we have formed as a safety guise around us. Thus we maintain "our church" in its vicious cycle of ingrown characteristics. To give up the earmarks of "our church" seems to many to reduce it to something less than the church of the living God. Here our arrogance has

been flagrant. The church is the body of Christ. The terms are inherent in its nature. It is ours to discover, not ours to create. Nor can we dedicate "our church" to God, whose it is before we were, whose it will be eternally.

We cannot fool God in this pretense of being his humble servants when we fully intend to be the master. It is as if we dress ourselves up, parade before God in fashions of our own design, and say to God, "Almighty God, this is just the way you asked us to be; now what can we do for you?" And when God remains silent, forced by the awful twisted implications in a question styled to initiate an inevitable reply in our favor, we move in to answer our own question. We do for God, for whom nothing can be done, what we had in mind to do all along, even before we asked him. And with full-blown arrogance, we hypocritically bow and invoke his name as the Author of our authority after the command has been subtly stolen from his silence.

Three premises the Brethren have solidified into principles which threaten a stranglehold upon spiritual insight. First, our premise that the small minority is an ordained trustee of truth. As a minority group ourselves, we feel that we have the truth and cannot quite trust others that they have the truth also. We invest in fringe groups, chase lost causes, court recalcitrant idealists, pamper stubborn reactionaries for one reason only: because they are in the minority. It goes without saying that the truth cherished by any group cannot be evaluated on the basis of the number of its adherents, many or few. But we have erred on the side of succoring what we hallow as the infallible minority, so that picayunish, splinter groups are respected, seldom suspected, hence thrive among us.

Promise Fulfilled

ENOLA CHAMBERLIN

When my life is torn by sorrow's storm,

And my heart is but a leaf
Tattered and tortured, blown about
By the hard, cold winds of grief.

I hold to the Covenant of God,
And see through my tear-filled eyes

The sun come out and a rainbow span
The cloud-departing skies.

Second, we have snuffed out the joy of the Christian life because of the status we achieve in the role of the sufferer. Our origins render us indigenous to this fallacy. To be on the side of the persecuted vouchsafes our identity as members of an early persecuted group. We are self-conscious about suffering, winning actual pleasure from deprivation, forgetting that though the Christian is set in a context of self-denial, he is nonetheless a crusader against all suffering, including his own. To be otherwise is to deny the Christian motivation in the building of hospitals, schools, service agencies which alleviate suffering in mind and body.

Perhaps we indulge in self-pity to prove ourselves worthy; perhaps we fear that if we are joyous we will lose our prophetic gift. In either case we are assuming a vocation in relation to God which is not ours to assume, in either worthiness earned or gifts appropriated. For in the cross God delivered man from that sense of lostness which made him a creature of ceaseless contesting, trying to win a place for himself at the throne of God. The contest is over.

Yea, once Immanuel's orphaned cry his universe hath shaken—
It went up single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid his lost creation,
That, of the lost, no son should use these words of desolation.
Third, we need to repent of

our pride in well-defined and self-attained purity. Our purity is the more distasteful because it is well-contained, for the creative function cannot be fruitful when shelved on an exclusive purist level, quite admired but seldom loved. Fearing that our pure streams of life will be muddied by a salute to the impure, we hardly give thanks for the good which evil brings in that mysterious process which we cannot understand but which, nevertheless, is there. We cannot be comfortable in the recognition that the tail gunner in the South Pacific gave us respite; nor that artists of intensity and courage have portrayed man brutally but nonetheless truthfully; nor that deprived people give love from their shriveled souls; nor that God uses hands which are not clean, hearts which are not pure. Herein is a miracle which we cannot see because we will not have it so.

In this refusal to thank God for whomever he uses unless they be one of us, we hold our pride to ourselves. We like ourselves just as we are, the clean pietists who disdain unjust means for just ends. On our self-attained pedestals as gods, the creative processes pass us by, and because our pride will not let us bend to view the depths of human struggle, we cannot measure man as he is, nor God as he is: man a majestic creature, often erring, seldom defeated, but never without nobility for one reason only, that it has pleased an Omnipotent God to use man as he wills, beyond all human comprehension.

Sure of our own answers to life, we Brethren have been listless to the divine-human relationship. So we continue our efforts as an exemplary good people. We invest in each other against the poverty of lonely creatures born in time. We compete as gods or bargain for gods among the parental images among us. Such earth-bound

fellowship is insufficient for the human spirit, yet after two hundred fifty years the Brethren have not confessed that it is so.

The Divine Gift of Song

Kirby Page

WHEN the applause had ended, the great Toscanini turned to the singer and exclaimed, "A voice like yours is heard only about once a century."

Marian Anderson was born in 1908 in the dilapidated Negro section of South Philadelphia. Her father peddled ice in the summer, coal and wood in the winter. Much sacrifice made possible the purchase of a violin and second-hand piano for Marian. At the age of eight she began to sing in the choir of the Union Baptist church, where she soon became known as "the baby contralto." When her father died, Mrs. Anderson went to work scrubbing floors in a department store. One day her mother handed her some money which she had saved and told her to go to a famous conservatory and begin lessons in singing. But her application was denied, "we don't take colored." Finally she was accepted as a pupil by Guiseppi Boghetti, the eminent teacher. The beginning fee of one hundred twenty-five dollars was provided by a church benefit concert. Thus Marian was provided with opportunity.

At seventeen in a competition she won the right to appear as soloist with the New York Philharmonic Orchestra, followed by a concert tour of American cities. But it was not until she went to Europe in 1932 that she became famous. Her concerts across Europe and in South America constituted a triumphal procession. In 1939 when the D.A.R. refused permission for her to sing in Constitution Hall, arrangements were made for her to appear on Easter in front of the Lincoln Memorial, where seventy-five thousand people were enthralled by her singing. After her concert in Houston, a newspaper reported, "If there was a dry eye in the house, it was because they sold a seat to a stone man."

ONE CLEAR CALL FOR ME

Frances Bowman

There is one call for all of us:
to be our own best selves

OUR boys are very proud of what they can draw "without lines," for they have discovered that Mom and Dad value their own freehand drawings far more highly than anything they have traced or copied.

What is important is how a certain object or experience looks through our children's eyes, and therefore we do not say to them, "What is that?" but rather, "Tell me about your picture." Our seven-year-old is likely to lead guests to his bedroom where, with a sparkle in his eyes and giggle in his voice, he will interpret the paintings he made on his draperies. "This is Jack falling down the hill and breaking his crown, this is a big long worm, this is a little elf hiding behind a tulip."

Every child's spontaneous drawing is a work of art because it is sincere. All true art is an expression of honest feeling. The uninhibited child expresses himself with his body in rhythmic movements or dancing, when, for example, he listens to music. He may sway to a lullaby, skip to a gay tune. His eyes mirror his feelings when he sings—they may reflect a quiet tranquillity when the music is peaceful and calm, or a spark of



A. Devaney

fire when the mood of music becomes more aggressive.

Yet somehow most of us in the growing up tend to lose this ability to express ourselves in this spontaneous fashion. What is it that blocks our natural springing creativity, that makes us increasingly individuals who copy and pattern and imitate, that makes us too eager to be a reasonable facsimile of somebody else other than ourselves?

Is it fear—fear of disapproval

if we do not conform, if we are not the same as "others"? Is it a fear that what we might have to express might not be worthy, so we let the unwieldy giant, conformity, tell us what to do, what to say, what to feel, what to like, what not to like, etc?

Yet in spite of these universal human fears, of our feelings of unworthiness, there is this one clear call for us which is as inescapable as that last call which Tennyson referred to in his

famous poem, "Crossing the Bar." It is, simply and unmistakably, the call to be one's own best self. "I celebrate myself and sing myself, a single, separate person," sings the poet Walt Whitman. To be our own best selves should be the supreme goal of all of our living. It is distinctly sobering and a little terrifying to face the stark fact that there never has been and there never will be another person just like me. No two personalities are alike. You and I are the only ones of our kind in this whole wide world. You and I are the only ones who can accept the challenge to be the unique selves God created. For no one else can be you. No one else can be me.

These statements seem so obvious that it is almost naive to make them at all. These truths are so simple at first glance, yet we have immense difficulty in really accepting them. "Must we be ourselves?" we cry out in hundreds of ways every day. We consciously or unconsciously wish to escape this duty or privilege of being a single separate person.

For example, Erich Fromm in

his book, *The Sane Society*, says, "We drink labels. With a bottle of Coca-Cola we drink the picture of the pretty boy and girl who drink it in the advertisement, we drink the slogan of 'the pause that refreshes,' we drink the great American habit; least of all, do we drink with our [own] palates." And thus, over and over again, we willingly give up our reason, our unique intelligence, our special kind of spontaneity, to become a member of the herd—conforming, endlessly conforming to the herd thinking taught so insidiously but carefully through the herd media—TV, radio, newspapers, popular magazines, etc. But the original piercing question keeps persisting, cutting in on our lives like a knife: "Must we be ourselves?" And the answer is the unavoidable one clear call for me: "To thine own self be true."

If I am not myself, who then will I be? Shall I be this person, or that one? Then who will be me? If I forsake my individuality, myself, to be someone or something else, then my life becomes a vacuum, an emptiness, a terrifying nothingness. If I

reject myself, am I not lost more terribly even than the lost sheep of the parable? Have I not sold my birthright? Have I not rejected the highest gift that God can give me—my very life; my aliveness?

God has bestowed upon us an unspeakable gift, he has breathed into our spirits life. And this means selfhood, awareness, sensitivity. What shall we do with this gift? Shall we accept it with joy and courage and responsibility? Or shall we shrink back saying, "No, Lord, we can be like this person or that person or like the herd, but we cannot stand on our own two feet and be ourselves."

Yet he loves us enough to create us. He trusted us with his gift. And it is he that hath made us, and not we ourselves. We are his people. God's people are worthy; they are not to be treated with contempt. We must not reject ourselves, for we are God's own. Let us become his. Let us belong to him. Thus, with his help, we accept his gift of life, we partake of his nature, and we begin the long journey of becoming the genuine selves he loved enough to create.

THE PROMISE

DON WILLOUGHBY

I thought he was my brother—
But instead of an open hand of friendship,
I was offered a clenched fist.
I thought he was my friend—
But he held in his heart a hatred for all mankind.

He is young;
I should know him—
But his friendless eyes reflect
The cold, hard life that was his childhood.

A baby was born
With the promise of life:
Life for body . . .
 mind . . .
 and soul . . .

A war came;
His body became shriveled . . .
 His mind became warped . . .
 His soul became imprisoned . . .
The promise went unfulfilled.

The war ended;
He was no longer a baby,
But one of many half-forgotten children:
The promise, too, forgotten.

His body became whole . . .
 His mind, still warped . . .
 His soul, wasting away . . .

But he lives!
For excitement, prestige, power!
And he fights!
For excitement, prestige, power!

Who will give him life?
Who will renew that promise?

His eyes are still cold . . .
 His fists are still clenched . . .
 His knife still holds his hatred . . .

And yet—
He is my brother!

Is Your Church A Mother Church?

Edward G. Wenger

IN EVERY one of our regions, districts, and many communities and cities today there are Brethren churches that pride themselves in being "the mother church." This is something to be justly proud of. But, what does it mean to be a mother church? Does it mean that you pride yourself in the fact that your church has blazed the trail in a given community, has arrived first, and, as a result, has earned the right to sit back and rest upon the laurels won? Does it mean that you feast upon her glorious accomplishments and then reiterate these accomplishments on the annual home-coming day? Or does it mean that your church is a mother church because she takes her motherhood seriously and realistically as she discharges her opportunities and obligations toward the churches she regards as her children?

It is the author's belief that far too many of our mother churches are that in name only and lack a sense of the sacrificial motherly instinct, love, which if it had expressed to offspring churches would greatly speed up our church extension program.

In what ways does a human mother's love manifest itself as she discharges her opportunities and obligations toward her natural offspring? Does she passively stand by, merely watching her children hew out a life for themselves? Does she merely fill the ears of her children with ine-sounding phrases or empty platitudes, such as, "We wish you well in your undertaking"; "May God bless you"?

I think we would all agree that the love of a mother will seek to add threads to the warp and woof of life. She will carefully contemplate the many difficulties and problems to be met by the child and then will set about sacrificially giving of her years and energy toward paving the way and preparing that child for its future. The mother herself may have been denied of such things as an adequate education, finances, and a sense of security. But this will only be an added incentive for her to provide them for her offspring.

So, too, a mother church that is a mother in deed and not in name only will carefully contemplate the pathway to be trodden by her offspring churches. Such a mother church will recognize the fact that her children today will usually be

called upon to build in an urban or industrial setting because of our shift from an agricultural to a predominantly industrial society. Such a mother church will be alert to the increased construction costs that her children will face. She will consider the high cost of urban sites as compared to the acre donated perhaps by Brother Jones to the mother church. She will admit that the days of barn-raising (which was carried over into church construction) are rare in our industrial society.

But a true mother church will do more than merely acquaint herself with the modern problems that offspring churches must face. She will even do more than merely mortgage her church property and saddle the obligation on the child to be paid back at a future date. Because she is truly a mother church she can do no less than a mother does



There are opportunities for each congregation to become a mother church, helping to start and support a church in an unchurched area

for her own natural offspring and therefore out of love she will admonish her members to continue to bring into the storehouse the Lord's money or the tithes (even though they have no immediate local needs), and sacrificially give of this to the offspring church as a mother, out of love, gives to her child without ever anticipating a return of the same. Sufficient is it to her that the recipient child passes it on to its children. Out of love a truly mother church will gladly contribute even toward the administrative program of the new church, not thinking more highly of her own minister and leaders and their needs than she does of the needs and comforts of the minister and leaders serving her child.

Those of us who are members of churches that pride themselves in being a mother church (and there are many such churches) need to arouse our mother churches to give sacrificially of their mother's love for

the child that our churches may be mother churches in deed and not in name only.

Today your church too has the possibility of setting into action in your community, in your district, an atomic chain reaction as successively young churches too are ignited by this outreaching and outgoing motherly love and endless will be the extension of the church in our denomination that is showing signs of arousing itself from coast to coast.

Now is the time for all good mother churches to express their motherly love in a very concrete form in their respective districts throughout our Brotherhood.

Chairs Have Folded Me

Maynard Shelly

EVER since I was a freshman in high school, which is about as far back as I can remember, I have been stacking, folding, and unfolding folding chairs. Even now, at my ad-

vanced age I still find myself engaged in this common chore, which must be the most typical activity in church meeting preparation.

What fueling the tractor is to the farmer and washing dishes is to the housewife, the setting-up and the setting-down of collapsible seats is to the church worker in our American culture. Sometimes I long to be in India or Japan where one does not have to muss with all these modern improvements.

Knowing how to double these sitting rests is an indispensable skill if you want to be helpful around the church. Certainly, the most progressive seminaries in our country will soon be conducting a seminar on the folding chair. What school would want to have its graduates confused by an innocent unstuffed chair, not knowing whether to pull down, push up, or double over? Think of the loss to the Christian church if some young pastor should fold himself up into a folding chair and never be heard from again.

Few things provoke me to such deep meditation as do these modern uneasy chairs. As I hustle chairs before a committee meeting or a Sunday-school class, I have a real worship experience. You have not adequately prayed until each chair has been thoughtfully put in its place. Each chair represents a person who will or will not be there; to see that he has his proper place in the meeting is not an unimportant part of preparation.

Then there are the meditations that come to me after hours on end as the consumer of this unsoft single sofa's services. I hook and unhook my legs over the rungs. I fold myself down and unfold myself out. At these times my meditations may seem less than pious, but they are still

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I know a person who has migraine headaches. The doctor says there is nothing physically wrong with her. Apparently her attacks are happening oftener and are more severe.

I've heard that migraine headaches are not necessarily physical in nature. What causes such attacks and can I be of assistance?

A Friend.

Dear Friend,

It has now been accepted that many of our physical ills have their beginnings in mental disturbances, but this does not mean that, therefore, they are less physically painful. Of such sickness as this, one cannot say, "It is all in the mind, forget it," and thus whisk it away in the snap of a finger. For you to be truly helpful in the immediate situation it would be best to understand these headaches for what they really bring

—pain, and let the sufferer know this.

Trying to get at the source of such an illness is much more difficult and could well call for expert help if the person recognizes her need for it. If she is not aware of this need, you might assist in tactful ways to bring this to her mind. For the decision to seek emotional help is much more effective if made by the patient.

Should this fail, the understanding person could try to help by encouraging the distressed one to express her troubles more. The reason for this lies in the fact that when an individual frequently suppresses his or her real thoughts and feelings they sometimes appear in peculiar ways such as physical sickness. Working these things out are not easy however, and take infinite patience and time.

Clyde and Katherine Weaver.

related to the weakness of the flesh, certainly a matter for continued theological study.

Picking up these wonders of tubular steel, I often remember the building committee, church council, or some other hard-pressed group that sat for long hours deciding which kind of chair to buy. When you pick up a wobbly and battered chair you can easily reconstruct the events at that meeting and decide whether the counsel, "Let's buy the cheapest," or "Let's buy the best," prevailed.

To spare us all hours of torture, my suggestion is that if you must get folding chairs, make them as comfortable as possible. This also applies to pews, more accurately called benches.

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The Mennonite

The Mountain Revisited

Eye Trouble

J. Carter Swaim

IN BIBLE times, eye trouble was common in Mediterranean lands—as indeed in many places it still is. Describing his own bodily affliction, Paul says simply: "A thorn was given me in the flesh" (2 Cor. 12:7). The Greek word translated *thorn* really means "stake." The pain of it sometimes made him feel as if he were being impaled. A lesser man would have given us all the gory details, but Paul does not further identify the cause of his misery. Many have supposed that it was eye trouble.

Near the end of the Galatian letter, Paul, as was his manner, took pen in hand to add a few words in his own handwriting. As the modern business executive signs a typed letter, so Paul guaranteed the genuineness of the message he dictated. This part of the Galatian letter begins: "See with what large letters I am writing to you" (6:

11). Does this mean his vision was so poor that he had to scrawl?

One remembers, too, the blind whom Jesus cured: "If your eye is not sound," he said (Matt. 6: 23), "your whole body will be full of darkness." The King James Version here contrasts the "evil" eye with the "single" eye. The Greek word means "directed towards one object." The sound eye is the eye which is fulfilling its office, doing the work it was intended to do.

An even more serious type of eye trouble is epidemic in our time. The words of Jesus here have a double significance. They not only describe the plight of man's physical body but have reference also to his attitudes and disposition. Among the rabbis the metaphor of the good eye was used to express generosity, as in Prov. 22:9:

"He who has a bountiful eye will be blessed,
for he shares his bread with the poor."

Commonly, an evil eye was a picture of niggardliness (see Prov. 23:6; 28:22). In other words, it is the teaching of the Sermon that to be miserly and grudging is to have eye trouble. A generous disposition lets the light in. A stingy, covetous disposition keeps the light out. "If your eye is sound, your whole body will be full of light" (Matt. 6:22).

If I Were a Child Again

Edgar S. Martin

THE words of Jesus, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God," are found in the Gospel of Mark. But would it not be a wonderful thing if we would incarnate the teaching in our lives, the lives of parents and children?

I have often wondered what I would want if I could once

again go back to the days of childhood. Some of the questions on which I have meditated are: Where would I like to be born? What kind of parents would I choose? Would I want to go to school and on to college? What kind of companions would I choose as my friends?

First of all, I would like to be born into a home where I was wanted and loved. To me it would be a terrible experience to grow up in a home where there was a lack in the feeling of belonging and being wanted. I should like parents who would plan for my coming, as well as for my future years.

I would like to live in a home, if I were a child again, where my father and mother loved Christ and his church. I would not want to miss going to Sunday school to learn about Jesus and his love for me, but I would want my parents to take me, not just send me.

Then, too, I would want mother and dad to be active in the life of the church, doing their part for the kingdom. When I preached this sermon over the radio my eighty-four-year-old father was listening. The next time I saw him he said, "Edgar, if you had told me about that sermon I could have told you a few things to put in it." It was then that he told me how he and mother would ride to church on horseback and when the first child came how he would ride double with him to church. And so with the second child, then the third. When the fourth arrived they decided to invest in a one-horse buggy and, by and by, a surrey. I am happy that my parents took their children to church.

If I were a child again, I would like to accept Christ as my Savior at an early age. There comes to the heart of every child a desire to know and serve Christ, and that can be best achieved when Christ is accept-

ed, believed in, and served. Christ loved little children and the child has a responsive heart to that kind of love. Parents have a duty to provide the atmosphere and the teaching that will make it possible for their child to find the Christ.

If I were a child again, I would like to make use of my opportunities to go to school. I do not think I would choose other than the schools which were a natural choice for me. I do believe that I would make use more fully of the opportunities. I can truly say that I enjoyed my high school days to the utmost. Bridgewater College was chosen in my heart while I was still a freshman in high school. Bethany was selected as my graduate place of work long before completing my course at Bridgewater. Yes, the only thing I

would have different is the amount of time and energy devoted in my pursuit of an education.

If I were a child again, I would choose the best I know for my companions. One is known by the company he keeps. I would like for my father and mother to guide me and counsel me. I would never want to be ashamed to tell them where I had been and with whom I had been keeping company. In this way, I would be more certain that my pathway was lighted.

If I were a child again I would want to be led into the choosing of a Christian vocation that would lead ultimately to helping my fellow men, their children, and their children's children. Through this, and this alone, is the brighter horizon of a better world.

***Theology You Can Understand.** Rachel H. King. Morehouse-Gorham, 1956. 223 pages. \$4.25.

This book was written especially for younger people of upper high school and college age, and for adults who want a straightforward nontechnical introduction to Christian theology. The author tries to live up to the title, *Theology You Can Understand*. Stories and illustrative materials illuminate the meaning in a delightful way.

There are four parts to the book: I. The Triune God—The Outgoing of Love. II. Man: His Sin and Salvation—the Travail of Love. III. The Church Here—The Response to Love. IV. The Church Hereafter—The Triumph of Love.

The author gives the reader helpful insights into some of the great problems that have perplexed the mind of man as he has thought about God and man's relationship to him. In the discussion of the church there is a very clear statement of the emphases which characterize some of the main branches of Protestantism. Dr. King also points out, as she sees them, the essential shortcomings of cults such as Unitarianism, Mormonism, Christian Science, Jehovah's Witnesses, and Unity.

I have two dissatisfactions with the book which otherwise I hold in high esteem: 1. the old familiar recognition of but two sacraments—baptism and communion—and the overlooking of such ordinances as laying on of hands, feet washing, the Lord's supper, and the anointing; 2. the rationalization of infant baptism.—C. Ernest Davis.

Ventures in Youth Work. Henry N. Tani. Christian Education Press, 1957. 196 pages. \$2.75.

This book speaks to the heart of youth work in your church and may be accepted almost completely. This could very well serve as the handbook to guide your church, the Christian education committee, and those involved as adult leaders of youth.

Consideration of the youth program is comprehensive, including the church school, youth fellowship, club programs, youth councils (interdenominational), etc. The author believes that youth are able to find the power of the gospel in the right way in a tough world.

Worth the price of the book is a chapter on "cube groups" demonstrating a different approach in organizing and programming your youth fellowship.—Ed Crill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***101 Best Stunts and Novelty Games.** Peggy and Robert Masters. Sterling, 1955. 128 pages. \$2.00.

The book is exactly what the title suggests with the spotlight focused on home entertainment for groups up to twenty persons. You will find "icebreakers" for your parties, stunts for single persons or groups, dramatic games, puzzles and brain teasers. Included among the stunts are simple ventriloquism, juggling, mind reading, egg stunts, and some modern version or twist to an old idea. These stunts are fitted for indoor use and are not dependent upon gimmicks used by magicians. Recommended for youth and adults to enliven a party or a meeting.—Ed Crill.

***Parent's Privilege.** Marion Lerrigo and Helen Southard. Dutton, 1956. 64 pages. \$2.00.

The authors of this book have provided an outstanding volume in simple language for use by every family in the church. This book gives guidance to parents in teaching their children from three to eight years of age about anatomy, conception and birth.

Sex education is to be a part of

normal, everyday living. Love is the motivating force. "Parent's Privilege" will prepare the parents to answer questions and give guidance in words that are understandable to the three to eight-year-old child. It will also help with such questions as what to do about the "four-letter words" a child picks up, and many others.—James Renz.

***The Experiment of Faith.** Samuel M. Shoemaker. Harpers, 1957. 64 pages. \$1.50.

Much has been heard of the Pittsburgh experiment which seeks to help men and women "know and do their faith." In this little book Dr. Shoemaker seeks to interpret work as part of a person's worship of God and witness to Christ. Others have heralded this message; Shoemaker dramatizes it and gives it substance. Every Christian can profitably read this book. The chapters deal with "What is Religion?" "How to Get Started Spiritually," "How to Keep Going Spiritually," "How to Win People to Christ," and "How to Work for Christ Through Your Job." The book is penetrating, convincing, and highly spiritual in content.—Rufus B. King.

KINGDOM GLEANINGS

J. C. Beahm, an elder in Western Pennsylvania, was injured in an automobile accident recently and is in the Orthopedic Hospital, York, Pa. The family would appreciate the prayers of the Brotherhood.

Home-coming

Pleasant Plains church, Oklahoma, home-coming, Oct. 13, morning and afternoon services. Bro. Guy Hayes of McPherson college will be the speaker.

Dedication and Anniversary

Brethren Student Center, 1993 Indianola Ave., just off the Ohio State University campus, Columbus, Oct. 20, at 3:00 p.m. C. Ernest Davis, secretary of the Christian Education Commission of the General Brotherhood Board, will be the speaker. Southern Ohio district board purchased a large dwelling which is serving as a student center and a place of worship for the developing fellowship. Edward Lander serves as director of the center and pastor of the fellowship.

Elizabethtown College

The Fifty-ninth Charter Day convocation was held on Sept. 20, in the college auditorium. The speaker for the academic occasion was Dr. Millard Gladfelter, vice-president and provost of Temple University.

The 1957-58 faculty met Sept. 6, for the first staff meeting of the college year. Following the meeting they were received by President and Mrs. A. C. Baugher at a luncheon at the Harrisburg Civic Club.

President A. C. Baugher announces four appointments to the faculty. They include a director of public relations, a newly created position; an assistant professor of sociology; an instructor in mathematics; and an instructor in organ. Mr. James L. M. Yeingst, an honor graduate of 1957, has been named director of public relations. His experience includes a position on the night desk of an area daily newspaper, an assignment as information specialist both in Japan and in the U. S. while with the U. S. air force, and editing the Etownian, college newspaper. Mr. Yeingst will have charge of college publicity, direct preparation of radio and television programs, teach a course in journalism, and advise the student publication staffs. John K. Trayer, formerly with the bureau of teacher certification, Pennsylvania Department of Public Instruction, becomes assistant professor of sociology. Prof. Trayer holds a master's degree in sociology from Columbia University. Bruce Tyndall of Philadelphia, who holds both B. S. and M. S. degrees from the State University of Iowa will be an instructor in mathematics. J. Atlee Young of Hershey will instruct in organ. Mr. Young was formerly director of music in the Milton Hershey School. He is a graduate of the Peabody School of Music.

Construction on the Bible science building is proceeding after a delay caused by the cement strike in the area.

Student registration stands at 600, with 208 freshmen and 38 transfers enrolled, according to Eby C. Espenshade, director of admissions. This represents a ten per cent increase over last year. The greatest single area of increase is among women boarding students.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Pacific Coast and Western regions with the name of their new charges and their new addresses, according to the information received in the Ministry and Home Mission Commission Office.

California, Northern

Ralph Click, 137 Cedar St., Bakersfield (Bakersfield)
Henry R. Stover, 184 E. Washington Ave., Chico (Chico)
Lorell Weiss, Box 691, Empire (Empire)
Richard C. Wenger, 6513 Pearson Lane, North Highlands (Larchmont Village Fellowship)

California, Southern

Wilbur E. Brumbaugh, assistant pastor, 14830 East Light St., Whittier (Valley View Community)
Henry W. Esbensen, 1918 W. 112th St., Los Angeles 47 (Los Angeles, Imperial Heights)
I. James Eshleman, 7707 Boeing Ave., Los Angeles 45 (Calvary)
Donald Thralls, 340 W. Center St., Covina (Covina)

Idaho and Western Montana

William Riddlebarger, Weiser, Idaho (Weiser)

Oregon

Clarence E. Brubaker, 460 N. 21st St., Springfield (Nicholas Garden)
Carl Simmons, Jr., 1665 S. Hill, Albany (Sunrise Community)

Washington

M. G. Blickenstaff, Ajlune (Richland Valley)
Bruce H. Flora, Tonasket (Ellisforde)
Homer D. Kimmel, P.O. Box 207, Lacey (Olympia)
Harold E. Wagner, R. 2, Box 196A, Grandview (Sunnyside)

Colorado

Wilbur R. Hoover, 508 S. Ninth St., Rock Ford (Rocky Ford)
Russell W. Kiester (First Grand Valley)
Lewis E. Naylor, Yoder (Antioch)

Iowa, Middle

Berwyn L. Oltman, Beaver (Beaver)
Lowell Ritchie, 3435 W. Van Buren St., Chicago 24, Ill. (Cedar; part time)

Iowa, Northern, Minnesota, and South Dakota

Cave, David, 3435 W. Van Buren St., Chicago 24, Ill. (Barnum; part time)

Iowa, Southern

Roy Richey, 813 Avenue E, Council Bluffs (Council Bluffs)

Kansas, Northeastern

Ira N. H. Brammell, McLouth (Lone Star; interim)
E. A. Garrett, Sabetha (Sabetha)
Leland Wilson, 8601 W. 91st Terrace, Overland Park (Cherokee Hills)

Kansas, Southeastern

Loren D. Frantz, Uniontown (Paint Creek-Mt. Olive)

Kansas, Southwestern

Raymond Flory, 421 N. Carrie, McPherson (Monitor)

Missouri, Northern

Earl E. Jarboe, Leonard (Shelby County)

Nebraska

Donald Kline, 3435 W. Street, Lincoln 3 (Lincoln; interim)

Oklahoma

Wilmer E. Brubaker, 232 N.E. Sunset, Bartlesville (Bartlesville fellowship)
Frank E. Nies, 5006 N. Denver Place, Tulsa (Valley View)

Texas and Louisiana

Cletus Cary, Rosepine, (Rosepine)

Gains for the Kingdom

Four baptized in the Fairview, Rocky Mount church, Va. Eight baptized in the French Broad church, Tenn. Twenty-three baptized and six received by letter in the Bassett church, Va. Five baptized in the Copper Hill church, Va. Seven baptized and three received by letter in the Maple Spring church, W. Va. Seven baptized and three received by letter in the Dayton church, Cooks Creek, Va. Two baptized in the Sangerville church, Va.

Eighteen baptized in the Somerset church, Pa. Two baptized and one received by letter in the Lower Claar church, Pa. One baptized in the East Fairview church, Pa. Six baptized and four received by letter in the Pleasant View church, Pa.

Two baptized in the Maple Grove church, Wis. One baptized in the LaMotte Prairie church, Ill. Two baptized and five received by letter in the Eaton church, Ohio.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Church Calendar

October 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Moral Standards in a Church. 1 Cor. 5-6; 13. Memory Selection: Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body. 1 Cor. 6:19-20 (R.S.V.)

Men and Missions Sunday

- Oct. 13-20** Churchmen's Week
- Oct. 15-17** District meeting, Middle Maryland, San Mar (Fahrney-Keedy Home)
- Oct. 15-17** District meeting, Middle Pennsylvania, First church, Altoona
- Oct. 17-20** District meeting, Southern California and Arizona, Santa Ana, Calif.
- Oct. 18-19** District meeting, North Atlantic, Ambler
- Oct. 18-19** District meeting, First West Virginia, White Pine
- Oct. 18-20** District meeting, Southeastern Kansas, Osage
- Oct. 18-20** Southern Ohio Christian education training conference, Quaker Hill
- Oct. 20** Laymen's Sunday
- Oct. 20** World Order Sunday
- Oct. 21-24** Central Region conference, Manchester College, Ind.
- Oct. 22-23** Town and Country Convocation
- Oct. 23-24** District meeting, Western Pennsylvania, Morrellville
- Oct. 24** United Nations Day
- Oct. 24-26** District meeting, Second Virginia, Blue Ridge Chapel
- Oct. 24-27** District meeting, Northern California, undecided
- Oct. 25-27** District meeting, Idaho and Western Montana
- Oct. 26** District meeting, Western Maryland, Danville
- Oct. 27** World Temperance Sunday
- Oct. 27** Reformation Sunday
- Oct. 27-30** Western Region conference, McPherson College, McPherson, Kansas
- Nov. 1** World Community Day
- Nov. 1-2** District meeting, Northern Virginia, Linville Creek
- Nov. 3** Church Vocations Sunday
- Nov. 6-7** District meeting, Eastern Pennsylvania, Chiques
- Nov. 6-7** District meeting, Eastern Pennsylvania,
- Nov. 7-10** District meeting, Washington, Olympia
- Nov. 8-9** Central Region camp leaders conference, Camp Mack
- Nov. 11** Peace Day

Love Feasts

Illinois

- Oct. 12, 8 pm, Hickory Grove
- Oct. 12, 7 pm, Woodland
- Oct. 16, LaMotte Prairie
- Oct. 25, 1:45 pm, Allison Prairie

Indiana

- Oct. 12, 7:30 pm, Beech Grove
- Oct. 12, 6:30 pm, Fairview
- Oct. 12, 7 pm, Windfall
- Oct. 13, 7:30 pm, Logansport
- Oct. 14, 7 pm, New Paris
- Oct. 14, Roann
- Oct. 19, 7 pm, Bachelor Run
- Oct. 19, 10:30 am, 2 and 7 pm, Nettle Creek

- Oct. 20, 6:30 pm, CST, Rossville
- Oct. 21, 6:30 pm, Blue River
- Oct. 24, 7 pm, Howard
- Oct. 28, 7:30 pm, Wabash County
- Nov. 1, Yellow Creek
- Nov. 9, 7:30 pm, Turkey Creek
- Nov. 10, 7:30 pm, CST, Mt. Pleasant

Maryland

- Oct. 12, 5:30 pm, EST, Brownsville
- Oct. 13, 7 pm, Manor
- Oct. 20, 7 pm, DST, Beaver Creek
- Oct. 27, 7 pm, Baltimore-Woodberry

- Oct. 27, 7 pm, Locust Grove
- Oct. 27, 6:30 pm, Piney Creek
- Nov. 3, 6:30 pm, Monocacy

New York

- Nov. 10, 4:30 pm, Brooklyn, First

North Carolina

- Oct. 12, Lower Brummetts
- Ohio**
- Oct. 12, 7:30 pm, County Line
- Oct. 19, 7:30 pm, Beech Grove
- Oct. 19, 7:30 pm, Black Swamp
- Oct. 20, 7:30 pm, Eagle Creek
- Nov. 9, 7:30 pm, Salem
- Nov. 10, Dupont

Pennsylvania

- Oct. 12, 2:30 pm, Skippack
- Oct. 12 and 13, 10:30 am, Fall-ing Spring
- Oct. 12 and 13, 2 and 6:30 pm, Midway
- Oct. 12 and 13, 6:30 pm, Little Swatara
- Oct. 12, Sugar Run
- Oct. 12 and 13, 1:30 pm, West Conestoga
- Oct. 12 and 13, 1:30 and 6:30 pm, White Oak, Manheim House
- Oct. 13, 7 pm, Brothersvalley
- Oct. 13, 7 pm, Buffalo Valley
- Oct. 13, 6:30 pm, East Fairview
- Oct. 13, Florin
- Oct. 13, 7 pm, Holsinger
- Oct. 13, 7 pm, Lake Ridge
- Oct. 13, 6:30 pm, Quakertown
- Oct. 13, 7 pm, Rockwood
- Oct. 13, Snake Spring Valley
- Oct. 13, 7:45 pm, Wooddale
- Oct. 19, 2 and 7 pm, Akron
- Oct. 19, 10 am, Schuylkill
- Oct. 19 and 20, 1:30 pm, Back Creek
- Oct. 19 and 20, 1:30 and 6:30 pm, Chiques

- Oct. 19 and 20, 1:30 and 7 pm, Heidelberg
- Oct. 19 and 20, 1:30 pm, and 9:15 am, Meyer-Fredericksburg
- Oct. 19 and 20, 1:45 pm, Springville

- Oct. 20, 7 pm, Curryville
- Oct. 20, 6:30 pm, Koontz
- Oct. 20, 7:30 pm, Lower Claar
- Oct. 20, 7 pm, Mount Joy
- Oct. 20, 6:30 pm, Mountville
- Oct. 20, 6 pm, New Fairview
- Oct. 20, 7:30 pm, Philadelphia, Bethany
- Oct. 20, 7 pm, Raven Run
- Oct. 26, 10 am, and 27, 10:15 am, Big Swatara
- Oct. 26, 2:15 and 6:30 pm, Indian Creek
- Oct. 27, 2:30 and 6 pm, Maiden Creek
- Oct. 27, 6 pm, Pleasant View
- Nov. 3, 7 pm, Carson Valley
- Nov. 3, 10 am, Rheems House, West Greentree
- Nov. 3, 6:30 pm, York, Madison Avenue
- Nov. 9, 1:30 pm, Annville
- Nov. 10, 7 pm, Germantown
- Nov. 10, 6 pm, York, Second

Tennessee

- Oct. 12, Beaver Creek
- Oct. 12, 7 pm, French Broad
- Virginia**
- Oct. 12, 7:30 pm, Brick
- Oct. 12, 6 pm, Smith River, Goodwill
- Oct. 12, 6:30 pm, Mt. Hermon
- Oct. 12, 7 pm, Pleasant Hill
- Oct. 19, 7 pm, Bassett
- Oct. 20, 6:30 pm, Poages Mill
- Oct. 26, 6:30 pm, Bethlehem
- Nov. 3, 7 pm, Trinity

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

- Bro. Carroll Petry** of Wabash, Ind., in the Peru church, Ind., Oct. 27—Nov. 3.
- Bro. Delbert Hanlin** of Wauseon, Ohio, in the Dupont church, Ohio, Oct. 27—Nov. 3.
- Bro. Harold S. Martin** of Pleasant Hill, Pa., in the White Oak church, Pa., Oct. 27—Nov. 10.
- Bro. Charles Siouder, Jr.**, of South Bend, Ind., in the Astoria church, Ill., Oct. 28—Nov. 10.
- Bro. Eugene Martin** of Terre Hill, Pa., in the Back Creek-Shanks church, Pa., Oct. 27—Nov. 10.
- Bro. Roy S. Forney** of Martinsburg, Pa., in the James Creek church, Pa., Oct. 27—Nov. 3.
- Bro. Robert Mock** of Everett, Pa., in the Carson Valley church, Pa., Oct. 21—Nov. 3.
- Bro. R. K. Showalter** of Winter Park, Fla., in the Peters Creek church, Va., Oct. 27—Nov. 3.
- Bro. Robert E. Houff** of Uniontown, Pa., in the Lebanon church, Va., Oct. 27—Nov. 3.
- Bro. Harlan Grubb** of Louisville, Ohio, in the Allison Prairie church, Ill., Oct. 28—Nov. 10.
- Bro. David Ockerman** of Lena, Ill., in the Windfall church, Ind., Oct. 28—Nov. 10.
- Bro. Russell G. West** of Wiley, Colo., in the Lake View church, Mich., Oct. 22—Nov. 3, and in the Greenville church, Ohio, Nov. 5-17.
- Bro. Berkey Knavel** of Ambler, Pa., in the Mountville church, Pa., Oct. 30—Nov. 10.
- Bro. Harper E. Will** of Selma, Calif., in the Modesto church, Calif., Nov. 3-10.
- Bro. Bob Price**, in the Bethany church, Dela., Nov. 3-17.
- Bro. Jacob T. Dick** of Akron, Ohio, in the New Enterprise church, Pa., Nov. 4-10.
- Bro. William L. Gould** of Johnstown, Pa., in the Locust Grove church, Pa., Nov. 4-17.
- Bro. Donald Hersch** of Fort Wayne, Ind., in the Polo church, Ill., Nov. 3-10.
- Bro. Edgar Martin** of Christiansburg, Va., in the Johnson City church, Tenn., Nov. 1-10.
- Bro. Joseph M. Long** of Chambersburg, Pa., in the Lebanon church, Pa., Nov. 3-10.

News and Comment From Around the World

Conference Considers Basic Tasks of Christian Ministry

Stewart B. and Mrs. Kauffman recently represented the Church of the Brethren as the denominational director of ministry and evangelism at a week-long meeting of the Department of the Ministry of the National Council of Churches, held at Camp LaForet, a conference grounds of the Congregational State Association of Colorado, a few miles northeast of Colorado Springs.

The meeting, which began on July 31 and closed on Aug. 4, held morning and evening sessions each day to consider the basic tasks of the Christian ministry in the contemporary world.

The conference, made possible by a generous grant from the Lilly Endowment, Inc., of Indianapolis, brought together twenty-two church executives, representing seventeen denominations. Some of these men are in charge of denominational boards of ministerial training; some are secretaries of units of the National Council of Churches; and others are in charge of recruitment and training in kindred religious and social agencies.

The conference was unusual in that the wives of the church officers were brought together as full participants in the meeting, the better to share their husband's professional and religious concerns.

Special guests and leaders of the conference were Dr. H. Richard Niebuhr, Sterling professor of theology and Christian ethics at the Divinity School of Yale University in New Haven, Conn.; Rev. Theodore O. Wedel, warden of the College of Preachers and Canon of Washington Cathedral, Washington, D. C.; and Mr. G. Harold Duling, executive director of the Lilly Endowment, Inc.

The group wrestled with the problems of discovering an adequate number of ministers for the needs of the growing American churches. The conference was equally concerned to insure the quality of new ministerial candidates and to create in the newly won recruits a sense of their high calling. A pre-assigned reading list of five books guaranteed a large amount of common intellectual background.

Early in the conference sessions, the problem of the relation of the

Gladden Schrock, a senior at Manchester College (center), was elected chairman of the United Christian Youth Movement at its convention recently; other officers named are Lela Garner of Memphis, Tenn., vice-chairman (left); and Stuart Langton of Springfield, Mass., secretary

Religious News Service



minister to his culture was faced. The pressures toward conformity, the outer and superficial marks of success, the tendencies to approve uncritically all aspects of the social order, and the perfection of narrow techniques were seen as subtle but powerful distortions of the ministerial calling.

Huge Outdoor Assembly Concludes Lutheran Assembly

An estimated 100,000 persons thronged the approach to the Minnesota state capitol in St. Paul for an outdoor festival service that concluded the third assembly of the Lutheran World Federation. It was the largest gathering of Lutherans ever to be held in the Western Hemisphere. Several hundred buses brought Lutherans to the festival from congregations in a surrounding five-state area. The program was intended to provide an inspirational summary of the eleven-day assembly held in neighboring Minneapolis.

Leaders of the Lutheran World Federation said that its assembly more than exceeded their hopes for it. They predicted that it would strengthen world Lutheranism. Dr. Franklin Clark Fry of New York was elected by the assembly as its new president.

In its final business session the Federation posted 51 theses in a 3,400-word document summarizing the findings of the delegates on the assembly theme "Christ Frees and Unites." The theses dealt with the five subtopics of the assembly theme.

The ten-day conference brought together Lutheran leaders from twenty-nine countries. They represented around 50,000,000 of the 70,000,000 Lutherans around the

world. At the beginning of the Conference Bishop Hanns Lilje of Hannover, Germany, past president of the Federation, made a fervent plea that Americans would treat churchmen from behind the iron curtain with the utmost consideration and kindness.

The Federation Assembly unanimously called for an end to the production and testing of nuclear weapons. It also asked for measures to reduce all national armaments and speed up international co-operation to develop atomic power for peaceful purposes.

The assembly decided to undertake two new areas of international church service—the spiritual care of Lutheran migrants and a global mission to Lutheran seamen. The aim of the new service to migrants is to keep the church in contact with the thousands of Lutherans migrating all over the world each year. In the past little notice was taken by the churches if their members moved to another country and they were often lost to the Lutheran faith. Mission work among Lutheran seamen has been carried on by individual churches in the past but there has been no international co-ordination.

The delegates also voted to proceed with a five-year global program to proclaim "the message that sets men free and establishes them in the fellowship of God." The Federation's commission on world mission proposed a blueprint for close international teamwork in areas still unreached by the gospel. The commission will in the future give equal status to churches in Asia and Africa in its representation. This change recognizes the increasingly important part being played

in world church affairs by Lutheran churchmen from other continents.

Mennonite World Conference Meets in Karlsruhe

The sixth World Conference of Mennonites closed at Karlsruhe, Germany, with an appeal to all Christians "in imitation of and obedience to Christ, to renounce all things which are in contradiction to reconciliation in Christ and his love."

The message spoke of serious anxiety with regard to growing rearmament with increasingly deadly weapons. An urgent warning about the unpredictable dangers of weapons of mass destruction was made to all nations manufacturing or testing nuclear weapons. The International Mennonite Peace Committee reminded governments of their moral obligation which goes beyond political considerations. The principle of conscientious objection was reaffirmed by the World Conference.

The Conference also addressed a message to Mennonites in the Soviet Union expressing the hope that delegates from Russia would be able to participate in the next world conference. Representatives of approximately 50,000 Mennonites in Soviet Russia were not present at the Karlsruhe meeting because the government refused to grant exit permits. Though the Mennonities in the U.S.S.R. are not recognized by the authorities as churches they may hold services regularly in private homes.

Says Mass Evangelism Being Curtailed in South America

Mass evangelism is being sharply curtailed in South America by government restrictions, according to an official of the Assemblies of God. The Rev. Melvin Hodges, field secretary for Latin America, gave the report at the biennial meeting of the denomination's General Council.

Another official of the Pentecostal body reported that government restrictions were impeding the work of their missionaries in the Middle East. The Assemblies of God operate missions in sixty-nine foreign countries.

Canadian Church Survey Finds Widespread Secularism

Widespread secularism and a practical atheism exist in Canada, according to the report of the survey conducted by 500 prominent men and women of the United Church of Canada. The men and women

agree that there is too deep a concern among Canadians for economic standing and monetary returns and too much liking for commercial entertainment. Family life is in danger of breaking down in an age where a television set rivals a washing machine in importance for young brides, and where one out of every three Canadian working women is a housewife.

The group said that the church had failed to hold the family together and deplored the decline in family worship and the lack of understanding of the real nature of the Christian family and its fellowship.

1,150 Attend Scotland's First Kirk Week

Scotland's first Kirk Week ended on Aug. 11 after 1,150 delegates from 150 towns in Scotland and 23 other nations had spent a week in Aberdeen listening to speeches, taking part in Bible study and working together in small discussion groups.

Kirk Week is patterned after the famous German *Kirchentag*. According to Robert Mackie, the chairman of the executive committee of the Tell Scotland Movement, Kirk Week was an effort to find out the function of the layman in the witness of the church in the world.

Moravian Church Holds General Synod

Delegates from Moravian Church centers around the world have attended the denomination's first general synod convened in twenty-six years. The meeting in Bethlehem, Pa., is the first synod to be held in the United States. It was a highlight of the denomination's 500th anniversary, which is being celebrated throughout the world, wherever the Moravian Church exists, as a "Year of Dedication." Forty-four official delegates attended the twenty-eight-day conference. They represented nearly 300,000 Moravians throughout the world.

Canadian Church Plans Transfer of Property to Indians

More than 200 churches, schools, colleges, hospitals, and residences valued at \$2,000,000 will be transferred by the United Church of Canada to the United Church of Northern India this year. The transfer will mark the culmination of a long-range board policy to integrate mission work and assets into the indigenous church.

While the United Church of

Northern India will take over the residences owned by the United Church of Canada there is an understanding that they will still be used by Canadian missionaries. The United Church of Canada has forty-two missionaries serving in India under its board of overseas missions and another thirty-three serving under the Women's Missionary Society.

Quaker Delegation Visiting Poland

Eight American, British, and Scandinavian Quakers recently made a two-week visit to Poland. The trip was arranged jointly by the American Friends Service Committee and by the East-West Relations Committee of the London Yearly Meeting of Friends. It was sponsored in Poland by the Polish Institute of International Affairs. The group hoped to discuss means of furthering peace and international understanding. They also hoped to become acquainted with the present life of the Polish people.

American Negro Denomination Plans Seminary in Ghana

The African Methodist Episcopal Zion Church, an American Negro body, plans to build a seminary in Ghana, where natives of that country will be trained as ministers or lay leaders. Bishop Daniel E. Pope, who has charge of the church's work in West Africa, said the church also will build a number of clinics in Ghana. Another plan calls for sending four Ghanaians to be trained in the United States, two as ministers and two as lay leaders. The A.M.E. Zion Church was established in Ghana in 1898.

News Briefs

A delegation of the Orthodox Church of Finland has returned home after a two-week visit to the Soviet Union. The group said it had found "very good relations existing between the Soviet government and the Russian Orthodox Church, based on noninterference in each other's affairs."

Thirteen non-Jewish religious groups have now been recognized by the government of Israel as autonomous bodies. These include some of the Orthodox and Catholic churches, Moslem groups and the Bahai groups. The Protestant churches, however, have not yet been granted this status.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The author, right, and Center Worker, Jacob Ukad discuss selection of maize seed

INDIA

Excerpts From the Rural Service Center Report

S. P. Bhagat

WE COMMENCED our new program with nine village workers working in forty-five villages but have seven workers since May. The total population of the area served by our project is 24,008. There are 4,809 houses in the project area. The project covers an area of seventy-six and a half square miles.

There are twenty-six primary schools, some of which have seven grades and some only four grades. In the project villages there are nine village libraries, three of which have been started only recently. The area has a total of 7,702 cattle and buffaloes, about 2,500 goats and about 6,000 chickens.

There are thirteen organized village councils and more are in the process of organization. Agriculture is the main occupation, the chief crops being cotton and grain sorghum. The whole area is covered by co-operatives of one kind or another. One village has a dispensary run by

The Rural Service Center at Anklesvar was begun six years ago as an intermission project and is under the direction of a board representing five co-operating Christian bodies in Gujarat. Its program of village extension work is shown in detail in the accompanying report by Shantilal P. Bhagat, director of the Center. Both Mr. and Mrs. Bhagat are American trained, and hold degrees from Cornell University.—Editor.

the Red Cross and in some villages the schoolteacher keeps a few medicines. Most of the villages have open wells for supply of drinking water.

At present the Rural Service Center has two paid senior staff, three honorary senior staff (one full-time, two part-time) and seven resident village workers.

Seventy-three per cent of the funds

received by us since 1952 have been donated by the World Neighbors, Incorporated. We very much appreciate the continuing interest of the World Neighbors in our project and thank them for their support.

Program and Achievement

In accordance with the decision of the Rural Service Center Board, the extension program was concentrated in a geographically contiguous area around Anklesvar in October 1955. The nearest village is two and one half miles from the center and the farthest is sixteen miles. The geographical consolidation has facilitated constant contact between the villages and the center staff, and has also made possible a regular in-service training program for the workers.

Government officers from agriculture, co-operative, veterinary, and other government departments are invited from time to time for meetings with the village workers.

The workers spent the first few months of the year in getting acquainted with the people and their problems. After gaining the confidence of the village people the program was started. We have statistics on the physical achievements of the seven workers since the time the new program was launched, but we shall mention here only one example obtained by a farmer who followed our recommendation on fertilizing rice.

This farmer owns about fifteen acres of land and has gotten unusually low yields in the past years. Our worker explained to him the Japanese method of rice cultivation and prepared the farmer to try it out. The farmer was willing to try it. He used amonium sulphate for nitrogen supply and carried out most of the steps outlined in the Japanese method.

By following the new method the farmer got 332 pounds of rice from the patch where he used to get 80 pounds before, an increase of over 400%. The same farmer had a larger patch of rice which he cultivated according to his old method and he got only ninety-two pounds of rice from the whole patch.

The farmer and all those who saw

his field were convinced that it pays to use commercial fertilizer.

Right from the beginning of the new program we have had many requests for advice on control of various crop pests. We gave advice and put on demonstrations in many places for control of scale insects, aphids, cotton bollworms, rice pests and pests of other minor crops. We are glad to report noteworthy progress in livestock and poultry improvement as well.

Social and Community Services

Independence Day and Gandhi Jayanti were celebrated in six villages. The village workers have taught the national anthem and the rules about the use of the national flag in villages of their residence. Use is also made of the booklet, We, the Government for explaining to the people how our country is governed.

Two literacy classes have been meeting off and on and eleven have passed the first examination and ten have passed the second examination.

We do not consider our literacy program successful. One of the main problems is that most of the illiterates are among the agricultural labor class who do not have much energy left at the end of a hard day's work to concentrate on studies. Another difficulty has been the pressure and discouragement and sometimes threats which the laborers receive from those who employ them and on whom they depend for a living.

Two villages have raised Rs. 35 and 15 for village libraries. One of these libraries is already functioning and the other is about ready to open. The Center gives subsidies to such village libraries, but only after local people have taken some initiative.

We have continued editing *Ajvaliu* for the literary committee of the Gujarat Regional Christian Council. The paper has received a wider circulation ever since the Center took over its sponsorship two years ago.

Public Health

We are very happy to report that the Joint Council of the Church of the Brethren has assigned Dr. Blickenstaff for full-time public health work with the Center since the Blickenstaffs arrived in India in October 1956. We are very glad to have them on our staff and are sure that their work will help our over-all program a great deal. They are visiting our village centers and have

received a good welcome from the village people.

The Lord has blessed our program and he has guided us in all our work. We are always conscious of his guiding spirit. In the villages we make no secret of the fact that Christ is our motivation in this program and that through the program we want to serve him.

The extension workers try to be helpful to everyone who wants to be helped. They take part in Sunday school and Sunday services wherever they are held and help and guide the local congregations. Through their lives and their approach to problems

the workers demonstrate their love for their Master. They give a living testimony and put the gospel before the people through discussions on different religions.

One illustration to show how the name of our Lord is praised through our project: Once I was talking with a group of Hindus and Muslims about the uplift program, and how they were liking it. One of the Hindus asked me, "Why do you want to serve the 'backward' villagers?" Before I could answer him a Muslim said, "Because Christ has taught them the religion of love and service to mankind."

MEET YOUR MISSIONARIES

Von Hall
and
Elsie Hall



VON L. HALL was born in Ray County, Mo., Dec. 6, 1928, to Raymond and Floy Hall. Von has two brothers and one sister older than he and one sister younger.

Von attended New Hope elementary school and Stet high school. He then remained on his parents' farm and spent five years in his own dairy business. In January of 1951 he entered the U. S. army. Upon his discharge in 1953, he enrolled in McPherson College, Kansas. During his two and one-half years at McPherson he was active in the recreational council, serving as president his second year. Von graduated from Kansas State College, Manhattan, Kansas, with a B. S. degree in agronomy, in 1956. The summer of 1956 he worked in the soil conservation office of Clay Center, Kansas, gaining added experience in the field of agriculture. The school year of 1956-57 he attended Bethany Biblical Seminary.

Von joined the New Hope Methodist church at the age of twelve. Before entering the service, he was Sunday-school superintendent for two years. In the spring of 1955 he united with the Church of the Brethren at Portis, Kansas.

Elsie Marie Kindley Hall, daughter of Mrs. Edith Bubb Kindley, was born April 2, 1932, in Portis, Kansas. She has a brother, Edward, younger than she, who is working in the material aid department at Kassel House, Germany, this coming year. Her first ten years were spent on a farm and then her parents moved to Downs, Kansas. Elsie was baptized into the Church of the Brethren at Portis, Kansas, when she was ten. She attended the Downs elementary school and high school. During these younger years she was active in church work, daily vacation Bible school and 4-H.

Elsie graduated from McPherson College, Kansas, in 1954, with an A. B. degree in psychology and education. During her college years she was active in the recreational council, campus social committee, girls' dormitory council, and a cappella choir. She traveled widely through the Western Region with the varsity ladies' quartet for two and one-half years. She was selected for Who's Who among college and university students her senior year.

Common interests attracted Von

and Elsie to each other on the McPherson College campus. Their friendship flourished, and they were married Dec. 18, 1953, in McPherson. Elsie taught in McPherson and also in a two-teacher rural school near Manhattan, Kansas, while Von finished his schooling.

Their son, Douglas Wayne, was born Oct. 17, 1956, in Chicago.

Elsie led a week's recreation and music class for the fall BVS unit of 1951, and also for the summer unit of 1954, at New Windsor, Md. She was chairman of the recreation committee for the first National Youth Conference, Anderson, Ind., in

August of 1954. In this endeavor, Von was of great assistance.

They were dedicated for missionary service at the Richmond Annual Conference this past summer. Following Conference they attended a six-week missionary training school at Meadville, Pa.

Before their marriage, Von and Elsie had each had the desire to do full-time Christian service. Working together they have chosen the missionary role as fulfilling their plans. They sailed Aug. 23 for Nigeria, West Africa, where Von will be serving in the capacity of agricultural missionary.

and the community. Together we counseled with the executive secretary of the Denver Council of Churches and with local realtors. An inspection tour was made of the city to determine whether or not other areas would be more advantageous than this location.

Everyone who looked at the church was impressed by its location, its beauty, the surrounding community, and the opportunity for community service. There is one other church near by, but the Church of the Brethren is the only church co-operating with the Denver Council of Churches in this area. Comity assignment was obtained from the Council of Churches. Members expressed their desire to purchase the property. The new congregation was immediately faced with the need to make financial arrangements.

The building and site were purchased from the Lutheran church, which with its 550-member congregation had outgrown this building. The price of the church was \$45,000 including the land, furnishings, organ, and carpeting. It had a value far beyond its sale price. The sanctuary seats 225 adults. The building design is of English architecture.

Our membership raised \$11,700 in a period of two weeks. With the help of short-term loans from a local bank, secured by a member who had been baptized after the church's organization, with a \$15,000 loan from the General Brotherhood Board, and with the Lutheran church taking a second mortgage of \$10,000, we were able to occupy the church on Nov. 1, 1955.

Members of the congregation have given generously and have carried a full-time program since moving

CHURCH EXTENSION

To Witness for Christ

Paul J. Wright

ON AUG. 22, 1954, a fellowship group met in Denver under the auspices of the District of Colorado. Thirty-five were present at this meeting held in a small VFW hall. These Brethren came together, desiring to start a second Church of the Brethren in Denver. Since that time the fellowship group has become a congregation with a membership of 106 persons. There has been a steady increase in attendance and support from the very beginning.

For more than a year members of this fellowship labored and worshiped together without a church home. They used a hall in a business section of Denver for Sunday meetings. On Nov. 6, 1955, the church moved into its new location at East 14th Avenue and Birch Street and secured the services of a full-time minister. Since the beginning of the full-time program the church has experienced significant growth.

Denver is said to be the most rapidly growing city in the Rocky Mountain area. It is acclaimed by many as the climate capital of the world and as a tourist mecca. The metropolitan area of Denver now has a population of around 750,000 and is expected to soar on up to 1,000,000 by the year 1965. There is extensive building construction under way in the suburban areas. Next to Washington, D.C., Denver has the largest number of federal employees and has thus been referred to as the "second Washington." Such remarkable growth in population presents the Church of the Brethren with an

unusual opportunity to minister in Denver.

Because of the lack of necessary funds when this congregation was formed in Denver there was little thought of any immediate opportunity for settling in a community where the Brethren could serve. Land and building costs are comparatively high. However, the people kept looking and hoping.

On June 1, 1955, an urgent call came to one of the members of the congregation, stating that a church located in a very desirable section of the city was for sale. Late that night the building committee, only recently appointed, looked at the building.

Fortunately, the Brotherhood Ministerial and Home Mission secretary and our regional secretary were in the city at the time and had an opportunity to look at the building



First Church of the Brethren, Denver, Colorado

into the present building. During the last fiscal year, 1955-56, the congregation had the highest per capita giving of any church in the Colorado District. People have sacrificed to have a beautiful place of worship and to be able to serve in an established community that needs the spiritual ministry of our church.

We had our first every-member canvass in September. The church has given to Brotherhood, regional, and district programs despite heavy local obligations and is looking forward to the time when it can help other churches to become established.

There is a great opportunity in this city in general, and in this community in particular to witness for Christ. Although the Church of the Brethren was not previously known in this community, it is now winning the respect and confidence of the people who live in the neighborhood. The potential for our church is great and our members are eager to serve the needs of those who live about us.

The congregation is deeply appreciative of the help given to it by the Ministry and Home Mission Commission and by the region. We are grateful for the financial support of the Brotherhood, which has made possible our new church.

With the aid of a \$7,000 grant the congregation will be able to look forward to an expanded program of service to the community and to Christ's kingdom.

CHURCH EXTENSION

To Lift Humanity

THE First Church of the Brethren in Pulaski, Va., had its beginning in 1909 with the renting of a store building that was used for Sunday school. The struggles over the years have been so intense that at times there was little hope for survival, according to one member of the congregation. When Glenn S. Garner became pastor in 1950, both he and the church realized that progress must be made toward a new building.

In April the Pulaski church council decided unanimously to relocate in a growing section of the city. What this decision meant to the life of the church is defined in excerpts from a letter by Pastor Glenn Garner to his congregation.

"... the congregation has taken a big step forward. For the first



Adopted plan for the Pulaski Church of the Brethren

time it now seems that the new building can actually become a reality in the not too distant future.

"With the present movement of people toward this new area, it seemed to be wise to reconsider and to change our course of action. If Pulaski continues to grow, and I believe it will, then before too many years the new church will be the center of a beautiful residential area.

"Our present building has been inadequate for a number of years; we must move forward. Let us attempt to back the program of the church to the best of our ability, giving of our time, our talents, and our substance to it for the glory of God and the spreading of his kingdom. It is only then that the church can become the kind of instrument that works hand in hand with God for the lifting of humanity to higher heights."

The whole matter of relocating and building has been under study by the congregation for several years. The adopted plans have the full backing and support of the district, region, and Brotherhood.

The congregation employed the services of a professional fund raising organization to direct them in their financial canvass. A follow-up program has been put into operation.

Brother Garner adds, "Our people pray for the day when we can begin to pass help through the district, region, and Brotherhood to others who stand in need of assistance. Without such aid the Pulaski church would not be alive today."

A gift grant of \$15,000 has been approved by the General Brotherhood Board for the Pulaski building program.

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Twenty-nine persons attended the first worship service in the parsonage chapel of the new church development at Overland Park, Kansas.

BRETHREN VOLUNTEER SERVICE

For Youth Only?

Pat Roesel

YOU'VE heard about BVS. You know the reasons why young people are volunteering a year or two of their lives to serve their God and others. Most of us feel it's thrilling and inspiring to see youth willing to do full-time Christian service. It is a chance for them to strengthen their religious foundation and to be drawn nearer the hub of the church circle. But if such a program is a wonderful opportunity for youth, why limit it to them? Are they the only ones with something to give? Can they alone gain from such service?

In answer to these questions BVSA—Brethren Volunteer Service for Adults—was planned. The idea stems from BVS, but of course it will be geared to older folks. There will be less physical activity, and the training period will be shortened to one month. There will be special leaders and classes to help in becoming more effective in service. There will be a rich sharing of backgrounds, experiences, and viewpoints.

The BVSA program is also different in that it encourages the volunteer to support himself during training and his year of service. The cost would be between \$600 and \$700. To some this might seem unreasonable, to ask a volunteer to pay his way as well as donate his time. Actually, it's a challenge! Where else can one get anything of so great or lasting worth for his money? In clothing, a new car, a vacation, remodeling the house? No, these things will deteriorate! But what you use to develop your Christian life will grow; and you, as well as

all the people who know you, will reap dividends from the investment.

Of course, if circumstances are such that you can't sponsor yourself, you're still urged to come because you have much to contribute and the Church of the Brethren will willingly give you financial backing.

If you wish, you may serve in your own local church after the training period. However, you are encouraged to serve at another local church or home mission project. At a local church you would assist the pastor, do secretarial work, or work with the youth and in this way expand the service of the church. In a home mission project you might be called on to do almost anything. There your service are limited only by time. Chances are that the community has been unable to carry on a church program on its own. Obviously on these projects the need is great!

Who can join BVSA? If you're over thirty-five, in reasonable mental and physical health, and willing to serve, the program is for you! For single adults this is a challenge to give up their job and support themselves in all-out service for a year. Possibly this would change their future considerably; certainly they would become more dedicated persons. They would be giving witness to the fact that building up a spiritual reserve is of more importance than building material wealth.

Another group for whom this pro-

gram is designed is couples whose children have grown up and made homes of their own, or widows and widowers. These groups have been used to doing for others. Since their loved ones need them no longer, there is an emptiness. They're at a loss as to what to do and how to do it. BVSA is a wonderful opportunity—a place where they're really needed.

Adults have much to offer the program which youth cannot give. Youth has enthusiasm, but the ex-

perience and understanding of older people is invaluable. Service will help adults and young people alike to grow. It will enrich their lives, for being a Christian is a growing process; when we stop growing, our Christianity has begun to die.

If you can't take advantage of BVSA, accept the challenge to serve your church and community in any way possible. God has a job for everyone. Find what God would have you do, then give him your best!

ALTERNATIVE SERVICE

"That They May All Be One"

Dan Raffensperger

A PERSON walking down *Kaerntnerstrasse* in Vienna, just two blocks past the famed Vienna Opera House, would see a large, five-story building in the process of reconstruction. The building, a Protestant school, was burned to a hollow shell in the spring of 1945 by the retreating German armies, who had used the school for an officer's quarters and a warehouse.

If the bystander were curious enough, as most bystanders are, he would walk to the large wooden door of the school and read "Volunteer Help," a sign explaining that this type of service is permitted by the

United States Government as an "alternative" for those American men who will not serve in the army because of religious beliefs. The sign also states that peace and friendship in the world are possible and that this war ruin is being rebuilt in the spirit of reconciliation.

The situation is an interesting one. Austria, which is ninety per cent Catholic and thus often crowds Protestant buildings to side streets, has on its main street in Vienna a Protestant school being rebuilt as a monument building, that is according to the original design in which the building was built in 1862. Furthermore, Austria, which makes no provisions for conscientious objectors, has responded well to the work of alternative service workers in their work in Vienna. These workers are young men of the Church of the Brethren and of the Mennonite churches.

The history of the *Karlsschule* is one of success followed by misfortune. The building of the school was made possible by Emperor Franz Jozef I, who in 1860 gave the plot of ground to aid the struggling Protestant church. Completed several years later by Theophil von Hansen, famous Danish architect, the school quickly earned a high academic standing in both Catholic and Protestant educational circles until it ranked with the best schools in the Austro-Hungarian Empire. With increased enrollments, renovations were made and additional classroom space was provided in the school.

Then in 1939 the Protestant church was forced to sell the school to the National Socialist Party, which controlled the instruction in the school



An adult volunteer may be assigned to a project such as church secretary and pastor's assistant or to a variety of other work opportunities—physical, mental, or social

systems of the country. Classes continued until 1944, at which time the German army took over the building. Following the war, the school lay in open ruin, providing easy prey for plunderers and scavengers. Finally in 1951 the Protestant church secured the deed from the city and locked up the grounds.

Plans for rebuilding were begun by the Protestant church. With funds from the Lutheran Church in America and from contributions by the people of Vienna, a construction firm was hired to begin work. Rubble was hauled out, windows were boarded up, and a roof was put on the school to keep out the weather. But in early 1953 the funds were exhausted, and the work was stopped. For another year the school remained untouched.

Then, in 1954, two Church of the Brethren volunteers became interested in the project and asked for permission to reopen the work. Each day, day after day, Dave Brightbill and Howard Ogburn dug through the piles and piles of rubble, beginning the almost endless job of cleaning up. That summer an international work camp sponsored by the Brethren Service Commission moved in, and some progress became evident. In the winter of 1954 the crew was increased to four. They cleaned out several rooms to use as living quarters, and the work continued.

In February of 1955 the Mennonites sent a crew of five workers to the school and the BSC-MVS Pax unit was born. With each organization supplying five or six men and alternating in "unit leader" and "work foreman" positions and with the Protestant church supplying several skilled laborers, the school was cleaned out and rebuilding begun.

Since the beginning in 1954 countless man-hours have been put into the building. From a report made in late 1955 it was found that 45,000 bricks had been cleaned to be used again, 800 cubic meters of rubble had been removed from the building, 850 square meters of concrete

had been poured, 25 windows had been installed, and some 12,414 man-hours had been spent in the work.

The project is so large, the work so gradual, that it is difficult to grasp what progress is being made. However, in May 1957 a celebration was held as the scaffolding from the one side of the school was removed. Each brick on that side had been scraped clean of soot, the burnt black mortar between the bricks had been dug out and new applied, and the ornamental "lion heads" had been scraped and polished, a process which sometimes requires five or six weeks of labor for each one.

This year is the fourth year of work on the rebuilding of the school. Plans now call for some classes to begin late this year or next year.

It is probably true that a new school could have been built in another part of the city by this time, with perhaps no extra burden of expense. It is also possible that by active campaigning, the struggling Protestant church could gain financial backing from her richer sister churches in other countries. But for the Austrian Protestant, the *Karlsschule* is a proud landmark of the past, and each year of rebuilding with a minimum of outside financial support and a maximum of "volunteer" labor will but make the completed structure the more cherished. To the Brethren and Mennonite volunteers, the experience of working with the Austrian Protestant church in a project that is of importance to them makes real the Christian concept of "one church."

New Social Welfare Packet

A NEW social welfare study packet is now available from the General Brotherhood Board for \$2.00. It has been prepared by the social education department of the Brethren Service Commission for study and use in church school elective units, Sunday evening schools and forums, women's work, men's work and CBYF meetings, and for special study groups and summer camps.

The packet contains pamphlets, study guides, program materials, and audio-visual suggestions on the following topics: (1) aging, (2) delinquency, (3) disaster service, (4) housing, (5) mental health, and (6) general social welfare.

From the top:
Brethren and Mennonite I-W's work at the tedious job of restoring the ornamental work on the outside of the school to its original appearance

Tom Pobst, Brethren I-W worker, mixes mortar at the *Karlsschule*
Entrance to the "*Karlsschule*" in Vienna, Austria

The restoration of the wall on the right side of the picture has been completed. The left wall is yet to be finished

WOMEN'S WORK

Our Women as Pioneers

An Interpretative Sketch

Florence F. Murphy

SINCE we are all becoming historically minded, with our 250th anniversary coming up, let us take a brief look backward in women's work. For this purpose may we consider three periods in women's work of twenty-five years each. In 1960, three years hence, women's work will have been organized seventy-five years. I should like to characterize each of these periods.

The first twenty-five years would date from 1885 to 1910. Without going into the history of this period I think we may say that our women definitely pioneered in many areas of church work. In a large measure, so to speak, the women launched the foreign mission program of the church, setting up mission study groups, organizing missionary societies, volunteering for the field, and raising money to support the work. All of this during the first fifteen years and then by the turn of the century a concern had been expressed for the development of other areas of Christian life and service.

The interest in the home and family expressed itself in the launching of many mother and daughter organizations. The need for work groups was evidenced in the aid societies which multiplied rapidly, so that by 1910 a national organization was formed, called the Sisters' Aid Society. This was the beginning of what I choose to call the second twenty-five-year period.

From 1910 to about 1925-28 the interest waxed strong through the aid societies toward the support of our growing mission work abroad. The first generally accepted goal for the support of the girls' schools abroad was \$15,000, which was reached and increased year by year.

I think we can definitely say that during this time the aid societies were the centers of activity, although the mothers and daughters were still functioning and there were mission study groups. A growing concern began to express itself in the deepening of the more spiritual and devotional phases of life. From about 1925 on, there developed a strong feeling that the activities of the

women in the church should be unified and broadened to include all phases of the church program.

Through 1928-30 the base was laid for this broader field of activity and the functions of the various organizations were merged into one program and called the Council of Women's Work.

The last five years of this second period saw Herculean efforts on the part of national, regional, and district councils to forge a workable structure out of the new conception and merger. By 1935 we had passed through the depression and had helped to liquidate the \$70,000 deficit which was still hanging over the General Mission Board. This was our chief project during 1930-31. We also had fairly well established ourselves by this time from an organizational standpoint.

We now come to the third period under consideration. Our interest was running high in our support of missions and the thermometer of our national goal reflected this growing interest. Indeed, it was the national goal that held our organization together as much as anything. Local groups that had little conception of the united and enlarged program understood what it meant to give to missions and to support the various

relief projects. This response gave them a feeling of definitely "belonging." Perhaps the greatest loyalty to the program has been expressed in our united giving and service.

Great world events were shaping and by 1940 we began to realize the true purpose of our larger vision. Because of the conflicts of war there were great demands for relief and from 1935 through the early forties the women responded in a marvelous way even before Brethren Service became fully organized or recognized by the Brotherhood.

Here again I think the pioneering of our women in relief and service is comparable to that of fifty years earlier in the area of missions.

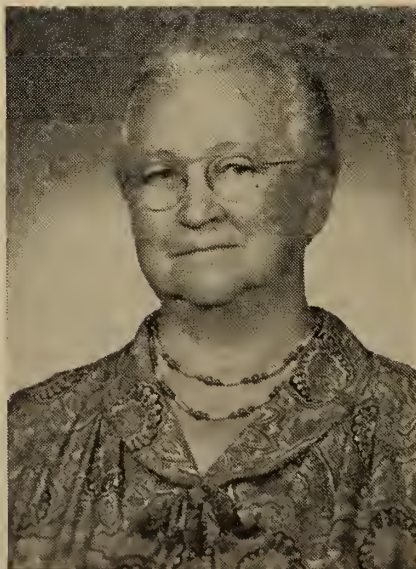
From 1945 to 1955 our emphasis was to find our place in the newly organized Brotherhood scheme and to serve in all phases of the church program as our organizational and historic background best fitted us to serve. We have reached the last five years of the third twenty-five-year period. We are indeed in the midst of it, and are now facing a transition period in which we are sharing more and more as an integral part of the whole structure of the church program and are seeking new ways to serve as women.

Shall we pass through this period with the same courage and insight that has characterized our progress through the years? Shall we give to those who are called to round out the next twenty-five years the benefit of our experience over these seventy-five years, and yet inspire them to ever look forward and upward for a new vision?

There are areas of life yet undeveloped: the Christian home and family and its witness in the community; service and co-operation beyond the bounds of our own fraternal group; the application of our historic convictions and professed beliefs toward overcoming prejudices; and the practice of goodwill toward establishing lasting peace. Perhaps we can help to make real the words of our lady with the torch in New York harbor,

Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your teeming
shore,
Send these, the homeless, tempest-
tossed, to me:
I lift my lamp beside the golden door.

Looking ahead, the closing period of our first hundred years should see



Florence F. Murphy, the first national president of Women's Work

us pioneering in many areas of need which are both community-centered and world wide. This will require the acceptance of truth as it may be revealed, the courage to apply that revelation, and the spiritual responsibility of true discipleship.

In closing I shall repeat a statement which we used at our fiftieth anniversary, "The mantle worn by those who have gone before is a holy garment and as it is placed upon our shoulders becomes a halo of consecrated service."

Hold high the torch.
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Maker said, "Let there be light."
'Ye are the light of the world, go shine for me.

"Then spake Jesus unto them again saying, I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life" (John 8:12).

The Ministry of Music in Our Church

Olden D. Mitchell

CHURCH music is a vital part of the service of worship of the church, and has been from the beginning of the church. To lift one's voice in reverence to God in gratitude and in thanksgiving, in awe and in adoration, in petition and in praise, is the highest privilege of life. The singing of the great music of the church draws man to God, and gives God an opportunity to speak peace and blessing.

Most of the singing of the congregation in the service of worship is directed to God, source of life, forgiveness, blessings, and strength. Sometimes the singing is to one another in God's presence and under the guidance of his Spirit, to encourage and strengthen and to proclaim our faith one to the other. The type of music that centers in self has little place in the worship of almighty God.

Sometimes singing is from the hymnbook; sometimes it is from the mind; it ought to be from the heart. A great hymn, whether new or familiar, lifts the soul to a rich and vital experience with God. This is worship.

The singing of the choirs in the services of the church is never to



Don Knight

To lift one's voice in reverence to God in gratitude and in thanksgiving, in awe and in adoration, in petition and in praise, is the highest privilege of life

entertain, but to speak for the congregation words of praise, petition, and confession to God. The singing of the choir is directed to God. Sometimes in the place of the minister, the choir gives the benediction, speaking God's blessing upon his people.

The church is grateful for its choirs, and for all those who give of their time and energy each week to lead the entire congregation into genuine experiences with God. May the blessing of God be upon them. And may the entire congregation sing with such depth of spirit and devotion that the rich blessings of God shall be poured out upon his people week by week as they worship him.

A Commission to the Choirs

God has blessed you with a voice to sing his praise. He has also blessed you with a desire to use your voice to the glory of God and for the good of your neighbor.

God has called you to assist in the ministry of music of your church. Give to this ministry your very best.

Be faithful in attendance at rehearsals and for the Sunday services.

Be reverent and in an attitude of prayer as you seek to worship and to lead others to the throne of God.

Sing to God, not to the congregation to receive its commendation. Sing to God in a manner worthy of your loyalty and devotion to him.

Sing with your whole soul. God is praised far more by the quality of your spirit and attitude than by the quality or volume of your voice.

Endeavor daily to develop the

spirit of gratitude to God for his goodness to us. Strive to know God better and serve him more faithfully. Seek to make the spirit of awe and reverence for God, and devotion to him a normal part of your life day by day. Then out of the abundance of the heart the mouth can speak and sing the praise of God in a manner acceptable to him.—*Excerpted from The Ministry of Music, April 1957*

Obituaries

Bross, Gwendoline Carter, daughter of Daniel Lee Carter of Selma, Va., was born Oct. 10, 1898, at Selma, Va., and died May 22, 1957, at Bassett, Va. She was married to Edgar Bross, who preceded her in death. Survivors are one daughter, one son, four brothers, and one sister. Funeral services were held at the Bassett church by Bro. Price E. Bowman and the undersigned.—Wilmer Q. Crummett, Bassett, Va.

Brumbaugh, S. Irene, daughter of Moses R. and Sara Florence Steward Brumbaugh, was born at Martinsburg, Pa., Feb. 13, 1904, and died Aug. 17, 1957. She is survived by one brother and three sisters. Funeral services were conducted in the Martinsburg Memorial church by Bro. Roy S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Crowther, Esther M., daughter of Jerome M. and Aliza Ann Sawyer Miller, was born at Ephrata, Pa., Feb. 25, 1877, and died at Brownstown, Pa., in August of 1957. She was married to James Crowther, who preceded her in death. She was a member of the Akron church. Survivors are eight daughters, seven sons, forty-four grandchildren, forty-six great-grandchildren, and six brothers and sisters. Services were held in the Akron church by Elders Harry S. Dohner and Elwood S. Shelly. Interment was in Mohlers cemetery.—Minerva Rudy, Akron, Pa.

Crummett, Bessie Price, was born Jan. 21, 1880, at Doe Hill, Va., and died July

TWO books by a Brethren author

I MARVEL AT HIS GREATNESS

Poems by **W. RUSSELL SHULL** have appeared in the Gospel Messenger many times. This book contains a number of these poems and many more. Mr. Shull's writings reflect his active mental and spiritual alertness to the significance of mid-twentieth century existence. Frank Laubach, who wrote the introduction to this 64 page booklet, said, "You cannot read it without being lifted into higher realms of spiritual experience."

THESE LAYMEN FOUND GOD

Mr. Shull has brought together in very readable style the personal witness of 17 laymen and laywomen to their Christian faith. D. Elton Trueblood in the introduction says, "There is a new religious vitality in our time. It appears in the way of living described in this booklet."

50c each

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1, 1957, at Sugar Grove, W. Va. She was married to Daniel P. Crummett. Surviving are her husband, two daughters, six sons, twenty grandchildren, and nineteen great-grandchildren. Services were held in the Crummetts Run church by Bro. Norman Seese and Bro. Max Fisher.—Wilmer Q. Crummett, Bassett, Va.

Dick, Jacob M., son of Jacob P. and Elizabeth Mock Dick, was born in Indiana County, Pa., Sept. 6, 1874, and died August 13, 1957. He was married to C. Elizabeth Holsope, who died in 1948. He was a member of the Penn Run church. Surviving are six daughters and one son. Services were at his home by Bro. John H. Clawson. Interment was in the Manor cemetery.—Mrs. Max Widdowson, Clymer, Pa.

Dickinson, Dorothy G., wife of McKinley Dickinson, was born near Freeburg, Ohio, and died Aug. 24, 1957, at the age of fifty-seven years. She was a member of the Freeburg church. Survivors are her husband, two brothers, and one sister. Funeral services were held at the Walton-Schrader funeral home. Burial was in the Freeburg

church cemetery. Services were in charge of the undersigned assisted by Bro. D. F. Stuckey.—John W. Johnson, Freeburg, Ohio.

Gordon, John C., was born April 21, 1877, at Morganville, Md., and died June 2, 1957, at Wenatchee, Wash. He was married to Cora Lichty on Jan. 3, 1897. He is survived by his wife, five sons, one daughter, twenty-two grandchildren, and twenty-five great-grandchildren.—Mrs. Jay Eller, Wenatchee, Wash.

Hornbaker, J. E., was born April 5, 1873, in Newberry, Kansas, and died Aug. 12, 1957 in Clifton, Colo. He was a long-time member of the church. Survivors are his wife, one son, one daughter, seven grandchildren, thirteen great-grandchildren, six brothers, and two sisters. Funeral services were held in Martins Chapel in Grand Junction, Colo., by the undersigned. Interment was at Hutchinson, Kansas.—R. W. Hoover, Grand Junction, Colo.

Hufford, Amos B., son of Edward and Lizzie Becker Hufford, was born in Lancaster County, Pa., Aug. 10, 1882, and died Aug. 20, 1957, in Akron, Pa. He was married to Lizzie Mohler Hufford, who preceded him in death. He had been a member of the Akron church since 1934. Survivors are five sons, one daughter, eleven grandchildren, and four great-grandchildren. Funeral services were held at the Stradling funeral home by Brethren Harry S. Dohner and Elwood Shelly. Burial was in the Bareville cemetery.—Minerva Rudy, Akron, Pa.

Jackson, LeRoy, was born Sept. 6, 1891, and died Aug. 20, 1957. Survivors are one son, three daughters, four grandchildren, and one brother. Funeral services were held in the Turkey Creek church, Ind., by Brethren LeRoy Fisher, and Orvin Kilmer.—Mrs. Lloyd Hurst, New Paris, Ind.

Jennings, John Ephraim, son of Emanuel and Angie Brown Jennings, was born Oct. 13, 1892, at Brownsville, Md., and died June 28, 1957, at Hagerstown, Md. He was married to Naomi Virginia Deener on March 14, 1916. He was an active and faithful member of the Brownsville church for forty-eight years, serving for many years in the office of deacon. Surviving are his wife, one son, two grandchildren, one brother, and one sister. Funeral services were conducted at the Brownsville church by Bro. Newton Poling. Interment was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Jones, Blanche, daughter of William and Martha Overholzer, was born at Sacramento, Calif., May 23, 1873, and died in Covina, Calif., July 15, 1957. She became a member of the church in childhood. She was married to William Otto Snider in December of 1907. He preceded her in death in 1911. In 1915 she was married to Riley E. Jones. Survivors are her husband, two sons, three sisters, and three brothers. Services were conducted at Covina by the undersigned. Interment was near by.—Paul B. Studebaker, Pasadena, Calif.

Klein, Martha L., daughter of George and Anna Klein, was born in Marshall County, Iowa, Jan. 8, 1873, and died at Marshalltown, Iowa, Aug. 18, 1957. She was an active member of the Iowa River church. Services were at the Pursel-Davis funeral home by the undersigned. Burial was in the Iowa River cemetery.—J. Dale Kyser, Marshalltown, Iowa.

Landis, Emma, daughter of Joseph G. and Leah Hoke Landis, was born near Gordon, Ohio, Dec. 23, 1879, and died Aug. 15, 1957. She was married to Edward Boomersine in June 1902. He preceded her in death in February 1903. In 1929, she was married to Charles S. Landis, who died in 1953. Survivors are one step-daughter and two brothers. The funeral was held in the Brookville church by Bro. Paul Kinsel.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Landis, William O., was born in Flora, Ind., Aug. 23, 1873, and died July 11, 1957, in Wenatchee, Wash. Survivors are his wife, two daughters, three sons, nine grandchildren, and three great-grandchildren. He was a charter member of

the first Church of the Brethren in Wenatchee Valley.—Mrs. Jay Eller, Wenatchee, Wash.

McManamay, Effie Magnolia, daughter of James E. and Lydia Zirkle Claytor, was born Feb. 20, 1889, and died in Lexington, Va., Aug. 4, 1957. She was a member of the Buena Vista church, Va., for more than fifty years. She was married to Wilton A. McManamay on Dec. 24, 1906. She is survived by her husband, two sons, six daughters, fifteen grandchildren, four great-grandchildren, and one sister. Services were held in the Buena Vista church by Brethren Raymond Phibbs and James Kennedy. Burial was in the Greenhill cemetery.—Mrs. Robert C. Zollman, Lexington, Va.

Mullendore, Clara Virginia, daughter of John and Alice Kline Moats, was born March 11, 1889, at Samples Manor, Md., and died April 10, 1957, at Gapland, Md. She was a member of the Pleasant View church, Md. She was married to Earl D. Mullendore on Nov. 17, 1917. Survivors are her husband, two sons, and three grandchildren. Funeral services were conducted in the Brownsville church by Brethren Emmert Bittinger and Newton Poling. Interment was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Mullendore, George Beachley, son of Daniel and Mary Beachley Mullendore, was born at Gapland, Md., Aug. 14, 1870, and died at Hagerstown, Md., July 16, 1957. In November 1894 he was united in marriage to Jennie Arnold, who preceded him in death. He was a member of the Brownsville church. Survivors are two sons, three daughters, twelve grandchildren, and eleven great-grandchildren. Funeral services were conducted at the East funeral home by Bro. Newton Poling. Interment was in the Rohrsersville cemetery.—Norma Jean Shelby, Keedysville, Md.

Shank, Edward J., son of Alfred and Laura Anne Heeter Shank, was born Dec. 15, 1897, in Montgomery County, Ohio, and died in Trotwood, Ohio, Aug. 16, 1957. He was an active and faithful member of the Trotwood church. Survivors are his wife, two brothers, and two sisters. Funeral services were held in the Trotwood church by Bro. Paul Kinsel. Burial was in the Bear Creek cemetery.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Slabaugh, Alta, daughter of Elder and Mary Slabaugh, was born at Lamar, Mo., and died at Wenatchee, Wash., July 24, 1957. Surviving is a sister.—Mrs. Jay Eller, Wenatchee, Wash.

Spidel, Frederick Lawrence, was born April 17, 1894, in LaGrange County, Ind., and died July 19, 1957. He was a member of the Goshen City church. He was married to Bertha V. Mick on March 16, 1918. Survivors are his wife, three daughters, and twelve grandchildren. Funeral services were held in the Goshen City church with Brethren C. B. Fike and T. E. George. Burial was in the Violet cemetery.—Mrs. Donald Edwards, Goshen, Ind.

Weybright, Eugene, son of John E. and Evangeline Weybright, was born at Gettysburg, Ohio, Nov. 26, 1894, and died at Rocky Ford, Colo., Aug. 25, 1957. He had been a member of the Church of the Brethren since boyhood. He was married to Hazel Beaver on April 1, 1923. Survivors are his wife, two brothers, and three sisters. Funeral services were conducted by Bro. Frank E. Nies. Interment was in the Hillcrest cemetery.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Church News

Northeastern Kansas

Washington Creek—Twelve of our junior and high school Sunday-school pupils attended summer camp at Mt. Hermon at Tonganoxie, Kansas. Our guest speakers during the summer were: Mrs. Myrtle Hughs from the Franklin church in Southern Iowa, Bro. Leland Wilson from

the Cherokee Hills Community church, Bro. Virgil Finnell from the North Manchester church, Ind. A group from Olathe gave the play, Home Sweet Home, at our August fellowship supper.—Mrs. Etta Postma, Lawrence, Kansas.

Southeastern Kansas

Mont Ida—We were host to the women's and children's workers conference. Our pastor held a week of services, alternating nights at Scott Valley. A reception was given for Bro. Samuel McCaman and family when they arrived to be our summer pastor. Our vacation Bible school was held June 1-23. The children sent their daily offerings to the Navaho mission. Our women's work group made a comforter for the McPherson old folks' home and they also tacked one for an unfortunate family whose home was burned. The CBYF spent two evenings refinishing furniture for Sunday-school rooms. In August they invited the Scott Valley CBYF to a hayride followed by a watermelon feed.—Mrs. Carl Wiley, Garnett, Kansas.

Southwestern Kansas

Eden Valley—The new addition of a study-lounge and rest rooms was completed the first of the year. The porch on the parsonage was enlarged. The men of the church entertained their families at a sweetheart banquet. Mrs. D. W. Bittinger told the stories of the bells in her collection. Several women of the church went to The Cedars and entertained the guests with a program. The men's work furnished a program at the Larned church one Sunday. Several of our juniors, junior highs and young people attended camp this summer.—Mrs. Owen Crissman, St. John, Kansas.

Garden City—Spiritual life emphasis week was observed with evening services. Bro. Eugene Gnagy was the speaker. Our church was host to the children's workers conference at which Hazel Kennedy was leader. We had a dedication service for a memorial plaque and a recognition service for those over seventy years of age. Our minister held evangelistic meetings at Carthage and Shoal Creek in Southern Missouri. Bro. J. H. Elrod and the Gideons were guest speakers during his absence. The Friend and Garden City churches were hosts to the family life institute held at the Friend church in May. Brother and Sister D. W. Bittinger were leaders for this. Our vacation Bible school was held June 3-14. Eleven juniors attended Camp Pawnee and six youth Camp Hermon. Our prayer meetings each Thursday evening are gaining in interest and attendance.—Mrs. Chester Ulrich, Garden City, Kansas.

Southern Missouri and Arkansas

Cabool—Our building program is in its initial stages. The excavation has been completed and some of the material purchased. We hope to make rapid progress with our new minister supervising. Several of our young people and two adults served as leaders at our state camp in Knobnoster, Mo. A carload from our church represented us at district meeting in August at Carthage, Mo. The church had a farewell social for our outgoing pastor and his family, John E. Thomas, who is moving to Lanark, Ill.—Mrs. John E. Thomas, Cabool, Mo.

Southern Illinois

Canton—We held our mother and daughter banquet in May with Mrs. Dan Fierheller as our speaker. The E.U.B. church joined with us for our Bible school in June. Bro. William Giles spoke the Sunday our minister was at Annual Conference. We participated in the union park services during the month of July. In July the Mother's Club sponsored a family picnic at the park. Sunday, Aug. 4, we had an all-church potluck dinner at noon followed by our fall council and election of officers. Mr. and Mrs. Clyde Ludlum and Mrs. Marie Smith were our delegates

When visiting in or moving to the Baltimore, Maryland area you are invited to worship in our churches

DUNDALK (Southeast Suburban)

Yorkway and Shipway, Baltimore 22
Harvey S. Kline, Pastor—ATwater 4-2480

FIRST CHURCH (Northwest Baltimore)

4500 Liberty Heights Ave., Baltimore 7
David J. Markey, Pastor—FOrest 7-5968

FRIENDSHIP CHURCH (Suburban South)

Mansion Rd. and Coronet Drive, North Linthicum, Md.
Lloyd D. Haag, Pastor—Linthicum 2024

LONG GREEN VALLEY (Northeast Suburban)

Long Green, Maryland
Paul Groff, Pastor—Northfield 8-0912

NORTH BALTIMORE (North Baltimore)

Roland Ave. & Oakdale Road, Baltimore 10
Clyde R. Shallenberger, Pastor—HOpkins 7-4692 or HOpkins 7-8251

REISTERSTOWN (Northwest Suburban)

Berryman's Lane, Reisterstown, Maryland
Louis D. Bloom, Pastor—Reisterstown 1609

WOODBERRY (Central Baltimore)

36th and Poole Streets, Baltimore 11
Thornton Black, Pastor—BElmont 5-2304

ELLICOTT CITY (Western Suburban)

39 W. Main Street, Ellicott City, Maryland
Ellicott City 800 (Baltimore-BElmont 5-6310)

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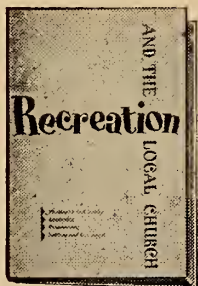
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RECREATION and the LOCAL CHURCH



EDITED

BY:

Frances
Clemens

Robert Tully

Ed Crill

PRICE:
\$2.75

This much-needed book was written by a recreation workshop group which met in May 1954, and was rewritten by the editors named above. The Christian Education Commission, General Brotherhood Board, Church of the Brethren approved the workshop and the manuscript as prepared by the editors and authorized the publication of RECREATION AND THE LOCAL CHURCH.

Written in simple, readable style the material offers sound principles and leadership techniques for anyone who plans and directs leisure time, club and fellowship groups and class activities. The book may be used as a textbook for courses in church recreation, as a guide and counsel to pastors and Christian education directors. Age group leaders will find this a valuable tool in planning for a stronger Christian fellowship program through the use of a sound recreation program in the local church. Recommended for every library. 192 pages. Cloth bound.

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to district meeting.—Mrs. Anna Mae Dare, Canton, Ill.

LaMotte Prairie—We met in council on Sept. 5. Officers for the coming year were elected; Farrell Culler continues as elder. Bro. Charles Oberlin of Peru, Ind., held a meeting Aug. 4-11. We had a basket dinner on Aug. 11. The men's work will be organizing very shortly. Our ladies' aid meets one afternoon of each month.

Martha Hyre and Ray Stoner represented our church at district meeting.—Florence Seymour, Palestine, Ill.

Middle Indiana

Hickory Grove—Our pastor and his wife recently moved into the newly purchased parsonage in Pennville. Our pulpit exchange pastor was Bro. Emerson Fike from the Spring Creek church. We held one week of vacation Bible school the first week of June. Bro. Russell G. West and his wife of Wiley, Colo., held a two-week evangelistic meeting, June 3-16. Our women's work group sent nine dress kits to the rally at Flora. We still roll bandages for leprosy hospitals and send clothing for foreign relief. Several of our children attended Camp Mack during the summer. Our last council meeting, on Aug. 4, was presided over by Elder W. C. Stinebaugh. The officers for the coming year were elected; Brother Stinebaugh continues as moderator. The Portland, Bethel Center, and Hickory Grove churches had a joint picnic on Sept. 15.—Mrs. Edna Hudson, Dunkirk, Ind.

Liberty Mills—Muriel Weybright of the regional CBYF cabinet was a recent helpful guest speaker to our CBYF. Seventeen of our young people attended Camp Mack. L. W. Shultz showed slides of the Holy Land. Wilber Barnhart, a representative of the Indiana Temperance League, brought us a message on Sunday, Aug. 25. The church women of our community have united in organizing a WCTU unit. Our home-coming day services were held on Sept. 8, with our new pastor, Dwight Smith, as speaker.—Mrs. Sam Flory, North Manchester, Ind.

Northern Indiana

Mt. Pleasant—The Clean Life League urged us to write legislators concerning the bills to curtail the use of alcohol. We have enjoyed several Sunday evening family nights with various classes in charge. Brother and Sister Allen Weldy from the Flat Creek mission in Kentucky visited our church. Pictures of the Flat Creek mission were shown later. Some of our young people participated in leading our morning services during National Youth Week. On World Day of Prayer our community had a union service. One of our sisters attended the adult seminar at Washington, D. C. Some of our group attended the conference for daily vacation Bible school and children's workers at Manchester College. The Blissville church presented a play at our church and our group presented the cantata, The Triumph, at Blissville. Three evening meetings were held in homes for prayer and devotion as preparation for a series of evangelistic meetings, May 5-12, by Bro. Charles Oberlin of Peru. Mark Schrock showed pictures and told of his trip to Russia one Sunday.—Mrs. John Miller, Plymouth, Ind.

Southern Indiana

Beech Grove—Vacation Bible school was held June 3-8 with an average attendance of 120. On pulpit exchange Sunday our pulpit was filled by Bro. Harold Statler of Indianapolis, and our pastor was at Kokomo. On June 30 the women's work gave a pantomime, Count Your Blessings. We met on Sept. 3 in regular council and elected Sunday-school and church officers.—Vernie Beaver, Fortville, Ind.

Nettle Creek—Our mission study classes were well attended. The adults studied The Church in a Revolutionary World. Following these mission study classes a class was taught in church membership and one was also taught on teacher training. Daily vacation Bible school was held June 10-21. One of our young people spent her summer in a Brethren Service project at Baltimore, Md. Mark Schrock showed his pictures of Russia and gave a most interesting talk on his trip recently. On Aug. 3 we had a recognition service for those over seventy years old. The trustees have redecorated the church and basement

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Miscellaneous

No. 318. Wanted: An elderly man wants to go to Sebring, Fla., by Nov. 1. Will pay transportation going and coming and expense for room and board. Prefers to travel with elderly couple or single man who desires company. Contact: George Hoke, Laura, Ohio.

Farming

No. 316. Wanted: Brethren family for general farming and working with one of the county's leading dairy herds near Elkton. New house. Good pay and other considerations. Near new Church of the Brethren fellowship. Contact: Clyde Nafzinger, Chesapeake City, Md.

No. 317. An elderly Quaker woman living southwest of Wilmington, Ohio, has two or three farms which she is renting or managing. She would like to find one or more young farm families to take over these farms. If their operation should seem businesslike she might like to dispose of the farms on favorable terms. Write: Arthur E. Morgan, Yellow Springs, Ohio.

Professional

No. 315. Wanted: A medical doctor who wants to get a start as an associate with an older doctor in a stable rural community in northern Iowa. Population of town is seven hundred. Church of the Brethren one mile from town. The town and community is predominantly Protestant. Present doctor is in need of assistance. Contact: J. Robert Boyer, Fredericksburg, Iowa.

and several changes were made. District conference was held in our church. The speakers were Charles Zunkel, secretary of the Ministry and Home Missions Commission and A. Blair Helman, president of Manchester College. Our Sunday-school attendance has been higher this year than last year. The women's work group has met regularly during the year. The group has reorganized for the coming year. We have had varied programs for our Sunday evening services and have had a few outside speakers for the morning services.—Mrs. O. D. Werking, Hagerstown, Ind.

Rossville—The women of the three churches of our town united for morning devotions for a week. The community choir presented the cantata, Eternal Life, in the Methodist church. The young people sponsored an evening service which included special numbers in song by the Burnettville chorus. The mother and daughter tea was held the afternoon of Mother's Day with Mrs. Nettie Weybright as guest speaker. The community vacation Bible school began May 13 and continued for two weeks. Bro. Arthur Dean, building counselor from Elgin, Ill., met with the membership on May 25 and presented a plan for remodeling our church. The Come Join Us class presented the play, Dad Wake Up, in June. Children's Day was observed on June 30. The children gave the pageant, The Children's

Bible. On July 14 Floyd Reiff showed pictures of his trip to Puerto Rico as a helper in a Brethren Service program which sent a shipment of hogs there. We held our quarterly council meeting on Sept. 5. Officers for the coming year were elected. Bro. Ralph Petry of the Pyrmont church was elected moderator.—Mrs. Blanche Gochenour, Mulberry, Ind.

Northeastern Ohio

New Philadelphia—A number of our young people attended the spring youth rally at the Kent church. Our mother and daughter fellowship was held on May 9. Our church took part in the clothing-for-relief project in May and August. The CBYF presented a rose to each mother on Mother's Day. The daily vacation Bible school was held June 3-14. On June 23, Mr. Parker Williams, a representative of the Temperance League of Ohio, gave a talk on temperance. A number of our children attended junior high camp in July. Our regular business meeting was held on Aug. 6. Fifteen of our women attended the district women's rally at Camp Zion. A group of our young people attended the district youth rally at Camp Zion, Aug. 25.—Marjorie H. Landes, New Philadelphia, Ohio.

Northwestern Ohio

Dupont—We had our semiannual council meeting on Friday evening, Aug. 30. Elder J. F. Hornish of Defiance presided. Robert L. Heeter was elected moderator. A potluck dinner was enjoyed by the CBYF on Sept. 1 at the parsonage. A trail hike is planned for Sept. 15. It will be in the afternoon and a vesper service will be held at sundown.—Gladys S. Prowant, Dupont, Ohio.

Southern Ohio

Happy Corner—We elected our officers for the coming year at our last council meeting. Three babies were recently dedicated at a morning service. On Aug. 25 we had charge of the worship service at the Brethren Home in Greenville. The teachers and officers of the Sunday school were honored at a supper on Sept. 21. Our women's group met on Sept. 4 for their first meeting of the new year. Some of our people attended the men's mass meeting at the Ludlow Falls campgrounds in August. At a recent morning service five deacons: Dennis Biser, Raymond Ebright, Raymond Denlinger, Joe Eller, and Robert Oaks, and their wives were permanently installed.—Mrs. Albert Oaks, Englewood, Ohio.

Prices Creek—Our vacation Bible school, in co-operation with Wares Chapel E.U.B. church, was held from May 27 to June 7. Several of our people assisted with the camping program at Camp Sugar Grove. On Aug. 18, President Blair Helman of Manchester College gave an inspiring message on Christian education. Bro. John Hurst of the Pleasant Valley church conducted a two-week evangelistic service in August. Our women's volunteer service is making comforters for relief and rolling bandages for medical work in Africa.—Roy G. Engle, Eaton, Ohio.

Eastern Pennsylvania

Akron—We observed Children's Day with a program by our children during the morning service on June 9. Elwood Shelly gave a report on Conference on June 30. Bro. J. C. Wine gave our missionary sermon on Aug. 11. Some of the women of the church knotted comforters on Aug. 6. A number of our people attended the services of Billy Graham in New York City. One delegate represented our church at the Christian education conference in Elizabethtown on Labor Day. An illuminated bulletin board was placed in the lawn of our church. We are increasing our support for two missionaries.—Minerva Rudy, Akron, Pa.

East Fairview—Visiting ministers with us recently were Elder Herbert Wolgemuth, Rev. Robert Stephens, who gave a

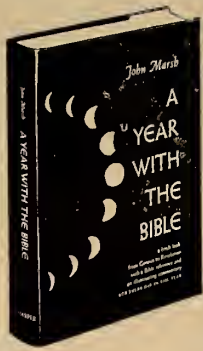
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JOHN MARSH

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temperance message, and Bro. Eugene Carper, who reported on his work as director of the project at Castañer, Puerto Rico. The women of our church presented a program at the women's work meetings of the Chiques and Salunga churches. Bro. Wilbur Lehman gave the Conference report. C. Leroy Doty, Jr., executive secretary of the National Board of Religious Objectors, spoke on the subject of peace. During the month of July the women sponsored a food-for-New Windsor project. The Mennonite a capella chorus from Mt. Joy gave a program one evening. Bro. Harold Fahnestock delivered the harvest home message in August. Some of our members attended the regional conference at Elizabethtown. The CBYF sponsored Bro. Guy West as speaker at an evening service. Church and Sunday-school officers were elected at the August council meeting. Robert and Jean Rohrer represented our church at the Christian education conference at Elizabethtown on Labor Day.—Mrs. Anna Graybill, Manheim, Pa.

Maiden Creek—On May 12 we held a Bible institute conducted by Bro. Ralph Schlosser. While our pastor was at Conference we had a temperance program with a speaker from the Pennsylvania Temperance League. Cyrus Krall was our delegate to Annual Conference. At our quarterly Sunday-school meeting we had Michael Kurtz as our speaker. We had two weeks of Bible school this year. Our yearly Sunday-school outing was held on Aug. 25. Elmer B. Hoover of Elizabethtown held a two-week evangelistic meeting here Aug. 4-18.—Miss Anna Wagner, Sinking Spring, Pa.

Middle Pennsylvania

Lower Claar—Our quarterly council was held Sept. 1. Bro. Quinter Showalter was retained for another year as elder. Sunday-school officers were elected at this meeting. Bro. Ralph Schlosser of Elizabethtown, Pa., conducted a Bible school in our church. Three deacons, Brady Feathers, Virgil Walter, and Harold Walter, and their wives were installed into full service. Bro. Rosenberger was in our church in the interest of Juniata College. Our Sunday school studied five lessons on stewardship. We joined with Upper Claar in a Bible school this past summer. The dedication of the new piano bought by the young people's class was conducted on July 28. Our mother and daughter banquet was held jointly with Upper Claar. Bro. Raymond Martin conducted a two-week revival which started Oct. 7. Five of our number attended Camp Harmony dur-

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ing the various age camps. Our pastor, Ralph Ebersole, is also serving the Upper Claar church.—Mrs. Fred L. Walter, Claysburg, Pa.

Southern Pennsylvania

Back Creek, Brandis—Sister Martha Martin conducted our Bible institute. The Happy Cousins quartet from Chambersburg gave an evening of music sponsored by women's work. Bro. Alton Bucher conducted a series of services for two weeks during the month of August. During the year our women's work has been sewing, making comforters, and also canning for the old folks' home and the children's home. Bro. Robert Hess will be the speaker at our annual Sunday-school meeting on Oct. 13. Brethren Samuel Hawbaker, Samuel Parmer, and Charles Martin were elected delegates to district meeting.—Mrs. Milton H. Baldner, Thomas, Pa.

Mardela

Bethany—Richard Melvin and Ellen Peterson left for training at New Windsor, Md., as they enter BVS. Bethany is participating in community revival meetings. The first week is to be held in our church and the last week in the Methodist church. The pastor, William McDaniel, shepherded the Milton Methodist church and the Georgetown Brethren church during the summer.—Mrs. A. Fay Grassmyer, Greenwood, Del.

Eastern Maryland

Bush Creek—We had a fellowship dinner which was followed by the council meeting. Our mother and daughter banquet was held the evening of May 10. Our ladies' aid visited the Meadow Branch church on May 15. They are busy quilting and sending clothes and supplies to New Windsor. Our father and son banquet was held on June 6. Children's Day services were on June 9, with the younger classes taking charge. From June 1 to Sept. 1 our worship services have been planned by different members and departments. Our building fund is progressing and we expect to start work as soon as we receive sufficient funds. Vacation Bible school was held each evening June 24—July 5. Bro. Harold Martin of York, Pa., conducted our evangelistic services on Aug. 18-25. We had a fellowship dinner on Aug. 18. On Sept. 1, our new minister, Bro. Byron Flory, preached his first sermon. We had an installation service for the Florys on Sept. 8.—Mrs. Preston C. Poole, Mt. Airy, Md.

Middle Maryland

Pleasant View—Members of our church have gone to New Windsor on four days to give work in the processing of clothes. The Grossnickle church presented a program on Christian Citizenship. A pastor's class in church membership was held for young people. Several of our young people attended the regional rally at Bridgewater College. Children's Day was observed the Sunday the pastor was at Conference. The young people of the church recognized the mothers and the fathers on their respective days and presented a service in commemoration of the days. L. W. Shultz visited our church in June and showed his slides of the Holy Lands. Mrs. Arthur Scrogum was the guest speaker at the annual mother and daughter banquet. Work day at Camp Peniel was observed by several of our men. On Aug. 23 the youth of the church presented the film, A Leap to Heaven, to the community as a part of their program. Bro. Ralph W. Schlosser of Elizabethtown, Pa., held meetings in our church from Aug. 25 to Sept. 1.—Olive Eckard, Middletown, Md.

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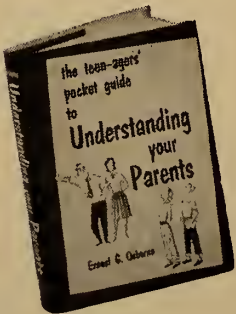
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OCTOBER 19, 1957



Waltner

Little Engineer

THE small boy is appropriately dressed for his job and he goes about it as if he knew exactly how to keep the giant tractor in running order. But the wheel is almost as high as the boy and the rest of the machine towers over him. He is not the only engineer, however, who is trying to maintain control over machines that are growing larger and larger. Mature men are also overshadowed by the machines they create. As the wheels become more intricate and vast, as the power to be generated becomes more devastating and ominous, we cannot help wondering when the little engineers, for all their ingenuity in maintaining push-button controls, will realize that the machines they have devised may get out of hand. An error in judgment, the human element with its inherent flaws, can now endanger the lives of millions. Man is the little engineer who must either grow up to full Christian stature or blow up in the explosions he has helped to ignite. He must look anew at his responsibility to God, for it is God who endows him with creative gifts and it is God who provides the material world that man is constantly exploring.

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

OCTOBER 19, 1957

Volume 106

Number 40

In This Number . . .

Editorial—

Little Engineer	1
Second-Alarmers and Second-Milers ..	5
World Order Begins at Home	5

The General Forum—

The Mentally Retarded Can Be Helped. Dorothy Murray	3
The Church and Lay Leadership A. C. Baugher	6
In the Beginning Wilmer Kensinger	10
The Churches and the Newly Developing Countries	12
My Challenge of Living (verse) Carol Gallagher	13
Family Counselor	14
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	29

Toward His Kingdom—

The Undershepherd Plan	20
The Church-Co-operatives-Mutual Business. Benjamin Bushong	22
A Church Library Plan. Mrs. Roy Hixson	24
Northern Indiana Young Adult Fellowship. Rufus King	25
Seeing Nigeria, Dorris Blough	25
Children, Chicks, and Christianity. Robert S. Zigler	26

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for the building up of the body of Christ, until we all attain unto the unity of the faith."

Strong Meat

In a recent Messenger article the suggestion was made that multitudes flock to hear Billy Graham because of their desire to hear the gospel preached in simple language. The famous evangelist has mastered a method of preaching which is appealing to many. What he says they can understand. How he says it thrills them. On that level there is communication and inspiration. But it is elementary.

I believe one can observe a hungering for simple things—the "mush and milk" of life. However, there may be other factors involved in the revival at Madison Square Garden.

First, the largest city in the United States would hardly be content with a religious demonstration less extensive than that which took place in London under the leadership of the same team a few years ago.

Secondly, it is difficult to know to what extent credit should be given to the very costly planning and pre-assuring that was done to "guarantee" the success of the campaign.

A third element that may not be overlooked is the current tendency toward multitudism. There are those who believe in numbers. The more the better is their interpretation. Recently, in reference to his church attendance, a man said, "I go where the people go." Some thoughtful people are worried about this trend in our country. A few weeks ago a popular magazine pointed out that young people are passionately concerned about fitting into the group. To be different is horrifying.

A fourth and perhaps more serious factor involved may be the desire for an easy way to be saved from our sins and from our problems—personal, national, and international.

There is an undeniable weariness extant. Fine people, worried about national and world affairs, feel frustrated and at their wits' end. A few weeks ago a good and thoughtful man said to me, "I don't want to think any more." There is a tragic possibility that our weariness may impel us to turn away from the more difficult to the more simple for the sake of repose rather than resolution.

Certainly, we should seek to live by the great, enduring simplicities. But we should also remember that a great follower of Christ talked

about the weakness of desiring milk when one should be eating the strong meat of the gospel. Realistically, one must admit that not all can endure such a heavy diet. It literally makes them sick. But there isn't anything much more repulsive to a strong man than to be fed with a bottle. And if a man who is capable of real strength in the gospel keeps himself in a weakened condition by insisting on a milk diet, it is a pitiful shame.

I thank God for my milk toast, but I am grateful to high heaven that there are men in this world who can handle the strong meat of the gospel.—Clayton Gehman, Boonsboro, Md.

Federal Aid for School Construction

In reading through some back issues of the Messenger, I noticed repeated comments in your editorials bemoaning the fact that Congress has failed to pass a "federal aid" bill for school construction. It is apparently your opinion that no other source of the needed funds exists.

This shortsightedness is rather surprising, in view of your ability to see clearly the real issues in many other aspects of life. It is possible that you haven't considered where federal "aid" comes from? The government can only "aid" us with funds it first takes from us—and the "handling charges" are fantastic. What proportion of the dollar you pay in taxes comes back to you, do you suppose?

Further, are you naive enough to suppose that federal "aid" is to be administered without federal control, with all that it will surely involve?

Surely it is not your real desire that our school funds, so desperately needed, be sought at Washington. Join hands with those who, as deeply concerned as you, still have faith and courage to believe that local areas can meet their own needs, and at a far lower cost, than federal aid can offer.—John C. Bollinger, Ft. Wayne, Ind.

Editor's Note: The Gospel Messenger has not carried "repeated comments" advocating federal aid. The most recent editorial comment on this subject was limited to a few sentences in an editorial in September 1956. At that time we said, "At such a time it seems especially unfortunate that our Congress could not pass a school bill that would provide federal aid for building the schools we need."

The Mentally Retarded Can Be Helped

Dorothy Murray

Photos by Orby G. Kelley, Jr.

Today a concerted effort is being made to give the retarded child an opportunity to develop to his highest potential however limited



THROUGHOUT the world today a new and fertile field for service to humanity is developing with astonishing rapidity, that of meeting the needs of the mentally retarded, those who have been described as the "most misunderstood and neglected of God's human creatures."

Mental retardation is not new, it is as old as mankind. Each age and civilization has dealt with the problem in its own specific way, but not until the advent of Christ with his message of love and concern for the individual was the mental retardate regarded as little more than an animal. Today, two thousand

years later and for the first time in history, a concerted effort is being made to bring the retarded child into his own, to awaken all humanity to the fact that as a child of God he should be given opportunity for developing to his highest potential, limited though it may be.

We have pushed the problem of mental retardation into the dark corners of ignorance, surrounded it with needless guilt and shame and hidden it from the public eye. The time has arrived when there must be an emancipation for these children and for their parents as well—emancipation from misunderstanding, from fear, from shame,

and from actual physical and spiritual neglect. Here are three specific points we would like to develop for your consideration: the scope of the problem of mental retardation; your responsibility as a Christian leader to the problem; the worth-while contribution of the mentally retarded in the over-all scheme of life.

First of all, what is mental retardation and how prevalent is it? There is much confusion in the minds of lay persons regarding the mentally retarded and the mentally ill. These are two distinctly separate condi-

tions and should be defined as such. The mentally ill are persons who at one time possessed a so-called average or normal intelligence but who have lost their mental capacity either on a temporary or permanent basis. There are several types of mental illness most of which can be cured if professional help is sought in time.

Mental retardation is a condition of impaired or incomplete mental development dating from birth or early childhood. True mental retardation cannot be cured according to present scientific knowledge. The only hope for the retarded is in providing special training programs and working conditions which will help them operate at their maximum capacity. It is estimated that three out of every one hundred children born are mentally retarded to the extent that they benefit little or none from regular school classes. These children range from the totally dependent to the nearly normal and they are found in families of every intellectual, social, and economic level. They are considered in these three categories by those who work with them professionally:

Totally dependent. These number about one out of every thousand children. They are so severely handicapped they must have constant supervision throughout life. Some cannot walk, talk, or even distinguish a parent. Many also have serious physical handicaps.

Trainable, or semidependent. Four children out of every thousand fall into this group. Most of these can be trained to take care of their personal needs although they may not be able to learn to read or write. Many of them can be trained to do simple, useful work under the sympathetic supervision of one who understands their basic needs.

Educable, or marginally independent. Twenty-five children out of one-thousand are in this group. They can benefit from special classes but most of them are not able to cope with the regular elementary school program. From these come many so-called problem children who are literally made so by having to compete with normal children in a situation which is beyond their ability. The majority of this group can develop into independent, useful adult members of society if given proper training, guidance, and understanding during their formative years.

Since this is a condition which directly affects three per cent of all children born, why have we waited so long to provide facilities to meet the needs of this large segment of humanity? Probably because of the senseless stigma and shame which has been associated with mental retardation through the years.

Twenty-five out of a thousand of the mentally retarded can benefit from special classes although most of them cannot cope with regular elementary school classes

For generations most persons believed this condition was due to heredity or as a result of venereal disease; this no doubt accounts for the fact that many families have been reluctant to acknowledge their retarded children before the world. Today it is recognized through scientific research that there are many causes for retardation. Some are definitely known; other suspected causes are being studied with the hope for future prevention in generations yet unborn.

Continued on page 9



EDITORIAL

World Order Begins at Home

A NUMBER of churches will this week distribute copies of the Message for World Order Sunday that is reprinted on page 12 of this issue. Prepared by the Department of International Affairs of the National Council of Churches, the statement emphasizes the responsibility of churches to the peoples of newly developing countries. We hope our readers will study the message carefully and consider from a Christian standpoint their own moral obligation to help those who live in newly developing countries.

The church must acknowledge that in several respects it has helped to create the demands that are being voiced by peoples in the non-Western world. The church has sent missionaries who, along with preaching the gospel of Christ, have helped to raise living standards, have taught new generations to read and write and have encouraged the aspirations of newly awakened countries for freedom and dignity, for justice and equal opportunity.

But the ideals that our missionaries have taught have not always been exhibited by our churches at home. We have sometimes supported national and foreign policies that have counteracted the constructive work our mission efforts have launched.

It is not surprising, therefore, that the work of the church abroad is influenced by the testimony—for good or ill—of the church at home. A Methodist missions leader put the matter rather clearly when he said, "Every act of racial discrimination in America makes it harder for every missionary to do his work in other lands." Many would agree with his observation that "we cannot convert the world to Christianity unless we can demonstrate brotherhood in America."

Recently Southern Baptist missionaries serving in Nigeria wrote the president and trustees of a Baptist university in Texas urging them to come out publicly for quicker school integration. The missionaries were finding it hard to get their message across to Africans because of the hesitancy of their fellow Americans to take a firm stand against segregation.

About the same time, Governor Freeman of Minnesota, addressing a missionary conference, urged missionaries to use their influence abroad to help counteract the bad effects of our racial disturbances in this country. He recognized that events in Little Rock, Arkansas, had done "irreparable damage to the prestige and influence of

the U. S. abroad," but he called on missionaries to demonstrate that most Americans do believe in law and order and respect their fellow men.

Certainly we can count on missionaries and other Christian representatives abroad to represent the best that we have to offer. In addition to their witness we ought to encourage more Christian youth to enter foreign service, as the world order message suggests. But we can support them best when right here in the United States—in Little Rock, Arkansas, and the communities where we live—we practice the kind of brotherhood that we profess. World order begins at home.—K.M.

Second-Alarmers and Second-Milers

A SMALL town in Pennsylvania can boast of a unique volunteer organization. Twenty years ago a small group of men banded together to help out in any situation where extra manpower was needed. They called themselves the "second-alarms" because a second fire alarm was usually the signal that their services might be needed. They rigged up an old truck and later equipped a bus so that it could serve as a canteen and hospital, providing anything that might be useful in a time of disaster. At present there are thirty men from various professions who are on call to aid firemen, rescue flood victims, find lost children. They are prepared to meet almost any emergency.

The New Testament has a similar name for trouble-shooters, volunteers, and good Samaritans who are willing to do more than would ordinarily be expected of them. Christians should be "second-milers," to use Jesus' own word for it. They do more than their share—willingly. Even when they are imposed upon they take the initiative away from their persecutors and respond with love—freely. They are shock-absorbers who can soften the blows they receive by turning the other cheek and returning good for evil. They meet unreasonable demands with spontaneous generosity, thus astonishing their enemies and undercutting any spirit of animosity.

A second-miler ought to accomplish far more than a second-alarmer for the simple reason that he lives so as to prevent a conflict from starting and a fire from breaking out. There would be far less need for disaster services if Christians lived up to their call to go the second mile, to be positive peacemakers with a ministry of reconciliation.—K.M.



Religious News Service

A lay group plans a church program

The Church and Lay Leadership

THE concern of the church covers the whole of life. It touches the home and all family interests as well as vocational and recreational activities. It devotes itself to the problems of the individual and to those of the community. It crosses national boundaries and passes over racial lines. The church is interested in all age groups; it assumes responsibility for the child when he is born, and stays with the aging unto the end. There is no time or place in all the affairs of life

from which the concern and responsibility of the church is excluded. The church encompasses all of life.

There are several major areas in which the church holds an especially vital interest. Among these are Christian education, on all levels, and in many fields; the problem of peace, involving the study of international relations as well as relations between the individual and the state; the program of missions, including work among depressed and retarded groups; health and recreational activities. The area of Christian stewardship has

A. C. Baugher

come to be one of the most vital concerns in the life of the church. It is important that we recognize stewardship as one of the responsibilities growing out of the right of private ownership.

For the church to hold so broad a scope of interest and acceptance of responsibility calls for a correspondingly wide range of leadership. It should not be assumed that the pastor or any one individual has either the time or the knowledge and ability to guide all the varied

activities which are encompassed in the total program of the church. Therefore, in order that the church may perform in the most effective way it is necessary that the total talent resources of its entire membership be utilized. A large amount of the work of the church can be done only by utilizing the wide range of leadership potential in the laity.

Assuming then that we recognize the broad compass of the program of the church and consequently the need for the greater possible variety of capable leadership, and the potential leadership talent in the laity, let us consider some of the techniques of leadership procurement.

Those who provide for our entertainment in motion pictures, radio, and television as well as in athletics have a well-arranged program for talent scouting. Westinghouse and others invest large sums of money in their search for outstanding talent. The National Merit Scholarship Foundation Inc. plan provided by a large number of industries illustrates too the search that is going on for outstanding ability in science and industry.

When King Solomon began building his temple he made an international talent search. He appealed to King Hiram for building materials and for men 2 Chron. 2:7-8, (ASV): "Now therefore send me a man skilful to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that knoweth how to grave all manner of gravings, to be with the skilful men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar-trees, fir-trees, and algum-trees, out of Lebanon; for I know that thy servants know how to cut timber in Lebanon. And, behold, my servants shall be with thy servants. . . ."

Interpreting King Solomon's talent search in modern terms, we see that he wanted metallurgists, masons, carpenters, cabinetmakers, men who understood the principles of dyeing, weavers, engravers, sculptors, and construction engineers.

Twenty-five and more years ago educators generally recognized only one form of intelli-

gence as rightfully fitting one for formal education, namely academic ability. This was commonly expressed as ability to read, to do arithmetic, to memorize quickly, and to speak glibly.

Today we recognize at least four other distinct types of intelligence or ability. The individual with social intelligence

The wise church not only seeks out its lay leadership potential, but also provides opportunities for training at institutes through lectures and discussions,



through the use of visual aids and



then uses the trained leaders in visitation, teaching and in other ways according to their talent and ability



Religious News Service

has the basic mental ability required in community leadership or even in political leadership. The one with motor intelligence has the ability required to become a skilled mechanic and an inventor. His hands are deft and his imagination is vivid. He is quick to recognize special concepts. He becomes the builder, engineer, and architect. The fourth type is the individual with an economic sense. He has the rare gift which enables him to accumulate wealth. He is the merchant and the trader. When he comes under the influence of the dynamic power of Christ's gospel, he becomes the best example of the Christian steward. The fifth type of intelligence is represented by the ability of the artist and the musician. From individuals with this type of intelligence have come our great masterpieces of music and art. Today the church looks to men and women with artistic ability for leadership in its music.

There are undoubtedly many other types of intelligence and ability, especially in the areas of homemaking, character-building influence, and in administrative ability and aptness to teach.

The parable of the talents is more than a beautiful discourse on how to invest money. Its implications cover all of life including our individual abilities and aptitudes. It tells of our responsibilities for the utilization of all the resources of nature and races.

One of the most important truths in this parable is that everyone received at least one talent. This is evidence of the principle of democracy in the distribution of abilities. Such individuals as Solomon, Moses, Paul, Socrates, Aristotle, Einstein, Lincoln, Carnegie, George Washington Carver, Mendelssohn, Bach, Michaelangelo, and



Religious News Service

This layman of Oklahoma City records sermons and inspirational talks for use throughout the country and abroad, thus making it possible for many small towns and villages to hear the voice of many leading American preachers. He and his wife head a nonprofit enterprise known as Spiritual Recordings Unlimited

Shakespeare may have had more than one talent but apparently they had only one which they developed to a high degree. They hold their place in history because of the one talent which they did develop and use. There are only a very few individuals such as Leonardo de Vinci, Benjamin Franklin, and Albert Schweitzer who had many talents, each one of which was highly developed. Such individuals are rare indeed!

The second great truth in the parable is the principle of the need for the discovery of outstanding ability. There is no church, however small, that does not have within its membership someone with outstanding ability in one area or another. The principle of Acres of Diamonds applies to the Christian church. Often we take for granted that our public schools will discover the ability of the pupils. The church also needs to share in this important work. No church can claim to be a conservative church as the Church of the Brethren has long claimed for itself, if it allows

leadership potential and great abilities of its members to remain undiscovered and therefore unused. Such a church is actually extravagant, prodigal, and derelict rather than a conservative church. A great moral and spiritual responsibility, therefore, rests upon the leadership of the church to discover the hidden resources of leadership ability. The church needs to scout for unusual talent.

After leadership talent in the laity has been discovered it needs to be disciplined and developed. Here rests the broad base for the program of Christian education. The church has a basic and inherent responsibility to help to develop the ability of her members. If the church fails in this important work, other agencies operating outside the realm of the program of the church will quickly seize such potential and use it to their own ends. It should be regarded as a supreme privilege and aim for the church to provide the world's leadership in art, music, literature, industry, government, religion, scientific progress, both in invention and

exploration, and the healing arts.

Assuming then that there is a democracy in the distribution of abilities and that it is the responsibility of Christian parents, ministers, teachers, to seek to discover these abilities and to provide the means of developing them through a program of Christian education, the final goal is achieved only when talents and special abilities are dedicated to Christ and his church.

Within the year someone wrote to me and lamented the loss of several outstanding leaders in his local congregation and in Jeremiah-like lamentation expressed the fear that none could be found to fill the vacancies. I wrote to the pastor and told him not to be too discouraged, that there are without a doubt others of whom no one had ever dreamed as having leadership potential who could give outstanding service if adequate opportunity were provided for training.

The church stands to move ahead to her greatest achievement (1) when she succeeds in discerning the leadership potential in her own membership; (2) when she provides an adequate program of discipline and education of all the men and women with leadership ability within her ranks; and (3) when through her spiritual leadership and devotion to Christ, she succeeds in winning the dedication of these talents to Christ and the church.

The greater utilization of the leadership potential in the laity represents one of the challenging frontiers of the church.

The Mentally Retarded

Continued from page 4

Now that the scope of the problem has been established, what can you as a pastor, a Sunday-school teacher, a Christian citizen do for its alleviation?

First, as a matter of greater understanding, try very hard to put yourself in the place of the parents. Try to recognize and appreciate the many serious problems confronting the parents in caring for a mentally handicapped child. Here are five major ones common to all such parents:

Acceptance of the child's condition. Refusal of the parents to accept their child's limitations often does real harm to the child's chance for future adjustment. This is one of the most critical problems and one which many parents attempt to resolve by absolute refusal to accept. Such parents need sympathetic help and guidance to face up to the reality of the situation, difficult as it may be.

Financial. The financial burden imposed by a mentally retarded child often becomes so heavy as to disrupt seriously the family's economic stability. Medical and psychiatric fees demanded for securing a competent diagnosis, medical fees for general care (many children have physical conditions demanding constant treatment) plus the expense of special training programs add up to a substantial sum. Many parents in their emotional turmoil feel that no expense should be spared where the welfare of the child is at stake and they often lose all sense of perspective as to how the needs of the handicapped child should relate to the total family budget. Fortunate indeed are those parents who have received wise counsel at this point so that they avoid having financial ruin as an added burden to their grief.

A third problem is *providing lifetime care and supervision.* The decisions which must be made in regard to permanent care are heart-rending ones and the more helpless and dependent the child, the more difficult the decision. This one problem alone

is sufficient to affect seriously the entire family involved, regardless of what decision is made.

A fourth problem with which parents cope is that of *carrying a burden which they find it difficult to share with their fellow man.* Because of the attitudes of secrecy and shame which surrounded mental conditions for so long many parents find themselves completely incapable of discussing the burden on their hearts with others. Here the understanding pastor, Sunday-school teacher or another may make his or her greatest contribution simply by giving overburdened hearts an opportunity to share their grief.

Perhaps there is no more poignant problem that a pastor or other spiritual leader faces than that of counseling with parents of a handicapped child. In so doing he must often help them with a fifth problem which is common to many; *that of re-establishing their concept of God as a loving and merciful Father.* It is very easy to teach and believe in this concept until it is put to a vital test; all mature persons are familiar with loss of loved ones by death, loss of economic security, physical illness—all of these and many more are so familiar as to be within the realm of possibility in the thoughts of most people.

But when suddenly confronted with the fact that they have given birth to a retarded child many parents truly feel this places them outside the concern of a loving and merciful God—if in truth they can hold on to the faith there is a God. Any problem which leaves a person's faith in the love and mercy of his Creator shaken, irreparably damaged, or totally destroyed is a problem with which he must have help. And

Continued on page 14



H. Armstrong Roberts

Before the hills in order
stood,
Or earth received her
frame,
From everlasting thou art
God,
To endless years the
same.

IN THE BEGINNING

IF ASKED what the first chapter of the Bible is about, most people would say, "Creation." In studying it they would list the things done on each of the seven days. In trying to recommend it to smart high school and college students who know all about the old stone age and early mankind, some would give a very broad meaning to the word *day* and even find other ways of reconciling the chapter with what is now being taught almost everywhere in the schools.

A great deal of difficulty could be avoided if we would assign another title to Genesis 1, and simply say that its main theme is the Creator. "In the beginning, God" might well sum up

its message. Or the alternate translation of the footnotes would bear out this meaning. "When God began to create the heavens and the earth." That the name of God is used thirty-two times in its thirty-one verses shows still further what the writer's intention was. The first chapter of the Bible is talking about God. The whole Bible is talking about God. Like Psalms 135 and Isaiah 40, Genesis 1 is a song of praise to the everlasting Creator. At the close of the Scriptures, we read, "I am the Alpha and the Omega, the first and the last, the beginning and the end."

If we study Genesis 1 in this light, our curiosity may be left unsatisfied, but our faith and spiritual life will be greatly enriched.

Wilmer Kensinger

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

—Isaac Watts.

Since this is so, and chapter 1 is emphatically concerned about God, we immediately want to know how the writer got such an exalted view of the Almighty.

A reasonable view of inspiration would insist that many years of reflection preceded this song of praise, that the writer had lived many days of obedience to God's will, had been in his moments of devotion searching for more light.

The earliest human beings who lived seem to have had a very crude, imperfect conception of religion. Some worshiped

trees and rocks and even moving water in streams. Others lifting their eyes heavenward made the sun or the moon their deity. Some fashioned idols of wood and stone and knelt before them. Early tribes had their own special patron deity, and the Hebrews recognized the tribal gods of other groups, such as Chemosh of the Ammonites (Judges 11:24).

The Israelites, however, had the one important advantage. Their God was the living God who slowly trained them to a fuller knowledge and appreciation of himself. By a long and agonizing discipline—often with tears—they were led upward with pure laws and noble teachers warning and encouraging them from many practical lessons in their history.

Within this chosen nation, one who had early learned these lessons grew in knowledge and understanding of the ways of God. In looking around at the superstitious ways of his neighbors, he began to realize the immense superiority of Jehovah over these other tribal gods. The God of his people was not merely a local deity, but the Lord of all the nations, the Almighty Maker of heaven and earth. By an act of faith—which we call inspiration—he rose from his knees and looked around him at evidences everywhere of what his God had done. The One whom he met in prayer and meditation was the God of all the earth. In the beginning, the God whom we worship—my God—created the heavens and the earth.

So there comes a time to each one of us. The One to whom we pray, the One we worship week after week, the One to whom we sing our devotions—that One is the Creator of all the vast universe.

To enter into the spirit of Genesis 1, then, and really to understand it, we need not neces-

sarily go to college or read all the textbooks. But our hearts and lives must be forever and wholly dedicated to God and his ways. It is not science that denies God but a heart of unbelief, a life of carelessness and neglect.

Lord of all being throned afar,
Thy glory streams from sun and star,
Center and soul of every sphere,
Yet to each loving heart how near!

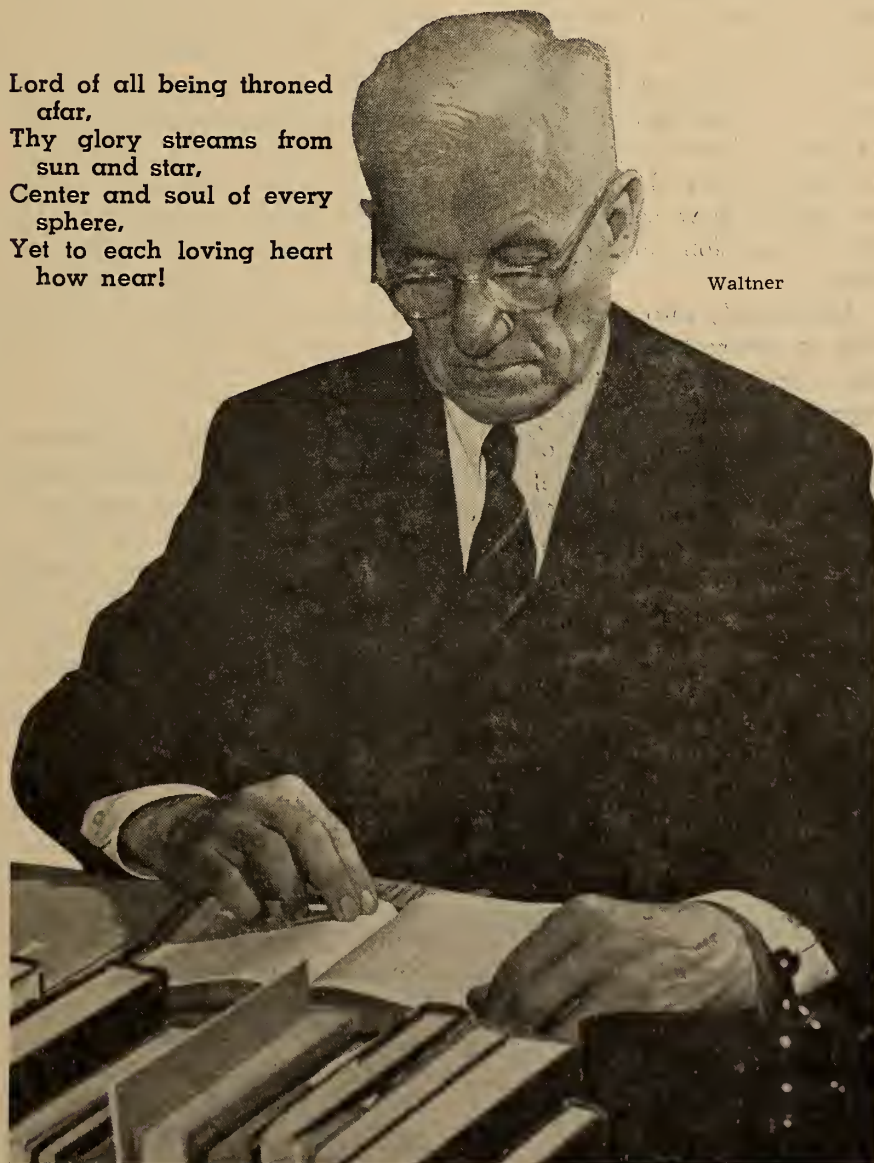
—O. W. Holmes.

Genesis 1 is not, however, the last word for the Christian. We have John 1, "In the beginning was the Word." What the writer of Genesis does not tell us we see in the face of our Lord. In the person of Jesus, all other

light is like darkness. We now know that God so loved the world he had created that he sent his only begotten Son to redeem it. We know that back of this singing universe there is a friendly heart throbbing in utmost concern for our welfare.

A writer told of seeing a great actor on the stage. His costume was fitting, his gestures superb, his acting perfection. But the writer could not accept this performance as an index of the man's nature. He wondered whether the actor was honest in his business dealings, whether he kept his promises, whether he was a helpful neighbor to have around and above all how he treated his wife and children.

Lord of all being throned
afar,
Thy glory streams from
sun and star,
Center and soul of every
sphere,
Yet to each loving heart
how near!



A recent scientist in explaining the orderliness of the universe, the precision of the celestial motions, the amazing structure of the atom exclaimed, "God is a great mathematician."

But that does not satisfy you and me. We want a personal Friend who believes in us, who is by our side in times of emergency and need, who encourages

us onward and upward. Such a One we have in the Son who came to live and die for us. "He that hath seen me hath seen the Father."

Genesis 1 is just the beginning. The continuation and the end, the Alpha and the Omega, are in the New Testament. Christ our Lord is the sinner's hope and the Christian's Friend.

The Churches and the Newly Developing Countries

A Statement for World Order Day by the National Council of Churches

THE Christian churches of the western world and particularly of the United States have come to a new period of pioneering. Our American forefathers in the 17th century felt the challenge to penetrate the new geographical frontiers of the continent they had begun to settle. We feel the challenge to explore new social frontiers of co-operation among the nations.

In the early 19th century there was an interest in the nonwestern world set in motion by the reports of travelers, the profits of traders and the work of missionaries. Today we feel this interest at flood tide, fed by many international associations and enterprises, and increased by many of the most significant events of our time.

Importance of the Nonwestern World

The rise in the importance of the nonwestern world in participation in the family of nations is one of the most epoch-making aspects of our period. The newly developing areas of the world—which include most of the inhabited earth outside the United States, Canada, and Western Europe—are coming to an altogether new position in the minds of those who contemplate the future of the planet.

The change that is occurring in world outlook is momentous. Great areas, cultures, and peoples, who are prevaillingly nonwhite, that have been out on the periphery of thinking, are coming in toward the center of world events and thought. As they continue this movement they change the focus and the proportions in which other parts of the world picture are seen. What has been aptly called a Copernican revolution is taking place in our thinking about world affairs.

The Newly Developing Countries

It is against such a background that we of the churches in western lands must see our relationship to many of the newly developing countries. We have in mind particularly the countries of South and Southeast Asia, Africa, the Middle East, and Latin America.

We speak of them as "newly developing" because many of them have been living in a relatively static condition for generations. Many of the traditions, customs, and social systems, more ancient than those of the West, which bound their peoples together looked toward the past, and did not foster change.

But now the peoples of these countries are on the march. Many influences have made them want a better life for them-

selves and for their children. Among these influences, those generated by Christian missions have a foremost place, and western Christians should be in the vanguard in recognizing the needs and aspirations of these peoples.

Multitudes among them are hungry and want food. They are sick and want health. They are illiterate and want knowledge that will enable them to use papers and books. They live by farming; they want industries. They have been dependent on colonial powers; they want independence. They are for the most part nonwhite; they want freedom from discrimination based on race and color.

Their deepest desire, often unspoken, is to be recognized as persons of equal dignity with all other persons of the earth.

Foreign Aid

That the basic aspirations of these peoples are, in the main, justified and should come to fruition, is recognized by the foreign aid programs of the United States and other countries and in the economic and technical assistance activities of the United Nations. Because the "aid prograams of our government serve various purposes—military, political, and economic, they are the subject of controversy and confusion. The leaders of our nation, including Presidents Truman and Eisenhower, have acknowledged that these programs have their origins not only in national self-interest, but that they have their ultimate roots in the sense of moral obligation we feel to help other peoples of the earth, with both our knowledge and our substance, to achieve a better life.

Apart from all other considerations this sense of moral obligation will remain. It arises from the workings of conscience, stimulated by the continuing influence of our Biblical faith. For the Bible asks: "If any man

MY CHALLENGE OF LIVING

CAROL GALLAGHER

has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" And Jesus says, quite pointedly, that "everyone to whom much is given, of him will much be required."

Responsibilities of the Churches and Their Members

The churches have grave responsibilities for the continuance, expansion, and effectiveness of these "aid" programs by our government. More than other organizations, the churches should show concern for the permanent needs of the people of the newly developing countries.

The churches should subject to critical judgment and balanced perspective such public policies as seem animated by eagerness to provide funds for guiding missiles and at the same time by reluctance to provide such funds for guiding the development of human beings.

The churches should encourage their own youth to enter upon careers of foreign service. More than ever, Christian laymen must be interpreters of what the Christian heritage means in the partnership of all peoples of the world.

The churches should continue to evaluate and emphasize the role and importance of the United Nations, its specialized agencies and other international organizations in dealing with evolving problems among nations at various stages of development in a world of rising aspirations.

The churches should help educate both their own constituency and the nation at large on the momentous nature of the issues before us. The future of a billion human beings in the newly developing countries is likely to be affected by the choices which Christians of the United States make in this midcentury period. The churches can point out

Shall I join the long line that goes along
criticizing and judging? Shall I
try to live someone else's life because
I cannot tackle my own faults?
Or shall I be content to deal with my problems,
finding them sufficient to keep me out of
trouble through idleness?

Shall my ears be eager to hear news of a wrongdoing
by a neighbor?
Or shall my ears be closed to idle gossip?

Shall I be noisy and give away my ignorance by
blurted forth that which I do not know?
For my ignorance is great and my knowing
is shallow.
Or shall my heart be quiet so I may hear the
gentle song of the bird, the rippling of
the brook outside my door, or the wind
whistling through leaves of golden brown?

Shall I think I am capable of all?
Or shall I know that any talent I possess is not
an accomplishment, but a gift to cultivate as
I will?

Shall I scorn those who have not had the opportunities
for advancement I have had?
Or shall I give my hand to meet with another?

Shall I walk drudgingly, stepping into holes which I
cannot see because of my pride, self-esteem or selfishness?
Or shall I walk the "narrow path" not missing my
step?

Shall I be inconsiderate of my brother, looking down
on him because of our differences?
Or shall I be understanding, loving, and forgiving
regardless of race, creed, or deed?

Shall I think the world cannot do without me?
Or shall I be humble and know that I am but a
speck on the earth?

Shall I think I can live my own way, ignoring the laws
of God, the feelings of others?
Or shall I know there is one God and one purpose for
living—to be a witness for Christ, to be kind
to my brother, not only on the outside but from
love and understanding, which comes from Christianity?
This is the challenge of my life.

and help us to accept the spiritual requirements of pioneering in this new phrase of the task of working for world order. Pioneering has always required an unusual combination of qualities: commitment, boldness, tenacity and willingness to learn from experience. In addition to such qualities we shall need for this special task,

both for our steadying and our encouragement, a vision not only of a better earthly city, but of the city whose builder and maker is God.

"He will not fail or be discouraged
till he has established justice in
the earth;
and the coastlands wait for his
law."

The Mentally Retarded

Continued from page 9

unless this help is forthcoming he will often sink into a morass of despair from which it is all but impossible to extricate himself.

You can help by doing three things: (1) Intelligently inform yourself so as to be able to give wiser guidance. (At the end of this article a reading list is given; all of it can be read in less than two hours and the total cost is less than two dollars. Surely this is a small price to pay in time and money to prepare yourself for helping those who need guidance so desperately.)

(2) Refer parents of retarded children to their nearest local Association for Retarded Children. (Write National Association for Retarded Children, 99 University Place, New York 3, New York, for name and address of nearest association.)

(3) Challenge parents with the idea that here is a unique way in which they can serve humanity, by working to improve conditions not only for their own child but for all such children. Help them to understand that through their child they may be led into an area of service which gives dignity and meaning to life.

Finally, what of the contribution of the mentally retarded? Surely one of their greatest contributions lies in serving happily in the many types of work which would be sheer drudgery to those of more gifted mentality. Much of the world's menial labor is done not only willingly but even lovingly by those whose mental capacity does not permit them to function in a more difficult setting. But those of us who are parents of these children are convinced that their lives have a much deeper meaning than this, a meaning which often has to be discovered

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a senior in high school. Ever since I can remember I have wanted to be a carpenter, and my mother has wanted me to be a doctor. I have worked as a carpenter's helper for the past two summers and love this type of work. I want to go back to this work when I graduate next June. Mother wants me to go to college. She feels that carpentry is a "lowly" job and that I would be wasting my talents and intellectual abilities. How can I get her to change her attitude? Why can't parents let their children be individuals instead of trying to mold them according to their wishes? Why won't they let us make our own decisions?

High School Student.

Dear Friend:

Part of growing up is learning to arrive at your own decisions. One might wonder whether you have

tried to get all the facts that can help you arrive at an intelligent decision. It is possible that you are making this decision on an emotional basis, namely, as a means of asserting your independence from your mother. Carpentry may be your calling, but the choice of this life work should not be made in the spirit of rebellion. Of course, it is not healthy for parents to make the choice for us.

In the kind of world in which we live today, most young people will profit from all the education that they can secure. Therefore, you might consider the desirability of college training which can help to broaden your understanding of life and can help to enrich your mature years. I am suggesting that college education provides advantages above training for a particular skill.

Paul S. Hersch.

through heartache and grief which we believe at times will truly overwhelm us.

When sorrow strikes at individuals in any form, often the first cry that arises from their lips is "Why—why did this happen to me?" Perhaps it is selfishness which makes parents ask, "Why did this happen to me?" but it is pure, unadulterated agony of soul which makes them cry out: "Why did this happen to this innocent child? Why, God, why?"

During the past six years as a volunteer member of the National Association for Retarded Children it has been my privilege to have talked and corresponded with hundreds of retarded children. One of the favorite themes which permeates our conversation and thinking is how much our children have meant to us. It runs like a bright golden thread through the dark, sadly woven tapestry of our sorrow. We learn so

much from our children. Retarded children are wonderful teachers for those who are not too proud to learn from them, and the grief of parents leaves little room for pride. We learn so much in patience, in humility, in gratitude for other blessings which perhaps we had accepted before as a matter of course; so much in tolerance; so much in faith, believing and trusting where we cannot see; so much in compassion for our fellow man; and yes, even so much in wisdom about the eternal values of life because deep agony of spirit is the one thing which can turn us from the superficialities of life to those things that really matter. We also gain much in developing a strange kind of courage which enables us to face life without cringing because in one sense we have faced the ultimate that life has to offer in sorrow.

Throughout the entire world today people are crossing the

lines of faith, of race, of social standing, of intellectual attainment, and of all other man-made barriers in service to those helpless children. Those of us who are active participants believe it is truly the greatest ecumenical movement there is, because here indeed Jews, Catholics, and Protestants of every denomination work hand in hand for one cause and one alone—that of creating a better world for their mentally retarded children.

Who knows but that these children may be the very means of bringing all humanity to the feet of God with all man-made barriers of prejudice, hatred, and injustice totally obliterated?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Building and Equipping for Christian Education.** C. Harry Atkinson. National Council of Churches, 1956. 87 pages. \$3.50.

This much-needed book covers almost all phases of the building program from the planning stages through the equipping of the building for Christian Education. Such things as functional and flexible planning are stressed and the book urges committees to give their problems thorough study in the light of long-range planning, using a master plan if necessary.

Council on architectural services and suggestions on financing are also offered. Charts throughout the book on grouping, grading, room needs, and equipment for the various departments are helpful in designing the necessary facilities.

Other subjects covered are Use of Space, Light and Color, Audio Visual Education, Art and Music, Administration and Maintenance, Recreation, Dramatics, Fellowship, and many others relating to good planning.

This book is most helpful to churches planning either new buildings or remodeling existing structures.—*Arthur L. Dean.*

***Mental Illness, A Guide for the Family.** Edith M. Stern. National Association for Mental Health, Inc., 1957. 95 pages. 50c.

Here is a useful and informative booklet addressed to "anxious men

Perhaps through loving service to these, his most helpless and misunderstood creatures, we shall finally discover that here at last is the key to the kingdom.

READING LIST

Now There Is Hope, 15c. National Association for Retarded Children, 99 University Place, New York 3, N. Y.

Windows of Understanding (reading list), 10c. National Association for Retarded Children.

Deciding What's Best for Your Retarded Child, Ecob, 25c. New York State Society for Mental Health, 105 E. 22nd St., New York 10, N. Y.

The Retarded Child in the Community, Ecob, 25c. New York State Society for Mental Health.

This Is Stevie's Story, Murray, \$1.00. Brethren Publishing House, 22 S. State St., Elgin, Ill.

and women who have mentally ill relatives." This booklet should help to dispel antiquated ideas and attitudes about mental illness. It gives practical advice to the family of a mentally ill person about what to do and what not to do, stressing the need for seeking professional help early, and for dealing in complete honesty with the patient. The relative merits of private and state hospitals are discussed, and information is given on proper procedures for hospitalization. This booklet removes much of the mystery of the hospital's therapeutic practices, and should instill hope for the eventual recovery of the patient. A useful feature is a glossary explaining the meanings of technical terms for the nonprofessional reader.—*Glen E. and Lois Norris, Hanover, Pa.*

***Horizons for Older People.** George Gleason. MacMillan, 1956. 137 pages. \$2.95.

This is another of many books that have been appearing on the subject of our older people. This age group is increasing in number and becoming older with the passing years. Nearly 15,000,000 adults who are sixty-five years of age or older now live in the United States and Canada. Gleason, a long-time YMCA worker, writes very practically and very helpfully about this age group. He has studied this subject and gives many practical suggestions for programming the in-

terests of the aged with a special slant for the role of the church. He catalogs a number of developments for the aged and gives brief, but practical help in such personal areas as finances, health, employment after retirement, housing, recreation, and hobbies. "Old age may be a time of great beauty of personality and richness of living," he says. The aging, those who face this stage of maturing, those who work with this group will find this a helpful book.—*Rufus B. King.*

***Pastoral Ministry to Families.** John Charles Wynn. Westminster, 1957. 214 pages. \$3.75.

While this volume will challenge some concepts we may hold about marriage, it will also provide us with many excellent suggestions of basic ideas for use in the pastoral ministry to families. The author has been a pastor and is a "family man." His insights and suggestions come from the depth of his personal experience and insights gained from his present position as a leader in family life.

The church and her pastor will find many insights into the counseling process, the ethics of present-day practices, a theology of families, dealing with problems in the family, and many other questions.

While we, as Brethren, do not engage in the practice of infant baptism, much good can be derived from that section if we interpret it in light of our service of consecration of babies.—*James Renz.*

***The Churches and Juvenile Delinquency.** Robert and Mariel Web. Association Press, 1957. 64 pages. 50c.

This paper-bound book gives the churches their best understanding of the problems of delinquency of any book that I have read. This book was written with the church specifically in mind and shows how the churches may move forward in attacking this problem.

There is no simple how-to-do-it technique for juvenile delinquency; rather it demonstrates the complexity of the problem. Such things as curfews, punishment of parents, whipping posts, banning of certain literature, clothes, entertainment is like painting the town pump when the water has typhoid germs. The pump may look better but it does not kill the germs. Recommended for rural and urban churches, pastors, teachers, youth leaders, and all who work with youth.—*Ed Crill.*

KINGDOM GLEANINGS

Ella Pritchett, wife of Reuel B. Pritchett of White Pine, Tenn., died Oct. 6, according to word received in the Gospel Messenger office.

Dwight Horner, a former Brethren Service worker in Europe and presently with the U.S. Department of State, and his family express appreciation for the many cards, letters, and prayers in his behalf during his illness.

Rudolph Harley, nineteen-year-old son of Sam Harley, district executive secretary of Middle Indiana, died suddenly of a heart attack. Rudolph was a sophomore at McPherson College. Funeral services were held on Oct. 3.

We have requests for prints of the sound filmstrip, *They Also Serve*, which we cannot supply. Do you have a print you are not using? If so, would you send it to the Visual Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Central Region conference opens at Manchester College, Ind., on Monday evening, Oct. 21, at 7:30 p.m. (CST), and closes at noon on Thursday, Oct. 24. Featured speakers will be Dr. Frank C. Laubach, Dr. Charles A. Wells, Dr. Paul H. Bowman, and Norman J. Baugher.

Nettie Weybright of Syracuse, Ind., died Oct. 6, at Bethany Hospital, Chicago, Ill., after a brief illness. Sister Weybright was an active lay woman in Northern Indiana and in recent years traveled widely, visiting the India and Africa mission fields, as well as Castañer, Puerto Rico.

There remain for distribution only eighty copies of *Alexander Mack the Tunker and Descendants*. In view of the approach of the 250th anniversary of the organization of the Church of the Brethren some of you may want to acquire a copy of this important volume. Order at \$2.75 per copy from the author, Rev. Freeman Ankrum, St. James, Md.

European News

Deaconess Frances Hand of Australia spent several days at the Brethren House in Kassel, Germany, during the middle of September. She was interested in learning of the refugee and material aid work.

Other guests were the Orville Sherman family, who are returning to the States after having completed their service as directors of the interdenominational Greek team project, and the Shultz tour group, which includes Mr. and Mrs. Clay Syler and Mr. and Mrs. L. A. Kletzly, along with Mr. L. W. Shultz.

Metty de Graaf, the former Dutch volunteer, returned to her home in the early part of August.

Arlene Merkey has been transferred from Austria to Geneva, Switzerland, where she will work in the Brethren Service office, *Shirley Neher*, whose place she takes, will be working in the Austrian program.

Guests at the Linz Brethren House, Austria, during the last week of August included Grace Hollinger, administrative assistant to the general secretary of the General Brotherhood Board, her traveling companion, Christine Zeppet, and Rev. Csaba Baksa, a Hungarian minister of the Reformed Church.

From the estate of Irene Musser of Plymouth, Ind., bequests were made to her children and \$3,505 to the General Brotherhood Board and \$1,752 to the Plymouth Church of the Brethren.

Home-comings and Dedications

Walnut church, Northern Indiana, home-coming, Sunday, Oct. 20, all day. The speaker for the occasion will be Edward Kintner.

New Haven church, Mich., home-coming and dedication of the parsonage, Sunday, Nov. 10, at 10:00 a.m. Harley Townsend will be the speaker.

Bethel Center, Middle Indiana, harvest meeting, Sunday, Nov. 3, all day. Oscar Fike will be the speaker.

Painter Creek, Southern Ohio, home-coming, Sunday, Oct. 27, all day. A. Blair Helman, president of Manchester College, will speak.

Sugar Creek church, Middle Indiana, home-coming, Sunday, Oct. 20, all day. Bro. Richard Knarr will bring the message.

Allison Prairie, Southern Illinois, home-coming, Sunday, Nov. 3.

Owl Creek, Northeastern Ohio, Sunday, Oct. 20, home-coming and dedication. Bro. V. F. Schwalm will be the guest speaker.

Roann church, Middle Indiana, home-coming and harvest meeting, Sunday, Nov. 10. The speaker at the 10:30 a.m. service will be A. Blair Helman.

Big Swatara, Eastern Pennsylvania, anniversary, Sunday, Nov. 17. Robert Byerly of Elizabethtown, Pa., will be the speaker at the services beginning at 10:15 a.m. and 7:15 p.m.

Charleston church, near Chillicothe, Ohio, dedication, Sunday, Oct. 27. C. G. Erbaugh will preach the dedicatory sermon at the 2:30 p.m. service.

Nampa church, Idaho, home-coming, Sunday, Nov. 1.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Central Region with the name of their new charges and their new addresses, according to the information received in the Ministry and Home Mission Commission Office.

Illinois, Northern, and Wisconsin

Calvin Cheek, 1605 S. California Ave., Chicago 8 (Chicago, Douglas Park)
Earle W. Fike, Jr., 3560 Congress Parkway, Chicago 24 (Chicago, First)

Dale E. Gibboney, R. 3, Polo (West Branch)
Walter Miller, Stanley, Wis. (Maple Grove)
Carl E. Myers, 106 W. Front St., Mt. Morris, Ill. (Mt. Morris)
Lloyd Stauffer, 3435 W. Van Buren St., Chicago 24 (Freeport)
John E. Thomas, Lanark (Lanark)
Kenneth Yingst, 5 Bereman Road, Boulder Hill, Oswego (Boulder Hill Fellowship)

Carl H. Zigler, 406 S. Congress St., Polo (Polo)

Illinois, Southern

Max Benson (Martins Creek and Walnut Grove)
Hardy I. McDaniel, 217 N. Fifth St., Girard (Girard)
Walter Westrom, Beecher City (Kaskaskia)

Indiana, Middle

Walter Blough, Box 578, Pennville (Hickory Grove)
Lewis Deardorff, R. 2, North Manchester (West Manchester)
William R. Eberly, 509 College Ave., North Manchester (Buffalo)
Hubert R. Newcomer, 606 N. Mill, North Manchester (Manchester)
Howard Ogburn, Manchester College, North Manchester (Cart Creek)

Gus B. Pierson, R. 1, South Whitley (Pleasant View)
Dolar C. Ritchey, R. 1, Bringham (Bachelor Run and Lower Deer Creek)
Richard Simmons, R. 6, Huntington (Loon Creek)
W. Dwight Smith, Liberty Mills (Liberty Mills)
Ausby W. Swinger, R. 3, North Manchester (Sugar Creek)

Brotherhood Theme: Brethren Under the Lordship of Christ

Indiana, Northern

William Bosler, 228 N. Cayuga St., Buchanan (Buchanan)
Eldon Evans, R. 1, Argos (Walnut)
Kenneth W. Hollinger, New Paris (New Paris)
Emory B. Kintner (Maple Grove)
Jack Kline, 411 S. Montgomery St., Bremen (Bremen)
Robert Knechel, 1523 Miami St., South Bend 14, (South Bend, First)
Edward E. Lyons, 126 N. Woodland Ave., Michigan City (Michigan City)

Harold W. Miller, R. 3, Elkhart (Osceola)
Clayton J. Mock, North Webster (North Webster)
Frank Mulligan, R. 1, Constantine, Mich. (Florence)
Ralph G. Rarick, R. 1, Wakarusa (Baugo)
Carl E. Showalter, 1703 Benham Ave., Elkhart (Elkhart City; intern)

Indiana, Southern

Floyd N. Biddix, 5555 E. 46th St., Indianapolis (Indianapolis, Northview)
B. Floyd Bowman, R. 4, Lafayette (Fairview)
George Mendenhall, Ladoga (Ladoga)
Harold B. Statler, 6237 Nimitz Drive, Indianapolis (Indiana Council of Churches)

Michigan

Paul Hoffman, 9554 Inkster Road, Detroit 39 (Trinity)
Martin Krieger, R. 2, Woodland (Woodland)
Harley V. Townsend, R. 1, Middleton (New Haven)
Richard D. Ward, Onokama (Onokama)
Millard Wilson, 554 E. Cavanaugh Road, Lansing (Lansing)

Ohio, Northeastern

Perry R. Hoover, 2300 Maple Ave., N.E., Canton 5 (Canton, Maple Avenue)
Delbert Kettering, 503 Middle Ave., Elyria (Elyria Mission)

Ohio, Northwestern

Willard L. Grant, Metamora (Fairview)
Lyle M. Klotz, R. 4, Bryan (Lick Creek)
Raymond Ridsen, R. 1, Williamstown (Eagle Creek)
John D. Tomlinson, R. 1, Bellefontaine (Stony Creek)
Royce Wolden, 155 Reed Ave., Marion (Marion; assistant)
Earl Zimmerman, 441 N. Sandusky St., Tiffin (Tiffin)

Ohio, Southern

Gale Crumrine, Pittsburg (Pittsburg)
Howard F. Erbaugh, 706 Webster St., Hamilton (Hamilton)
Pius Gible, R. 1, Hollansburg (Beech Grove)
Robert Higgins, 117 Wright St., Covington (Covington)
John C. Martin, R. 1, Box 393, New Lebanon (Harris Creek)
Ira C. Meyer, Creekville, Ky. (Flat Creek)
George W. Wright, Tipp City (West Charleston)

The Church Calendar

October 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Christian Minister. 1 Cor. 9. Memory Selection: How are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? Rom. 10:14 (R.S.V.)

Laymen's Sunday

World Order Sunday

Oct. 21-24 Central Region conference, Manchester College, Ind.

Oct. 22-23 Town and Country Convocation

Oct. 23-24 District meeting, Western Pennsylvania, Morrellville

Oct. 24 United Nations Day

Oct. 24-26 District meeting, Second Virginia, Blue Ridge Chapel

Oct. 24-27 District meeting, Northern California, undecided

Oct. 25-27 District meeting, Idaho and Western Montana

Oct. 26 District meeting, Western Maryland, Danville

Oct. 27 World Temperance Sunday

Oct. 27 Reformation Sunday

Oct. 27-30 Western Region conference, McPherson College, McPherson, Kansas

Nov. 1 World Community Day

Nov. 1-2 District meeting, Northern Virginia, Linville Creek

Nov. 3 Church Vocations Sunday

Nov. 6-7 District meeting, Eastern Pennsylvania, Chiques

Nov. 6-7 District meeting, Eastern Pennsylvania

Nov. 7-10 District meeting, Washington, Olympia

Nov. 8-9 Central Region camp leaders conference, Camp Mack

Nov. 11 Peace Day

Love Feasts

Illinois

Oct. 25, 1:45 pm, Allison Prairie

Indiana

Oct. 19, 7 pm, Bachelor Run
Oct. 19, 10:30 am, 2 and 7 pm, Nettle Creek

Oct. 20, 6:30 pm, CST, Rossville
Oct. 21, 6:30 pm, Blue River

Oct. 24, 7 pm, Howard
Oct. 28, 7:30 pm, Wabash County

Nov. 1, Yellow Creek

Nov. 9, 7:30 pm, Turkey Creek

Nov. 10, 7:30 pm, CST, Mt. Pleasant

Maryland

Oct. 20, 7 pm, DST, Beaver Creek
Oct. 20, 7 pm, Pipe Creek

Oct. 27, 7 pm, Baltimore-Woodberry
Oct. 27, 7 pm, Locust Grove

Oct. 27, 6:30 pm, Piney Creek

Nov. 3, 6:30 pm, Monocacy

New York

Nov. 10, 4:30 pm, Brooklyn, First

Ohio

Oct. 19, 7:30 pm, Beech Grove

Oct. 19, 7:30 pm, Black Swamp

Oct. 20, 7:30 pm, Eagle Creek

Nov. 9, 7:30 pm, Happy Corner

Nov. 9, Dupont

Pennsylvania

Oct. 19, 2 and 7 pm, Akron

Oct. 19, 10 am, Schuylkill

Oct. 19 and 20, 1:30 pm, Back Creek

Oct. 19 and 20, 1:30 and 6:30 pm, Chiques

Oct. 19 and 20, 1:30 and 7 pm, Heidelberg

Oct. 19 and 20, 1:30 pm, Upper Conewago, Latimore

Oct. 19 and 20, 1:30 pm, and 9:15 am, Fredericksburg, Meyer

Oct. 19 and 20, 1:45 pm, Springville

Oct. 19, 7 pm, Bareville

Oct. 20, 7 pm, Curryville

Oct. 20, 7 pm, Fairview

Oct. 20, 6:30 pm, Koontz

Oct. 20, 7:30 pm, Lower Claar

Oct. 20, 7 pm, Mount Joy

Oct. 20, 6:30 pm, Mountville

Oct. 20, 6 pm, New Fairview

Oct. 20, 7:30 pm, Philadelphia, Bethany

Oct. 20, 7 pm, Raven Run

Oct. 26 and 27, 2 pm, Antietam

Oct. 26, 10 am, and 27, 10:15 am, Big Swatara

Oct. 26, 2:15 and 6:30 pm, Indian Creek

Oct. 27, 7 pm, Leamersville

Oct. 27, 2:30 and 6 pm, Maiden Creek

Oct. 27, 6 pm, EST, Mt. Olive

Oct. 27, 6 pm, Pleasant View

Oct. 27, 10:45 am, Upper Codorus

Nov. 2, 2 and 7 pm, Hatfield

Nov. 2, Welsh Run

Nov. 3, 7 pm, Carson Valley

Nov. 3, 10 am, West Greentree, Rheems

Nov. 9, 1:30 pm, Annville

Nov. 10, 7 pm, Germantown

Nov. 10, 6 pm, York, Second

Nov. 17, 7 pm, Cherry Lane

Virginia

Oct. 19, 7 pm, Bassett

Oct. 20, 6:30 pm, Poages Mill

Oct. 26, 6:30 pm, Bethlehem

Nov. 3, 7 pm, Trinity

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Bernard N. King of Bridgewater, Va., in the Dayton Methodist church, Va., Oct. 20-25.

Bro. M. Carroll Valentine of Marsh Creek, Pa., in the Monocacy church, Md., Oct. 20.

Bro. Russell K. Showalter of Winter Park, Fla., in the Peters Creek church, Va., Oct. 27-Nov. 3.

Bro. Harold R. Myers of Elkhart, Ind., in the Union church, Ind., Oct. 27-Nov. 10.

Bro. Mark Y. Schrock of Nappanee, Ind., in the Midland church, Mich., Oct. 27-Nov. 3.

Bro. D. I. Pepple of Woodbury, Pa., in the Smithfield church, Pa., Oct. 28-Nov. 10.

Bro. Henry Hunsberger of Mercersburg, Pa., in the Middletown Valley church, Md., Nov. 3-10.

Bro. William Longenecker of Mount Joy, Pa., in the Leamersville church, Pa., Nov. 7-17.

Bro. Howard Bernhard of Florin, Pa., in the Cherry Lane church, Pa., Nov. 10-17.

Bro. C. O. Brubaker of Lima, Ohio, in the Owl Creek church, Ohio, Nov. 10-17.

Bro. Howard J. Kreider of Liberty Mills, Ind., in the Anderson church, Ohio, Nov. 10-17.

Bro. E. Russell Beahm of Mt. Sidney, Va., in the Green Hill church, Md., Nov. 10-17.

Bro. Kenneth Hartman of New Lebanon, Ohio, in the Nettle Creek church, Ind., Nov. 10-17.

Bro. Ralph Schildt of Taneytown, Md., in the Falling Spring church, Pa., Nov. 10-24.

Bro. Richard H. Hackman of Bareville, Pa., in the Springville church, Pa., Nov. 10-24.

News and Comment From Around the World

Northeast Airlines Offers Reduced Clergy Fares

Northeast Airlines has announced that it will grant a fifty per cent discount on passenger fares to clergymen traveling in the U.S., effective Sept. 15. The reduced rate also will apply to ministers going to Canada, providing the Air Transport Board in that country approves the discount.

Northeast is the largest line so far to grant reduced clergy fares since Congress passed a law last year authorizing airlines to do so. In this country the reduced fares must be approved by the Civil Aeronautics Board.

Seventh Day Baptists Laud President's Antiwar Stand

Delegates to the 145th annual meeting of the Seventh Day Baptist General Conference adopted a resolution expressing the denomination's deep appreciation to President Eisenhower for the "consistent manner in which he has planned to keep us out of war and provided for a national defense." The resolution also urged the President to plan for the reduction of arms and military nuclear arms tests and direct the use of such energy toward the welfare of the peoples of the world.

Nearly 900 delegates attended the meeting which featured worship services, singspirations and reports of the denomination's missionary work abroad. A budget of \$90,000 for next year was adopted.

World Alliance of the YMCA Holds Meeting at Kassel

"Go Into All the World" was the theme of the meeting of the newly formed World Council of the World Alliance of the YMCA which was held at Kassel, Germany, in July. Leaders of the international group noted that there are more than 120 projects in 70 countries planned to strengthen existing movements and to launch new associations, particularly in Africa.

The Hon. Charles D. Sherman of Liberia was unanimously re-elected president of the World Alliance. He is the first native-born African to head an international Christian organization.

The YMCAs of the United States and Canada announced a "Building for Brotherhood" campaign with a

goal of five million dollars to provide "seed money" to associations in thirty-five nations. The project is in addition to the regular World Service program which raises more than a million and a half dollars annually.

Ceylon Churches Hold Day of Prayer for Nation

Churches belonging to the National Christian Council of Ceylon recently observed a day of prayer for the nation and distributed 28,000 copies of a "message to the churches." The message pointed out that the misunderstanding and bitterness had resulted from the passing of the Official Language Bill during the past year. This bill declared that Sinhalese was the one official language of Ceylon, leaving the minority Tamil-speaking people "with a great sense of grievance and frustration."

Christian leaders have called on the prime minister to urge that the Tamil language be given official status and that the Tamil-speaking citizens have equal rights and do not suffer because of their race or language.

Presbyterians Set Theme for General Council

The next general council of the World Presbyterian Alliance will be held at Campinas, Brazil, in the summer of 1959. The council meeting will coincide with the celebration of the 100th anniversary of the founding of the Presbyterian Church in Brazil.

Plans for the next council meeting were made by the executive committee of the Alliance, which met recently at Stony Point, New York. The executive committee represents the 68 Presbyterian and Reformed Churches and 42,000,000 members of the alliance in 45 countries. Two more churches were accepted into the alliance: the Chinese Christian Church of West Java and the Japanese Church of Christ.

Methodist Youth Conference Asks Seating of Red China in UN

The seating of Red China in the United Nations, the lifting of State Department restrictions against travel behind the iron curtain and an end to nuclear weapons tests were called for in resolutions adopted by the National Conference of Methodist Youth. The young people also asked Congress to conduct and make public a comprehensive nation-wide inves-

tigation of the total cost to Americans resulting from the sale and use of alcoholic beverages.

The conference criticized racial segregation as being "unchristian in all forms." The delegates called for an end to segregation and discrimination in schools, industry, housing, and churches. A special offering by the delegates was sent to Negro residents of Orangeburg, S. C., where Negroes were reported to be undergoing hardships as a result of a school integration dispute.

Church Disunity Seen As Evangelism Obstacle

At a conference on evangelism held at Green Lake, Wis., leaders in the American Baptist Convention heard an English theologian say that the disunity of the church is the most serious obstacle to the evangelization of the world. Dr. Alan Richardson said that the younger churches on mission fields regard present divisions in the churches as entirely meaningless. He said that this century is the most important point in Christian history because it is the time when churches have stopped drifting apart and have begun to come together.

Emigrating Amish Stranded Over Photo Issue

A number of Old Order Amish families who are seeking to emigrate to Prince Edward Island Province in Canada have been stranded in Maine because they have refused to have their photos taken for identification cards required by the Canadian government. The Amish beliefs prohibit photographs as being "graven images." The families are mostly from the vicinity of Nappanee, Ind., and they have purchased farms on Prince Edward Island.

Issue of Ordaining Women Revived in Sweden

A bill permitting women to be ordained as pastors in the State Lutheran Church in Sweden has been presented to the Swedish Parliament. The question of women pastors in Sweden has been an issue since 1950, when a royal commission voted overwhelmingly in favor of granting them full status as clergymen in the state church. However, Archbishop Brilioth, the head of the church, took a strong stand against any change in Swedish law to permit the ordination of women. A

recent report showed that there are 160 women candidates of theology in Sweden, but "only a few" are directly engaged in parish work.

Finds Czech Youth Living in a Vacuum of Cynicism

Young people in Czechoslovakia by and large are living in a vacuum of individualism and cynicism and not interested in the youth programs either of the Communist Party or of the churches. This report was given by a well-informed traveler who came to Vienna from a visit to Prague and other leading centers of Czechoslovakia. He said the Communists are failing to capture the loyalty of the younger generation because of their incompetence.

The churches, on the other hand, find it difficult to reach young people because they are not allowed to have full-fledged youth movements. He said, "The churches can reach youth only through the regular worship services and religious instruction classes."

Church Tracing Service Finds Missing Persons

More than 5,000,000 missing persons have been reunited with their families since the end of the war through the efforts of the German Churches' Tracing Service. The service is a joint agency of the Roman Catholic Caritas organization and Hilfswerk welfare group of the Evangelical Church in Germany.

The Tracing Service co-operates closely with similar state-sponsored institutions and with the Red Cross in Germany and foreign countries. Most of the persons seeking assistance from the agency are refugees from the Soviet Zone, expellees from the former Eastern areas annexed by Poland after the war, and repatriated prisoners of war released by the Soviet Union.

Vatican Library Manuscripts Microfilmed

Over 600,000 ancient manuscripts in the Vatican Library have recently been microfilmed with special equipment brought from the United States. The project which took about four years has been financed by the Knights of Columbus Foundation for the Preservation of Historical Documents of the Vatican Library. It involved making about 7,000,000 photographs and some 3,000,000 feet of microfilm.

The microfilmed reproductions of the Vatican collection will be housed in a new Memorial Library at the Jesuit-conducted University of St. Louis in Missouri. St. Louis will be

the only place outside of Rome in which the copies of the Vatican manuscripts will be available.

The manuscripts cover such subjects as philosophy, theology, Latin and Greek classics and historical research in Asiatic countries. Scholars consider the Vatican Library to be one of the richest storehouses of knowledge and culture in the world.

Surplus Foods Feed Yugoslavian School Children

The health of two million school children in Yugoslavia has been notably improved because of a school lunch program provided by the church people of America. Food for the program has been given through surplus supplies made available through Church World Service and Lutheran World Relief.

Miss Betty Richardson, associate director of the overseas program of Church World Service, and John Metzler, director of Material Aid for the World Council of Churches, were recently presented with gold medals from the Yugoslavian people. They were the first foreigners to be so honored in that country.

Graham Says New York Crusade Broke All Records

The Billy Graham evangelistic crusade ended in New York with a huge rally in Times Square. The Sept. 1 service brought the evangelist's one-hundredth sermon in fifteen and one half weeks of nightly rallies, most of which were held in Madison Square Garden.

This was the largest crusade in the history of the Billy Graham team and the biggest in modern-day evangelism. Mr. Graham said it had a greater total attendance than any other of his crusades and the recorded decisions for Christ reached an all-time high. More than 50,000 persons made decisions for Christ as a result of the meetings. Billy Graham received an average of 56,000 letters every week and as many as 75,000 in some weeks. He estimated his top television audience at 9,000,000.

In New York at least two attendance records were broken, one at Madison Square Garden, where the campaign rallies were held, for duration of an engagement and for total attendance, and the other at the Yankee Stadium, where 100,000 persons filled every seat and spilled out across the field at a rally there on July 20.

Total attendance at the crusade meetings which opened May 15 had reached more than 1,800,000 by the end of August. A survey of the first

50,000 decisions indicated that 57.3% of the persons making them were residents of New York City. Some 93% lived in the greater New York metropolitan area. Of the total number who made decisions 36.5% were in the fifteen to twenty-nine age group and 24.8% were between thirty and forty-nine years of age.

More than 17,000 persons have completed a first Bible study course as a result of their decisions. A book containing the story of "people whose lives have been changed" by the crusade will be published late this fall.

Dan M. Potter, executive secretary of the Protestant Council of the City of New York which sponsored the campaign, predicted that New York will experience a "great expansion of evangelistic efforts" and the local churches "will become more articulate" in their efforts as a result of the crusade. He said that the results went far beyond their dreams in helping churches to win men for Christ and in making the city more God conscious. Mr. Potter said, "From now on our attention will be on the follow-up program. Evangelism will be a major emphasis rather than a secondary program for the Protestant Council for the City of New York."

A special week-long visitation evangelism program considered and operated as an integral part of the total crusade will be held in New York Oct. 20 to 27. Dr. Jesse M. Bader, former director of the evangelism department of the National Council of Churches, has been named chairman of the visitation evangelism program.

During the fall months Mr. Graham and his team will take part in various religious conferences in the South and on the West Coast. Early in 1958 the evangelist will make a five- to six-week tour of at least nine countries in the Caribbean area. His next crusade in the United States will begin on April 27, 1958, in San Francisco.

The Board of National Missions of the Presbyterian Church in the U.S.A. will sponsor a traveling seminar that will tour Presbyterian projects in California, Arizona, and the Mexican border country in January 1958. Thirty-six Presbyterians will travel by chartered bus to the denomination's mission fields in the three areas "to see the church in action on city and rural frontiers."

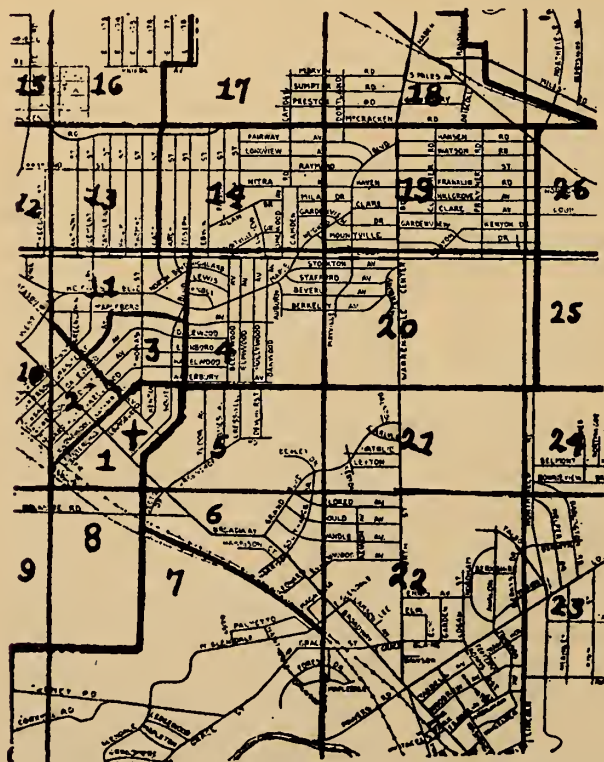
TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

EVANGELISM

The Undershepherd Plan

Step 1. Locate on a map every family affiliated in any way with the church. Divide the entire parish into districts, each of which has no more than six families affiliated with this church. Obviously, the districts will be of unequal geometric sizes and shapes.*



† = The Church • Divisions follow natural boundaries

Step 2. Enlist a sufficient number of able, consecrated, loyal leaders to serve as the undershepherds, two for each district. Use husband and wife teams, or two men or two women. These leaders need not necessarily reside within the district they are to serve. Enlist

these people in personal interviews, not by letter or by telephone. Avoid short cuts. The foundation must be of substantial material and construction.

Step 3. The pastor assembles all of the leaders in a conference, describes the undershepherd plan, outlines the duties of the undershepherds, glorifies their task, leads a discussion to clarify the plan



and the purpose, makes the assignments of undershepherds to districts, and closes with an inspirational address, a consecration service in a fellowship circle, and a season of prayer.

Subsequent meetings with the pastor are held at regular intervals for further instruction, sharing of experiences, mutual encouragement, reporting of results, solving of problems, fellowship and more prayer

Note: The turnover chart, Strengthen Thy Brethren, is recommended for the training of the undershepherds, as is the sound filmstrip, Sharing the Fellowship.

Step 4. District 1 is used as a pattern in subsequent steps, a similar procedure to be followed by each of the districts. Let Mr. and Mrs. X be the undershepherds of District 1.

Mr. and Mrs. X have a list of the church families in District 1. They make a friendly call on each of their six families. Their initial purpose is friendship cultivation. They express their hopes for a 100% participation in the total church program—worship, service, soul-winning, stewardship of time, talent and treasure. This is an important morale-building phase.

Involved here is the reclamation of those who have lost interest and who may soon become the victims of erasure.

All difficult problems are reported to the pastor in writing. All conversations are strictly confidential. An undershepherd never indulges in gossip. He has a positive approach. He discusses but never argues. Conceding a fault and remedying it is better than arguing about it.

Step 5. Mr. and Mrs. X carefully check the attendance of their six families at worship. In the event of absence, they tactfully call on absentees, assuring them that they were missed. If there is illness, it is reported immediately to the pastor. The undershepherd is not a truant officer nor an FBI agent, but a friendly visitor, unobtrusive in all his relationships to his six families. Obviously, the undershepherds greet those who are present at worship and introduce them to others. They continue to practice the friendliness of Jesus.

Step 6. Mr. and Mrs. X arrange a meeting of their District 1 group in their own or some other home. At this meeting the potential and possibilities of these six families in their own district are explored. From this meeting may develop a real concern for the



unchurched within the district. No interest builder can quite produce the results which a sharing of interest with others will yield. The entire group is enlisted to do fellowship cultivation, in all its ramifications, among the residents of their district. They discover their neighbors who belong to no church in the vicinity. They become van-spotters, welcoming newcomers to the community, and inviting them to church.

In these group meetings mutual help may be given in the disciplines of the Christian life and in establishing of family worship in each home.

If possible, the district meetings should be so scheduled that the pastor may attend occasionally at least. The group may agree to meet at stated intervals. The meetings should devote some time to prayer. Indeed, here is a ready-made potential prayer cell.

Step 7. When the group discovers an unchurched person or family, or when they call on a new arrival in the district, they present their hosts a church bulletin and/or other suitable, attractive literature. They invite them or offer to bring them to the worship services and to the appropriate church organization meetings.

The undershepherd reports the prospective members to the pastor, who calls on them, and then, in turn, sends a team of well-trained lay visitors to call on them. At every opportunity a cordial welcome is extended, without resort to high-pressure methods.

Note: The lay visitors are a specially trained group who are available to call on prospective members in any district. The turnover chart, They Went Forth Two by Two, is the most effective training medium for these specialists in lay evangelism. The sound filmstrip, Bringing Christ Into the Home, is highly recommended.

Step 8. The undershepherds become the nucleus of a corps of "greeters," extending a warm welcome to all worshipers, with special attention given to strangers. The undershepherds introduce their own prospects to other undershepherds, and they, in turn, to others. The welcome must be sincere and warm. Ours must be a friendly church.

Step 9. When a prospect accepts Christ and unites with the church, the undershepherds, or some one designated by them and/or the pastor, become the sponsors of the new member. In an unobtrusive manner the sponsor sees to it (1) that the new member is properly introduced and accepted by members of the congregation and of the auxiliary organizations; (2) that his abilities are utilized; and (3) that he is in turn assimilated as a member of the district in which he resides. Of course, it is to be assumed that the new member has been properly prepared for church membership in the pastor's class and that he understands

his rights and responsibilities as a member of the Christian church.

Step 10. As additional members of the church become part of the district group it becomes necessary to subdivide the district. This necessitates additional undershepherds. If, because of removal from the community or illness or other reasons, the undershepherd must relinquish his task, a replacement must be trained and waiting to step into the vacancy.

This plan is effective and fruitful when it is conscientiously worked. It in no way usurps or replaces the pastor's work. It rather points up the real function of the pastor as the chief shepherd of the congregation. It has been successfully adapted to city, town, and country churches, large and small.

The Commission of Deacons and Deaconesses' full services should be at the call of the pastor in the effective administration of the plan.

Weak links anywhere along the line must be strengthened or replaced.

From experience this plan has proved its merit in an effective outreach, in thorough assimilation of members, in the reclamation of periphery members, in the producing of a working, worshipping, soul-winning congregation.

Resource Materials

Packets

New member Packet. 85c each

Membership Conservation Packet. \$1.00 each

Church Membership Training Classes

Choosing the Christian Way, Bowman. \$1.50 each

I Choose the Christian Way (Workbook), Kennedy. 35c each

So You Want to Be a Christian, Jr. High. 35c each

The Way, The Truth, The Life. 25c each

Leaflets

Evangelism Through Fellowship. 5c each

How to Be a Fellowship Friend. 2c each

How to Make an Evangelistic Call, Hiltner. 15c each

Audio-Visual Aids

Turnover chart, Strengthen Thy Brethren. \$6.00

Turnover chart, They Went Forth Two by Two. \$12.00

Sound filmstrip, Sharing the Fellowship. \$2.50 rental; \$12.50 sale

Sound film, Workers Together With God. \$10.00 rental

Adapted from The Undershepherd Plan,
Evangelical and Reformed Church.
Available in pamphlet form. Price 5c

Order from:

General Brotherhood Board
22 S. State Street
Elgin, Illinois





Midland Cooperator

The church and individual Christians must re-examine their responsibility toward co-operatives and mutual businesses

SOCIAL EDUCATION

The Church-Co-operatives-Mutual Business

Benjamin Bushong

ON JUNE 19-22, fifty persons assembled at Haverford College, Pa., by invitation of the Department of the Church and Economic Life of the National Council of Churches for a consultation on the church and co-operatives and mutual businesses. The writer was asked by the Brethren Service Commission to represent the Church of the Brethren.

The purpose of the group was "to re-examine and study Protestant thinking on the position and responsibility of the church toward co-operatives and mutual businesses." The persons attending came from various areas, representing active groups or organizations in the U.S.A.

While the church may not desire to sanction any one method or system, it was assumed that co-operatives are more than an economic system.

Theological Basis for Co-operatives

God the Creator and man the creature were recognized as the basic foundation of society. Man and his opportunity or responsibility in mutuality and stewardship, his pride and sin, his being a co-worker with

God, his effort to relate love to action, specifically in areas of rapid social change, all bring to focus his relationship and the place of the Christian, co-operatives and mutual businesses. Man in seeking his own self-fulfillment and social structure must have a vision of God's will for society and a sense of vocation in order to build or develop the Christian social order.

History of Co-operatives

Co-operatives seem to have existed prior to the Rochdale Weavers organization in 1844. In the Rochdale group was a minister of the Church of England, Rev. W. N. Molesworth. John T. W. Mitchell, a Congregational Sunday-school superintendent, joined the Rochdale Society in 1853, becoming an active leader in the consumer movement. Charles Kingsley and John Frederick Maurice, clergymen of the Church of England, encouraged co-operative organizations.

In Denmark, the first co-op store was opened by a Lutheran pastor,

Pennsylvania farmer, former director of Heifer Project, and Brethren Service worker

H. Christian Sonne, in the year 1866.

In the United States, Rev. Richard H. Newton, an Episcopal minister, wrote a book, *The Morals of Trade*, in 1876, favoring democratic economic co-operation. Rev. Joseph Cook and Rev. Washington Gladden, both Congregationalists, endorsed consumer co-operation. Walter Rauschenbusch, a German Baptist, wrote his first book, *Christianity and the Social Crisis*, in 1907. In 1898 Rev. George C. Lorimer, a Baptist clergyman of Boston, described economic co-operation as a form of mutualism. In 1912, Rev. C. O. Gill of the Commission on the Church and Country Life of the Federal Council of Churches went to Europe to study the social effects of rural co-operatives. Other American writers on co-operatives have included E. Stanley Jones, Arthur E. Holt, Mark A. Dawber, J. Henry Carpenter, James Myers, and Benson Y. Landis.

Protestant bodies began making pronouncements on co-operatives about 1920, more freely in the 1930's, becoming less vocal in the 1940's and seldom speaking in the 1950's. The earliest official statement on co-operatives by the Roman Catholic Church came in 1919.

Only one and one-half per cent of local farmers' co-operatives have been formed with the direct assistance of a minister or priest or a local church organization.

Brethren Statements on Co-operatives

In 1938 the Annual Conference of the Church of the Brethren voted to "encourage extension of co-operative management and ownership." In 1951 it voted to "encourage experimentation with new types of economic organizations which show promise of exemplifying the Christian ideal more fully; for example, co-operatives, credit unions, and profit-sharing plans deserve more attention."

U.S. Government and Co-operatives

The Farmer Co-operative Service, U.S. Department of Agriculture, has issued a statement of approximately thirty pages relating to the nature and extent of co-operatives and other forms of mutual business in the U.S. These include farmers' marketing and purchasing associations, other purchasing and distribution organizations, credit unions, and service organizations including insurance, rural electrification, health and housing. Statistics are available from

this source as to the number of associations, commodity handled, volume of business, etc.

Co-operatives a Part of Overseas Projects

Mutual aid has always been recognized as a Christian virtue. Numerous writings of St. Paul give emphasis to this fact. In 1794 William Carey, a pioneer missionary in India, wrote home for seeds, implements, and tools to improve the lot of the people in India.

The same types of co-operative association being used here in the U.S. are also being used with variation or adaptation to local needs in areas of the world of rapid social change. They are proving most helpful. Our technical assistance experts are using the co-operatives as the most effective instrument of service in meeting the needs of the people in underdeveloped areas.

Haverford Consultation Topics

Some questions which came into the thinking of the consultation were: What is the church? What is the meaning of church action in official organized capacity such as through a pronouncement or program? Through what a clergyman says and does? Through what lay persons say and do Monday through Saturday in their homes and occupations, as neighbors and as citizens?

The fifty persons worked in three discussion groups and came together in plenary sessions frequently to report, to review, and to note progress on emerging issues requiring further discussion in order to arrive at a statement mutually acceptable.

Group one worked on the topic: The Contributions of Co-operatives and Mutual Business to the Local Community—the problems and limitations of co-operatives and mutual businesses; group two on The Competitive Relations of Co-operatives and Mutual Businesses with Other Forms of Business, including their tax status, and the relationship of co-operatives and mutual businesses to agriculture, labor, and other economic groups; group three on The Role and Contribution of Co-operatives and Mutual Businesses to International Relations and World Peace.

Literature Available

Many searching questions were

posed and discussed. A wealth of information about co-operatives and mutual businesses is now available. Persons interested in securing a copy of the findings of the Haverford Consultation should write to the Department of Church and Economic Life, National Council of Churches, 297 Fourth Ave., New York 10, N. Y. Copies of Manual on the Church and Co-operatives (35c) and The Church and Credit Unions (10c) are available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Although official pronouncements may be few and late, the atomic age and its developments compel the Christian and the church to rethink and reorganize their total program to manifest effectively the kingdom of heaven on earth.

Plays for Church Use

THE Commission of Drama of the National Council of Churches has just released a new publication, *Plays for the Church*. This is a new listing of selected plays compiled by a competent committee of experienced people in the many aspects of religious drama. The plays are categorically indexed, such as by length, difficulty of production, suitable audience, season, type. Forty pages with sturdy paper covers, 50c per copy. Order from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

An older—but very good—listing, *Best Plays for the Church*, was compiled by Mildren Hahn Enterline, instructor of speech at Elizabethtown College, and published by the Christian Education Press. The first section explains how to organize the



WHAT PRICE FREEDOM is a dramatic motion picture of courage behind the Iron Curtain in East Berlin. When Elsa refuses to vote on a resolution to condemn Western capitalistic democracies, her fellow workers are fearful that the whole factory will be penalized for her lack of co-operation. At one point in the story the vigor and freedom of democracy are perhaps too readily accepted and insufficiently understood and appreciated. At another point the fear and regimentation of communism is shown. Through it all one sees faith in God's Word by which freedom is truly understood and darkness rejected.

This movie, which is based on a real life experience of a gallant Christian girl, should influence free peoples everywhere to rededicate themselves to freedom, to the dignity and brotherhood of men, and to renewed faith in the Creator from whom this freedom comes. The film is suitable for adults and young adults, plays for 40 minutes, and rents for \$10.00. Order from Visual Education Service, 22 S. State St., Elgin, Ill.

various drama interests in the church. A detailed listing of plays for the different age groups, interests, seasons, etc., is given. Copies of this catalog are available for examination from the Brethren Loan Library, 22 S. State St., Elgin, Ill. Another helpful catalog for

church drama leaders is *A Catalog of Plays for Church Use*, published by Walter H. Baker Company. It contains a classified and annotated listing of Biblical and religious plays and pageants. Copies of this catalog may be borrowed from the Loan Library.

A mimeographed listing, *Christmas Program Materials*, prepared and released by the Christian Education Commission in 1955 will be helpful to planning committees as they look toward the 1957 Christmas season. If you desire a copy, order

Continued on page 27

A Church Library Plan

Mrs. Roy Hixson

MUCH interest has been shown in the home and church libraries in the New Carlisle church, Ohio. The enthusiasm for buying and borrowing books through the church library can be created by publicity and the co-operative efforts of the librarians and other church workers.

As a pre-Christmas service by our church library we had a brief description of a list of eight books which families might purchase for their home libraries, printed in the church bulletin, thus:

Tell Me About Jesus, by Mary Alice Jones, \$2.50. In this book, the child's natural questions about Jesus are answered simply and wisely. Cloth. Printed in color.

We secured and read copies of these books. The pastor announced that the books would be on display after the morning services. As a result of this, nine families ordered books for Christmas.

Prior to Easter, the following notice and order blank appeared in the church bulletin:

DEVOTIONAL HELPS

An order for books is being sent to the Brethren Publishing House at Elgin on April 9. If you should like to order from the following list of devotional books, please complete the order blank and enclose it together with the money in an envelope. Other books which you might like to purchase may be ordered. The envelopes may be given to one of the librarians or to an usher. Books will be mailed from Elgin to your home address.

Mountain Trailways for Youth, by Cowman, \$2.25.

As the Day Begins, by Shields, \$2. For juniors, ages 9-11.

Some Time Every Day, by Neidermeyer, \$1.75. For juniors, ages 9-11.

Teach Me to Pray, by Martin,

Church library work is a challenge and there are numerous pleasures and rewards for this service to the church



\$1.25. For primaries, ages 6-8.

God's World and Johnny, by Andrews, 65c. For kindergarteners, ages 4-5.

Worship Time, by Staples, 50c. For families with children.

Order Blank

Name

Address

Names of books: Price:

1.

2.

3.

Copies of these books were borrowed from home libraries, the church library, and the Brethren Loan Library in Elgin. One librarian read these books and gave brief book reports in two of the parents' church school classes. Then a display was arranged after the worship services. Twenty-one orders were placed for books. The book, *Worship Time*, by Staples, has been a good seller. Several weekday school teachers have purchased it.

In addition to handling orders for books for home libraries and securing new books for the church library, we are making plans to provide a library shelf in each classroom.

The following pamphlets from the children's work department at Elgin are helpful in selecting books for the various units of study: *Resources for Leaders of Children*; *Children's Books and the Brethren Graded Series*; and *Curriculum for Brethren Church Schools*. The leaflets, *Messages to Parents*, have suggestions for books useful in the classroom and fine for the home library.

The pastor, teachers, and other leaders make suggestions for books as they find them in their textbooks and discover interests and needs in their situations.

At a recent teachers' meeting we displayed a number of books. A mimeographed list of twenty library books and their suggested usage was given to the teachers, thus:

First Steps in a Grown-Up World, by Harlan, for parents and teachers of preschool children.

Living With Parents, by Overton, for teen-agers.

We then looked at the books and one of the librarians who had read the books made brief remarks and answered questions about them and then recommended that each teacher read the books on his classroom

shelf before the pupils take them home.

We plan to make lists of other books, so the workers may know what books are in the church library.

The librarians receive many inquiries about books and we felt it is important that all inquiries and orders be handled promptly. We also find it helpful to check to be sure a book is still in print before running an order in the bulletin. Many helpful ideas can be gotten by the librarian in attending teachers' meetings and the board of Christian education meetings.

Church library work is a challenge and there are numerous pleasures and rewards for this service to the church.

ADULT WORK

Northern Indiana Young Adult Fellowship

Rufus B. King

THE organization of young adult fellowship groups at several points in the Brotherhood has been a development of recent months. One of these groups has had an interesting and successful series of activities in the Northern Indiana District.

In the fall of 1956 Wilma Burroughs and Retha Bloom, young adults in the district, began talking about the creation of such a fellowship. Arlo Gump, a well-known churchman and friend of youth in Northern Indiana encouraged the project. His help was given in the planning of the first event, which was a retreat at Camp Mack on Thanksgiving week end that fall.

Planning for the retreat soon involved other young adults who supported the idea. The ministers of the district were asked to spread the news to those in their congregations who would fit into the age pattern. Soon a mailing list of more than two hundred was compiled.

The initial venture was a success. Those who came wanted a continuing program. Three other district-wide events have been held and others are planned for this fall, approximating quarterly events. In August a week-end camp was held. Earlier a one day meeting was held at Elkhart.

Participants range in age, it is reported, from twenty to thirty-seven years, with the average age twenty-seven. Most of the group are

single. Both sexes are well represented. Average attendance is around thirty-five. There are very few college students in the group. Almost all are employed.

Programs are varied. Sometimes there is an outside speaker. Again the group conducts its own discussion on a lively topic of their choosing. Social and recreation events are prominent in the programming. Swimming and hiking are pursued. One event featured a full-fledged cook-out experience. Worship and praise are significant in the schedule. The summer camp featured a complete breakfast love feast service with a young church pastor officiating.

A six-member steering committee guides the young organization between meetings of the whole group. A committee member serves for two years. The election is staggered so that three are elected one year and the other three the next. Organization is simple with a chairman, secretary, and a treasurer. Richard Evans of Goshen is the present chairman. Co-counselors to the group are Mr. and Mrs. Arlo Gump and Mr. and Mrs. George Heeter.

Projects planned are week-end work camp experiences, night work at the Nappanee relief center, enlistment in the summer camp leadership program at Camp Mack, and a goal of five for the 1958 250th Anniversary European work camp.

Other plans for the future include a week-end trip to Bethany Seminary and to Elgin, a bus trip to the 1958 National Youth Conference at Lake Junaluska, N. C. Ice- and roller-skating parties are on the calendar.

Lucille Morehouse, one of the organizing members, says: "The interest of the group seems very high. Most of the comments that I have heard are that we should meet more often. Each meeting enlists new members."

Seeing Nigeria

Dorris Blough

D R. MARVIN BLOUGH made an excellent comparison between medical practice in Nigeria and that in the United States. He said that in Nigeria practicing medicine is like cutting out the wood; in the United States it is like sandpapering the wood. Here are some events of one week which indicate what he means.

This is dysentery season again. Many small children have lost their lives because their mothers do not yet accept the fact that water must be boiled before drinking.

It is a common practice not to feed a baby until the cord drops off. The baby is mighty hungry at the end of the week. By that time the mother may be unable to feed the baby because of breast abscesses. A woman came to the hospital today with her baby who is three weeks old. It has had virtually no milk in that time.

A man bitten by a snake twenty days ago was brought in last night. Tetanus has set in. He tried native medicine until he saw that it was not doing any good, then came to the mission.

A small child got hold of a flashlight battery and managed somehow to get at the inside and eat some of it. As an antidote the parents gave the child kerosene.

A man had infected eyes. His cure was to rub pepper in them. He will never see again.

Custom says that a baby absolutely must take water. But perhaps the child doesn't want water. They hold the baby's nose and pour water into the mouth until the baby has to breathe and so takes the water. Little matter that it goes into the lungs instead of the stomach. Some die of pneumonia as a result.

A mother who delivered her baby here in the hospital complained that the baby would not drink milk. The nurse observed that she fed the baby water almost constantly. She told the mother not to give the child any more water. But she could not so readily leave the custom of her forebears and continued to give the water.

A woman told her husband that her child needed certain medicine which would cost a certain amount. The husband said he would not pay it; she could just go home and make the shroud. She did.

A man came with very bad conjunctivitis, so bad that only immediate intensive treatment would help. Dr. Blough told him he could probably cure it for \$8.40 or he could try a not-so-sure treatment for \$2.80. The man rejected both as being too much and went home. Three days later he returned, having decided that his eyesight was worth paying for. It was too late.



Heifer Project sent to the Church of the Brethren mission at Calderon, Ecuador, baby chicks which were distributed to members of the 4 F club (4 H in the U. S.)

ECUADOR

Children, Chicks, and Christianity

Robert S. Zigler

TO UNDERSTAND missions, you must experience them. I think that you must use your eyes, ears, muscles, mind, and emotions in order to really begin to understand.

This last spring I went to Ecuador with a planeload of sheep which were gifts of members of the Evangelical and Reformed Church to the Heifer Project program. The sheep are to be used in a program to help unemployed Indian hatmakers change over to the wool industry.

Part of my time in Ecuador was spent in visiting places where Heifer Project had already sent livestock or poultry. One of the stops was the Brethren mission at Calderon. Years ago we had sent Brown Swiss cattle and goats there. Recently we have been shipping baby chicks to them. And so it was to see these that I wanted to visit Calderon.

A Point IV photographer, an interpreter, and I rode up to the school grounds just in time for the morning assembly. Benton Rhoades and his wife welcomed us. "The assembly this morning is in honor of you . . . who sent the chicks to our mission," they told me.

Visiting firemen like myself are

used to such little meetings but I never anticipated anything like this. Here were eighty Ecuadorian Indian children . . . hair straight and shining, sparkling eyes, and brilliant teeth, and the happy radiance that comes with childhood. Each class was sitting in a special section, from six years to thirteen years old, alive and alert.

The program opened with a prayer. And the young boy who

Given at the foreign mission sectional meeting, Richmond Conference by the director of Heifer Project, Inc.

prayed asked for help that the program that was given this morning would be a good one in honor of the visitors from North America. Then he prayed for me. This is something that can only be experienced to feel.

Then the whole group burst into hymn singing in their Indian language. For musicians and choir directors, to hear these children would have thrilled their musical souls. For these children sang with an abandon and freedom that thrilled. And with no director, their attacks and cutoffs were sharp and together. They had an innate sense of timing and the songs rocked along with vitality and brilliance.

Then each class gave a presentation. The first grade sang some songs. The second grade recited a poem. A girl from the third grade recited a patriotic poem and her eyes flashed and her arms swung with the pride she had for her country. There was no need for translators here. Three boys with guitars sang a typical Indian song. One of the older classes performed one of the native dances that their parents and ancestors before them had done in the Indian villages for centuries.

And then I was asked to speak and so I did. I told them about the chicks and how they were given by children like themselves in the United States. And I also said that maybe some day they would be able to help some children in another country, too. And the ceremony for the day was over. It was lunch time and North American visitors or not, who can ever compete with the insistent call that comes from an active boy's appetite?

As I talked to Benton and Ruby Rhoades, I began to find reasons for the things that I saw.

These children are children of Indians who have been subjugated and domineered for generations by



Several years ago Brown Swiss cattle were sent to Ecuador; shown here is one of them

the land owners. In many ways, they are considered the inferior race in Ecuador. Only in numbers do they excel; ninety-five per cent of the population of this country is Indian.

Therefore, it is the policy of the mission to give these children every opportunity possible to appear "in public." Every visitor to the school is entertained. For with continued practice, it is hoped that these children will some day be able to stand on their own feet and meet their problems as free-thinking people. When they meet their superiors in employment or government, they will stand with a self-assurance that will enable them to make the kind of representation they require and need.

What conclusions can one make from all this? I asked myself what I might have done had I been commissioned to this mission assignment. And Benton Rhoades has in a way shown me. For Christ's teaching was that all men are brothers and that all should use their talents in their own way to maximum capacity.

Is that not what was done here? First, these children were taught to read and write. In our world, these two tools are absolutely necessary for thinking, for learning, and for vocational success. And then with this comes the fiber that brings strength of character, for character is the result of experiences and training.

On the last two Palm Sundays, I have not been in the United States. The first Sunday was spent in Quenca, Ecuador, and the second was in Moscow, Russia. Here are two countries where the church had failed to really meet the needs of the people.

I believe that the mission program that I saw in Ecuador is the kind that is right, for it teaches people how to live. It is vigorous, imaginative, and effective.

Out of the Mailbag

SALAAM, Miss Sahib," I looked up from my desk work to see a stranger at the door of my office. "May we come in?" I arose as a man, woman, and four children entered. They introduced themselves. Both had been students in our boarding schools. Now she teaches in a local board school and he is in the postal department in a city in North Gujarat. Since this

was vacation time, they were visiting relatives in the community.

"We have heard you have Christian pictures for sale and we would like to get some," they said. I took pictures from the cupboard and arranged them according to subjects on my desk, then watched as the whole family took part in the selecting. They selected three, a framed picture of the verse, Joshua 24:15, a picture of Christ praying in the Garden, and one of Christ on the cross.

"Would you also like some books?" I asked as I began arranging books in which I thought they might be interested. They were immediately interested and in a short time had selected Jesus, Friend of Children Everywhere for the children, and several for themselves. They paid their bill; then I took out several free tracts.

"May I give you some tracts? This one, Are You A Christian? is especially for us Christians. These others tell the way of salvation and are especially written for Hindus. Here are a few also good for Mohammedans."

"I shall be glad to give some of these to my Hindu friends in the post office," he said. "I also will take some," said the wife, "to give to some of my teacher friends."

After making these selections, we visited a while. They told about their work and their life in the city with the many new contacts they have with people of all faiths. I served them cardamom and licorice seeds, according to the Indian custom, and wished them God's blessing in their witness among their friends. Then they went on their way and I went back to my work.—Kathryn Kiracofe, Anklesvar, India.

Plays and pageants used to recreate the spirit of Christmas in the hearts and minds of men have proved themselves over the centuries to be the universal vehicle for observing the birth of Christ



Plays for Church Use

Continued from page 24

from the General Brotherhood Board, free of charge.

A book of Christmas plays, *The Modern Treasury of Christmas Plays*, by Lawrence M. Brings, ought to be in each church library. This volume contains twenty-two one-act plays carefully selected and edited by Mr. Brings. The plays are recommended for production by schools,

churches, and community organizations who wish to use the medium of drama for observing the Christmas season. Each play included in this collection may be secured separately at 50c a copy. This book may be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Ill., for \$4.50. One copy is in the Loan Library for examination.

Obituaries

Axe, C. Minnie King, died July 18, 1957, in York, Pa., at the age of seventy-three years. She was an active member of the church for many years. She was the widow of William H. Axe. Survivors are one son, five daughters, eight grandchildren, and one sister. Funeral services were conducted by Bro. M. Guy West at the Decker and Decker funeral home. Burial was in Mummerts meetinghouse cemetery.—Mary A. Lehman, York, Pa.

Currens, Ella Shue, was born June 16, 1881, and died March 6, 1957. She was a faithful member and worker in the Long Green Valley church. Her husband, John Emory Currens, preceded her in death by thirty-six years. Survivors are nine children, ten grandchildren, and four great-grandchildren. Funeral services were conducted by Brother Jacobs of York, Pa., at the Long Green Valley church. Interment was in the adjoining cemetery.—Martha C. Reed, Hydes, Md.

Denlinger, J. Russell, son of Samuel and Charlotte Beinhaur Denlinger, was born Oct. 22, 1894, in Montgomery County, Ohio, and died Aug. 31, 1957. He was married to Nellie Tucker on June 28, 1917. He was an active member of the Oakland church, Ohio. Survivors are his wife, three sons, two daughters, his mother, and one sister. Funeral services were conducted in the Oakland church by the undersigned. Burial was in the Arlington cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Eby, Paul R., son of Ira P. and Minta A. Eby, was born Sept. 19, 1892, at Farnenberg, Mo., and died Aug. 26, 1957, near Westover, Md. He was an active member of the Green Hill church. He was called into the ministry in 1918 and ordained to the eldership in 1928. He was married to Elsie Yoder in 1920. Survivors are his wife, seven sons, three daughters, two brothers, and one sister. Services were conducted by the undersigned. Interment was in Quinton cemetery.—Walter Mahan, Rehobeth, Md.

Estep, Otis T., son of Levi and Rebecca Campbell Estep, was born Dec. 22, 1880, in Shenandoah County, Va., and died May 9, 1957, in Martinsburg, W. Va. He was a member of the Methodist Church but had been associated with the Church of the Brethren for many years. Survivors are his wife, Rhoda Delawder Estep, one son, two daughters, eight grandchildren, one brother, and one sister. Services were held in the Mt. Clifton Methodist church, Va., by Bro. Robert L. Byrd. Interment was in the Mt. Clifton cemetery.—Doris A. Byrd, Martinsburg, W. Va.

Flora, Emma Belle, daughter of William T. and Martha Saul, was born in Franklin County, Va., Feb. 27, 1888, and died May 31, 1957. She was married to C. A. Flora on Feb. 17, 1913. She was a faithful member of the church. Survivors are her husband, seven daughters, one son, twelve grandchildren, three sisters, and two brothers. Funeral services were held in Antioch church by Bro. C. M. Key, assisted by Brethren F. B. Layman and Ezra Rutrough. Interment was in the church cemetery.—Mrs. Glenn R. Wertz, Rocky Mount, Va.

Gauch, Elizabeth L., was born Nov. 9, 1891, and died April 12, 1957. Survivors are two stepsons, one sister, and one brother. Funeral services were held in the Eaton church by Brethren Ellis Guthrie and Norman Wine. Burial was in Wares Chapel cemetery.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

Hess, Harry Edward, son of William D. and Minna Dodson Hess, was born Jan. 8, 1883, in Berkeley County, W. Va., and died May 5, 1957, in Martinsburg, W. Va. He was a member of the Martinsburg church. Surviving are his wife,

five sons, five daughters, twenty-eight grandchildren, five great-grandchildren, two brothers, and one sister. Funeral services were conducted in the Martinsburg church by Bro. Robert L. Byrd. Interment was in the Brethren cemetery at Vanclevessville.—Doris A. Byrd, Martinsburg, W. Va.

Hughes, Ruth, daughter of Orran and Virginia Hughes, was born Nov. 2, 1938, at Redondo Beach, Calif., and died in Long Beach, Calif., May 15, 1957. She was a member of the South Bay Community church. Survivors are her parents, two sisters, and a grandmother. Services were conducted by Bro. Niels Esbensen in the White and Day funeral home. Interment was in the Pacific Crest cemetery.—Mrs. Merton Wolfe, Redondo Beach, Calif.

Hylton, Gilbert W., son of Ira and Angline Hylton, was born Sept. 23, 1870, in Floyd County, Va., and died Aug. 3, 1957. He was married to Salena E. Bowman, who preceded him in death by only four days. He was a free minister of the Laurel Branch church for forty years. Survivors are five daughters, five sons, thirty-nine grandchildren, forty-nine great-grandchildren, and three sisters. Funeral services were conducted by Brethren Maurice Strausbaugh, Edgar Martin, and A. N. Hylton in the Laurel Branch church. Burial was in the church cemetery.—Mrs. Maynard Hylton, Floyd, Va.

Hylton, Salena E., daughter of Daniel and Emberzetta Bowman, was born in Floyd County, Va., Feb. 4, 1873, and died July 30, 1957. She was a loyal member of the church for many years. Survivors are five daughters, five sons, thirty-nine grandchildren, forty-nine great-grandchildren, one brother, one half brother, and six half sisters. Funeral services were conducted by Brethren Maurice Strausbaugh, Edgar Martin, and A. N. Hylton in the Laurel Branch church. Burial was in the church cemetery.—Mrs. Maynard Hylton, Floyd, Va.

Miller, Edward, died at the veterans hospital, Dwight, Ill. He was a member of the Sterling church. Survivors are his wife and stepchildren.—Alice Miller, Kewanee, Ill.

Miller, Everett B., son of Benjamin F. and Matilda Ecker Miller, was born July 10, 1866, at Sharpsburg, Md., and died July 14, 1957, in Kearney, Nebr. He was married to Minnie F. Myers on May 22, 1894. His wife preceded him in death in 1944. Surviving are two sons, two daughters, sixteen grandchildren, a number of great-grandchildren, and one sister. Funeral services were conducted by Brethren D. Floyd Crist and Glenn J. Fruth in the Quinter church. Burial was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Myers, Jane, daughter of Enoch and Nancy Musser Myers, was born near Nora, Ill., Feb. 8, 1869, and died Aug. 28, 1957. The early part of her life was spent in schoolteaching. She was very loyal to the church. Her father was the builder of the old Chelsea church house. A brief memorial service was held in Chicago, where she had resided many years, by Floyd Mallott. There was also a service at the Lena church by Bro. David Ockerman. Burial was in the Lena cemetery.—Clark C. Myers, Pierson, Mich.

Priits, James B., was born April 18, 1907, and died Aug. 8, 1957. He was a member of the Pike Run church, Pa., for many years. Funeral services were held by the undersigned at the Miller funeral home in Somerset, Pa. Interment was in St. John's cemetery.—Walter F. Berkebile, Rockwood, Pa.

Reld, Robert, died Aug. 9, 1957 at the Ackerman home. His wife had preceded him in death. The funeral service was conducted by the undersigned in the Gible funeral home in Ligonier, Pa.—Walter F. Berkebile, Rockwood, Pa.

Showalter, George F., was born Aug. 16, 1869, and died June 11, 1957. He was married to Bertha Tillberry on Nov. 8, 1899. Survivors are his wife, one daughter, three grandchildren, and five great-

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grandchildren. Funeral services were held in the Eaton church, Ohio, by Bro. Ellis Guthrie.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

Simmons, Barbara S., daughter of Christian and Anna Wine Simmons, was born in Hawkins County, Tenn., Nov. 16, 1863, and died Aug. 30, 1957. She had been a member of the Cedar Grove church for seventy years. Survivors are two sisters. Funeral services were held at the Cedar Grove church by Brethren Ray Wine, and Reuel B. Pritchett. Burial was in the Simmons cemetery.—Elsie Horne Fields, Rogersville, Tenn.

Snyder, S. Roswell, son of Samuel and Mary Garver Snyder, was born at New Enterprise, Pa., Sept. 28, 1881, and died Aug. 17, 1957. He was married to Loma Snyder on March 24, 1909. He was a member of the Holsinger church. Survivors are his wife, four daughters, two sons, seventeen grandchildren, and two brothers. Memorial services were held in the Holsinger church by Bro. Earl K. Ziegler. Burial was in the Holsinger cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Ziegler, Mary Hunsberger, was born in Pennsylvania, Feb. 23, 1879, and died Aug. 31, 1957, in Cordova, Md. She had been a member of the church for at least sixty years. She was married to Harry H. Ziegler on Dec. 21, 1901. Survivors are her husband, two sons, two daughters, eight grandchildren, and six great-grandchildren. Funeral services were conducted by Bro. Dwight Miller at the Fairview church. Interment was in the adjacent cemetery.—Helen Noble Bridge, Cordova, Md.

Church News

Southern California and Arizona

Phoenix—One of our young people, Bob Duvall, Jr., has entered BVS, and another, Jim Miller, has left for Bethany Biblical Seminary. Jean King just returned from attending the district youth conference at Chico, Calif. Dedication services were held for three babies of church families. Our congregation is without a regular pastor at this time. An interim pastor will assume his duties the first Sunday in October. He will serve until a regular pastor can be acquired. The church voted to license Darrell Ford to the ministry.—Mrs. Frank L. King, Phoenix, Ariz.

Washington

Ellisford—Bro. Noble Deardorff, district secretary of ministry and missions, gave an inspiring address on Aug. 25. Following a basket dinner he presided at the installation of our new pastor, Bro. Bruce Flora. Brother Flora preached his first sermon on Sept. 1. Seven of our young people left Sept. 11 to attend La Verne College. Progress on our church is coming along nicely. We now have the floor poured and the heating system connected. The men can now work on the interior and work toward our goal of being in the new sanctuary by next Easter.—Mrs. Mae L. Bullock, Tonasket, Wash.

Seattle, Olympic View Community—On Sept. 8 the Sunday school held rally and promotion day. The aim for this fall's enrollment is 300. Three interest groups have been formed in the women's service guild for this fall. A youth rally was held in the church on Sept. 15. Those who attended the education meeting on Aug. 27 are more fitted to carry on the teaching of our young people. A team composed of C. Ernest Davis, executive secretary of the Christian Education Commission of the General Brotherhood Board, Miss Mary Spessard, national children's work director, Bro. Glenn Montz, tri-district secretary, and Bro. Joe Campbell, district director of Christian education, gave very interesting



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talks. We welcomed our Dutch family one Sunday morning after the church service. Bro. Dewey Rowe continues his sermons on the Ten Commandments through Sept. 29.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Rocky Ford—Bro. Wilbur Hoover was installed as our new pastor on Sept. 8. Bro. Robert Walters was in charge of the installation. The church gave a farewell dinner for Brother and Sister Frank E. Nies, who have gone to Tulsa, Okla., to take up the pastorate of the church in that city and also for Brother and Sister Eugene Fancher, who have taken up the management of the I.O.O.F. Home at Canon City, Colo. One of our young ladies, Valerie Miller, has been active in various youth camps throughout the Brotherhood all summer. A number of our young people have entered McPherson College for the coming school year. The project for the churches of Colorado for the coming year is the promotion of the work of the newly organized church in Pueblo, Colo.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Dallas Center—We have been enjoying our remodeled church, although it is not finished. Much of the work has been done by volunteer workers and will be resumed as soon as the busy summer season is over. Daily vacation Bible school was well attended, and a number from the congregation attended camp at Pine Lake. Bro. Paul Miller showed slides of his trip to Russia. Officers for next year's Sunday school were elected at our recent council meeting.—Mrs. Alice Myers Cooper, Dallas Center, Iowa.

Northern Illinois and Wisconsin

Maple Grove—In March we moved into our new church building. Our first church service was on March 10. We plan to dedicate this new building soon. The young people's rally was held here on May 11-12. Gladden Schrock was speaker at the Sunday morning service. Bible school was held June 10-21. Evelyn Grisso was in our community this summer as fieldworker among the young people. The young people and the juniors spent a week at Camp Chetek. Bro. Ronald Hershberger served as summer pastor in

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1956 and Mrs. A. C. Gilbert served as pastor this past year. Brother and Sister Miller are back with us and he will serve as our pastor beginning this September.—Mrs. Raymond Koepl, Boyd, Wis.

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Southern Illinois

Panther Creek—Our council meeting was held on Sept. 1. Reports were given by all church officers. Plans are being made for our harvest meeting at Thanksgiving. We expect to have a watch night service on New Year's Eve. A goodly number of our members attended district conference at Decatur, Aug. 23-25. Church and Sunday-school officers were elected for the coming year.—Elsie Noffsinger, Eureka, Ill.

Northern Indiana

Elkhart Valley—Our women's work has been rolling bandages and making comforters for relief. A group of women went to Nappanee center one day. A group also attended the women's rally at Goshen. Brethren David Kreider and Charles Goss filled our pulpit in the absence of our pastor. A family of our church is sponsoring a displaced Dutch family from Indonesia. Bro. Mark Schrock gave us an evening program on his trip to Russia. Mr. and Mrs. Norman Smith were with us for family night. On National College Day we had with us Bro. Paul Bowman. Our daily vacation Bible school was well attended. Mrs. Harper Will was speaker for our mother and daughter banquet. Mr. and Mrs. Floyd Steele, missionaries to the Mexican Indians, were with us for an evening service. For our harvest home meeting on Sept. 8 we had Dr. V. F. Schwalm.—Mrs. Levi Anglemeyer, Goshen, Ind.

Turkey Creek—We had baby dedication on Mother's Day. Our Bible school was well attended; the offerings went toward sheep for Ecuador. Bro. LeRoy Fisher preached for us three Sundays while our pastor and his family went to Conference and on vacation. Our evangelistic meeting was held Aug. 12-18 by Bro. Melvin S. Ritchey. The CBYF reorganized with the help of Larry West, using the new action plan. The ladies' aid has been making comforters, rolling bandages, and sewing. The men farmed an eighty-acre farm this year. We have a 100% Messenger club again this year.—Mrs. Lloyd Hurst, New Paris, Ind.

Northeastern Ohio

Cleveland, First—Thirty-two of our young people held a very successful all-day youth retreat along a lake on July 13. Activities included cooking, hiking, swimming and outdoor worship. Regular work evenings have been held to complete the decoration of our new Sunday-school rooms. During the pastor's vacation our pulpit was filled by Dr. Rolland Wolfe and Dr. Robert Stewart, who are on the faculty of the Western Reserve University. Dr. Robert Gemmer of the Cleveland Church Federation, and the undersigned. Several ladies of our church attended the women's rally of our district held at Camp Zion in July. As a preparation for our annual financial canvass, September has been designated as stewardship month. This will be featured by special sermons and special meetings throughout the month, including a loyalty dinner in the church dining room.—Henry P. Harley, Cleveland, Ohio.

Reading—Bro. Willis Bosserman our new pastor, and his family, have moved into the parsonage. Our evangelistic services by Bro. Russell G. West were inspiring and well attended. We held our annual home-coming on Sept. 8. After the afternoon address by Bro. Curtis Dubble of Canton, Ohio, Bro. Henry Krommes installed the pastor. Quite a few from our group attended district meeting at Camp Zion. Several of our young people attended youth camp during the summer.—Mrs. Vesta Braid, Homeworth, Ohio.

Northwestern Ohio

Black Swamp—We broke ground for our new church building the last of July. Work on the new church began in September. A very successful every-member canvass was held recently. New

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Miscellaneous

No. 318. Wanted: An elderly man wants to go to Sebring, Fla., by Nov. 1. Will pay transportation going and coming and expense for room and board. Prefers to travel with elderly couple or single man who desires company. Contact: George Hoke, Laura, Ohio.

Farming

No. 316. Wanted: Brethren family for general farming and working with one of the county's leading dairy herds near Elkton. New house. Good pay and other considerations. Near new Church of the Brethren fellowship. Contact: Clyde Nafzinger, Chesapeake City, Md.

No. 317. An elderly Quaker woman, living southwest of Wilmington, Ohio, has two or three farms which she is renting or managing. She would like to find one or more young farm families to take over these farms. If their operation should seem businesslike she might like to dispose of the farms on favorable terms. Write: Arthur E. Morgan, Yellow Springs, Ohio.

officers were voted in at the last council and the unified budget was adopted. Six women attended the district workshop at Pleasant View. We have had an average attendance of 122 this summer. During September the adult classes studied the stewardship lessons by Samuel A. Harley.—Mrs. David Kaser, Perrysburg, Ohio.

Southern Ohio

Eaton—We joined the Preble County churches in a Sunday-school convention on June 2. On June 9 our pastor was speaker at the Columbus fellowship district-wide service. We had a family night supper and program. New members and friends were special guests. Bro. Edgar G. Petry was with us for a week in a preaching mission. Adeline Aschliman, director of the school of nursing at Reed Memorial hospital, Richmond, Ind., spoke at the Father's Day service. On Sunday evening, July 7, a congregational fellowship meal was held in the church to make plans for a stewardship emphasis authorized by council. The adult classes studied stewardship lessons during the month of August. The every-member canvass Sunday was Sept. 15.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

Eastern Pennsylvania

Big Swatara—Children's Day programs were rendered in each of the three churches of our congregation during the month of June. The vacation Bible school was held July 22 to August 2 at the Hanoverdale house. Bro. Eugene Marth of Terry Hill, Pa., was our guest speaker at our harvest day service. Family night was held on July 6; the evening of games and campfire closed with a talk by Norman Patrick. Revival services were held at the Valley house, Aug. 10-11 by Bro. Daniel Hoopert.—Mrs. John Swope, Union Deposit, Pa.

Midway—The Elizabethtown College choir presented a program one Sunday evening. The church has lost by death one of its ministers, A. S. Heisey, who served for many years. Mabel Claypool, missionary on furlough from India, was with us for our mother and daughter fellowship. The offerings from our vacation Bible school were used to buy sugar and cocoa for an orphanage in Greece. A German service honoring our older members was held at the Bucher meetinghouse with Michael Kurtz, Frank Laysen, and Ray Kurtz as guest speakers.—Mrs. Mark Meyer, Lebanon, Pa.

Reading—Our young adult group spent one week end at Camp Swatara in June. Bro. Harold Bowser began his pastoral duties with us on July 1. The parsonage was redecorated prior to their coming. Our women's work group holds its monthly meetings at the homes of some of our shut-ins. On July 21 the Bible conference sponsored jointly with Maiden Creek was held in the Rosedale camp grove; William Longenecker was the speaker. A number of our children attended camp and some of our members served as counselors. The Midweek Call to Worship is again being printed and mailed to all the members. Brethren Ray Kurtz and Eshelman filled our pulpit during the illness of Brother Bowser. Rev. Haas of the Pennsylvania Temperance League brought the morning message on Aug. 18. A Girl Scout troop is to be formed. Leaders will be furnished by our church. We will have an every-member canvass before our evangelistic meeting this fall. Installation services for our pastor were conducted by Bro. Howard Merkey. At the council meeting the church voted to open communion.—LaRue Hart Bassler, Sinking Springs, Pa.

Middle Pennsylvania

Woodbury—The George Kreps family showed slides of their work in Ecuador. Our pastor and his wife attended home and family workshop at Bridgewater College. Bro. Ed Crill, our national youth director, spoke in two of our churches on Our Christian Faith. An all-music program under the direction of the pastor, Earl K. Ziegler, was given in the Woodbury church. The young people of our church are sponsoring a German exchange student. Many of our young people, junior highs, and juniors, attended Camp Harmony this summer. Some of the young people also served as counselors. Miss Marie Fortney, BVS worker for one year among the American Indians at Phoenix, Ariz., has returned and has told us many interesting things which are being done for these people. We were host to a district family life conference. Bro. James Renz, national director of home and family life, was the leader. Since our last report our guest speakers have been Brethren Joseph Clapper, Donald Fogelsanger, L. R. Holsinger, Clifford Fluke, Dr. Charles Weaver, and Isaac Wareham.—Mrs. Vernon Stayer, Curryville, Pa.

Southern Pennsylvania

Pleasant View—In 1956 we were organized as a separate congregation and chose our present name instead of Pleasant Hill, since there was already a church by that name. On June 6 of this year we had a special council meeting when our officers were installed by a committee of five elders. George Keeny was ordained to the ministry, Richard Grim ordained to the eldership, and Harold Good, John Raver, and Norman Godfrey and their wives installed as deacons. Bro. Abram Eshelman held our revival meetings, Aug. 18-25. At our council meeting on Aug. 26 Richard Grim was chosen moderator. On Sept. 8 the music committee sponsored an evening of music with the offering going toward the building fund. Bro. M. C. Valentine was our guest speaker at our rally day program on Sept. 15. Harvest home services were held on Sept. 22.—Lois McWilliams, Glen Rock, Pa.

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Western Pennsylvania

Elbethel—We celebrated our fiftieth anniversary since our last report. We had services by Brethren John Geary and Glosserman. Our church joined in two weeks of vacation church school with the Church of God. Our pastor, Bro. J. E. Jones, held an evangelistic meeting in June. Bro. James Hostetler was guest speaker on Sunday, Aug. 25. Our young people met with the Wooddale church for a program, followed by a social hour. The outside of the church has been painted and some repair work has been done on the inside recently.—Mrs. E. R. Coffman, White, Pa.

Mardela

Fairview—Our church observed family night with a covered dish dinner and program. Four babies were dedicated at two services. A dinner was held in honor of Father's Day. Many attended the camps at Camp Mardela. Mrs. Lloyd Haag of Denton, Md., gave the dramatic reading, *The Mansion*, for us one Sunday evening. In July Easton and our church held two joint vesper services. John Earl Hutchison has entered BVS. Mrs. Fumiko Witman showed movies of Japan.—Helen Noble Bridge, Cordova, Md.

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Eastern Maryland

Long Green Valley—In May we had our mother and daughter banquet with a splendid attendance. The speaker was from the Retarded Children's Society. A film was shown, making clear the importance of their work. In June our Children's Day program and father and son banquet were held; Herbert Hoopes, a Quaker, was the speaker for the latter. On June 9, Bro. Paul Groff came to assume the office of pastor. Our attendance has increased considerably and interest is growing. Sister Groff has taken over the music program. A choir has been started and a new electric organ has been installed. A vacation Bible school was held with the largest group yet in our church.—Martha C. Reed, Hydes, Md.

Tennessee

French Broad—Since our last report we have had a week of meetings held by our pastor. We are in the midst of a building program. The basement of the new church has been completed and part of the framework for the sanctuary is up.

We are almost ready for the roof. Several memorial windows have been donated. The Crusaders class of the church have rented a vacant Presbyterian church close to the Piedmont Community and under the direction of the pastor have started a mission point there. The roof of the mission church has been painted and some repairs to the building have been made. We are looking forward to a very good church there in the future. Our pastor has held quite a few revival meetings in other churches. Our church also purchased a new piece of ground for the addition to the building. Some of the Sunday-school classes have sponsored the finishing of the parsonage. The floors were sanded, walls painted, and trim put on the outside of the building. The women's work of the church has sent clothing and aid to the relief center at New Windsor and have also helped several needy families in the neighborhood. A group of the women attended the district women's work rally. Two of the youth group attended the youth seminar in Washington. They have been host to the CBYF of the region and also to the district youth rally. They have

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taken on one of the Sunday-school classrooms as their local project for the next year. The men's work have taken on as their local work project the building of the new church. They also helped in the purchasing of a jeep as their district project.—Mrs. Earl Dietz, White Pine, Tenn.

Easley—Bro. Earl E. Dietz, of White Pine, Tenn., was evangelist for our two-week meeting. Recently we had election of church and Sunday-school officers and a committee was appointed for an every-member canvass. Our worship and Sunday school have good attendance and interest. The parsonage at Center Point, Birmingham area, is erected with a commodious basement in which worship will be held until the church building is erected. Bro. Fred Cline has located in the parsonage as pastor of the Birmingham fellowship.—Mrs. Edward M. Culler, Cleveland, Ala.



Three Lions

New and Old Walk Side by Side

EXCEPT for the oxcart lumbering over the trolley tracks in the foreground, this picture might represent almost any busy intersection. In this case the city is Calcutta in India and the time is early morning. Notice how various types of transportation are woven together in the picture. The massive girders of the Howrah bridge seem to dominate the scene. Automobiles, trucks, and carts are kept in line by the essential traffic light; and the distant trolley will be guided by tracks that crisscross on the street and will draw its power from wires that interlace above. New and old walk side by side in a scene that denies Kipling's famous assertion that East and West shall never meet. In this modern city of Asia many crowded ways cross and there seems to be little point in trying to cherish either new or old, either West or East. The church, surely, is challenged to communicate its message that is neither new nor old but eternal. Many such cities wait for a gospel that belongs to neither East nor West but to all men as they are invited into the presence of the Father who loves them all.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

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Press

OCTOBER 26, 1957

Volume 106

Number 41

In This Number . . .

Editorial—

New and Old Walk Side by Side . . .	1
The Church in the Nuclear Age	5

The General Forum—

The Meaning and the Need of Reformation. James A. Pike	3
Reflections on the Church and Alcohol. Warren S. Kissinger	6
The Family Counselor	8
An Open Door (verse). Margaret Zinn .	9
High School Students and Alcoholic Beverages. Leland Wilson	10
The Storms Come to All. J. Carter Swaim	11
Called to Peace. Glen Weimer	12
Symphony (verse). Donald Willoughby	13
It Is Not Permitted That We Trifle. Kirby Page	14
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

Dear Friends. Paul Grubb, Jr.	20
Intercollegiate Peace Speech Winners	21
Project-of-the-Month for November . .	21
"Veteran" Volunteer Returns	21
Evangelism Through Fellowship	22
Why Missionary Work? Charles Kraft	24
Liquor Called "Time Out." Harlan J. Brooks	24
Audio-Visual Materials on Missions . .	25
Missionary Training Conference. Beryl R. McCann, M.D.	25
Older Adult Conference. Rufus B. King	26
A Code of Ethics for Church Choirs. Robert C. Walker	27
News Notes From Germany	27
Jesse Ziegler and Noah Shideler Write for Bible Study Monthly	27

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Born and Raised an American

In the Aug. 31 issue of the Gospel Messenger, the write-up of "Foreign Giveaway" by Glenn Everett is an issue for politicians and voters to iron out. You have too many poor people in the United States alone that need help rather than to go out of this country to do this. . . .

Another item, "Brothers Under God," by Matthew Meyer. I believe the colored people should work, have a place to live and eat, and have clothes to wear, but I don't believe in forcing them on the white people and in white communities such as housing, schools, and churches. I am a firm believer in segregation.

Please discontinue mailing me the Messenger.

I was born and raised an American and I'm going to live and die an American.—Clarence Heeter, Miamisburg, Ohio.

Nonmilitary Assistance

The article, "Foreign Giveaway?" in the Aug. 31 issue has a great and true theme, but could be much stronger if the figures and statements were clearer. Instead of the "foreign aid" being wholly for "technical" and "economic" assistance, as seems implied, only around one third or one fourth of the nearly four billion requested by the president was to be for nonmilitary assistance. In fact, Mr. Eisenhower requested Congress to put this larger part (military assistance) in with the defense budget to make matters clearer, but it was not done.

For any who may want to be surer about this, let him read in the September Readers Digest, page 56: "Expenditure for things that have no military significance was only 600 million dollars for 1957." Or the Friends' Committee for National Legislation for June 1957, which gives similar figures for both last year and this year.—O. E. Gibson, Westmont, Ill.

Three Anniversaries in India

The Bulsar church was the first Brethren church founded in India. The glorious date of its birth was Feb. 9, 1898. And the church building was put up in 1908.

This reminds us all that the year 1958 will be the most precious year in the history of the Brethren Church. There will be the 250th

anniversary, which will be observed throughout the whole Brethren field, and especially in Germany at Schwarzenau. On top of that, the India field will observe two more jubilees at Bulsar; one the diamond jubilee of the establishment of the church, and the other the golden jubilee of the first church building at Bulsar. This makes us thank God our Father for his manifold blessings.

First of all, we thank God for giving a vision to Wilbur B. Stover for India; second, for the church which undertook the responsibility of Stovers and the other missionaries and their work; third, the board; fourth, the churches in the States, and last but not least (on the other hand equivalent to the first one), the missionaries who have been coming out here and going out elsewhere up till now. To go out on faith, as a missionary, is not an easy thing. It is much harder than to be a pastor in the states.

As we think of our own missionaries, they toiled, they shed their blood, they suffered lots of persecution and hardships, all this to win souls and to found churches. I do not know how real a picture of their toil and yet joyful life, is on the mind of other people, and even on the minds of those who visit the work here. May God reward them greatly.—G. K. Satvedi, Bulsar, India.

Why Do We Permit Segregation?

I need help, and I need it fast. I am serving in German refugee camps as a I-W, a conscientious objector.

Every couple of days I have been asked about the race relations problem in that "Christian democracy," America. Now the papers and radio are so full of it that I am asked nearly every day. I need some answers. Realizing that many Church of the Brethren members are not fighting against segregation and for integration, I am asking for your reasons so that I can give them to the Europeans as they question me. I shall do my best to interpret your position in translating.

Many and full answers as to why we want segregation and to continue our prejudice instead of realizing Jesus' teachings will be appreciated. What would Jesus do?—Clyde Carter, Berlin, Germany.

The Meaning and the Need of REFORMATION

Reformation began with the nailing of the theses on the church by Luther, but it has a meaning for the present

James A. Pike

Religious News Service

VERY often *Protestant* is thought of as simply meaning anti- or non-Roman Catholic. And sometimes Reformation Sunday is thought of as simply the recollection of a time way back in history when we broke with the rule of Rome. So viewed the word *Protestant* is not a particularly honorable word, and Reformation Sunday is an observance not particularly relevant to men today, nor, for that matter, particularly charitable in spirit. If the meaning of the day is past and negative, we should abandon it.

But if we think through the meaning of *Protestant* and *Reformation* we'll find that it is present and positive. And it is this present and positive meaning that alone justifies our keeping of the festival of Reformation Day.

The meaning is present. The Holy Ghost "who spake by the prophets" speaks to the church today no less than he spoke to the Reformers of old. A truly Protestant church is not merely one that can look back to a reformation; it is one that recognizes its need of reformation today. Let me cite a few examples:

Is your congregation segre-

Dean of the Protestant Cathedral of St. John the Divine, New York City, and adjunct professor of religion and law at Columbia University





Find the strength for your life...

WORSHIP TOGETHER THIS WEEK

Religion in American Life

Reformation could begin today with every Christian attending church every Sunday

gated—in fact if not in theory? If the answer is yes (and for most who are reading this that will be the answer), then what reformation is under way in your congregation?

Are the schools and institutions of your denomination as open to people of various races as the public schools in the same area? It ill behooves the church to lag behind the secular society in the manifestation of Christian principles. When church agencies become the refuge of those who prefer the mores of their class to the claims of the gospel, the salt has lost its savor. Are you backing a reform movement here?

Is there tension and factionalism in your congregation? Is there real democracy among the membership, or is the control tightly held by a few "lay popes" whom no one—not even the minister—dares to challenge? If so, there's plenty of room for a reformation.

Do the members of your congregation regularly attend church every Sunday? If not, reformation could begin here.

The Bible tells us that the early Christians celebrated the Lord's Supper every Sunday. Luther, Calvin, Cramner, and

Wesley endorsed the same practice. What about your congregation? Are you reformable in this regard?

The apostles were enjoined to heal the sick. And in the Epistle of James we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Is this ministry of healing practiced by your church (of course concurrently with the ministry of medicine)? Perhaps reformation is needed here.

In our support of the church and its mission our gifts often resemble a "tip" to God. Yet all we have is really his. Are the people of your church really giving sacrificially? We are under command to bring the light of the gospel to all men; actually we are only scratching the surface—in terms of the real possibilities.

The meaning is positive. The Reformers, in their negative reaction to serious abuses in the life and teaching of the medieval church, came to positive conclusions about the meaning of the Christian faith. These

conclusions were not limited to their own time; they spanned the past and the future. They were not new ideas; they were the revival of old ideas, part of the original deposit of the faith but which had been lost or distorted in the intervening centuries. And they apply today as fully as they did in the 16th century. What are these positive teachings and why are they important today?

The absolute sovereignty of God. No earthly authority, in church or state, has the last word; God has. Thus, no earthly ideal or pattern of life is free from criticism. This is the basis of personal independence in an age in which the pressures to conformity are greater and greater all the time. It is, for example, an important message for "The Man in the Gray Flannel Suit" or "The Organization Man."

The 100% claim on every man's life. In medieval teaching there was a "high road" and a "low road" to salvation. Members of religious orders bound themselves to a higher law; but, for the ordinary layman or priest, keeping the Ten Commandments and the six precepts of the church would suffice. Anything done over and

EDITORIAL

The Church in the Nuclear Age

A PROJECT that enlists the efforts of 8,000 scientists from 64 nations ought to be of interest to every person on the face of the globe. The number of observers, however, and the location of their 2,000 observation posts can only suggest the scope of the undertaking that was launched in July with the beginning of the International Geophysical Year.

More than half a billion dollars will be spent before the end of 1958 by teams of scientists from almost every nation working together to study the world in which we live. Though the observers speak many languages they have much in common and their efforts are being co-ordinated through an international headquarters in Belgium.

For the first time in history perhaps, the world's best instruments, guided by some of the world's best minds, are making a concerted approach to searching out the secrets of the earth. Elaborate plans have been made to measure tides and currents, to make comprehensive studies of weather conditions, to record earth tremors, and to observe from new outposts the shape and movement of the earth. Observers are at work in polar ice fields, in shafts sunk far into the earth, in undersea explorations and in mountaintop research centers. A mammoth telescope has been created to intercept radio signals from distant galaxies; and at least 400 rockets will be hurled into the upper air to observe, record, and analyze the atmosphere around us.

Just a short time ago the first man-made satellite was launched. From such space laboratories will come the data that may eventually make space travel possible. Obviously we wait on the threshold of a new era of scientific discovery and exploration. What new worlds may await the Columbus who, in 1958 or soon after, launches out into the dim unknown?

The events of the International Geophysical Year will surely require a terrific adjustment in our thinking and in our behavior. We can quickly agree with Avery Dulles, who says that Marxism, developed in the last century, was not designed for the atomic age. But are we as willing to admit that nationalism and militarism are out of date?

Then what shall we say of our Christian faith in such a rapidly changing period? Must we yield our most precious convictions and give way to uncertainty and alarm simply because rethinking is required? Strangely enough, the questions that

the Lord hurled at Job out of the whirlwind are still pertinent. The scientific observer, deep in the bowels of the earth or watching the skies through a giant telescope will still have trouble in answering, "Where were you when I laid the foundation of the earth . . . on what were its bases sunk?" He will not be able to say "Where is the way to the dwelling of light and where is the place of darkness?"

Just as the questions of Job remain unanswered, so do the affirmations of the Psalms still stand. The heavens still tell the glory of God. The earth is still the Lord's. Before the mountains were brought forth or even he had formed the earth and the world, from everlasting to everlasting he is God. In his hands are the depths of the earth and the sea is his. Though the earth should change, though the mountains tremble, we will not fear.

The convictions that undergird the New Testament are urgently needed in a nuclear age. We have been called to a "kingdom that cannot be shaken." "Here we have no lasting city, but we seek the city which is to come." Our trust and our faith are in Jesus Christ, "the same yesterday and today and forever."

The Church of the Brethren is preparing to celebrate an anniversary that will parallel the International Geophysical Year. Our anniversary has been planned so that we will be encouraged to face up to the demands upon the church as we find our way about in the strange new world of this nuclear age. We may be tempted to hold on to everything we cherish from the past, forgetting that this is an entirely different world from the world of 1708 or 1858 or even 1908. We will need the guidance of the Holy Spirit in discerning what attitudes are already outgrown. Even more urgently will we need the Spirit's guidance in discerning what basic convictions are still as timely, still as relevant, still as essential for the Christian church in this century as they were in the first or the eighteenth century.

There is no escaping the strange new world about us. Most likely our children will see as many shattering changes in twenty-five years as the church has seen in two centuries. But God's love is unchanging. The call and the commission of the church continue. Can we meet the challenge to become Christ's ambassadors of love, his ministers of reconciliation in a nuclear age?—K.M.



Jack Hamm

It is the man himself for
whom we are concerned and
for whom we are responsible

Reflections on the Church and Alcohol

ONE afternoon the doorbell rang on Ward C. I answered and found two policemen with a tattered-clothed man between them. They brought him in, and we recognized him as one of the patients who had left our ward about two weeks before. While he was in the hospital he helped to work in the kitchen. All of us knew him well. He was a fine person. He left one day and went to visit a friend in search of work. That evening his friend offered him a bottle of beer, and for nine consecutive nights they drank. Finally unable to take it any longer, he left the home of his friend and was found lying along the main

highway where he was picked up by the police who brought him back to the hospital.

This is but one example of the more than three million alcoholics in our country today. It is estimated that sixty-five million Americans now use intoxicating liquor. Alcoholism is now our third public health problem. Add to these figures the broken homes caused by alcoholism, the automobile accidents, the loss of employment, the mental illness, the crime, and we begin to see something of the magnitude of this problem.

Each summer a number of schools of alcohol studies are conducted for the purpose of making available to their students scientific findings about beverage alcohol, and to enable

Warren S. Kissinger

them to implement such knowledge in dealing effectively with the alcohol problem. One such school is the Pennsylvania School of Alcohol Studies which has met each summer since 1944 on the campus of Juniata College. This year the Church of the Brethren co-operated with the PSAS, and James Renz, our national temperance director, participated in the program. Eleven members of the Church of the Brethren were in attendance.

Very early in the school it became apparent that many of the past techniques in temperance education must be changed and re-examined in the light of

Pastor of the Carlisle church, Pennsylvania

recent findings regarding alcohol. For one, the day of one-shot, simplistic answers to the alcohol problem has passed away. Alcoholism is a most complex and mysterious problem which will not easily give way before our simple solutions. We begin to see that the answer is not simply another prohibition amendment or a ban on all liquor advertising or more statistics on automobile accidents, broken homes, crime, mental illness. All these factors are involved in alcohol and alcohol education, but we err if these considerations demand all our time and attention. Moreover, the time has come for many of us who are allied with the temperance forces to repent of so much of our shoddy thinking and irresponsible Biblical exegesis which have marked so many past pronouncements.

The case for total abstinence is as vital today as it has ever been. But we will serve our purposes no good at all by trying to scare people into abstinence or by playing fast and loose with the facts or by ridiculous bits of Biblical interpretation. In view of what science has found we will have to abandon or modify some of the favorite clichés which we have used so long in the temperance movement.

One of these is that alcohol causes physical damage to the stomach, intestines, liver, and brain. The truth is that when people drink heavily, they do not eat as they should. It is this lack of proper food and vitamins which enables alcohol to have an adverse effect on the cells of the stomach, liver, brain, and nerves. Another favorite warning was that if you drink you will fill a drunkard's grave. The truth here is that only about six out of 100 people who drink become alcoholics. However, it must be said that all drinkers are taking a risk

Andy Siple welcomes a newcomer to the home founded by him and his wife, Betty, for those who have a sincere desire to rid themselves of the bondage of alcoholism. Religion—not medicine or psychology—plays the major role



The Siples believe that good food goes a long way toward helping the men free themselves of the drink habit. The men grow vegetables and animals for the use of the home



Men at the home—known as the Berachah colony—attend Bible classes weekly conducted by the director of the home. During their stay, which is usually sixty days, the men are encouraged to read the Bible and discover for themselves that "God is the answer to their alcoholic problems"

Religious News Service



because there is no way of knowing who will become an alcoholic.

Perhaps one of the most significant facts science has uncovered is that contrary to popular opinion alcohol is a depressant and not a stimulant. Alcohol has a depressing effect on the highest centers of the brain, and even very small amounts of alcohol in the bloodstream will reduce one's reaction time and one's normal ability to react to given stimuli. This fact has important consequences for automobile driving and for other operations which demand precision and quick thought and action.

As for the Biblical evidence we must confess that both abstainers and moderate drinkers can appeal to the Bible and find there proof texts for their position. It is rather difficult to prove from Biblical proof texts that total abstinence is the Christian position regarding beverage alcohol. Father John C. Ford, S. J., created something of a furor at the PSAS when he suggested in his lecture that Jesus was a moderate drinker of alcoholic beverages. Such a statement is quite jolting to those Christians who make the "example of Jesus" their ultimate ethical norm.

Perhaps all that we can say is that we cannot prove that Jesus did drink nor can we prove that he did not drink. To say that the wine at Cana was grape juice and that the cup used in the Upper Room contained unfermented wine will not stand the test of competent Biblical scholarship. To say that wherever the Bible speaks against wine, the wine is fermented, and where it does not, the wine is unfermented, is to border on dishonesty, to say the least.

Almost without exception, the

lectures at this year's school of alcoholic studies were of a very high quality. One of the high points of inspiration was an evening session addressed by three members of Alcoholics Anonymous. One of these presentations made by a woman member of AA was as fine a homiletical masterpiece as some of us have heard for a long time. The strange thing about her "sermon" was that most of the

"homiletical lingo" was missing, and yet there was a dimension of integrity and genuineness in and through it that one could not easily miss.

One of the observations coming out of the school that continues to haunt me is that some of the lecturers who would not call themselves Christians in the traditional sense evidenced a concern for people, an integrity, a sense of community, a love,

The Family Counselor

Clyde Weaver
Paul Hersch

Katherine Weaver
H. K. Zeller, Jr.

Leah Zuck
Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

I am married and we have several children. My husband works only part time and does not try to find a steady job. He takes no interest in keeping up our property or in taking care of the children. He leaves on Sunday afternoon or evening without ever a word.

I work at a professional job and we can barely make ends meet with what I earn additionally. My husband is clean but careless about what he wears and embarrasses me continually.

I do not see how we can get along as husband and wife since we have so little love and respect for each other. He keeps after me until I want to scream. He thinks I need a psychiatrist but he refuses to go along. I would like for both of us to talk the matter over with someone if he would only go along.

I have considered separation but can't bring myself to do it. And yet the situation is driving me crazy with my husband continually trying to make me feel that I am not a good wife.

Is there anything you can do to help me?

Despairing wife.

Dear Friend,

It is very difficult to try to speak to you about your problem via this letter and the printed page. Your letter sounds even more troubled than the fashion in which I have rewritten it for publication.

There are things that any counselor would like to say to you and your husband but they are things that

should have been said to you long ago, before you were married or right at the beginning of the trouble in your marriage.

By letter it is hard to know what the whole picture is. Let me speak from the standpoint of your husband first of all. Usually men are not irresponsible totally apart from the situation in which they live. Sometimes a man does not play a manly role because his wife so effectively carries a masculine role that he feels he has no chance. In such a situation a man feels that the only way to assert his manhood is by making exorbitant demands. If a wife is not responsive to normal demands then such demands may be exaggerated. Of course, I cannot know what has caused your husband to behave irresponsibly.

From your side, it is easy to see that the situation is very difficult. By all means, you must find someone with whom you can talk the matter out, whether your husband accompanies you or not. I know your pastor and believe you might be greatly helped by talking the whole matter over with him. I believe he could be very helpful. If you feel it is impossible to talk over everything with him, ask him for a recommendation as to whom you should go.

Separation probably is not a satisfactory solution to your problem. Going along as you are is also not satisfactory. Seek some professional person—pastor, doctor, social worker, psychiatrist—and talk the matter out and you may still find help.

Jesse H. Ziegler.

which we who are Christians and churchmen so often display so poorly. Many doctors, sociologists, psychologists, psychiatrists, seemingly without the theological presuppositions to which we subscribe, and who even do not say that total abstinence is the only way, show a love for the neighbor that shames many of us who in our piety and self-righteousness pass the neighbor by on the other side of the road.

While some of us might have gone to Juniata with our halos bright and shining, praying, "Lord, I thank thee that I am not like other men, even these alcoholics or moderate drinkers," we came away with our halos rather battered and tarnished, praying, "Lord, be merciful to me a sinner."

The way it appears now, alcohol with all its problems will be with us for many years to come, if not always. What is more, Christians will differ as to abstinence or moderation. However, we will agree that the alcoholic is sick in body, mind, and spirit, and that he needs our help.

For most of us the way of abstinence will be our answer to the problem of drinking or not drinking. Because of our background and our beliefs about temperance, stewardship, and the good life, we will choose not to drink. But while we hate

drunkenness and all its evil consequences, yet we dare never forget that it is the man himself for whom we are concerned and for whom we are responsible. We may condemn his acts, but we must not condemn him. We must learn to leave judgment to God and obey his commandment to love our neighbor, even when the neighbor drinks.

The Meaning of Reformation

Continued from page 4

above counted for extra credit. The Reformers' aim was not to cut the "religious" down to size, but to elevate men in all callings to the religious life. All men are called to serve in total commitment, in all their decisions, in the use of their time, means, and talents. This higher law can give meaning and dignity to every daily task; it deepens the sense of responsibility in life—in the 20th century no less than in the 16th.

Justification "by grace through faith unto good works." The minute the law is seen as 100% it is obvious that we cannot "make up" for our sins, since any new good thing we do we are supposed to do anyway. So it was clear to the Reformers that we cannot be saved by our works but only by God's grace received in penitent faith; good works, seen before as means of salvation, become instead the

grateful response to salvation freely given, unearned. Today, more than ever, we are aware of the devastating effects of anxiety due to a sense of guilt and the importance of self-acceptance to a healthy personality. The answer is found in the old doctrine of justification; I can accept myself because God accepts me, though unacceptable; and in the confidence of that acceptance I can become more acceptable.

The priesthood of all believers. The Reformers perceived that all men are called to a ministry and that there are no higher or lower "callings," but that all are to share in God's creative and redemptive purposes in the world, each in exercise of his own particular gifts. Thus all are called not only to do their daily work in a spirit of dedication, but are called to spread the gospel, to redeem men. And all are priests in the holiest of actions, the Holy Communion, as "concelebrants," and as co-offerers of the "sacrifice of praise and thanksgiving" in which we enter anew the once-for-all sacrifice of Christ.

A deep sense of this common priesthood of all believers is needed today—not only for the sanctification of our daily work, but for the expansion of the working team of the church and the grasping of the full meaning of our services of worship. And it will give us real fellowship on the deepest level, rather than on the superficial bases so often relied upon today as an antidote to loneliness.

In short, the key emphases of the Reformation can today, as in the centuries past, give men what they need most: *independence, a sense of responsibility, self-acceptance, and fellowship.*

Thus, the message of Reformation Sunday is not merely past and negative: it is present and positive. Let us celebrate it in that conviction.

AN OPEN DOOR

MARGARET ZINN

Death is like an open door to those who live in faith;

The soul steps through, the clay returns
To its true resting place.

Where now we see through dim dark glass
Some day we soon shall see

Things as they really have been planned
For you and me.

The caterpillar breaks its bonds—a butterfly is born;

It soars to heights it ne'er could reach
In its first earthly form.

Just so—the soul released by death
Is born to life anew;

Eternal life that knows no end—
This is God's plan.

High School Students and Alcoholic Beverages

Leland Wilson summarizes here the results of a study of the attitudes of high school students toward alcoholic beverages and draws some conclusions that might be helpful in work with youth

THE findings of research completed by the Department of Sociology and Anthropology at the University of Kansas on high school students and their experiences with alcoholic beverages are now available. It was my privilege to participate on the research staff in completing this part of a series of national studies for the Mrs. John S. Sheppard Foundation, Inc., of New York, to discover the drinking habits of high school students in various areas over the United States. A previous study was made in Nassau County, New York, while a similar one was completed by the University of Wisconsin almost simultaneously with that of the University of Kansas.

The results of the study have profound implications for all those who have an interest in the consumption of alcoholic beverages as a social problem and who take seriously the transmission of cultural values to the youth of our society. Although the research is approached from a scientific point of view by "endeavoring to discover what is, not in promoting what ought to be," we are given the basic equipment with which we may proceed intelligently. Given certain values with regard to the consumption of alcoholic beverages, the material may suggest ways in which those values could be transmitted to our youth.

The purpose of the study was to compare the behavior of metropolitan and nonmetropolitan students in the Kansas region and to determine, among other factors, the effects of urbanization on drinking behavior. The subjects involved tenth, eleventh, and twelfth grade students in the Wichita metropolitan area and in the twenty-three nonmetropolitan counties of eastern Kansas.

The basic finding of the study was that relatively few public high school students in the area surveyed regularly drink alcoholic beverages. Only about

half of them have ever consumed a drink, compared with about two thirds of those in Racine County, Wisconsin, and about eighty-six per cent of those in Nassau County. The nonmetropolitan area has significantly less drinking, with only forty-four per cent being users, while in the metropolitan area fifty-six per cent said that they had used alcoholic beverages. In both of these areas the percentage of boys who are users exceeds the girls by a difference of about twenty per cent.

Experience with alcoholic beverages increases as the students progress through high school, reaching a maximum of about two thirds of the seniors in metropolitan high schools and half of the seniors in nonmetropolitan schools. The beverage



Pickow from Three Lions

The overwhelming majority of high school students agree that people do not need alcoholic beverages for good social relations

Pastor of the Overland Park mission,
Kansas City, Kansas

most frequently consumed is 3.2 beer which has the lowest alcoholic content. Regular drinking of beverages other than 3.2 beer by boys is reported by no more than one in fifty students of either sex, while no more than one in a hundred students regularly consume hard liquor.

About one fourth of the parents of Kansas teen-age children permit them to drink 3.2 beer at home. This is more conservative than in Racine County where one third of the parents permitted drinking in the home by their children, and is much in contrast with the Nassau study where it was found that about three fourths of the parents permitted their high school age children to drink at home. The data suggest that parental permission is a vital factor in determining drinking habits. Where there is a parental prohibition against drinking it appears that the control is quite effective and that there is no general revolt against the restriction.

A close relationship was found between the use of alcoholic beverages by parents and by their children. Most of the students who drink come from homes in which parents have alcoholic beverages, and the majority of abstainers come from homes in which the parents also abstain.

Contrary to much popular opinion, the students who do not drink at teen-age parties do not thereby suffer any loss of popularity. A majority of students among both users and abstainers have a favorable opinion of other students who do not drink, while those who do drink at parties gain the approval of only about half of the users and about one-fourth of those who do not drink. The overwhelming majority of students agree that people do not need alcoholic beverages for good social relations and reject

the statements that drinking at a party makes people get along better and that alcoholic beverages make a party a success.

Religion and drinking are related. The greater the frequency of attendance at church, the smaller the proportion of those involved report using alcoholic beverages. The analysis is confined to Roman Catholics and Protestants in terms of preference, and, in this connection, the proportion of Roman Catholic students who drink exceeds by more than twenty per cent in both the metropolitan and non-metropolitan areas the proportion of Protestants who drink. Parental permission is given to the Catholic youth to a significantly greater extent than is true of the Protestants.

Any problem of temperance needs to be grounded in factual data. The type of material we are given by this study stands in bold relief against much that is "common sense" and our traditional way of thinking. The systematic use of what is presented can raise the hope of greater effectiveness. For those interested in the detailed material of the study, a 146-page report has been printed by the Mrs. John S. Sheppard Foundation, Inc., 720 Fifth Avenue, New York 19, New York.

The Mountain Revisited

The Storms Come to All

J. Carter Swaim

MODERN medicine has come up with a series of drugs known as tranquilizers. These are supposed to quiet the nerves. Students take them before going into an examination, businessmen before entering a conference, homemakers facing some ordeal. There are those who regard religion as a tranquilizer: it can bring us peace of mind, peace of heart, peace of soul. This, however, is not the picture of religion

which we get in the Sermon.

The Parable of the Two Builders reveals that one was wise and one was foolish. The foolish man "built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house." This is precisely what we should expect. A wrong course of action does precipitate a flood of evils: drenching torrents and winds that are hard to resist. It was proverbial wisdom among the Hebrews that "the way of the faithless is their ruin" (Prov. 13: 15). When evil men run into trouble, we say that it serves them right.

In the parable of the Sermon, however, the good man also has his troubles. He who was wise "built his house upon the rock." But he had to face precisely the same adversities, whether precisely the same storms. Matt. 7: 25 relates of the wise man's house, as of the other: "The rains fell, and the floods came, and the winds blew and beat upon that house." Good foundations do not keep away bad weather. The difference was not in the conditions that had to be met, but in the way the two men prepared to meet them.

The one built carelessly: his house fell, "and great was the fall of it." The order of the Greek words here puts the adjective last: "the fall of it was great." The other house underwent the same violence at the hands of the elements, "but it did not fall, because it had been founded on the rock." The testing is the same—but one is equipped to meet the test.

When the evil man loses his job, becomes ill, or suffers disappointment in his children, we can understand that. But goodness is no guarantee of employment, freedom from illness, or children who will unflinchingly re-

Continued on page 15

Called to Peace

Glen Weimer

Through Bible study, repentance, and prayer, let us celebrate Armistice Day as a day of peace to which God calls us



Ewing Galloway

THE Music and Worship Committee of our church is again making its appeal that we turn Armistice Day into a Peace Day—a day of penitence for our part in creating conditions that make for war, and in failing to sow the seeds that would make for brotherhood and peace. We sow too sparingly and therefore we reap so little good.

Not until peace becomes a passion that sings in and through personal life will men discern that we have been with the Lord of peace. As a peace church, we ought to seize this day for peace—"for God has called us to peace." Others will employ the day to exemplify force and militarism as keepers and makers of peace. But it is not so and never will be. Jesus died to save men from the deceit,

suffering, strife, and death which these pagan powers heap upon mankind.

Why not make Armistice Day a day of singing the songs of peace—because the songs of a people not only express the faith of that people, but also form their inner and outer life. Let the day celebrate in worship the mission to which God has called us. Let this be done through song, Bible study, drama, forum, fellowship, sharing of experience, sermon, and prayer. Let life be offered to God anew for his Son of peace, for his gift of peace, and for the mission of peace to which he has called us. As we look back to God's call to our fathers—are we aware that he is appointing us to carry the torch of peace on, to light up darkened hearts and the darkened world with the light of Christ?

Armistice Day this year ought to mark the birth of a great

evangel of peace in our hearts and the beginning of an ardent evangelism of peace to our time. When the peace of Christ masters the heart, we are impelled to share it, proclaim it, sing it, and implement it in the common life. As children we often stood around the living room table waiting and watching mother light the evening lamps. It was a moment of solemn joy. The evening lamp stands pre-eminently for communion with God, for response to God, for quiet, but obedient resting in his love. Brethren are under orders to light the lamps of peace in this evening period of the Western world.

As one burning log sets another on fire, so one heart aflame with God's call to peace kindles other minds and souls. As lightning leaps from cloud to cloud, so this flame of peace must leap from heart to heart, until the will of man wills total peace and

Pastor of the Arlington church, Virginia

brotherhood and creates a social order that takes away the occasions for strife and bloodshed. Do we really realize that God has called us to peace? Do we actually love peace and the things that belong to peace, and that make for peace? Or do we merely love the idea of peace? Christianity is peace—man with God, man with man, man with himself. How long will God endure our lip service to peace while we deny peace in the practices of the common life?

When will Brethren make "God and his call to peace," the supreme and final loyalty of their loves? The time is short! We cannot default much longer or we will lose the light God gave us—we will forfeit the right to it—and God will raise up another people through whom this evangel can burn its way into the soul of man. Let us use Armistice Day this year to turn our brotherhood into a school and fellowship of peace, a celebration that will contribute to the reformation of the church and of Christendom. For God has called us to peace. Three things could happen in the use of the day as a day for reaffirming our call to peace.

Expose the Conscience to the Prince of Peace

Are we afraid to put our lives under the full light of Christ? Christ came to save us from that inner war that man wages against God and from the outer war of man's fighting God in the abuse and killing of his fellow men. Christ gave his life fully and freely to open the gates of new life to all people. But how many of those gates we close against our fellows! Moreover, Christ met evil in the only way it can be overcome. But his way is not an easy, costless course. It is a steep, narrow, rocky, blood-red, cross shadowed trail. But it leads to the sunlit heights of God's will for man.

It is the way of an agonizing

love, a love that sees all, feels all, suffers all, and gives all for the blessing and help of others, and willingly dies under the hammer blows of evil. But God brings it in triumph from its hills of Golgotha and imprisonment in the tomb. A people called to peace must ever and again expose their lives fully to Christ. He will search out the things in us that add to the sick-

ness of the world. He will strip us of our worldly baggage. He will give us a new treasure, a song of peace, a sense of mission, that will shake our violence-ridden society to its depths.

Many are like Gamaliel Bradford and shun the light of Christ. Bradford once said, "I do not dare to look at the New Testament for fear of its awakening a storm of anxiety, and self-

SYMPHONY

DONALD WILLOUGHBY

In a city of two million strange hearts
The music of Time beats loudly in my ears;
I hear the rapturous strains of a symphony.
The melodious tune is entwined in the ivy-covered stones of Time,
Yet, the harmony is as new and modern as the cry of a new-born child.
From the solid formality of Old World custom

The theme enters into almost a frenzy of emotion.

Drums hold the melody in this part, giving in to the trumpet

As the theme draws into the climax of a great battle song.

Suddenly all is silent—but for one lonely voice,

Crying in the confusion of defeat.

As the major chords of love enter to rebuild

A symphony of happiness,

Underneath there runs a counter-theme of muted and warped notes,
Unsteady and unsure—

Collapsing the strong coating of faith in the future.

This movement is brought to a close

With the stagnant, unbeautiful blasting of the instruments—

There is no color—no music—no happiness—no joy—

Only a monotone of diminishing intensity, petering out into silence;

This time, only the heavy beat of an overworked, undersized heart is heard.

What will the final movement of this great symphony involve?

Will the Composer be forced to end the concert on a minor note—

With only the coarse beat of a world in despair to control the rhythm?

Or will the gold-studded major chords of heavenly love

Break through the pall of smoke which inhabits the human mind,

Bringing in the beaming melody of sunshine

To gladden the hearts of men everywhere,

And the harmonious breath of the Holy Spirit

To blow away the cobwebs of laziness and refresh us anew,

That we might, with better insight, patch up and re-edit

The musical score of our life here on earth.

The road is long—

It stretches far ahead.

Darkness surrounds us.

Our way is known to us,

But only for a day.

The light is bright—

It shines far ahead.

Darkness has no power over it.

Our life is exposed to the Light;

It is our guide to Eternity

And to eternal life.

Let us come to the light today.

reproach and doubt and dread of having taken the wrong path, of having been traitor to the plain and simple truth of God." Expose your life fully to Christ through drama, story, song, liturgy, symbolism, sermon, prayer, and fellowship, and the Prince of Peace will make you realize anew that God has called you to peace and that an obedient answer to this call is the only thing that matters in human experience.

Educate the Mind in the Way of Peace

Peace is more than a good feeling; it is more like a burning discontent with anything that hurts man or that cripples a single soul. It is a way of thinking, a way of looking at life, a way of handling life, a way of sharing life, a way of valuing things and experience, a way of renunciation and of response, a way of denial and a way of affirmation, a way of retreat from the world and a way of involvement in the life of the world. Armistice Day should initiate a program for training the mind to think in the essential patterns of peace. For the peace life includes all of life and releases a special kind of spirit and power into it. It will affect the way we do business; it will determine the kinds of business we engage in. It will shut us out of some vocations and send us into others that make for peace.

Peace is a way of thinking about man, the world, human destiny. Let every church become not only a great chorus singing the peace faith, but a training school, a workshop in discovering what peace means, what the mind of Christ calls us to in this century. Educate the mind in the mind of Christ which is the living word within the New Testament. Our peace conviction is weak because we fail to be earnest students of his

It Is Not Permitted That We Trifle

Kirby Page

AT THE end of the eighteenth century when Europe trembled with terror over the excesses of the French Revolution, Edmund Burke, the British statesman, wrote: "The moral state of mankind fills me with dismay and horror. The abyss of Hell itself seems to yawn before me. I must act, think, and feel according to the exigencies of this tremendous reason. It is not permitted that we should trifle with our existence."

His reasoning is sound—the more critical the situation, the more serious must be our lives. This is no time for trifling. We also are living in a time of troubles. Men who have reached the age of sixty have fought two world wars and participated in violent revolutions in many lands. Across the face of the earth, suspicion and fear and enmity prevail, and the nations are armed with weapons of annihilation.

mind. We hesitate and are fearful to learn peace from him who is our peace. God so loved us that he sent Jesus his Son to call us to peace, in our home life, community life, vocational life, recreational life, and church life, and as a world citizen.

Exercise Ourselves in the Life of Peace

Peace must be more than thought. The peace of God is to take form in our flesh, in our deeds. Life is to be a continuous sowing of the seeds of peace. We are to become the dough of a new humanity through which the leaven of God interpenetrates the whole life of the world. God has called us to an evangelism of peace, to the rigorous toil of breaking through the iron curtains that separate people from people, to the life-exacting work of love that reconciles persons with God, with self and with man, to the tireless compassion that binds up the wounds of prodigal souls and our sorely broken humanity.

There are many ways and ave-

The perspective of history is sorely needed in our time. We are no more frightened by communism than Edmund Burke and his class were terrified by the revolution across the channel. Tales of horror were not the inventions of British Tories. The terror was actual and revolting. But the law of the harvest operates inexorably: not only does evil seed bring forth a harvest, good seed produces a good harvest. The seed of liberty, equality, and fraternity was good seed and plenteous has been its yield. Much indeed do all of us owe to the French Revolution.

Evil seed is now being sown in profusion, and so is good seed. It is God's law of the harvest that wheat and tares shall grow together. In such a day as this, no follower of Christ has a right to live frivolously. Truly the harvest is plentiful and the laborers are few.

nues through which we may evangelize for peace. A friend of ours is a short-wave radio enthusiast. He has made contact with several hundred persons in a dozen countries of the world. He is, under God, establishing lines of fellowship across barriers of language, race, and religion—a fellowship I dare to believe that will never be forgotten or broken. You may discover a new avenue for evangelizing hearts in the field of your work. Seek it; desire and expect God to show it to you, and he will.

Above all, in view of evil's assault upon the citadels of a sane and ordered society, we need to proclaim Christ's way of meeting and overcoming evil. Moreover, it is a way to be followed, imitated, and lived out in this world, under these very human conditions. It is the one hope for human survival. God has called us to peace, but a cross is at the heart of it. We want peace, but shun the cross.

God has called us to this ministry of peace. To answer that call will initiate a spiritual revolution in our lives whose effects will reach to the ends of the earth.

The answer to the world's aching need must begin with us, our church, our community. Peace must become a river of life that floods the world, covering over the ocean of darkness and death that now threaten to destroy man. This Armistice Day kept as a day of peace by our people could release that tide of healing life into the world. In the mountains of North Carolina the people have a beautiful way of greeting each other at the beginning of a day; as they meet they say to each other, "Happy new day." Friend, Armistice

Day this year could be that "happy new day" in the experience of us all and in the experience of mankind. May it be so, "for God has called us to peace."

The Storms Come to All

Continued from page 11

flect honor on their parents. Good people sometimes cannot find work, are overtaken by strange maladies, and have thankless children. Adversity, therefore, is not proof of God's displeasure, nor prosperity the sign of his good favor. All is for our testing. When the going becomes hard the evil collapse. The home of the good man, too, may look weatherbeaten, but it has foundations that enable it to outlast the storm.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***101 Funny Things to Make and Do.** Paul Castle. Sterling, 1956. 124 pages. \$2.00.

In this amusing collection, children (even grown-ups) are sure to find all kinds of appealing things to make and do. Mobiles, paper dolls that fly through the air, drawing games, riddles, enticing puzzles are some of the ideas given with complete directions to make and do.

Among the funny things are fun with vegetables, willow whistles, unusual gardens, space flyers, funny masks, finger puppets, angels and fluttering butterflies. This book is recommended for juniors on their rainy days and for teachers and leaders of children who need creative ideas for their work. Recreation leaders will find many ideas on ways they can work with children and youth.—*Ed Crill.*

***Let's Think About Money.** Ellis Cowling. Abingdon, 1957. 96 pages. 75c.

This is a down-to-earth treatment of the Christian handling of money. After helping one understand why a larger income brings neither contentment nor freedom from financial worry, the author strikingly discusses practical questions of earning, spending, giving, investing, and saving in the light of Christian principles.

Without using time-worn ap-

proaches, the writer illuminates a very real Christian concern and obligation. This book is a thought and discussion stimulant for church and home. Important questions are raised and many are answered.—*Harl L. Russell.*

Bible Primer. Ray Jenney. Harpers, 1955. 190 pages. \$2.50.

One wishes each church member would read this book. It contains a short two- to six-page sketch of each of the sixty-six books of the Bible. Dr. Jenney succeeds in making the Bible live; after reading his sketch of a given Bible book, one is stimulated to read that book again for new meaning. Bible Primer is a good book for those who may have read the Scriptures, but never quite comprehended their meaning. It is "must" reading for those whose time for study is limited, but who face church school classes thirsty for knowledge. For the person who has done little Bible reading, but desires now to read with maximum insight, this book will be a great help.

Fortunately, it does not become a substitute for Bible reading; instead it is a stimulus to more fruitful searching of the Holy Word. It could well be a guide for a course aimed at helping people to know their Bibles more thoroughly.—*A. Stauffer Curry.*

***Through Troubled Waters.** William H. Armstrong. Harpers, 1957. 86 pages. \$2.00.

This is the true personal story of how a father and his three small questioning children found their way through the troubled waters of their mother's sudden unexpected death and the tremendous adjustments which followed. It is told in a poignantly beautiful way, with no trace of self-pity or "heroics," simply showing how their religious faith was adequate for the daily experiences of family life without mother.

Reading it will help to prepare any family or individual to meet triumphantly the universal experience of losing a loved one. Pastors will find it useful with families in bereavement. It can be read at one sitting, but is the kind of classic which will be reread and referred to many times thereafter.—*Ernestine Hoff Emrick, Nappanee, Ind.*

***The Family and Mental Illness.** Samuel Southard. Westminster, 1957. 96 pages. \$1.50.

Every minister is confronted from time to time in his counseling ministry with a situation where there is mental illness in a family. The problems arising are complex and disturbing. How shall he help the family to accept the situation? What counsel shall he give regarding treatment? How shall he interpret the situation to others in the church? What spiritual resources can he bring to bear?

This slender but intensely practical and compassionate book will give answers to these problems. Every minister should have a copy of the book to lend to families in which mental illness appears. It is simple and yet comprehensive and sound.

The author has had rich and varied experience and sound training as a pastor, counselor, teacher, and chaplain. There is a good bibliography. This is one of the excellent Westminster pastoral aid volumes.—*Edward K. Ziegler, Roanoke, Va.*

***A Boy's Prayer Book.** John Wallace Suter. Seabury, 1957. 96 pages. \$1.50.

This is a type of a book that you would like to place into the hands of boys and young men between the ages of twelve and sixteen years. It may be used as a daily devotional. There are prayers for school, work, the church, our country and world, science and nature, times of trouble, and many personal prayers for them as an individual.—*Ed Crill.*

KINGDOM GLEANINGS

Harvey Stauffer, a minister in the Church of the Brethren, died at Sebring, Fla., on Oct. 6, at the age of eighty-seven years.

Good Shepherd church has been chosen as the name of the Wheaton fellowship at Kensington, Md. This change was effective Sept. 22.

Joanne Lett and Tom Endress, BVS'ers in Europe, attended a conference a few weeks ago at Regensdorf, near Bonn, Germany, sponsored by the German YMCA for refugee workers.

Three garden sprayers and two twelve-inch mould-board ploughs in good condition are needed for use in the agricultural demonstration program being carried on by our mission in Nigeria at the Waka Training Center. Contact W. Ray Kyle, Brethren Service Center, New Windsor, Md., if you can be of help in supplying these materials.

The Country Fair, sponsored by the Bethany Hospital Auxiliary, will be held Nov. 8 and 9 in the Bethany Seminary gym. Donations of food items which are associated with different areas of the country would be especially welcomed. These donations should be sent to Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill., marked "For the Fair." Wisconsin cheese, Washington apples, Lebanon bologna, marmalades, maple sirup, mincemeat, California walnuts are examples of specialties that have sold well in past years. Proceeds from this benefit will be used to buy new equipment for the hospital.

On Sending Packages to India

The Inter-Mission Business Office, Bombay, informs us the following new governmental regulations have come into effect, with the suggestion we make this information available to Messenger readers:

1. Parcels from U. S. A. addressed to individuals must now be covered by a Customs Clearance Permit if the value exceeds \$10.

2. Parcels addressed to missions or institutions must be covered by Customs Clearance Permits regardless of the value.

3. Vegetable seeds may no longer be imported in post parcels.

If you plan to send any goods to India, send the recipient the following information by airmail, ahead of time. When a Customs Clearance Permit is required, the Inter-Mission Business Office will assist the recipient to secure it, for a nominal charge, but this information must be supplied: (1) A complete list of the items sent, including the value of each category of item. If possible furnish invoices to substantiate the values declared. (2) A statement concerning the source of funds used to purchase the items being sent, and whether or not payment from India will be required. (3) A statement outlining the use the recipient is to make of the articles. (4) The approximate date and method of shipment.

Failure to follow the procedure indicated may result in a delay of three to six months in getting parcels cleared for delivery within India.—*Foreign Mission Commission*

The Polish agricultural exchange students coming to the United States for several months practical experience on American farms arrived in New York on Oct. 22 aboard the Arosa Sky from LeHavre, France.

Home-comings and Dedications

Turkey Creek church, Northern Indiana, home-coming, Sunday, Nov. 3. William Eberly will be the speaker.

Good Shepherd church (formerly Wheaton Fellowship), Eastern Maryland, dedication, Sunday, Nov. 17, 3:30 p.m.

Cedar Creek church, Northern Indiana, dedication for the new education wing and the remodeled sanctuary, Sunday, Oct. 27, 10:30 a.m. and 1:30 p.m. Paul M. Robinson, president of Bethany Biblical Seminary, Chicago, Ill., will be the speaker.

Astoria and Woodland congregations, Southern Illinois, a harvest-mission meeting, Saturday evening, Nov. 30 and Sunday, Dec. 1. Missionaries Elmer and Ferne Baldwin, who are on furlough from the Africa field, will speak about their experiences in Nigeria and show pictures of their work there. These services will be held in the Woodland church, two miles east of Astoria.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Eastern Region with the name of their new charges and their new addresses, according to the information received in the Ministry and Home Mission Commission Office.

North Atlantic

Garnett Phibbs, 27 Belmont Ave., Wilmington 4, Del. (Wilmington, interim pastor)

Pennsylvania, Eastern

Harold L. Bowser, 619 Church St., Reading (First church, Reading)

Donald W. Rummel, 103 N. Chestnut, Palmyra (Palmyra, associate pastor)

Pennsylvania, Middle

Clarence Quay, 541 Freedom Ave., Burnham (Burnham)

Lee A. Weaver, 37 Shaw Ave., Lewistown (Lewistown)

Frederick Driver, New Paris (Dunnings Creek)

Otho J. Hassinger, Claysburg (Claysburg)

Albert M. Haight, 25 E. Garber St., Mt. Union (Aughwick)

Pennsylvania, Southern

Warren S. Kissinger, 221 Walnut, Carlisle (Carlisle)

Pennsylvania, Western

James E. Daughtry, Fairchance (Fairchance)

Arthur Hunn, Meyersdale (Meyersdale)

Carmon Sollenberger, Shelocta (Plum Creek)

Ernest Walker, 500 Nineteenth St., Windber (Windber)

Bridgewater College

The seventy-eighth session of the college opened with an enrollment of 522, which surpasses all previous enrollment records. The freshmen class, numbering 153, arrived early for a period of orientation and tests.

Faculty personnel changes this year include Fred Wampler '47, added to the department of education; Daniel Geiser, returned to the physical education department after a year's leave of absence. Miss Ruth Tandy, formerly on the faculty, returned to direct the girls' division of the physical education department. Lowell A. Miller '40, Rockingham County Commissioner of Revenue, has been secured to replace Cecil Ikenberry '28, college treasurer, who is resigning because of ill-health. Mr. Miller will assume his new duties Jan. 1, 1958. Mr. Ikenberry has served the college faithfully for the past seventeen years, and beginning the first of the year he will serve on a part-time basis.

Brotherhood Theme: Brethren Under the Lordship of Christ

The new health and physical education building is under roof, and work is progressing to make it available for the physical education program early in December. Funds for needed equipment will be sought in November as the gym is readied for use.

The celebrated Bishop's Company of Los Angeles, Calif., will present the first lyceum number of the year as the climax of home-coming, Oct. 26, when they will give the drama, Family Portrait, in Cole Hall.

Glen W. Petcher of Citronelle, Ala., was elected by the district conference of Tennessee and Alabama to represent it on the college board of trustees, replacing John A. Pritchett, Nashville, Tenn.

Religious Emphasis Week of Nov. 4 will bring to the campus Robert E. Sherfy '33, minister of the Harrisonburg Church of the Brethren, Va. Brother Sherfy will conduct the chapel services and meet with individual students, various campus groups, and dormitories.

The board of trustees will have its annual fall meeting on the campus on Saturday, Nov. 2.

A number of youth who have served in BVS have returned to the campus this fall. The group includes Betty Lyons, Lavonne Ikenberry, Allan Driver, Gene Wampler, and Fred Diehl. Dale Mankamyer returned last winter.

The Church Calendar

October 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Problem of Christian Freedom. 1 Cor. 8; 9:19-27; 10. Memory Selection: No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength but with the temptation will also provide the way of escape, that you may be able to endure it. 1 Cor. 10:13 (R.S.V.)

World Temperance Sunday

Reformation Sunday

Oct. 27-30 Western Region conference, McPherson College, McPherson, Kansas

Nov. 1 World Community Day

Nov. 1-2 District meeting, Northern Virginia, Linville Creek

Nov. 3 Church Vocations Sunday

Nov. 6-7 District meeting, Eastern Pennsylvania, Chiques

Nov. 7-10 District meeting, Washington, Olympia

Nov. 8-9 Central Region camp leaders conference, Camp Mack

Nov. 11 Peace Day

Nov. 24 Thanksgiving Offering

Nov. 26-27 District meeting, Southern Pennsylvania, New Fairview

Nov. 28 Thanksgiving

Nov. 28—Dec. 1 Brethren Student Christian Movement conference, Juniata College, Huntingdon, Pa.

Love Feasts

Florida, Georgia and Puerto Rico	Woodberry
Nov. 3, 7:30 pm, Okeechobee	Oct. 27, 7 pm, Locust Grove
Indiana	Oct. 27, 6:30 pm, Piney Creek
Oct. 26, 7:30 pm, Turkey Creek	Nov. 2, 7 pm, EST, Stone
Oct. 28, 7:30 pm, Wabash	Bridge
County	Nov. 3, 6:30 pm, Monocacy
Nov. 1 Yellow Creek	Nov. 9, 6:30 pm, Welty
Nov. 10, 7:30 pm, Bremen	New York
Nov. 10, 7:30 pm, CST, Mt. Pleasant	Nov. 10, 4:30 pm, Brooklyn
Nov. 29, Liberty Mills	First
Maryland	Ohio
Oct. 27, 7 pm, Baltimore-	Nov. 9, 7:30 pm, Happy Corner
	Nov. 9, Dupont
	Nov. 23, 8 pm, Stonelick

Pennsylvania

Oct. 26 and 27, 2 pm, Antietam
Oct. 26, 10 am, and 27, 10:15 am, Big Swatara
Oct. 26, 2:15 and 6:30 pm, Indian Creek
Oct. 27, 7 pm, Leamersville
Oct. 27, 2:30 and 6 pm, Maiden Creek
Oct. 27, 6 pm, EST Mt. Olivet
Oct. 27, 6 pm, Pleasant View
Oct. 27, 10:45 am, Upper Codorus
Nov. 2, 2 and 7 pm, Hatfield
Nov. 2, Welsh Run

Nov. 3, 7 pm, Boiling Springs
Nov. 3, 7 pm, Carson Valley
Nov. 3, 7 pm, EST, Upper Marsh Creek
Nov. 3, 10 am, West Greentree, Rheems
Nov. 9, 1:30 pm, Annville
Nov. 10, 7 pm, Germantown
Nov. 10, 6 pm, York, Second
Nov. 17, 7 pm, Cherry Lane
Nov. 17, Shrewsbury
Virginia
Oct. 26, 6:30 pm, Bethlehem
Oct. 26, 6 pm, Valley Pike
Nov. 3, 7 pm, Trinity

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. E. Paul Weaver of Mexico, Ind., in the Crystal church, Mich., Oct. 28—Nov. 3.
Bro. Robert Hess of Chiques, Pa., in the Shrewsbury church, Pa., Nov. 3-10.
Bro. John H. Good of West Alexandria, Ohio, in the Bremen church, Ind., Nov. 3-10.
Bro. John M. Geary of Mount Pleasant, Pa., in the Spring Mount church, Pa., Oct. 4-17.
Bro. Ralph Ebersole of Reading, Pa., in the Conestoga church, Pa., Nov. 3-17.
Bro. Clarence Fike of Goshen, Ind., in the Four Mile church, Ind., Nov. 10-16.
Bro. Harold Z. Bomberger of Harrisburg, Pa., in the Windber church, Pa., Nov. 10-17.
Bro. Bill Longenecker of Mt. Joy, Pa., in the Leamersville church, Pa., Nov. 7-17.
Bro. C. O. Brubaker of Lima, Ohio, in the Owl Creek church, Ohio, Nov. 10-17.
Bro. Harper S. Will of South Bend, Ind., in the Laton church, Calif., Nov. 17-24.
Bro. Elden Petry of Anderson, Ind., in the Tiffin church, Ohio, Nov. 18-24.
Bro. S. Clyde Weaver of East Petersburg, Pa., in the Fairchance church, Pa., Nov. 11-24.
Bro. Glenn Bowlby of Pittsburgh, Pa., in the Chiques church, Pa., Nov. 17—Dec. 1.
Bro. Elmer Ebersole of Martinsburg, Pa., in the Woodbury church, Pa., Nov. 3-10.

Gains for the Kingdom

One baptized in the Easley church, Ala. One baptized and eleven received by letter in the Orlando church, Fla. Four baptized in the Monocacy church, Md. One baptized in the Johnson City church, Tenn. Two baptized and six received by letter in the Beaver Creek church, Md. One baptized in the Beaver Creek church, Tenn. One baptized in the Shelton church, Va. Two baptized in the Lebanon church, Va. Eleven baptized and two received by letter in the Smith River, Goodwill church, Va. Twenty-one received in the Unity congregation, Va. Eighteen baptized in the Pleasant View church, Md.

One baptized in the Annville church, Pa. Two baptized in the Quakertown church, Pa. Two baptized in the Shanks church, Pa. One baptized and one received by letter in the Heidelberg church, Pa. Seven baptized in the Little Swatara church, Pa. Five baptized in the Mechanic Grove church, Pa. Two baptized in the Greenville church, Pa. Five baptized in the Koontz church, Pa. Four baptized in the Chiques church, Pa. Four baptized in the Fredericksburg church, Pa. One baptized in the Rheems church, Pa. Three baptized and one received by letter in the Greencastle church, Pa. Two baptized in the Germantown church, Pa. Seven baptized in the Cherry Lane church, Pa. Seventeen baptized in the Hatfield church, Pa.

Seven received by letter in the South Whitley church, Ind. Two baptized in the Roann church, Ind. Four baptized and two received by letter in the Sugar Creek church, Ind. Four baptized in the Howard church, Ind. Five baptized and two received by letter in the Polo church, Ill. Ten baptized in the English Prairie church, Ind. Seven received by letter in the Ft. McKinley church, Dayton, Ohio. One baptized in the North Liberty church, Ind.

Eleven baptized in the Pleasant Valley church, N. Dak. Two baptized in the Peace Valley church, Mo. Two baptized and one received by letter in the Quinter church, Kansas. Eight baptized and two received by letter in the South Beatrice church, Nebr. One baptized and five received by letter in the Nampa church, Idaho. Twelve baptized in the Maple Grove church, Kansas. Fifteen baptized and one received by letter in the Monroe County church, Iowa.

One baptized in the Glendale church, Calif. One baptized in Myrtle Point church, Oregon.

OCTOBER 26, 1957

17

News and Comment From Around the World

Protestant Paper Asks German Veterans to Renounce Hitler Medals

An official Protestant publication issued by the men's organization of the Evangelical Church in Germany has made a plea that German ex-soldiers renounce the medals awarded them during World War II in the name of Adolph Hitler. Recently a law went into effect lifting a 1945 ban on the wearing of such decorations.

The new law has also been opposed by the German Council of the Roman Catholic Pax Christi movement. The council said "A renunciation of the wearing of the medals would be a unique chance to demonstrate to the world our will to renounce any false nationalism."

East German Churches Converted to Cultural Centers

All churches in the area of Koenigsberg, capital of the former East German Province of East Prussia, have been closed by Communist authorities and converted to "cultural centers" or depots and storehouses, according to a report from Hamburg, Germany. Koenigsberg is located in the northern part of East Prussia, which was annexed by the Soviet Union after World War II. The southern part was taken over by Poland.

Youth Meeting Told Churches Should Give Sex Education

Delegates to the general council meeting of the United Christian Youth Movement were told that churches have a definite responsibility to give youth a Christian interpretation of sex. The delegates discussed the question whether public schools or churches should carry the responsibility for sex education. The young people pointed out that since sex is part of a person's total personality the church can hardly afford to ignore this basic drive in human life.

Sees Religious Revival Impossible in Segregated Church

Dr. Alan Walker, Australian Methodist evangelist, told a Bible conference at Massanetta Springs, Va., that a religious revival is "impossible in a segregated church." He said, "It was after the Apostle Peter threw racial bigotry out of his mind that



Ralph Townsend
Mildred Townsend



Ralph H. Townsend of Woodland, Michigan, became the director of the Brethren Service project at Castañer, Puerto Rico, on October 1, 1957. Ralph was accompanied to Castañer by his wife, Mildred, and their four children, Rodney, Karen, Phillip, and Melvin. Ralph and Mildred studied at Manchester College, Ralph taking his M.A. at Ohio State and Mildred her R.N. at the Miami Valley hospital school of nursing in Dayton, Ohio. Ralph and Mildred served in the CPS program in Florida and in the Woodstock School at Mussoorie, India

the Bible says the Holy Spirit came upon him in great power."

The evangelist listed four main racial irritants in the world scene. "The white Australia policy, segregation in America, South Africa's tragic apartheid policies, and the lingering colonialism of Britain and France." He said, "The democratic, Christian West can never win the great battle for the minds of men while the poison of racialism remains in the thought stream of the West."

Urge Program to Recruit Women for the Ministry

One means of meeting the shortage of capable ministers was suggested in a meeting of the assembly of the Association of Women Ministers. Ruth Sergeant Bast of Binger, Okla., the president of the association, urged that the call to the ministry be presented to high school girls and college students along with other vocations. She said that capable and consecrated young people should be encouraged to enter the ministry, that vacant pulpits in every major denomination could be filled by women as well as men. The association considered starting a program to recruit women for the ministry.

The Association of Women Ministers went on record as favoring total abstinence from the use of beverage alcohol and passed a resolution on equal opportunity, saying,

"We believe in a general democracy that shall secure equality of opportunity for all, regardless of property, caste, race, or sex."

Evangelicals Assured of Religious Freedom in Italy

The National Association of Evangelicals has been assured by the Italian government that a clause in the Italian constitution guaranteeing freedom of religion and assembly will be enforced. The assurance was given by Manlio Brosio, Italy's ambassador to the United States.

The decision marked a victory for Evangelical groups who have long sought to have the police regulation affecting church gatherings set aside. The ruling declares unconstitutional a law passed in 1931, which says that police must be notified three days in advance of any religious assembly outside a recognized house of worship and in "a place accessible to the public."

Living Churches in Siberia

A Lutheran pastor and parish in Siberia have been officially recognized by the Soviet state. The pastor told church officials in Leipzig that his church had held a thanksgiving service and at the same time admitted young people to confirmation. The church building was paid for by the congregation.

Many Lutherans of German origin

have written from exile in distant provinces of Northern Russia, Siberia, and Central Asia thanking friends for sending Bibles and asking for more religious books. Letters confirmed that thousands of families formerly living on the Volga, the Black Sea, in the Caucasus, and elsewhere maintained their faith under pressure after being deported from their homes.

The Russian amnesty of September 1955 restored their rights as

citizens and their religious liberty. Since then the church has been able to expand more freely. Larger congregations have been formed and more churches built. Services and Bible study classes are usually conducted by lay preachers.

The Lutheran World Federation has tried, through the Russian Embassy in Bern, to obtain permission for a delegation of European churchmen to visit the eastern districts of Russia, but so far without success.

Church Leaders Denounce Attempts to Block School Integration

Religious leaders in both North and South have denounced attempts by pro-segregation elements to block the admission of Negro children into previously all-white schools in several Southern communities.

Protestant groups in Arkansas have been among the most outspoken critics of Gov. Orval E. Faubus' use of National Guard troops to block integration in Little Rock's Central High School. Some of the church groups criticizing Gov. Faubus were already on record as having made an all-out effort to defeat four laws enacted by the Arkansas legislature early this year, with the governor's backing, to halt integration.

Ten Presbyterian ministers in Huntsville, Governor Faubus' home town, scored his "shameful conduct." They said the North Arkansas Presbytery of the Presbyterian Church in the U.S.A. favored orderly compliance with the Supreme Court desegregation order and felt the courts could not be disregarded "without irreparable harm to our concept of government."

Twenty-seven Methodist ministers

attending the Arkansas Pastors' School at Conway signed a statement condemning the governor's action on seven grounds.

Other protesting bodies were the Little Rock and North Little Rock Council of Church Women, the Hot Springs Ministerial Alliance, the Ouachita Presbytery of the Synod of Arkansas of the Presbyterian Church in the U.S. (Southern), and the Board of Managers of the United Church Women of Arkansas.

The Little Rock church women said that "although many of our citizens may not desire desegregation they do believe in justice and right for all." They condemned the "un-Christian acts of some of our citizens expressing hatred for others.

Some church groups issued statements which made no direct reference to Governor Faubus or the principals involved in school integration but simply set forth some spiritual convictions.

One was a statement by thirty-five white and Negro ministers of nine denominations in fourteen Arkansas cities which said: "Our one hope in

this hour of crisis lies not in our own ability to change ourselves, our people or the social structure of which we are a part, but in the power and grace of God to bring order out of confusion, good out of evil, and redemption beyond judgment."

Protestant, Catholic, and Jewish clergymen joined in condemning the acts of anti-Negro violence and intimidation which marred the beginning of the school year in areas of Alabama, Tennessee, and North Carolina.

The Birmingham Presbytery of the Presbyterian Church in the U.S. expressed deep regret over the mob violence suffered by the Rev. F. L. Shuttlesworth, a Negro minister, when he sought to enroll four Negro students at an all-white school. It called on Christians of all denominations "to join in a united approach to this common problem."

In Nashville, Tenn., Protestant ministers preached sermons urging their parishioners to accept desegregation in a Christian spirit. This was after ugly demonstrations during which stones were hurled at Negro mothers accompanying their six-year-old children for school enrollment.

Later, clergymen of the three faiths joined in condemning the dynamiting of the Hattie Cotton grammar school, where one Negro youngster was admitted on the first day of classes along with 388 white children.

At Charlotte, N. C., the Catawba Presbytery of the Presbyterian Church in the U.S.A. publicly deplored incidents which led to the withdrawal of a fifteen-year-old Negro girl from the previously all-white Harding High School. It said "threats and abuses of any kind will not alter our stand that all men are God's children."—*Religious News Service.*



Bro. W. J. Row, who this fall will celebrate his eighty-first birthday, was honored for his many years of service by the district conference of Second West Virginia, held at Shiloh, Aug. 24. The citation pointed out that Brother Row has been an elder for forty-eight years; during this time he has served the Valley River congregation first as assistant moderator and then as moderator. He has been district moderator and member of various district boards. He has also "served individuals through his ministry to the bereaved at funerals and to the newborn in Christ at baptism, and in the solemnizing of marriages." Brother and Sister Row are shown in their Junior, West Virginia, home, a center of hospitality and influence

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

Kassel, Germany
August 26, 1957

Dear Friends

Since the middle of June I've been living in Brethren House, Kassel, and working in the downtown office of the *Landesverband* of the *Innere Mission* and the *Evangelisch Hilfswerk* (Protestant Home Missions and Relief Work.) This is the central office for this region for these organizations. The *Hessisches Siechenhaus*, where I had been working the previous six months, is but one of the many institutions which are under the supervision of the *Innere Mission*.

Perhaps the best way to explain the work of this organization is to trace briefly its history. Although many others were active in social reform movements during the middle nineteenth century, it was Johann Wickern, known as the "father of home missions," who challenged the German church to acknowledge her responsibilities in home mission work. As a result the Central Committee for Home Missions was formed. Wickern outlined very well the work of the Home Mission in a speech which he gave in 1857.

"Home Missions are to be a manifestation of the vital power of faith by all true Christians, in church, state, and all forms of social life, for the purpose of fighting and under God overcoming all kinds of unchristian or anti-Christian conduct which has developed and spread in homes and in the community, in morals and legislation, in art and science, in every branch of our nation or of other Christian nations."

Bettering the welfare of the working man is one area where work was begun. The observance of Sunday as a day of rest, improvement of housing conditions, establishment of public libraries, founding of homes for sailors and journeymen, and railway missions are but a few of the social improvements brought into being.

Hospitals and homes for epileptics, the mentally ill, cripples, orphans,

Paul Grubb,
alternative service
worker, spent six
months working in
Hessisches
Siechenhaus, a
home for aged and
incurables in
Holgeismar,
Germany.
Appreciative smiles
such as these
rewarded the long
hours of strenuous
work



the aged, and the homeless were constructed. Schools to provide trained personnel (deacons and deaconesses) for this work were established. The *Innere Mission* has also founded a system of kindergartens, a program of youth work, and several Sunday newspapers.

In August 1945, shortly after the war the *Hilfswerk der Evangelischen Kirchen in Deutschland* was founded to aid in helping the distressed German population. This church relief organization worked side by side with the *Innere Mission* to bring some relief to the thousands of homeless, lost, and wounded young and old people who were victims of the war. *Hilfswerk* in particular was aided greatly by the enormous gifts of food, clothing, money, and materials which poured in from England, Sweden, America, Switzerland, and many other countries. The distribution of much of our Brethren Service aid has been through these channels.

The work of the *Innere Mission* and *Hilfswerk* has become more and more consolidated until now in many areas both are united under one organization, as is the case here in Kassel.

My work with these organizations has been most interesting since I have had the opportunity to work in many of the various departments

and, therefore, have learned much of the total program. Much of my work is simple, ordinary office work. I spent one week in the *Schriftenmission* helping to take inventory of books and typing up lists of authors, titles, prices, etc. This department is much like a small bookstore. Its purpose is to get good books and other reading material into the hands of the people through book displays at meetings and direct sales from the office.

Some of my time was spent in the kindergarten department helping to prepare reports for mailing and doing other small jobs.

During the middle of August I spent eighteen days as an assistant leader in a children's camp. Frau Hermann, the leader, asked the *Innere Mission* to find someone to help take care of the children; so they sent me along with a young German fellow from Kassel. Thirty-two children, ranging in age from ten to fifteen attended the camp. Of these, one third were from the city of Kassel, while the others were from the nearby church district. We were also planning to have between ten and fifteen children from the D.D.R. (East Zone), but unfortunately at the last minute all but two were forbidden to come. The children came from many different back-

grounds and family situations. Many came from separated homes or homes which were weak financially.

The youth house is ideally located in a pine forest about twenty-five kilometers east of Kassel. We had plenty of space to run and hike; however, a rainy spell kept us indoors almost half of the time. It was impossible to pen up all that energy though, and sometimes I thought that it would take the roof right off the building. I'm sure each one had a wonderful time. I did.

As you can see, my experiences in Germany are many and varied. I feel very fortunate for these opportunities you as a church are helping to make possible. My sincere thanks and best wishes to all of you.

Paul Grubb, Jr.

Intercollegiate Peace Speech Winners

National winners in the 1956-57 Intercollegiate Peace Speech Contest in the oratory division were as follows: first prize, George Worden, Hope College, Holland, Mich., with an oration entitled Person to Person; second prize, Dale R. Hart, Augustana College, Sioux Falls, S. Dak., Zero Hour; third prize, Allen H. Smith, Elmhurst College, Elmhurst, Ill., Mobilizing for Peace; fourth prize, David Cone, Fredonia State Teachers College, State University of New York, Fredonia, N. Y., Peace Speech.

Honorable mention, Wayne Bryant, Northwest Christian College, Eugene, Oregon, Peace in the Midst of Turmoil; Jayne Walter, Eastern Michigan College, Ypsilanti, Mich., Our Dream's Reality; and Janet Hubert, Bradley University, Peoria, Ill., Black Peace.

In the extempore speaking division winners were: first prize, Bob Brundahl, Augustana College, Sioux Falls, S. Dak., Can the Eisenhower Doctrine for the Middle East Bring Peace to That Area?; second prize, Marjorie Chamberlain, Eastern Michigan College, Ypsilanti, Mich., What Nasser Represents in the Middle East; third prize, Charles Wise, Bradley University, Peoria, Ill., Should the United States Policy in the Middle East Hinge Upon the Approval of Great Britain and France?; fourth prize, Dee Feuerstein, Northern State Teachers College, Aberdeen, S. Dak., What Will the Guided Missile Race Do to World Peace?

Honorable mention, Mary Alice

MATERIAL AID

PROJECT-OF-THE-MONTH FOR NOVEMBER

Cut Garments for Children . . .

These garments are ready cut for sewing. A new and handmade gift carries a message of Christian concern of utmost sincerity. The cut garments may be ordered from the Brethren Service centers at New Windsor, Md., Nappanee, Ind., or Modesto, Calif.

Games and Puzzles . . .

All ages of people enjoy games and puzzles; therefore, all types of games, from tiddley winks to chess, will be acceptable for some age group.

Toys . . .

Cuddle toys can be made quite inexpensively. Mending broken toys gives the men and boys a chance to work together in a common purpose of fellowship and service. Please do not send war toys.

Gilchrist, Manchester College, North Manchester, Ind., Anglo-American Partnership, and Lanny Taylor, Utica College, Utica, N. Y., The Problem of Peace.

The Brethren Service Commission, General Brotherhood Board, has contributed \$100 each year for several years to the Intercollegiate Peace Speech Association for prizes in this contest. The Five Years Meeting of Friends and the Mennonite Central Committee contribute similar amounts each year for this purpose. Contestants from some of our Brethren colleges participate in the annual contest.

The 1956-57 contest marked the fifty-first year of the Intercollegiate Peace Speech Association. Dr. Maurice A. Hess of McPherson College has been a leading figure in the work of the association for many decades and has served as the state chairman for the association in Kansas for many years. Dr. Hess is now retiring from teaching and has resigned his chairmanship of the Kansas association. The new chairman for Kansas is Guy Hayes of McPherson College.

In the national contest, orations are judged from tape recordings made during or after the state contest and from the manuscript. Extempore speeches are judged from tape recordings made during the state contest. These tape recordings are identified only by code number at the national judging. Additional information concerning the contests may be obtained from the executive secretary-treasurer of the Intercollegiate Peace Speech Association, Roy H. Umble, Goshen College, Goshen, Ind.

"Veteran" Volunteer Returns

WELL, how does the United States seem after four years in Europe?" was an oft-asked question when Ellis Shenk returned to the States this month. No other volunteer and probably few Brethren Service workers as a whole have been on overseas assignment for such a long period without at least a home-leave as has Ellis Shenk of Myerstown, Pa.

Ellis entered Brethren Volunteer Service in September of 1953. His first assignment was work in the refugee resettlement program in co-operation with the World Council of Churches, first in Kassel and then in Hamburg.

After the usual two years of service he agreed to remain another year to carry on this important work. At the end of his third year of service he was again asked to extend his services in order to fill the position of business manager and house-father at Brethren House, Kassel.



Ellis Shenk and Winoma Spurgeon plan Sunday evening worship service during the time that they served as houseparents of Brethren House, Kassel

When the Hungarian uprising occurred in the fall of 1956, he was available for a speedy transfer to Austria to help meet the emergency by heading up our service to these refugees and helping to co-ordinate it with the work of the other Protestant churches.

When Wilbur Mullen and his family returned to the States on leave in the spring of 1957, Ellis became acting director of the Brethren Service program in Germany, a post which he held until leaving Kassel in September for a vacation trip in Europe.

Now the volunteers in Europe will have to find someone else to whom they can direct their jovial accusa-

tions of staying so long that he might as well immigrate and Ellis will be ready to share his wealth of experiences with the folks back home. Doubtless he will readily admit that his experiences have been of great educational and personal value to him, but as is the case with most volunteers, he will be too modest to glorify the service he has been able to render to others. Perhaps only those who witnessed his dependable, conscientious service as evidenced, for example, by his excellent command of the German language will realize the loss to the European program as he leaves for other fields of service.

standing of Christian theology.

It is believed that evangelism through fellowship is an approach that can help the local church to be effective in the area in which it exists.

What Is Evangelism Through Fellowship?

Evangelism through fellowship is the use of established church organizations to reach outside the church to non-Christians in order to win them to commitment to Christ and to church membership and to win back inactive church members. It is not a substitute for visiting for commitment but is supplementary to it.

Many church organizations look upon themselves as established primarily to serve those who are already a part of the church fellowship. They regard their group as a place where new members may come for fellowship and spiritual development. They do not realize that they also exist to reach beyond the church to win others to Christian faith and church membership.

A Year-round Effort

Many churches have spent much time and effort in developing a working program of evangelism and evangelistic meetings.

A need has developed for an enlarged program of evangelism which will engage more people and will increase the effectiveness of the follow-up. Evangelism through fellowship is a program which supplements visitation evangelism and makes it more effective. It has as its ultimate goal the winning of people to commitment to Christ and church membership. The program begins with simple organization-centered calls, calls which can easily be made by lay people. It ties these calls into a fully developed program of activity in the church and its organizations. This program aims at not only welcoming newcomers but giving them the attention and guidance needed to bring them to commitment and to start them on the road to Christian living. It can be used with equal effectiveness by the large or small church.

This program makes every church organization an evangelistic arm constantly reaching out to touch the lives of those outside the church. It literally transforms the program and activities of organizations and brings new life and spirit to them.



THE church has never faced a greater opportunity for evangelism than it does today. The response it makes to this opportunity must grow out of an enthusiastic local church, must employ many

local church people, must effectively relate the unchurched to Jesus Christ, and must help to draw all the members of the local church into a meaningful Christ-centered program. It is apparent that our local churches need to think in terms of a year-round program that is consistent with our best under-

Deciding to Follow the Plan

It is important that the program of evangelism through fellowship be launched with enthusiasm. This can be done in one of several ways.

(1) The minister may challenge the organizations of the church to undertake the program.

(2) The guest speaker may plant in the minds of the leaders the idea which grows until definite plans are made.

(3) The church board or the evangelism committee may stir interest through a study of the church's work in evangelism.

(4) Conscientious members of church organizations may sense the inadequacy of the program of their group and work for more interest in evangelism.

The decision to undertake evangelism through fellowship can be made in two ways. The church board may determine to undertake it as a program for the entire church, or an individual organization may determine to develop its own program, advising the church board of its decision.

It is best to have the entire church undertake the program. However, if this cannot be done, it will work successfully in one organization.

Organizing

The local church evangelism committee. Since local church evangelism is a year-round program that ideally engages all of the groups and organizations within the church, a local church evangelism committee is needed. The committee should be composed of the pastor as ex officio, and a representative of the deacons, the adult, the youth, the junior-high, and the children's departments.

The functions of this central committee on evangelism are to: (1) plan a comprehensive program of evangelism that includes all groups and organizations of the local church; (2) help each group to organize for evangelism through fellowship; (3) co-ordinate the efforts of each group by having meetings with the group committees; (4) plan for the evangelistic meeting (preaching mission) so that it is a part of the year-round program of evangelism; (5) plan for the training of new members; (6) plan for the reception and assimilation of new members.

The Group Organization

The individual groups within the church (church school classes, women's work group, men's work group,

youth fellowship, choirs, etc.) will need to organize for evangelism through fellowship. Each group should have a committee composed of the director, the secretary, and the chairmen of the three subcommittees, the responsibility list committee, the sponsor and follow-up committee, the meetings committee.

The organizational plan may vary in local congregations depending upon their size and pattern of organization. It is conceivable that in many church school classes existing committees can take on the duties of the subcommittees and in some smaller churches the local church committee on evangelism may assume the duties suggested for the group committees.

Outline of Duties

The director

1. To present the details of the plan to the group.
2. To direct the group analysis.
3. To enlist and train visitors (in co-operation with the local church evangelism committee).
4. To co-ordinate all activities.
5. To keep in touch with all chairmen.
6. To spearhead the effort with devotion and enthusiasm.

The secretary

1. To keep minutes of the group evangelism committee meetings.
2. To establish and maintain the responsibility list.
3. To record team assignments and calls.
4. To record all sponsor assignments and reports.

The evangelism committee

1. To plan a timetable of activities.
2. To conduct the group analysis.
3. To supervise each committee in its work.
4. To meet frequently to review progress.
5. To co-ordinate the program with the local program of the church.
6. To keep central the ultimate goal of commitment.
7. To lay long-range plans for the continuous program of evangelism through fellowship.
8. To be constant in prayer.

The responsibility list committee

1. To compile names and addresses according to the ways suggested.
2. To assign callers (in consultation with local church evangelism committee).
3. To continue to enlarge the list as the program develops.

4. To co-ordinate the list with others, avoiding duplications and competition between groups.

The meetings committee

1. To plan for the newcomers' meeting.
2. To plan subsequent meetings to strengthen the organization in the light of insights received during the group analysis.
3. To plan to integrate newcomers into the program and activities of the group.
4. To guide newcomers into the total program of the church.

The sponsor and follow-up committee

1. To assign sponsors to newcomers (in consultation with local church evangelism committee).
2. To check on sponsors' activities.
3. To attempt to check attendance of newcomers at meetings and at church services.
4. To reassign sponsors as required.
5. To co-ordinate activities with those participating in "commitment visiting."
6. To see that interest is shown in newcomers long after they have united with the church.

Prayer Preparation

No program in evangelism will succeed without prayer. Those beginning this program are cautioned not to expect permanent results other than those coming through the work of the Holy Spirit. Prayer preparation will bring to the forefront the primary motive for all evangelism: "A compelling desire to share the good news."

First in a series of four articles on Evangelism Through Fellowship prepared by the department of ministry and evangelism

Evangelism Helps

The following evangelism "helps" can be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Evangelism Through Fellowship (manual) each, 5c
Sharing Christ With Other Youth each, 3c
How to Make a Fellowship Call each, 3c
How to Be a Fellowship Sponsor each, 3c
How to Be a Fellowship Friend each, 3c
Fellowship Evangelism, Munro, \$2.00
Filmstrip, Sharing the Fellowship rental, \$2.50

Why Missionary Work?

PERHAPS the most frequent and solemn question I have been asked in the last few years is, "Why are you going to be a missionary?" People seem to be honestly puzzled by the appearance on the scene of young folks who plan to leave home and family to live as missionaries among those of another culture in a distant land. Perhaps a seriously asked question like this deserves a serious, systematic answer.

Not to civilize

We do not go to the foreign mission field because we feel that these people need to be "civilized." What have we, who yearly kill 40,000 people in highway accidents, because we are in too much of a hurry to drive sanely, to offer these people by way of civilization? What right have we, who, as members of Western "civilization," are known to the whole world for our inability to get along with one another as individuals and nations, to attempt to "civilize" the African? Shall we impose upon them materialism, lawlessness, juvenile delinquency, parental selfishness, continual wars, large armies and police forces, for which our society is known? Heaven forbid! In most cases the African's own culture is a much more satisfying arrangement for him than any "civilizing" we could possibly do in terms of more Western culture.

Not to educate

Nor is our motive to bring education to these people. We could teach them to read and write and open up to them vast resources in literature and arts and sciences. We could offer them the advantage of college and university training, both in their own land and throughout the world, and make great strides toward the inclusion of many Africans among the world's "elite," who grope blindly through life, enamored of their own intellectual capacities, writing many authoritative books and propounding many learned theories, but with no worth-while purpose in life and of no real use to their own people or the world. But though educational work forms a large and vital part of our mission work in Nigeria, and though our own work in lin-

Charles Kraft

guistics and literacy will contribute toward the enhancement of the educational program there, our motive in going as missionaries is not simply to educate them.

Not medical work

Medical work might seem to be a worthy reason for young people to choose to do missionary work. And, were we trained to do medical work among these people, it might be quite gratifying to be able to aid those who are in great need of physical healing. Medicine alone, however, may only prolong a purposeless and doomed existence. Certainly this cannot be our aim, although we are much in favor of our mission's emphasis upon medical work and the vital part it plays in the total program.

Not new churches

Much missionary work is engaged in in the hope of establishing new churches on behalf of one's particular denomination. We could be motivated by the ambition to see new churches springing up in Nigeria, to see greater numbers of members added to our denominational rolls each year. And perhaps we might construe this as a worthy motive since we are being supported by the church and by church members, but will all respect to our readers may we say that even this is not the supreme answer to the question proposed at the beginning of this article.

We claim to be Christians—those whose consuming purpose in life is to represent Christ most effectively to needy men and women. No lesser motive can be our aim as we cross the ocean to begin life in Nigeria. For Christians to devote their time and energies solely to civilizing, educating, healing or even to starting churches is to sacrifice the high calling to which we were called for the sake of that which will pass away with this present world.

But rather—to represent Christ

We go representing Christ—because he has chosen to make each Christian his ambassador to continue God's ceaseless program of seeking and reclaiming straying human beings. We may employ education and medicine and church building in

ministering on Christ's behalf to the needs of men, but it must be clear both to Nigerians and to Americans that it is Christ and no one or nothing less that we represent.

We take Christ to the Nigerian as we would take him to the American—in terms of life and love and understanding and helpfulness; in sympathy and friendliness and constant demonstration of his life in our lives. We represent him in Nigeria just as you are called to represent him in America. We are called by God to be missionaries for Christ among Nigerians—you are called by God to be missionaries for Christ among Americans.

Brethren, we are fellow laborers (fellow missionaries)—partners with one another and with Christ in a great world-wide task of bringing the most needy people to the most needed Person.

We claim to be Christians. True Christians are missionaries in the place where Christ most needs them. My family and I are privileged to be most needed by Christ in Nigeria. Therefore we go as "missionaries" to this most needy land.

The Brethren Evangelist

INDIA

LIQUOR CALLED "TIME OUT"

Harlan J. Brooks

WHILE three hundred fifty people waited to hear the gospel, liquor called "time out." The missionary, preacher, and deacons were motoring from Vyara to a jungle village. Christians and non-Christians from that and surrounding villages had been looking forward to the Friday night meeting. Some of these Christians were bringing offerings to God, from their none-too-good-crops. One was expecting to have a hymn sung he had composed in Christ's honor. Others were practicing hymns they would lead that evening. The ministers had their messages ready.

But suddenly a driverless oxcart and oxen blocked the road. A few rods behind them, a man dead-drunk, with a broken, bleeding leg, was lying in the dust of the road. What to do? But, of course, a Christian group could not pass by on the other side. They were seven miles from Vyara, the nearest medical dispensary.

It had happened that the day previously a stranger had introduced himself in the missionary home as a reporter for newspapers in Wyoming. The missionary had invited him to accompany the group; so he was present.

Carefully the inert, drunken form was placed on a straw bed. A tourniquet was applied and handled skillfully by the reporter all the slow trip back to Vyara. The wounded man, still unconscious, was

placed in the hands of the government doctor. The jeep headed straight back to the evening service in the jungle, where by Petromax light, 350 people waited. Christian leaders had started the group singing hymns.

The missionary and guest later settled to eat. "Just think," said the guest, "egg sandwiches in the midst of an Indian jungle!" Later he claimed to be an agnostic. But the missionary considered, "Just think—the good news in the midst of an Indian jungle!"

What about the broken leg? The first doctor recommended amputation. But the patient headed for a man known as a bone setter. The latest is that he is recovering, and frequently reports filter through to us that the countryside (for there is nothing hid here!) is appreciative of the quick help given to the drunken man.

• • •

A person doesn't hold another by the neck to show him the mountain.
African Proverb.

Missionary Training Conference

Beryl R. McCann, M.D.

ALLEGHENY COLLEGE is situated in a very beautiful location of God's world. Here it was that approximately 150 missionaries and missionary candidates of various denominations met together for orientation in the missionary task. Here one soon realizes that there is no justification to have a feeling of singularity as we are so often prone to do, even as did Elijah.

Needless to say, not everyone was planning to go to the same geographical area, so we were divided up on area study groups. Those of us in the African group were led by Reverend Tucker who himself is a missionary and seemingly knew the ins and outs of the political and cultural situations throughout most of Africa.

One of the significant conditions which presently exists through the whole of the continent is that fore-

Continued on page 27

Audio-Visual Materials on Missions

These filmstrips have come in since the 1957 catalog was printed.

Close-up of Japan

Sound filmstrip, 52 frames, 33 $\frac{1}{3}$ rpm record, color. Rental, \$2.00; sale, \$9.00. Youth and adults.

Haruo, a university senior, travels about Japan to see firsthand the conditions of his country. He is most impressed by the work of Christian churches and finds there the "key" to his vocational decision.

Manachan and Koji

Sound filmstrip, 49 frames, 33 $\frac{1}{3}$ rpm record, color. Rental, \$2.00; sale, \$9.00. Primaries.

This filmstrip tells of the everyday experiences of a Japanese Christian family, such as going to school, celebrating a holiday, and happy times at home.

Tommy and Yoshi

Sound filmstrip, 48 frames, 33 $\frac{1}{3}$ rpm record, color. Rental, \$2.00; sale, \$9.00. Juniors.

Tommy, the son of an American missionary to Tokyo, becomes a friend of Yoshi, and so the boys' families become acquainted and new friends are made for Christ.

Visual Education Service
General Brotherhood Board
22 South State Street
Elgin, Illinois



Religious News Service

Bishop J. E. L. Newbiggin of Madhurai-Ramnad (left) gave a series of ten talks on the Missionary Task during the six-week training conference at Meadville, Pennsylvania, for young Protestant missionaries about to go overseas. Shown with him at the meeting is Rev. E. Bruce Copland, director of the conference. The Church of South India bishop was one of twenty experts who addressed the meeting sponsored by the National Council of Churches' committee on missionary personnel. Six Church of the Brethren missionaries attended the conference



During "free" time there were craft activities, books to be read, opportunity for rest, and good Brethren fellowship through visiting

ADULT WORK

Older Adult Conference

WHAT is presumed to have been the first conference in the Church of the Brethren of older members and for older members was held at New Windsor, Md., Aug. 11-14. The conference was sponsored by the Middle and Eastern Districts of Maryland with the help of members of the staff of the General Brotherhood Board.

For the twenty-six regular registrants, including staff, the conference was declared to have been a success and to have served adequately its purpose as an initial venture of this sort. A total of forty-eight different people were in attendance at one time or another. They came from seven states. Ages ranged from forty-five to eighty-one, with sixty-eight the average age of those attending.

The writer as director of adult work for the General Brotherhood Board, proposed at an early session that the conference should seek to accomplish these objectives: those present should have a good experience, some insight as to the ade-

Rufus B. King

quacy of the present program for older adults in the church should be gained, opportunities for older people to serve the church, such as BVS, lifted up, individual help through counseling, literature and films should be met and the conference should help one to accept life at whatever age with grace, gratitude, and anticipation of the future.

C. Ernest Davis led the conference in inspiring Bible sessions and contributed ably in the general sessions from his wealth of training and ex-

perience. H. Spenser Minnich, as a discussion leader, stimulated the participants on such topics as approaching retirement, what to do, where to live, arranging and managing finances, protecting one's health and "keeping sweet."

Brother and Sister Arthur Scrogum served the conference as experienced directors. Nettie Weybright of Indiana likewise contributed her wholesome Christian philosophy to the conference.

The participants eagerly engaged in the discussion periods. A number contributed in various ways with readings, stories, testimony, and prayer. Singing was enjoyed, including a song fest, using the old black Brethren hymnal. One of the group wrote: "There was real enjoyment of the service. Many happy memories and high resolves and fond hopes were emotionally associated with those hymns."

The craft period, directed by Marjorie Hare, of Wilmington, Del., attracted unusual participation. Many valued souvenirs were made to take home from the conference.

Guiding spirits behind the venture were Mr. and Mrs. George Kunz, the directors of the Fahrney-Keedy Memorial Home at Boonsboro, Md. The Kunz's are giving unusual leadership to the problem of the aging. They are deeply concerned that the program of the church will meet the needs of our maturing adults until the very end of life. The dedicated and radiant spirits of this couple were felt at the New Windsor conference.

The problem of the aging is very much with us. There are almost fifteen million in the U.S. in the age bracket of sixty-five and older. Many local churches have a concentration of older adults. Increasingly, attention is being given to the needs of those people. There re-



Conferees and leaders pose for the cameraman

Jesse Ziegler and Noah Shideler Write for Bible Study Monthly



Noah Shideler



Jesse Ziegler

WELCOME in the family of writers for the Brethren Bible Study Monthly are two new contributors for the fall quarter. They are Jesse H. Ziegler, member of the faculty of Bethany Biblical Seminary, and Noah M. Shideler, now of Columbus, Ohio.

For five months, August through December, Noah M. Shideler is writing the page, Planning the Lesson for Adults. If you are a teacher of adults and have followed his plans on this page, you know how skillfully he has used the ideas of the lesson writers to weave them into the suggestions he makes for teaching. He enjoys preparing this page.

Brother Shideler is retired, but, as he says, seems never to be without a job of some kind. He and Mrs. Shideler are living temporarily in Columbus, Ohio, while the next generation of Shideler continues education at the university. Last year, he was a research assistant in the Bureau of Research in Ohio State University.

In an earlier day he taught church history at Bethany Biblical Seminary and education at Penn State University for summer sessions. He was a pastor over a period of twenty years in Indiana, Illinois, Pennsylvania, and Virginia. Just before retirement he worked in Elgin as proofreader.

The Lesson in Everyday Life page is prepared during the fall quarter by Jesse H. Ziegler, professor of Christian education and psychology at Bethany Biblical Seminary.

Jesse started his vocational maturing when as a youth on the Eastern Shore of Maryland he worked as an automobile mechanic and at other similar jobs. He went to Bridgewater College and graduated there in 1935. He held several pastorates following. While he was pastor at University Park church and Flower Hill, Maryland, he earned his Ph.D. in psychology at the Catholic University of America.

Since 1941 he has been on the faculty at the seminary in Chicago. His service is widely requested for counseling, lecturing, teaching in the areas in which he made preparation. During the summer he was teaching in the graduate school of theology at Oberlin, Ohio.

You will be interested in Brother Ziegler's approach to some of our everyday problems.

the German youth pastors, who will then be able to keep in contact with the returnees in their area.

Heifer Project, Inc.

Vernon Scott and Dean Lantz met the sixty-seventh shipment of heifers to Europe at Bremen yesterday. Kelly Day from Austria also met the shipment, as some of the sixty-six heifers will go to Austria.

New Volunteers

Byron Swayer, Arcadia, Ind., Giles Gamble, Richmond, Ind., Ruth Davidson, McCune, Kansas, Ethel Myer,

New Holland, Pa., and Edith Merkey, Cloud Chief, Okla., arrived at the Kassel center last week. They are participating in language classes under the instruction of Susanne Windisch and assisting in cleaning and painting at the house.

Missionary Training Conference

Continued from page 25

boding movement, nationalism. For many years the European powers have dominated the various coun-

mains much that can be done.

Will there be other such conferences? Likely there will be. There should also be specific training conferences for leaders of older adults. This may be the next essential step. The church includes all people and not the least our sainted senior citizens who have given so much and still have much to share and give in their retiring years. They too, are of this fellowship that we know of as the church.

MUSIC AND WORSHIP

A Code of Ethics for Church Choirs

Robert C. Walker

ETIQUETTE plays a part in the contribution which a choir may give to a service of worship just as does music.

1. Be on time.
2. If you are unable to attend a rehearsal or church service, inform the director of your intended absence.

3. Consider your membership in the choir as a sacred privilege rather than a matter of convenience.

4. When coming to the choir room, robe in a quiet manner, select your music quickly, and try to reserve a few minutes before entering the church auditorium for a few moments of composure in body and mind.

5. Be devout in every attitude; be serious, yet pleasant.

6. Whispering or talking should be studiously avoided both in the service and during rehearsals.

7. Be careful of postures.

8. Never criticize any part of the church service unless you have studied the problem and are positive you have something better to offer.

Let us endeavor to serve our church better tomorrow than today; to be alive in every part of our being; to realize the possibilities that are in us; to do all that we can; to have an exalted ideal and work with enthusiasm to attain it.—*Ministry of Music, September 1950.*

BRETHREN SERVICE

News Notes from Germany

August 19, 1957

Student Exchange

Peggy Zimmermann and Gerda Hitzemann are working on a list of all former student exchangees since the beginning of the program in 1949. These lists will be shared with

tries. Especially is this true politically. Now the people have developed a burning desire to be recognized and treated as people, to govern themselves, to become more prosperous, and to live their own lives. This, as we well recognize, is one of mankind's basic desires—to have liberty. Unfortunately, this is very often purchased at the price of violence and bloodshed.

Obituaries

Bond, Ralph T., died in Willis, Va., June 29, 1957, at the age of forty-four years. He was married to Virginia Hylton. He was a deacon and a faithful member of the Pleasant Hill church. He is survived by his wife, two sons, his parents, one brother, and four sisters. Funeral services were in the Pleasant Hill church by Brethren Hampton Marshall, Everett Reid, and Donald Clay. Interment was in the Pleasant Hill cemetery.—Mrs. Ava M. Canaday, Willis, Va.

Bonebrake, Lucy, daughter of Elias and Agnes Comfort Hahn, was born in Adams County, Pa., Jan. 9, 1884, and died July 6, 1957. She was a member of the Falling Spring church. Survivors include her husband, Jacob Bonebrake, ten children, thirty-five grandchildren, twenty-nine great-grandchildren, and one sister. Funeral services were held at Hades church by Brethren Lowell Gearhart, Omar Nicarry, and Frank Wagaman. Interment was in the adjoining cemetery.—Mrs. Daniel M. Myers, Waynesboro, Pa.

Brubaker, Daniel M., son of Martin and Maria Minnich Brubaker, died at Lancaster, Pa., Aug. 5, 1957, at the age of seventy-four years. He was a member of the Springville congregation. Services were held in Beck's funeral home, by Bro. John L. Myer. Interment was in the Middle Creek cemetery.—Mrs. Mark Royer, Denver, Pa.

Brubaker, Richard C., son of Charles and Ellen Ripple Brubaker, was born near Hooversville, Pa., Aug. 6, 1908, and died Aug. 19, 1957. He was married to Gladys Blough on Dec. 25, 1938. He was a member of the Ridge church. He is survived by his wife, one son, his mother, one sister, and four brothers. Funeral services were conducted in the Berkebile funeral home by Bro. M. J. Heinz, assisted by Bro. Lawrence Thomas. Interment was in the Somerset Memorial park.—Zelma Brubaker, Hooversville, Pa.

Early, Russell C., son of Noah and Rebecca Wampler Early, was born at Weyers Cave, Va., July 31, 1898, and died at Harrisonburg, Va., Sept. 11, 1957. He was married to Mary Lee Hinegardner on Sept. 7, 1920. He was a member of the Harrisonburg church. Survivors are his wife, three daughters, three grandchildren, and one brother. Funeral services were held at the Lindsey funeral home in Harrisonburg by Brethren Robert L. Sherfy and B. L. Stanley. Interment was in the Pleasant Valley cemetery.—Mrs. W. W. Cox, Harrisonburg, Va.

Eberly, Mahlon Z., was born Nov. 22, 1942, and died June 6, 1957. He was a member of the Heidelberg church, Pa. He is survived by his parents, one sister, and four brothers. Funeral services were conducted in the Ephrata church by Bro. Alton Bucher, assisted by Bro. Herbert Miller. Burial was in the Martindale cemetery.—Mrs. Alton Bucher, Myerstown, Pa.

Flora, Linda Diane, daughter of Sylvus and Martha Lucore Flora, was born May 16, 1955, at Dexter, Mo., and died Aug. 30, 1957, in Denver, Colo. Survivors are her parents, two sisters, and her paternal and

maternal grandparents. Funeral services were conducted in the Quinter church by Brethren Donald Rowe and Glenn J. Fruth. Interment was in the Quinter cemetery. A memorial service was held in the Cando church, N. Dak., by Brethren Byard Snyder and Mark Emswiler.—Mrs. Melvin Reinecker, Quinter, Kansas.

Flory, Mary Frances, daughter of Joel S. and Margaret Miller Flory, was born at Bridgewater, Va., Dec. 24, 1894, and died in Harrisonburg, Va., Aug. 20, 1957. She was a member of the Harrisonburg church. Survivors are one daughter and one sister. Funeral services were conducted by Brethren Robert L. Sherfy and James A. Swain in the Harrisonburg church. Interment was in the Woodbine cemetery.—Mrs. W. W. Cox, Harrisonburg, Va.

Jacoby, Jethro B., son of Levi and Isabel Miller Jacoby, was born April 9, 1869, in Johnstown, Pa., and died in Johnstown, Pa., Aug. 24, 1957. He was preceded in death by his wife, the former Nellie R. Feathers. He is survived by one daughter. Services were held by Bro. Ellis Powell.—Mrs. S. L. Lehman, Johnstown, Pa.

Legge, Thomas S., son of James and Agnes Legge, was born April 8, 1883, at Warrenton, Va., and died Aug. 16, 1957, in Oakton, Va. In January 1906 he was married to Etta Gray who died in 1908. He was then married to Lelia Waple in 1908. He had been a faithful member of the Oakton church for thirty-eight years. Survivors are his wife, one daughter, five sons, eleven grandchildren, and two great-grandchildren. Funeral services were conducted at the Oakton church by Brethren David L. Rogers and E. E. Neff. Burial was in the Fairfax cemetery.—Mrs. Joel Miller, Oakton, Va.

Lichty, Elias B., son of William H. and Mary Beeghley Lichty, was born near Waterloo, Iowa, Aug. 25, 1872, and died near Cando, N. Dak., June 14, 1957. He was married to Jennie Walters on March 9, 1898. He is survived by his wife and daughter. Funeral services were in the Cando church by Brethren Sylvus D. Flora and Byard Snyder. Interment was in the South Waterloo cemetery, Iowa.—Mary Emily Smeltzer, Cando, N. Dak.

Mundy, Claude H., died July 28, 1957, at the age of sixty-four. He was an active member of the Mill Creek church, Va. He was married to Sattie Good on Aug. 14, 1912. Survivors are his wife, three daughters, two sons, thirteen grandchildren, one brother, and two sisters. Funeral services were at the Mill Creek church by Brethren Cecil O. Showalter and Paul H. Bowman. Interment was in a cemetery near by.—Mrs. Leon Mundy, Port Republic, Va.

Randler, Stella G., daughter of Joseph and Mary Coldren Garman, was born Oct. 14, 1879, and died Sept. 16, 1957. She was married to William Randler, who preceded her in death in July. She was a member of the Chiques church. Survivors are two sons, twelve grandchildren, two brothers, and two sisters. Funeral services were held in the Graybill church by Brethren Robert Hess, David Gible, and Milton Hershey. Interment was in the church cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Shipp, Ruth E., daughter of Cyrus and Mary Ellen Miller Rock, was born near Mercersburg, Pa., on Nov. 2, 1896, and died at Hagerstown, Md., July 29, 1957. She was a member of the Falling Spring church. Survivors are her husband, two brothers, and one sister. Funeral services were held at Brown's Mill church by Brethren Omar Nicarry, Lowell Gearhart, and Frank Wagaman. Interment was in the adjoining cemetery.—Mrs. Daniel M. Myers, Waynesboro, Pa.

Studebaker, Charles A., died August 23, 1957, at the age of eighty-three years. He served on the Bethel school board for a number of years. He was a deacon in the church. Survivors are four daughters, three sons, eighteen grandchildren, and one sister. Memorial services were held in the West Charleston church by the undersigned.—George Wright, Tipp City, Ohio.

Switzer, Henriette, was born in Ozawkie, Kansas, and died at the age of eighty-seven years. She was a member of the church for many years. She was married to Harry I. Switzer. Survivors are her husband, one son, a daughter, and two grandchildren. Funeral services were at the Newcomer's funeral home by Bro. Floyd E. Bantz. Interment was in Memorial Park cemetery.—Mrs. Gertrude Gaba, Kansas City, Mo.

Wagner, Elmer, son of Morris and Mary Bashore Wagner, was born Oct. 11, 1887, and died March 27, 1957. He was married to Annie Light Wagner, who preceded him in death seven years ago. He is survived by four sons, one daughter, twelve grandchildren, one brother, and one sister. Interment was in the Frystown cemetery with Brethren Jacob P. Merkey and Conway Bennett officiating.—Mildred C. Ziegler, Bethel, Pa.

Wertz, Alvin S., son of John A. and Susan Wertz, was born in Adams Township, Pa., March 22, 1875, and died Aug. 25, 1957. He was preceded in death by his wife, the former Elsie Berkebile. He is survived by two daughters, one stepdaughter, three grandchildren, and three sisters. Services were held at the Geisel funeral home by Bro. Ellis Powell. Burial was in the Berkey cemetery.—Mrs. S. L. Lehman, Johnstown, Pa.

Wisler, Bertha Jane Litsey, was born Sept. 20, 1867, in Iowa, and died in Glendale, Calif., June 17, 1957. She was married to Leander E. Wisler on Sept. 24, 1893. Her husband preceded her in death in 1937. Surviving are three sons, four daughters, twenty-five grandchildren, and twenty-four great-grandchildren. Memorial services were held by the undersigned. Burial was in the cemetery at Zion.—Jesse A. Smeltzer, La Verne, Calif.

Church News

Southern California and Arizona

Glendale—About fifty of our group attended the Pilgrimage play in Hollywood. Our pastor, Matthew Meyer, was on the radio during the month of August for morning devotions. On Sept. 14 five ladies of our group attended the women's workshop at the Bella Vista church. Everything is in hand for our new church year beginning Oct. 1. Our new directory went to the printers in September. William Wagoner was licensed to the ministry.—Mrs. Sudie B. Flory, Burbank, Calif.

Northeastern Kansas

Washington—Brother and Sister Russell West conducted a series of meetings. The Sunday-school children attended Bible school at the Friends church in June. The exterior of our church was painted this summer. The men of our church put sheet rock on the basement ceiling. One of the members painted the basement walls. Our regular council meeting was held on Sept. 3. Most of the Sunday-school officers were re-elected.—Mrs. Samuel Gauby, Washington, Kansas.

Northwestern Kansas

Quinter—Mrs. Chester Murrey, regional women's work president, was guest speaker at the Northwestern Kansas women's work rally held at Quinter. The cantata, Hosanna, was presented by the community chorus. Bro. Paul Hoffman of Chicago, Ill., conducted services in our church. Morning meditations sponsored by the CBYF were held for one-half hour each morning for a week. The Methodist church had a golden age banquet for all persons of the community who were seventy years or older. A number of our members attended. The Andrew Holderreads were in our church one Sunday evening and showed slides of their work in India. The young people of Friends, Kansas, led us in our worship service one Sunday morning. A family night supper was enjoyed on Sunday night preceding Family Life Week.

DELINQUENCY: Sickness or Sin

RICHARD VINCENT McCANN

*Behind the sensational headlines on
juvenile delinquency are troubled boys and girls.*

- Who are they?
- What are they actually like?
- What is their background?
- What do they think of themselves?
- Where does the failure lie?
- How can they be helped?

This book begins with a day in court. It tells about different cases and how the parents, probation officers, and clergymen search for a solution. Then the author takes the reader into the home of one of the boys for an intimate look at the social conditions that foster delinquency. After this documentation, Dr. McCann probes the psychological factors—the self-image of the delinquent and nondelinquent, the difficulties of adolescence, delinquency as an attempt at solution.

With penetrating insight the author considers the question of morality in juvenile delinquency, the role of religion and the challenge and opportunity that delinquency presents to the churches.

Delinquency: Sickness or Sin? is a positive book calling for the total concern of each individual. **\$3.00**

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Prayers and Graces

Prayers and Graces
for a Small Child
MARY ALICE JONES
25c

Prayers and graces
for children 3-7 years
with full color pictures
throughout. Attractive
hard cover can be wiped
clean with a damp cloth.
32 pages, 6½x8¼ inches.

BRETHREN
PUBLISHING HOUSE
Elgin, Illinois

OCTOBER 26, 1957

29

Leon Neher is serving the Western Region as youth director. Our community vacation Bible school had an enrollment of 130. We held union services with the Methodists on Sunday evenings during the summer months. The youth work rally was held at Quinter, with work being done on the church and grounds. Mrs. Harry K. Zeller, Jr., of McPherson, Kansas, spoke on Women in Europe at the annual blossom festival for mothers and daughters. The women's work presented seventy Bibles to the entire junior department. Bro. Floyd Crist filled the pulpit in the absence of Bro. Glenn J. Fruth during Annual Conference.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southeastern Kansas

Wichita First—Twelve of our youth attended the Western Region youth meeting in McPherson. At this meeting Faye Fields won the regional speech contest on peace and represented this region at Annual Conference. The women's fellowship sponsored a daily prayer vigil. Thirteen were enrolled in the pastor's membership classes. Forty-two young people and their parents attended a Lenten breakfast. A series of services was conducted by our pastor. Mrs. D. W. Bittinger, 1956 Kansas Mother of the Year, was our speaker for our mother and daughter banquet held on May 9. The young people presented the play, *The Friendly Kingdom*, on May 26. Fourteen from our church attended Annual Conference. During our pastor's absence the pulpit was filled by our moderator, Bro. Fayette Fields. Our Bible school was held July 8-12, with two sessions a day. We had an average attendance of 101. New church directories were printed in the spring.—Opal Fields, Wichita, Kansas.

Southern Illinois

Girard—Mrs. Gordon Bucher was speaker at our mother and daughter banquet held in May. A farewell dinner was given June 30 for our pastor, Bro. Perry Hoover and wife. They terminated their work on July 1 and moved to their new field in Canton, Ohio. Bro. Hardey McDaniel of Lombard became our pastor on Sept. 1. Installation services were held on Sept. 8 with Bro. Wilburn Lewallen delivering the charge. During July and August the pulpit was filled by visiting ministers, Leland Nelson, John Blough, Hardey McDaniel, and Curtis Weddle. The latter recently returned from Africa, where he had spent two years in alternative service as a teacher in the mission school and as an aid to the Nigerians in better farming techniques. He was relicensed to the ministry and is now enrolled as a junior in Elizabethtown College. Bro. Gordon Bucher was recently elected as our moderator for one year, yearly reports were given, the new budget adopted, and officers were elected for the coming year at our recent council meeting.—Miss Eva Brubaker, Waggoner, Ill.

Middle Indiana

South Whitley—Wilmer Lehman conducted services and officiated at our love feast. The church had a very fine experience with a venture in day camping for about a dozen juniors. Fifteen attended camp sessions at Camp Mack, and the pastor and family attended the regional training school. On his return from Europe Vernon Miller of Fresno, Calif., gave us a very interesting account of his work and travel. Men of the church have worked faithfully in the remodeling of our basement. The women have been making comforters for relief and canning for the Mexico Home. At the regular quarterly council on Sept. 11 officers for the coming year were chosen. The remodeling work in the church basement was completed and the sanctuary was painted in preparation for our home-coming and dedication services on Oct. 13. Bro. Earl Hostetter was our evangelist, holding meetings, Oct. 7-13.—Mrs. Henry Auker, South Whitley, Ind.

Southern Ohio

Beech Grove—Bro. Dolar Ritchey, who has been our pastor for the past thirteen years, moved to his new place of service the last week of August. Bro. Pius Gible and his family moved in our midst the last week of August and is now our pastor. Our fall council meeting was held on Sept. 4. Officers were elected for the coming year. Bro. Philip Lauver of Greenville, Ohio, will begin evangelistic services at Beech Grove on Nov. 29.—Edna Petry, New Madison, Ohio.

North Atlantic

Coventry—Our senior choir was a part of a combination of choirs that sang *A Canticle of Praise* at the baccalaureate service of the Owen J. Roberts high school. The junior high Wissahickon trail hike was attended by a number of our junior high youths. We have had a part in resettling eight refugees. The Eastern Region laboratory schools and workshop for temperance workers was held at Juniata College on July 21-26. Our church helped twenty-eight youngsters attend and enjoy Camp Swatara this summer. Our men's Bible class was host to the Federation of Men's Bible classes of Pottstown and vicinity. Bro. Paul Austin, president of the federation and teacher of our men's Bible class, was the speaker. We had an average attendance of 124 pupils at our vacation Bible school. Our offering project was for sheep for Ecuador; we sent five sheep. The annual rally of the men's work groups of the Southern, Eastern Pennsylvania and North Atlantic districts was held at Camp Swatara on July 14. Dr. Robert Barr, the district president, had charge of the meeting. Bro. Paul Austin gave the address. The church council has authorized the appointment of a committee for the observance of the 250th anniversary. George Kreps, who has recently returned from the mission field in Ecua-

A novel about

• FELEMBE

a missionary wife

by JENS LARSEN

Felembe is one of those unusual novels combining a first-rate story of tragedy and of triumph with first-hand description of life in the jungle.

Home for Evelyn (Felembe) was Manhattan, which she left far behind when she married a medical missionary. She had much to learn about the people in the jungle, about her husband's work among them, and about herself and the kind of person she really was.

Vividly portrayed are such incidents as the secret ritual burial of a chief, an invasion of driver ants, and the doctor's research on a dread disease. More important is Felembe's dawning understanding of the Christian meaning of sacrifice.

\$3.50

BRETHREN
PUBLISHING HOUSE

Elgin, Illinois

dor, will attend Bethany Biblical Seminary this fall. Ed Crill, national youth director, was present at our church on Aug. 10 for a district youth fellowship meeting. He directed games and led a discussion at the meeting. The young people have enjoyed a good summer with recreational and devotional activities. A number of them attended Camp Swatara and the regional youth conference at Elizabethtown College. Our pastor attended the regional conference at Elizabethtown. During our pastor's vacation, Bro. Paul R. Austin brought us the message, The Chance of a Lifetime, and Bro. Martin Scholten, The Working Mind. A visitation of the membership is planned in the interest of the liquidation of the indebtedness incurred in our recent building project.—Mrs. C. Rudolph Kulp, Pottstown, Pa.

Eastern Pennsylvania

Ephrata—The Golden Year Club was entertained at dinner by the women's group on June 9. Our pastor held evangelistic services at the Sellersville camp meeting

grounds on July 15-21. A number of our folks went to Camp Swatara on July 28, when a dedicatory service was held for the new cabin erected by the Ephrata church. Recent guest speakers have been Brethren Paul Wenger, Galen Kilhefner, and Frank Nies. The Cherub choir provides music on the first Sunday of each month. A heifer for relief has been provided by one of our men. Brother Robinson, the pastor, has been giving a course on Preparation for Marriage to a class of young people. In connection with their study on church history the junior high classes made a trip to Philadelphia, visiting the scene of the first baptism and a few of the early churches. An inspiring letter has been received from Mrs. Gerald Neher, our supported missionary in Africa. We shall hold a special love feast in January 1958 in commemoration of the 250th anniversary of the origin of our church. Harvest home services were held on Sept. 8, at which time our pastor had a pulpit exchange with the pastor of the Lititz church. Our women's work temperance director held a poster and coloring contest in the junior and primary departments.—Mabel M. Myer, Ephrata, Pa.

Heidelberg—We enjoyed a six-week Bible study led by Bro. Ralph Schlosser. Our Sunday school sent a delegate to the school of temperance at Juniata College. Our Bible school had an average attendance of 217. The offerings were used to buy six goats for Greece and Turkey. Guest ministers for special services have been Bro. Robert Hess, missionary on furlough from Africa, Dr. Charles Weaver, who brought a temperance message, and Bro. Henry Hunsberger, who preached a harvest home sermon. Our men's work group sponsored a German service with Rev. Peter Gress of the United Zion church as speaker. We co-operated with the churches of our community in outdoor vesper services during the month of July. Our church was host to the district youth rally. A number of our young people attended Camp Swatara.—Mrs. Alton Bucher, Myerstown, Pa.

Lake Ridge—New officers were elected for the coming year at our September council meeting. A study group on family life was organized by the ladies' aid. Mr. Darby, president of the Christian Home League, gave us an interesting service. Mr. and Mrs. Rufus Eby spent a week end in May with us and brought some interesting messages. The CBYF presented a panel discussion on the Ten Commandments on the evening of Mother's Day. The youth groups of the Friends and Presbyterian churches were guests. The young people of our church attended the district youth fellowship conference in the Hanoverdale church, Pa. At a recent council meeting a building fund was established to be used for a new parsonage or an addition to the church when needed. The women's group held a family night banquet, at which Mrs. Rufus Eby of Palmyra was guest speaker. In the month of June the CBYF spent a week end as the guests of the Fredericksburg church. Vesper services were held at Camp Gregory each Sunday evening from June to August. Vacation Bible school was held Aug. 5-9. The children's offerings went to help build a new chapel at a migrant camp. The Christian Workers Sunday-school class held a week end camp at Camp Gregory, Aug. 31 to Sept. 1, with Bro. James Renz, who is national director of home life and temperance, as speaker. A church census is planned for the near future by the Christian Workers class. A committee was appointed for planning the program of this 250th anniversary of the church.—Martha Weibly, King Ferry, N. Y.

Little Swatara—A number from our congregation went to the relief center at New Windsor, Md., to help pack clothing for overseas shipment. Evangelistic services were conducted by Bro. Bill Longenecker. Visiting Brethren at our love feast were Howard A. Merkey and Harold Fahnestock. Several special musical programs—Andrew Kuzan, a ladies' octet, the Chiques male quartet—were enjoyed by

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Miscellaneous

No. 318. Wanted: An elderly man wants to go to Sebring, Fla., by Nov. 1. Will pay transportation going and coming and expense for room and board. Prefers to travel with elderly couple or single man who desires company. Contact: George Hoke, Laura, Ohio.

Farming

No. 317. An elderly Quaker woman, living southwest of Wilmington, Ohio, has two or three farms which she is renting or managing. She would like to find one or more young farm families to take over these farms. If their operation should seem businesslike she might like to dispose of the farms on favorable terms. Write: Arthur E. Morgan, Yellow Springs, Ohio.

our congregation. The daily vacation Bible school had a total attendance of 357. The daily offering will pay the fare of Ruth Elaine Keeney to the Africa mission field with her parents. Evangelistic services were held at Schubert in August by Bro. Joseph Moyer. Bro. Mark Keeney and his family have sailed for the Africa mission field to serve as missionaries. At a special council meeting Bro. Conway Bennett was elected as our elder, replacing Elder Jacob P. Merkey. Harvest home services were held with Bro. Ray Kurtz as guest speaker.—Mildred C. Ziegler, Bethel, Pa.

Western Pennsylvania

Greenville—The district's candlelight services were held in the Greenville church one Sunday. Brother Kulp, our presiding elder, was in charge of evangelistic services Aug. 26—Sept. 1. Our annual home-coming was held in the churchyard on Sunday, Sept. 1. Everyone enjoyed a basket lunch.—Shirley Haag, Grampian, Pa.

Johnstown, Walnut Grove—Our Mother's Day service included a dedication service for twenty-six babies. The mother and daughter banquet was held on May 7. A special program was presented in celebration of the 25th anniversary of our women's work organization. E. S. Statler became our new minister of music on May 1. A Children's Day program was presented in the morning on June 9, and David Wieand showed pictures of the Holy Land and the Mediterranean area in the evening. Our church was represented by five delegates at the Richmond Annual Conference. Bro. Ellis Powell served as dean of the daily vacation Bible school June 10-21. The daily average attendance was 193. At a special council held in July it was decided to have Carr and Associates conduct a stewardship program for us in January 1958. The church is endeavoring to have its nonresident members transfer their membership and become active in churches near them so that they may be ministered to more effectively. The church and Sunday-school officers were elected for the coming year on Sept. 5. Our harvest home offering went to the Scalp

Level Brethren home.—Mrs. S. L. Lehman, Johnstown, Pa.

Maple Spring—Many from our congregation attended Annual Conference. Our pastor served as delegate. Richard Livingston met with our youth group to plan ahead and presented a challenging message at the evening service. Guest speakers during the summer months were Brethren J. M. Blough, Earl Dibert, Richard Ott, and William Nyce. At our last council meeting Bro. Charles Heltzel was elected moderator. Four new deacons, Emmert Keim, Carl Thomas, Clarence Brown, and Marlin Mishler, were also elected. Three of our children's workers attended the regional workshop for children's workers at Juniata College, and the temperance director the school of alcohol studies. Our youth planned and conducted a week-end retreat at Camp Harmony to plan the year's program. Mr. Jack Williams, district youth counselor, aided in this planning. The filmstrip, Youth Work in Action, was used, and budget and finances were discussed. Successful planning resulted as well as possible changes in financial procedure.—Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Shade Creek, Ridge—Our church sponsored a work camp this summer. They made their home in our recreation building for six weeks. During their stay they helped conduct daily vacation Bible schools at Blough and Gahagan. They also gave one afternoon a week to our children and one evening a week to our young people. Several from here attended the workshop at Juniata. Quite a few of our children and young people attended the various camp groups at Camp Harmony.—Zelma Brubaker, Hooversville, Pa.

Florida, Georgia, and Puerto Rico

Orlando—Bro. J. M. Blough directed our school of missions. A group of our women attended the women's rally in Sebring, Fla. Bro. Carroll M. Petry of Wabash, Ind., held our revival. Our young people were host to the district round table. A few attended the leadership training school held at Camp Ithiel. Miss Lenora Richardson was the director for the Bible School in June, which had an average attendance of forty-one. The offering was sent to Puerto Rico. We had five ladies attend the music institute at Bridge-water College. Our pastor held a week's revival in the Evergreen church in Northern Virginia. The choir gave the cantata, The Thorn Crowned King. The young people supplied the money for tiling the Sunday-school rooms, and the men's work installed it. They also installed an attic fan. The women's work mended old clothing for the migrant children in Belle Glade, Fla. Three of our youth have entered college this fall. Attendance has continued to increase this summer.—Mrs. Viola Preston, Orlando, Fla.

Eastern Maryland

Union Bridge—Several of our junior and junior high youth attended Camp Peniel in July. Bro. Frank S. Carper of Palmyra, Pa., filled our pulpit on Aug. 11 and Aug. 18. A teacher training program was held during the month of October at the Brethren Service center. Initial steps have been taken to bring another refugee family into our congregation. Our ladies' aid prepared twelve comforters for Brethren Service. Our men's and women's work report that \$200 has been given to the Woodbine camp site.—Mrs. Edith R. Main, Union Bridge, Md.

Middle Maryland

Beaver Creek—Our new pastor is Bro. Clayton Gehman. A reception was held for him and his wife on June 30 on the church lawn. Bro. Arthur Scrogum conducted installation services on Sunday, July 28. The Sunday school was well attended at the Hagerstown city park on July 28. Bible study started Sept. 18 with twenty-five members attending the first lecture. The mother and daughter organization is well attended each month.—Mrs. Robert A. Smith, Hagerstown, Md.

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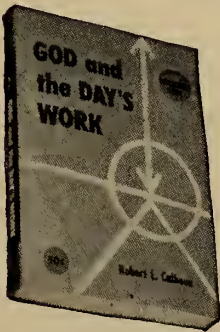
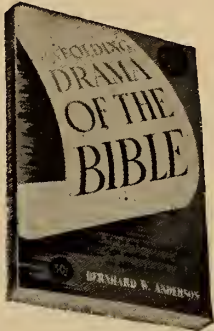
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First Virginia

Copper Hill—Brethren Mark Wolfe and Frank Wimmer held our revival the last week in June and the first week in July. We elected our new officers at our council meeting which was held the evening of Aug. 31. The installation services for Brother Wolfe were held the evening of Sept. 1 and were in charge of Bro. Carroll Ringgold. Mt. Union, a branch church of Copper Hill, is repairing its building. They are progressing nicely and have resumed services.—Mrs. O. I. Hollins, Copper Hill, Va.

Second Virginia

Grottoes—The men's work has installed a dossal and chancel cross in the sanctuary. They have also erected a new outdoor sign for the church. The women's work gave a Mother's Day program. They also sponsored a vesper service in August with Bro. Wilbur Garber as guest speaker. Our vacation Bible school was very successful with a good attendance. Rev. Frank Fig-



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gers was our speaker on pulpit exchange Sunday. Our pastor, Bro. Donald Fancher, resigned Sept. 1. The Grottoes and Pleasant Hill churches have become separate pastorates by mutual agreement. Bro. Wilbur Garber has accepted a call to the Grottoes church. Our church will cooperate with the other churches of the town to raise funds for weekday religious education in schools. Our Sunday-school attendance is increasing. On Sept. 6 a fellowship supper was held in the church basement in honor of Brother Fancher and Brother Garber. Fall council was held on Sept. 15.—Mrs. Leon W. Smith, Grottoes, Va.

Sangerville, Briery Branch—Bro. E. J. Rowe, with the assistance of Sister Edith Cupp, were directors of the vacation Bible school held in June. Bro. Robert Houff of Uniontown, Pa., began a week of evangelistic services on Aug. 11. Several of our members attended the Richmond Conference and also the women's work conference at Bridgewater. The men's and women's work have been progressing steadily. The CBYF has been doing many interesting things. Bro. Rowe has resigned to go to Liberty, Tenn. Bro. E. S. Coffman of Dayton, Va., is our new pastor.—Ruth F. Miller, Dayton, Va.

Southern Virginia

Fremont—Several from our church attended the women's retreat at Bridgewater College. Our vacation church school was held July 15-20. A series of family prayer meetings were held before our revival. Our revival was held on Aug. 4-11. Bro. Glenn Garner was the evangelist. Brother McDannel brought the message to us on Sunday morning, Sept. 15. A workshop on evangelism was held at our church on Sept. 16 by Bro. Stewart Kauffman.—Miss Hattie Gardner, Hillsville, Va.

Pleasant Hill—We met in regular council on Aug. 31 with our elder, Hampton Marshall, presiding. Church and Sunday-school officers were elected for the coming year. Brother Marshall will continue as elder. This year we cleared the indebtedness on the parsonage. We have put a new roof on our church, added new windows and doors, and also painted the outside of the church building. We united with the Methodists and Lutherans in a combined Bible school in June. As yet we are without a pastor. Bro. Glenn Garner of the Pulaski church closed a very successful series of meetings on Aug. 25.—Mrs. Ava M. Camaday, Willis, Va.

Pleasant Valley—Much has been done to the basement of our church since our last report. One hundred chairs and an electric water heater were donated. The women's work group bought material

for kitchen cabinets which were built by the men of the church. Three delegates attended the women's and men's meeting held at Topeco. Our church was represented at the young adult banquet at Bassett, the junior highs at their rally at Freemont, and at Camp Bethel. Bro. Edgar Martin of the Christiansburg church was guest speaker at one of the young adult class meetings. We were happy to have the district conference in our church in July. Our revival services were held by Bro. Archie Naff, Aug. 18 to Sept. 1.—Mrs. Alma Lester, Riner, Va.

First West Virginia

Bean Settlement—Shelby Stockslager and Mrs. Herman Freeland went to Camp Galilee as counselors this summer. The MYF from Asbury Methodist church and our CBYF presented a program in song on Aug. 4 in our church. The CBYF has placed a piano in the church. Vacation Bible school began on Aug. 5. Bro. Olan Horton of the Shady Grove church held our revival, August 21-31. An all-day service was held on Sunday, Sept. 1. Five men attended the men's work banquet at the Shady Grove church on Sept. 7.—Mrs. Evelyn Bean, Rock Oak, W. Va.

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This book should be of special interest to church women.

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Three Lions

At Mother's Knee

FOR the summer camper basket weaving may be just another craft but for this mother and daughter it is a means of gaining a livelihood. The mother is teaching her daughter how to make a frame from heavy splits of wood. On this skeleton can be woven the lighter strands that will compose the basket itself. Likely the young girl's first efforts will be far from a work of art, but give her days of practice under skilled supervision and she may eventually produce a basket that is lovely to look at as well as useful to handle. She is fortunate in being able to learn a trade as well as an art at her mother's knee.

A wise mother can teach far more than the intricacies of weaving. With the bands of wood will be interwoven the basic ideals by which the mother lives. She may actually be a teacher of the art of living, an art not readily learned from books but more surely learned from one who exhibits it wisely in her own life. This is education at its finest. Christian education cannot afford to overlook the learning opportunities at mother's knee.

KENNETH MORSE - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

NOVEMBER 2, 1957

Volume 106

Number 42

In This Number . . .

Editorial—

At Mother's Knee	1
Consider Your Call	5
Never Too Old	5

The General Forum—

Help God Call Ministers. Harold Z. Bomberger	3
God of Our Fathers (verse). Mildred Allen Jeffery	4
The Unity We Seek. DeWitt L. Miller .	6
In Quest of the Best. John C. Middlekauff	10
Remembering (verse). Jean Leathers Phillips	12
Who Is Really Hurt? D. W. Bittinger .	13
The Family Counselor	15
Reviews of Recent Books	15

Toward His Kingdom—

Licensing and Ordaining Ministers. Clarence B. Fike	18
Back Fence Dialog. Lorene Clark	19
A Shrinking World. Dan Raffensperger	20
Evangelischer Kirchentag Kaufungen .	21
Local Church Director of Christian Education	22
Christ Winning Gashala. H. Stover Kulp	24
Mission Vocations	25

The most unhappy of all men is the man that cannot tell what he is going to do, that has got no work cut out for him in the world, and does not go into it.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it.

Man must work as well as worship.

—Carlyle.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Families Together

I want to express appreciation for the picture in the Oct. 5 issue of the Gospel Messenger showing a family seated together at the love feast.

In early childhood came my first revolt at the segregation of the sexes at the love feast. At that time Brethren visited neighboring congregations and participated in the love feast. Early in my childhood I insisted on being seated with my father. However, he was often called out to read scripture, leaving me among strange men. At such times I lost my security in a hurry and remember choking back the tears.

There can be no greater bond of fellowship for a family than to sit together in the communion service. Time was when our one-room churches had no facilities for washing feet except at the tables. In our day with rooms and equipment for an expanded program there is ample opportunity for washing feet in separate rooms, then coming to the tables as families for the Lord's Supper.

In my judgment this direction is overdue. Thank you for lifting up the family participating together in the love feast.—J. H. Mathis, La Verne, Calif.

Christian Unity

News Week Magazine for Sept. 23, 1957, published a report of an eight-day conference recently held in Oberlin, Ohio, by three hundred representatives of thirty-four Protestant groups, which adopted a "broad definition of their dreamed-of goal."

This report said, "They agreed that unity should possess a 'rich variety in worship, life, and organization.'"

To this there were some objections by a group of Eastern Orthodox churches. They contended that unity could be established only by mutual acceptance of their denominational faith and practice.

It seems that other denominational groups made no mention of any essential scriptural requirements for unity, but based their hope upon a willingness to compromise their differences and thus sanction a continuation of faith and practices which they believed to be scripturally false.

It is very apparent from local

and national observation that this is the general trend of Protestant Christian church groups and organizations today, as though the hope of Christian unity and soul salvation depended more upon human, peaceful relationships than it did upon Christ's teachings and the preserving of our spiritual relationship with God.

Christ's great prayer to God (John 17) for a continuation of Christian unity among his disciples for all time to come surely implies the keeping of our faith and practice wholly free from compromise with that which is false. . . .

The union, peace, and fellowship that comes from Jesus is the outgrowth of receiving and obeying God's word from the heart of the believer, and for all to be as one in Christ requires a unity of faith and practice that is motivated from the heart because the Word of God, and not the worldly concepts of men, reigns there.

Compromising with those who believe in and practice false concepts is evidence that the true principles of Christian unity are not in the heart, and it also publishes to the world that our unity is false.

Jesus in person gave the word of God to his twelve apostles and commissioned them to transmit it to all the world. Their acts thereafter, and especially the letters of John and Paul to the various churches, plainly show that Christ's prayer for their unity was answered. But how about that part of the prayer (v. 20) which refers to us today?

When all Christian believers abstain from compromising and cease to be silent on the vital fundamentals of their faith and practice, then and not until then, will they realize the wishful hope for an answer from God to Christ's prayer for them.

There is now a Christian unity among all true Christian believers, but it is not manifest in denominational affiliations that include all manner of religious delinquencies.—Quincy Leckrone, Thornville, Ohio.

For a report on the Oberlin conference and its discussion of unity see the article on page 6.—Editor.

It seems as if part of the family is gone when our Gospel Messenger does not arrive each week.—A Reader.

he call to the Christian ministry should be an unceasing challenge to youth



Britten

Help God Call Ministers

THE Christian church has always believed that God calls ministers. We Brethren continue to believe this. Rarely, however, in Biblical times and throughout Christian history has God called ministers without human assistance. Even those whom God seemed to deal with most directly--Moses, Jer-

emiah, Isaiah, Saul of Tarsus, Augustine, Alexander Mack--appear to have been strongly influenced by others.

God is calling men to the ministry. It is difficult and hard for many to hear and interpret this call. A study made by Dr. Ralph

A. Felton of Drew Theological Seminary indicates that many men stay out of the ministry simply because no one is guiding them in, no one is showing them why and how.

Additional ministers are urgently needed. As the population

Harold Z. Bomberger

NOVEMBER 2, 1957

3

spiral continues upward the number grows more staggering. Protestant churches in the United States need 25,000 more ministers now and during the next twenty years an additional 75,000 will be needed. The Study of Ministerial Recruitment presented to the Richmond Conference in June reminds us that "in view of the growing need it seems imperative that the church [of the Brethren] should call and license 100 ministers annually." It further reminds us that our production of ministers is far below that number and that many who are called and licensed do not become active ministers. God calls ministers. The church must help them respond.

Representatives of one of America's largest and most rapidly growing denominations recently stated there was no real shortage of ministers for them. "Why?" they were asked. "Because unceasingly the need, glory, sacredness, challenge, and high calling of full-time Christian service are presented in our homes, church schools, camps, colleges, youth conferences, and institutes and from the pulpit. Our youth cannot escape. The most wonderful thing they can do is to enter full-time Christian service."

Sharing with other Protestants the Biblical concepts of the priesthood of all believers and the Christian vocation of every member, we Brethren dare not permit these cherished beliefs to minimize our sense of need and respect for the divine call to full-time service.

Importance of Church and Home

The most strategic person in influencing men to decide for the ministry, according to the Felton report, is the pastor. In thirty-four per cent of the cases his influence counted most. The way he works with youth, his respect for his job, enthusiasm

for the ministry, and the joy he receives from faithful service, in other words, the way he magnifies his ministry, counts incalculably.

Ministerial or pastoral committees, church school teachers and officers, youth counselors, and lay leaders in general should make certain that no youth with the necessary abilities growing up in their church can escape making a decision not only for Christ but also regarding Christian service as a life's vocation.

Churches need to explore anew the possibility of electing or calling men to the ministry in

Christian service and respect for the ministry—demonstrated by attitude, word, and deed—are invaluable in challenging their youth. This is underlined by the fact that nearly two thirds of the men in the Felton study became interested in the ministry before they were through high school.

Every church-pastor relationship should be so creative and winsome that youth within the relationship struggling with vocational choices are consciously and unconsciously attracted toward the ministry.

Not Only More, but Better Ministers

The matter of ministerial recruitment, however, is not alone quantitative. It also has a qualitative aspect. God needs not only more ministers, but better ministers. Throughout the Scriptures the quality of the priest, prophet, apostle, and religious leader was a major concern. The Christian church, including our own denomination, has always insisted that the minister be a man of character, ability, and worth. Today, more than ever, as home and church endeavor to secure more ministers, quality values must be considered.

An authentic Christian experience and a sense of God's commissioning are imperative. Whether he is responding to an inner call and volunteering for the ministry or responding to the outer call of the church, the needs of the world, or circumstances, the minister must be certain that this is where God wants him. Realizing in his own experience the power of the gospel, the joy of the Christian life, and the dire need of those who do not know Christ as personal Savior, he must feel as compelled as Paul: "Woe to me if I do not preach the gospel!"

The importance of genuine love for people, sensitivity to their problems, and the ability

God of Our Fathers

MILDRED ALLEN JEFFERY

*The Lord, in every generation
Must be held in veneration.
Every age must learn afresh
To worship him in holiness.
Each new era sing his praise,
Hear his law, and learn his ways.
Learn that he is sovereign God—
Life ends not with ash and sod:
Faith in God brings peace of mind.
Humility is always kind;
Men of every race are brothers,
And joy is found in serving others.*

accordance with the honored, traditional pattern of our church. In doing this, careful selection and guidance, educational opportunities and standards, and perhaps financial assistance must be seriously considered.

In helping God call men to the ministry the significance of the home cannot be exaggerated! Felton's study confirms what other observers are stressing. Next to the pastor, the influence of fathers and mothers is greatest. Actually the answer to the need for more ministers lies with the pastor and parents, with the church and the home. If the home undergirds the church, the church can do almost what it desires with its youth.

The parents' personal Christian integrity, their enthusiasm for

EDITORIAL

Consider Your Call

THIS was not the first letter Paul had written to his friends in Corinth, nor would it be the last. But as he began this time to dictate his answers to their questions he must have reviewed in his mind the associations he had with them only a few years before.

He had lived among them as fellow tradesman. There had been the usual resistance to his preaching in the synagogue and the usual struggle with opposing Jews. But he had stayed on in spite of opposition. For a year and a half he ministered to them, sharing the good news of Jesus Christ with people who were so recently pagan that he must nurse them along on a diet of milk when he was so eager to give them meat.

Paul could understand why they behaved as "mere men" when he wanted to see them grow in righteousness. He should not have been surprised that factions would develop, that immorality would remain in some, that some would profane the Lord's supper, that others would glory in their pentecostal gifts or that they should misunderstand the nature of Christ's resurrection. Of course, he must deal with the reports carried by Chloe's people and with the questions raised in the letter he had received. Some must be reprimanded, others encouraged—all of them must realize that God still had a great miracle to perform in their midst, that God was powerful enough to create a church out of even such unpromising material.

So Paul began his letter. "Paul, called by the will of God to be an apostle of Jesus Christ . . ." There was no doubt of his calling. It was confirmed by the transforming vision he saw on the road to Damascus. No one would ever question the reality of his call. It had the stamp of divine authority upon it.

"To the church of God which is in Corinth, to those consecrated in Christ Jesus, called to be saints . . ." Was this a mere formality? Or could such persons, human, weak, struggling with their own passions and creating conflict in the body of Christ—could they also be called to saintliness, to a high calling that lifted them out of their normal problems and set them to important tasks in the kingdom of God? Yes, they too were called to a high calling. Whatever their talents or skills, whatever their gifts, whatever their stage of growth toward Christlikeness, they were also called and there was a divine stamp of authority upon their Christian vocation as well as upon Paul's.

Today every member of the church, the body of

Christ, is subject to this same call. It is not a peculiar summons, reserved for ministers or others who choose a recognized church vocation, but a summons to all Christians to dedicate their gifts and employ their talents wherever opportunities present themselves.

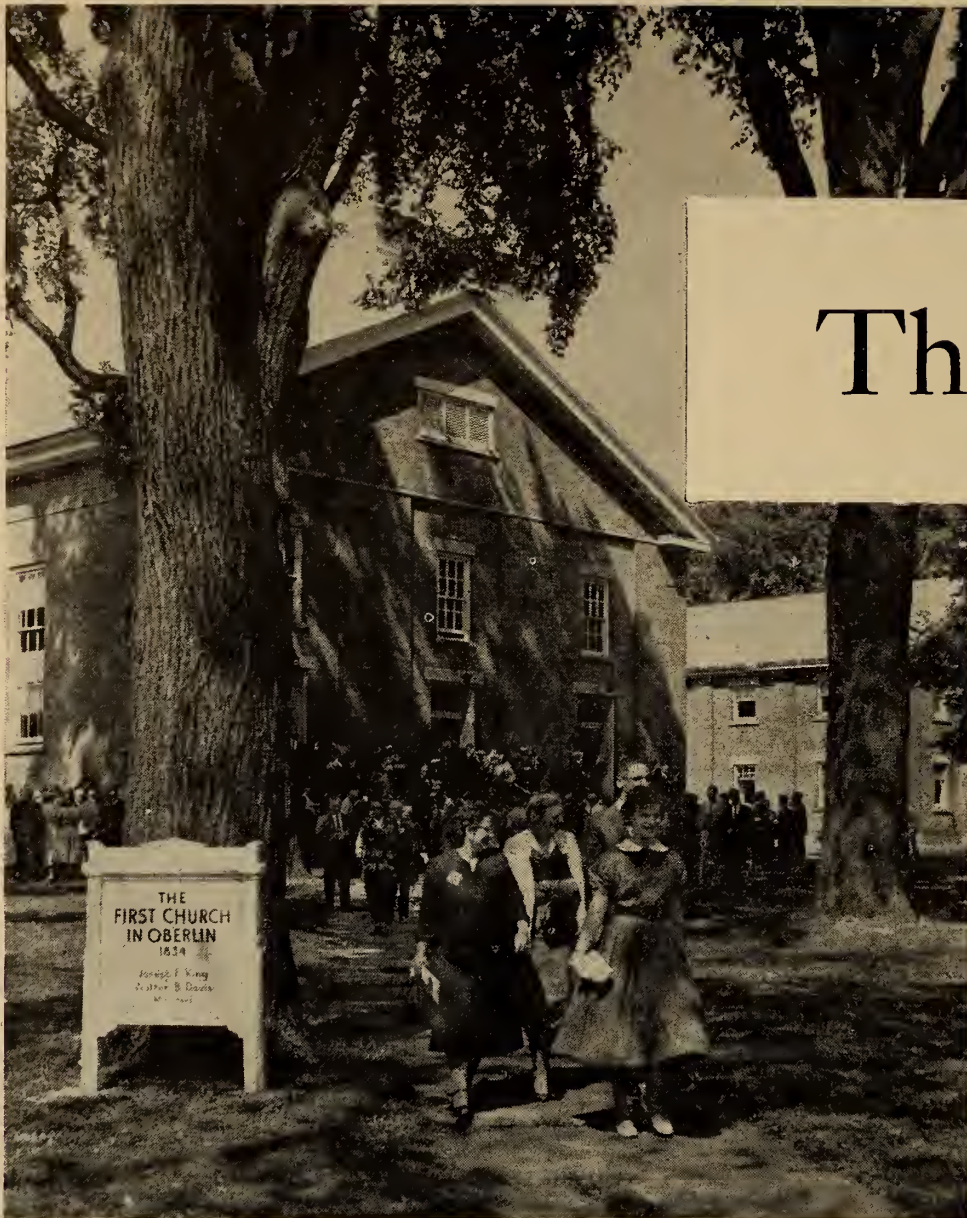
Paul urged his Corinthian friends to "consider your call, brethren." He would address us in the same manner. Have you considered your call? Your minister has recently received a listing of church vocations together with a letter from the moderator of Annual Conference urging him, during this anniversary year to stress life commitment and leadership development in his church. Why not ask your minister to post these listings of "calls" for church service, in the foreign missionary work, in local church positions, and in service opportunities? You may have just the talents that are desired to give more abundant leadership for God's work in a time when "the harvest is plentiful but the laborers are few." Of course, you lack many of the qualities you would wish to have, but God still has a job that you, with the help of his Spirit, can do for his church and for his glory.

You, too, are called to a life of service for your Lord. "Brethren, consider your call."—K. M.

Never Too Old

THE merchant had retired from his business because of a heart condition but he had not ceased to be a citizen. On the last day of his life he went to the polls and had just finished marking his ballot when he dropped dead of a heart attack. His vote, however, was the act of a living person, and it was counted for the candidate of his choice.

Many Christians have retired from active service but they do not thereby cease to be Christians. Even though they may no longer hold positions of leadership on committees and boards, let us never forget that their votes count. Fortunate is the man who can continue to give his Christian witness in church and community and make it effective until God finally calls him away. It is questionable if, in the sight of God, there is any such classification known as "retirement" from active duty. A Christian witness should be encouraged to go to the polls, figuratively speaking at least, until the day of his death. We are never too old to speak a good word for Jesus Christ.—K. M.



The Unity

A delegate answers a reporter's questions concerning the Faith and Order Conference held at Oberlin, Ohio, September 3-10

DeWitt L. Miller

Sunday morning featured a communion service at the Congregational meetinghouse and a sermon by Dr. Visser 't Hooft, executive secretary of the World Council

What was that meeting you went to in Oberlin, Ohio, right after Labor Day?

It was a conference called by the World Council of Churches with the National Council of Churches and the Canadian Council of Churches as co-sponsors to consider the concerns of the Faith and Order Department of the World Council.

What does this department do, this department of Faith and Order?

It studies the problems of Christian unity which grow out of the different ways in which different denominations express

their beliefs and "order their life," to use the conference phrase.

Was it a big affair?

I'll let you be the judge. First, a few figures. There were 279 delegates representing official appointments from 39 denominations in the United States and Canada (The Church of the Brethren had 4 delegates appointed by the General Brotherhood Board and two others who were there by virtue of their office in other groups). The group was made up of bishops, executive secretaries, scholars, laymen, ministers, and some young people. In addition there were ninety-two consultants,

people looked upon as experts in one field or another who were there to give guidance on the subjects under discussion.

There were thirteen official participants from other countries: Switzerland, Germany, Holland, India, Australia, South America, and Mexico. Then there were thirty-six unofficial observers from churches not belonging to the World Council of Churches but who felt this conference was so important their group had better be in on it. The Mennonite, the Southern Baptist, the Assemblies of God, the Church of God, the Adventist, the Missouri Synod Lutheran, the Roman Catholic and others were in this group. There were

We Seek

fifteen stewards, young men out of theological schools who ran the errands, served as ushers and doorkeepers and 11 staff people—407 in all.

It seems like a top level affair. What did you do?

It was a study conference. We heard reports from sixteen study groups which have been working for two years on the major problems we were to consider and from the four theological commissions of the World Council of Churches department on faith and order. Of course, the delegates spent from four to six hours a day for a whole week in study and discussion.

What did you discuss?

All of the discussions centered around the theme of the conference, "The Nature of the Unity We Seek."

You mean all the churches are going to get together?

If you mean by that one big church, I would have to say, "I don't think so, but I don't know."

What do you mean by that?

After being at the Oberlin Conference on Faith and Order and seeing the responsible leaders of forty denominations representing a majority of the Christians of North America pledge themselves to discover the will of God and the mind of Christ, I know the future will be different from the past and I don't think anyone knows yet

just what form the greater unity will take. Of one thing I am certain, the group at Oberlin believed too sincerely in the truth as it is expressed in their individual denominations and were too much committed to the ideal of Christian freedom under the guidance of the Holy Spirit to come together in just one church very soon, but when men really give God a chance no one knows for sure just what might happen.

But you did say it would likely be different in the future, didn't you?

Yes, and I think it will. I'm not too old but I have been

around a few years and I know there is a growing feeling that God doesn't want his people all split up in conflicting, competitive groups—social, political, racial, religious, or any other kind. Scholars in our time are searching the Scriptures as never before and men of deep devotion are saying the church is the body of Christ and there is only one body. They remind us that Jesus taught that while there are many sheep in different sheepfolds, it is his intention for them to be all one flock.

Most of all, those who love Jesus can never forget that on the night before he was crucified when he poured out his soul to God in prayer he prayed that those who follow him might be one and said that was the only way an unbelieving world would ever be convinced that he was the Son of God, the agent of God's redemptive purpose and love. We just can't dismiss that too lightly.

I should say not. But tell me more about what you actually did.

Perhaps as important as any-



Discussions continued informally after the study sessions were over

thing was the fact that each day was begun and ended with prayer. Our worship experiences were made richer by the fact that our morning and evening prayers were led by representatives of the Greek Orthodox Church, United Church of Canada, the Anglican Church, the Rumanian Orthodox Church, the Church of Sweden, the Reformed, the A.M.E. Zion, the Southern Baptist and the Lutheran churches. The last morning the prayers were conducted by a Presbyterian from the World Council Office in Geneva, a close friend of M. R. Zigler's.

Although we had one major address each evening dealing with some profound theological theme related to faith and order, we always closed the day with twenty to forty minutes of prayer. In the morning, following the morning prayers, we had Bible study in which there was an honest and sincere attempt to discover the light which God's Word might shed upon our theme by looking into 1 Corinthians and what it reveals about the way the apostles, chiefly Paul, dealt with the diversity and divisions in the Corinthian church.

I can see that such an experience would be very inspiring but you talked about discussion and study groups meeting four to six hours a day. What did you talk about in them?

There were actually twelve discussion groups equally divided into what they called divisions and there were three of them. The first division considered the nature of the unity we seek in faithfulness to the eternal gospel.

Does that mean the church leaders and scholars at Oberlin would refuse to go in for unity if it meant giving up any real gospel truth?

I think I would put it this way.

Those of us at Oberlin were committed to unity and truth as both being a part of God's purpose. There seemed to be an underlying conviction that when we come really to understand the eternal gospel of God as revealed in Christ, his church will possess truth and unity. Does that make it clear?

I think I see what you mean. Now you said there were several study groups in division I. What were they?

There were four of them. The first had to do with Christian imperatives and motivations as contrasted with unchristian or questionable imperatives and motivations. In other words, we were not seeking unity because we thought it would give the church more power or influence. We were interested in only one thing: What kind of unity does God want us to seek and what does the teaching of the Scripture have to say about it? I could tell you much about that section because I was in it. There were three others. The second, in which Bro. Warren Groff participated, had to do with what doctrines we agree upon and which ones we disagree upon. The third had to do with baptism and the fourth with the communion.

I suppose there was plenty of fireworks in those two.

I understand there wasn't as much as you might think. We have come a long way in understanding and appreciating one another. We have learned that every Christian group, regardless of their differing beliefs and practices has produced very godly, deeply spiritual and thoroughly committed people. As far as saying what they actually did agree or disagree upon will have to wait until the full report is published and circulated.

I believe you said there were three divisions.

Yes, I did. The first of course

came under the heading of faith and the second comes under the head of order. It studied the nature of the unity we seek in terms of organizational structure. There were four sections in this division also. Number 1 dealt with the local congregation. Bro. Jesse Ziegler participated in the work of this section. A second considered the place and work of state and local councils of churches. Bro. Norman Baugher and Bro. Quinter Miller were in a third section which dealt with the problem of the balance between authority and freedom in church government and the fourth section considered the variations in denominational polity.

Now if division I dealt with faith and division II considered problems dealing with order, what did division III do?

I'm glad you asked that. The Brethren have always felt the good life and social problems were a proper concern of religion. We have been critical of other religious bodies for what we thought was too much concern for theology and form, and we perhaps were a little pharisaical in thinking we were a little better than others because we gave much attention to peace, temperance, and sometimes to other social problems. Well, for the very first time in a conference on faith and order consideration was given to what might be called the practical application of the gospel and the different attitudes which different churches had toward this sort of thing. The subject for division III was the unity we seek in view of cultural pressures. There were four sections in this division. One dealt with shifting populations. Did you know that twenty per cent of the people in the U.S. move every year?

Oh, you're kidding.

No, I'm not and that really presents religious problems our grandparents didn't know any-

thing about. Our churches just can't serve the cause of Christ with the same program and approach as they did fifty years ago or even twenty-five.

That's for sure. Our churches have to get on the ball.

Section 2 of division III dealt with the problem of what effect governmental programs and policies have upon the work and mission of the church. You can imagine that one was a honey and the Brethren have a real concern and witness at this point. If I could have been two places at once I would have liked to have been in this section. Now the third section of division III dealt with forces both for good or ill, for and against church loyalty which are at work on college campuses, not only church-related college campuses, but also state colleges. Gladden Schrock, a young Brethren who was recently elected president of the United Christian Youth Movement was in this section. From this very incomplete review of the twelve study groups I think you can begin to see why one week wasn't too much time to spend at this conference.

I can also see you didn't have much time to fool around. But wasn't there one more section?

Yes—the final section had to do with the race problem and the economically underprivileged. They are God's children. Christ died for them and no unity is Christian that doesn't bring them into the family of God.

This conference was held over Sunday, wasn't it? Did you have study and discussion groups on Sunday too?

No. On Sunday there was a communion service in the old Congregational meetinghouse of Oberlin conducted by the minister and assisted by Dean Horton of Harvard. The sermon on the text Heb. 3:1 was preached by Dr. W. A. Visser't Hooft, executive secretary of the World

We see that the Church is God's Church and that the unity is His unity. This unity, we believe, is to be:

- A unity in Christ who died for us, is risen, regnant, and will come again to gather together all things in His judgment and grace;
- A unity in adoration of God,—one offering of wonder, love and praise;
- A unity of declared faith, sounding the vast Amen of the whole Church's believing life through all the centuries;
- A unity of bearing one another's burdens and sharing one another's joys;
- A unity in which every ministry is a ministry of and for all the members, bound together in a worshiping and sacramental community;
- A unity in mission to the world, originating with, sustained by and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world will believe on Him;
- A unity possessing rich variety in worship, life and organization.

—From Message of the Oberlin Conference

Council of Churches. You may remember he preached the Sunday morning sermon at the last Ocean Grove Conference.

Sunday evening we had what was called an ecumenical service of worship held in Finney Memorial chapel, named in memory of a former president of Oberlin, Charles Finney, the famous evangelist. The call to worship was given by Dr. Visser't Hooft, a Dutch Reformed; we were led in the responsive reading of a psalm and a prayer by a Methodist bishop from Argentina; we were led in an affirmation of faith by the dean of a theological school in India; an Episcopalian bishop read the Scripture; a Reformed minister from South Africa led in the prayer; and a Greek Orthodox bishop pronounced the benediction. The sermon was preached by a German Lutheran bishop from Germany.

I am sure it was all very wonderful but where does it get us? What is supposed to come out of this?

You know, of course, that any movement dedicated to unity is not going to accomplish its goal in a hurry. So, the Faith and Order Department of the World Council of Churches will con-

tinue its study groups and its theological commissions and this conference will become just another milestone along the way. I'm inclined to think it was an important milestone.

One morning at breakfast some of us asked Dr. Douglas Horton, who has been going to Faith and Order conferences for a long time, how he thought this one compared to others. He said he thought it was the best yet and he gave the following reasons: (1) more middle-aged and younger ministers and scholars. (2) More representative—not a few queer people with a bias. (3) For the first time Faith and Order has faced the social implications. (4) More soundly based—not on expediency but upon Biblical theology. Jesus prayed for unity. God intended it that way. Only man's ignorance and sin prevents it. (5) Less emphasis on forms and more on what the forms mean. (6) Greater consensus on everything. (7) Shift of emphasis—burden of proof no longer rests with those who desire and work to express our essential God-given oneness. Rather, can anyone show a real reason for disunity?

Continued on page 15

In quest of the best

God holds no dollar days with fifty per cent discounts nor any end-of-the-month sales by which one may enter into his kingdom

John C. Middlekauff

IT IS worth the price of a trip abroad to visit a bazaar in Cairo, Damascus, Jerusalem, or Hebron, for the sights, sounds, and smells of an Oriental bazaar are fantastic and unbelievable to those of us who are familiar with supermarkets, air-conditioned department stores, and drug-stores that even sell drugs!

Most of the bazaars I visited were narrow streets, covered with canvass or tin to keep out the sunshine, fresh air, and the occasional rain that falls, no sidewalks, jammed with humanity, donkeys, camels, and stray dogs, and filled with odors that are at once exotic and nauseating. The streets are lined with little shops, usually run by

one man who sells over a cluttered counter to the customer who remains in the street, or it may be large enough for several persons to squeeze in. Or you may enter a narrow passageway that opens into a more commodious shop away from the street.

As a general rule, each shop handles a restricted number of items and the merchants who sell similar items will cluster together in one street. In one area, you can buy rice, wheat, and other cereals; in another street you can buy shoes or jewelry or cloth or leather goods or wood carvings or pots and pans.

Such an image flashed into the minds of the people who sat one day in the long ago and listened to Jesus teach, for he told

them a parable about a man who was searching the shops in a bazaar, looking for pearls that were extraordinary in shape, luster, and brilliance. Suddenly, one of the merchants produced from a little leather bag that he had tucked in his waist a pearl that was unbelievable in size and beauty. Here was the finest pearl his experienced eyes had ever seen, and he knew he must have it. With a voice that could not quite conceal his eager excitement, he asked the price, and then the haggling began.

At last a bargain was struck—but the price was so great that the merchant who bought it had to sell all that he had in order to buy it. And as he walked out of the bazaar with empty purse but clutching the most beautiful pearl in the world, he had no regrets, for he knew that it is better to own a pearl like this than dozens that are small, imperfect, and dull.

"The kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it." Here, in one short sentence, Jesus gives the secret of the life that is genuinely happy, the life that is full, worthwhile, and significant. This pearl merchant in his quest for the finest pearl can tell us four things that will help us in our quest for the best.

The first thing we notice about this merchant is that he had a purpose in life. It was no accident that he came across this beautiful pearl in the bazaar; his whole life was dedicated to the search for fine pearls. He made long, tiring, and dangerous journeys over burning deserts; he neglected his family; he had no time for pleasures—such was his concentration as he set out to find the finest pearls in the world. He allowed neither comfort nor pleasure nor expense to stand in his way, for he had dedicated his life to one purpose,

the collecting of the finest pearls in the world.

Here is one of the keys that unlocks the door to life, the possession of a burning, consuming purpose. One of the most pathetic ads which ever came to my attention is this one which appeared a few years ago in the Public Notice section of the London Times: "Brilliant speaker wants first-class cause." Said George Matthews Adams: "I believe that one reason why there are so many people who are restless, dissatisfied, and disappointed is that they have no bright and glowing objective before them, no star to which they can hitch their wagon. It matters little what our objective in life is, so long as it is decent, honest and beneficial. It is the inside glory, deep in the heart, that makes anything worthwhile."

Even on the coldest day of winter, you can go out in the sun and with a magnifying glass concentrate its rays until they burn. The secret is that the rays of the sun are concentrated on one small spot which becomes exceedingly hot. So many of us fail because we refuse to concentrate all our powers on one great purpose in life. A voice teacher once said of a certain singer, "The only thing that keeps her from being great is that she has nothing to sing about."

With the passing years, I become more deeply convinced that the thing which makes the important, essential difference between one man and another, between the weak and the strong, the great and the insignificant,

is an unquenchable determination, a purpose that once formed ends either in victory or death. The drifters always end in defeat.

The second thing this merchant teaches us is the value of a worthy purpose. He not only had a purpose but it was a worthy purpose. He was not out to see how many pearls he could collect; he was seeking fine pearls, those that were perfect in shape, brilliant in color, flawless as far as the human eye could see. And he found the perfect pearl because he was seeking just such a pearl.

While it is important to have a purpose in life, the thing of crucial importance is that our goal be a worthy one. Our quest should be for the best and not the second-rate, the unimportant, the insignificant. Some men pour a lifetime of effort and determination into becoming

the best pickpocket or the best safe cracker or the best juggler or the best acrobat. But life has goals and purposes which are infinitely more desirable than some of the things to which men give themselves.

A tired, careless youth working on the deck of a Pittsburgh-bound boat in the Ohio and Pennsylvania canal lost his balance one dark, drizzly night and fell into the icy water. It was so dark that he could see nothing, but by great good luck, the end of a rope, dangling over the side of the boat, touched his hands as he floundered about. He grabbed the rope and pulled himself aboard the boat. His escape from death was miraculous. As he thought about this terrifying experience, he asked himself: "Why was I spared?" And the only answer he could give was this: "I have been saved to do some real good with my life."



**Parents, teachers, and pastors—
all those who work with children
and youth can help them to set
worthy goals for their lives**

And in that moment, James A. Garfield started toward a career of public service in the White House and the presidency.

All of us start out with the same gifts, life, abilities, twenty-four hours a day, and it is up to us to make something out of these gifts. We do not stumble onto life like one comes across a purse that someone has dropped by the roadside. We find life only as we set a worthy goal for our lives and strive for it. If we succeed in finding the best in life, it will be because we have sought it earnestly and wholeheartedly.

We can learn a third valuable lesson from the pearl merchant, he knew a good thing when he saw it. Here again, so many of us fail, and only after it is too late do we realize what a treasure we have allowed to slip through our fingers.

There is in New York City an art dealer who must be about as sick as a man can get. A few years ago Hanns R. Teichert, a Chicago art dealer, was browsing in an art store in New York City. Suddenly his eyes fell on a picture of a madonna and child. Examining it carefully, he was convinced that it was one of the paintings of the master Leonardo da Vinci and worth infinitely more than the \$450 which was being asked for the picture. Paying \$450 for the painting, he took it to Europe, where four of the greatest authorities on da Vinci were unanimous in their opinion that it was a genuine work of da Vinci and was worth about a million dollars.

It is not often that you and I pass up a bargain as Mr. Teichert got, for most of us are not skilled enough to recognize a da Vinci when we see it. But in other areas of life, we fail frequently to know a good thing when we see it. Many a husband is filled with remorse after the death of

REMEMBERING

JEAN LEATHERS PHILLIPS

All sun-drenched fields are fair to me
For One Who lived in Galilee,
Who loved its hills, its winding ways,
Its singing sea, its golden days.

He saw the sower in the fields
Whose toil brought forth their living yields.
He watched the reapers bind the sheaves
And thresh the grain on summer eves.

He shared their toil and welcome rest
When daylight faded from the west.
A working Man of men was he,
The Carpenter of Galilee.

When wayside flowers blow fresh and fair
His glory seems to linger there.
Bird songs and breeze the fields above
Bring back the echoes of his love.

All sun-drenched fields are fair to me
For One who lived in Galilee,
Who lives today and walks again
In human hearts the ways of men.

his wife because he did not realize what a treasure he had in his wife while she was alive. Many a student, at the end of his college days, looks back with regret because he did not recognize the priceless opportunities for truth and friendship which were his. Many a person, after a life of wasted, blasted opportunities, a life squandered on the second rate, the inconsequential, awakens to the realization that he neglected his opportunities to live a life that is purposeful and valuable and worthwhile.

Finally, and in many ways, the most important lesson we learn from the pearl merchant is the fact that he was willing to pay the price to get it. After the haggling over the price ended, the sum agreed upon was

so high that he had to sell all the other pearls he had in order to buy it, but he wanted the best and was willing to pay for it. He was not going to make the mistake of waiting for "dollar day," hoping that the pearl would be on sale at a bargain price. To put off buying it until he could get it at a bargain price meant the risk of not getting it at all.

Here is a profound lesson for all of us. All of us have a life to spend; it is the capital with which we have to do business. What will we get for it? Jesus saw that the world was filled with men and women who were avaricious, greedy—who thought that the *summum bonum* of life is the possession of things. And so he talked so much about the foolishness of stockpiling things. Things do not satisfy our basic needs; things can steal the center of our lives and force us to take our eyes off God; things are so unreliable. We have wealth today, but we cannot be sure we will have it tomorrow.

In the fact of all that Jesus said about the deceptive nature of wealth, it is interesting and revealing that those who interview college graduates for employment in industry tell us that the questions students ask are these: "What are the chances for advancement? What kind of a pension plan do you have? What about paid vacations? What fringe benefits do you offer?"

Christ sets before each one of us the great goal of life, the kingdom of God. We can have it, if we want it. But we must pay the price, which is the complete giving of ourselves, the channeling of all our powers, into the doing of his will. The man who waits for "dollar day," hoping to get the kingdom at a fifty per cent discount, will wake up when it is too late and realize that God holds no end-of-the-month sales.



Ora Huston

Those who refuse justice and equality to another because of his color are hurting themselves chiefly

WHO IS REALY HURT?

OUR newspapers in general seem to be quite preoccupied with accounts of the discords and occasional acts of violence which attend the racial position. These indicate our painful attempt to live up to the precepts of the Constitution which our progenitors set up for us a long time ago. Some of us experienced much joy when the news releases recently contained a long list of cities, schools, and areas where, in a quiet way, forward steps toward integration and justice, as concerns the different peoples whom God has created, are being made.

While we thank God fervently

for such forward moving steps whether they occur in America or in any other part of the world, all of us must feel some concern that the steps forward are still too few and too short.

Who really is hurt when steps toward equality and justice falter? Always first and foremost, the people who fail to take the forward steps.

Whereas it would be hard to convince those who have been enslaved and oppressed that this is true, yet it has been demonstrated again and again that those doing the sinning have in the end suffered more than those sinned against. Those enslaved often become amenable

D. W. Bittering

to the touch of the hand of God and walk close to him. Those who oppress become hardened and callous, and presently perish as all who become that way must.

This has been demonstrated by the history of Hebrew people, not only in ancient Egypt, but over and over again even until our own times.

The United States would have been infinitely better off if slavery had never entered here. Its scars still mark us whether we live in the North or the

South. Our integration agonies in both North and South stem from it. Some of its blights will be on us all forever. It will take us generations yet to overcome what it did to our economy and to our spirits.

May God help those of us who do the sinning when oppression of any kind takes place!

How gallantly those who are oppressed suffer! Our forefathers at Valley Forge, the gallant dead in Hungary, Martin Luther King in Montgomery, Alabama, little Negro boys and girls who must go to school through jeering mobs or even approach fixed military guns which will stop them.

If you do not believe this is hard, look at the expressions on the faces of the little children who must do this. Their motivation is to establish freedom for all our children, both white and black, for the days of the future. Note, also, the expressions on the faces of their mothers; they too must suffer.

America now has the opportunity to lead the world in a remarkable way. Indeed, like it or not, the events of history have made America the leading nation in the world.

Several ideologies thrust upward into our world for supremacy. Since we all live so closely to one another, one will likely need presently to become dominant.

Shall democracy and freedom be the leading ideology? All the world is hurt when America falters in her leadership at this point. Dynamiting a school because of a little handful of Negro students, fixed guns, jeering mobs—all of these speak more resoundingly for the Communist way of life than do volumes written by the Communists themselves, or a score of Communist youth cells.

What then of the future? We

need education, prayer, courage in order to make longer steps toward the good future. We can take those steps only if our spirits are attuned to God and our hands are in his. We must completely surrender ourselves to his leadership. May God show us the way!

Help God Call Ministers

Continued from page 4

to work harmoniously with them is difficult to exaggerate. Likewise, when a church calls a minister or a man volunteers, this rare virtue for his wife dare not be overlooked.

Natural ability is also important. Some men should remain strong laymen. "Ruining a good deacon," explained a leading elder sometime ago, "to make a poor preacher gains nothing." Modern intelligence, aptitude, personality and vocational tests, while not conclusive, are invaluable, especially for younger men.

A sense of loyalty to the Church of the Brethren, basically a matter of integrity, is often overlooked. A church that has spiritually nurtured a man and given him his ministry deserves his loyalty. To use it as a tool for prestige or an open door to another group and then undermine his own church's program and witness is unchristian.

Furthermore, inherently within the call to the ministry is the call to study, grow, and mature. A man who does not like to study, who feels no need for it, runs counter to what St. Paul and countless subsequent witnesses have felt imperative to be worthy. Except in rare instances, the day is past when, without preparation, a person can successfully assume the role of a minister.

Science Is Involved

Finally, we must look for the depth of dedication which focuses attention upon service in-

stead of sacrifice. To serve in most positions in the Church of the Brethren, particularly in many of our pastorates, involves some sacrifice. To be preoccupied with this, however, developing a martyr complex, opens us to questionable attitudes or sense of commitment.

Our more mature ministers conceive of themselves as servants of Jesus Christ engaged in a tremendous crusade and not as mere executives of an institution. In the latter, the institution owes them a living; in the former, they owe the kingdom a life—a life offered as enthusiastically as the early Christians offered theirs.

While salaries for our pastors and other church employees are steadily rising to meet the spiraling cost of living, many are still far too low. Congregations and church institutions must be more fair. Whenever sacrifice is involved in the Lord's work it should be because the minister is committed to his task, not because of insensitive employing agencies. We can help God call ministers as we enable them to serve without undue financial struggle.

Jesus' word to his church is, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." God needs workers. God calls laborers. We must be faithful in prayer. This involves doing all we can as parents, ministers, church and church school workers to challenge Christians to respond to the call for full-time service.

OUR CONTRIBUTORS . . .

Harold Z. Bomberger, executive secretary, Eastern Region.

DeWitt L. Miller, pastor of the Hagerstown church, Eastern Maryland.

John C. Middlekauff, pastor of the Stone church, Huntingdon, Pennsylvania.

D. W. Bittinger, president of McPherson College, Kansas, and moderator of Annual Conference.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

During the many years of our marriage, I've carried a heavy heart. I realize I should be very happy with children and a lovely home, but I am so mixed up inside; maybe you can help me.

My husband is very good to us. His only weakness is women. He is always flirting with them in front of me. I have never felt that I could go to him for help on little matters that come up. I have wondered whether there was any way that I could win his confidence as others have.

A Mixed-up Mother.

Dear Mother,

It seems strange, but sometimes the dog that barks loudest never bites and the one that never barks does the biting. It may be comforting to know that the man who flirts openly may not so easily succumb to real unfaithfulness.

This husband apparently feels inadequate as a man and must constantly convince himself of his desirability by paying flirtatious attention to women. You could well take a cue from this and do everything in your power to make yourself attractive and let him know in many different ways how you appreciate him as the man of the

house, even if only by expressing your pleasure at his concern for your material welfare.

You must not be ashamed to express your feelings of unhappiness about his unacceptable actions and lack of confidence in you. As his helpmeet you should expect to be his closest confidante and not be expected to accept his actions without disturbance and "jealousy." This is your right as a wife and mother and there is no need to feel guilty about saying so. (Expressing oneself openly like this is not an easy task, however, for one who has never done it. If you could find someone with real wisdom and understanding in whom you had complete trust to support you in this it would be of immeasurable help.)

Perhaps it would be well for you not to insist too much upon your husband's going to church. For many persons outside the church, religion spells nothing but weakness and "sissiness," and for a man who is worried about his masculinity it would be nothing but accepting defeat to enter the church doors now. Let a more straightforward and honest wife slowly and surely show him the church's basic strength.

Clyde and Katherine Weaver.

and quiet types. The second book is active games generally played outdoors or on a large floor space such as a gymnasium or the like. It has over 2,000 selections to guide you in your recreation program. Games are explained well and with a little creativity may be used by almost any recreation leader. The book is very helpful as a resource book for your church library.—Ed Crill.

The Unity We Seek

Continued from page 9

But there are other things to come out of the Oberlin Conference. A message is being issued to Christian churches everywhere. Reports of the discussions and some of the addresses will be circulated and perhaps most important of all a study guide will be prepared and Christians in every community can help to think and pray in preparation for a revelation of God's will regarding the unity he desires for his people.

One final question. Do you think this has anything special to do with our church, the Church of the Brethren?

Yes, it does. First and most important of all, we have to go back to the New Testament, which we've called our only rule of faith and practice, and learn that disunity in the body of Christ is a sin. If we have contributed to disunity at any level from the local church to that of the world we have to do some repenting, and we must open our minds and hearts through Bible study and prayer so that we can discover how we can witness along with other Christians to the oneness we have in Christ. Third, we need to ask God to show us his will for each of us as individuals and for our church as we seek to help fulfill the church's mission in the world which is a ministry of reconciliation for all who have been reconciled to God through Jesus Christ.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Youth Work in Today's Church. Lawrence M. Reese. Muhlenberg, 1956. 141 pages. \$1.65.

This is a book written for pastors, youth leaders (counselors), church school teachers, and others who are interested in building an active youth program. Seldom does one find a book that meets with such understanding of the needs of youth and at the same time is able to demonstrate how the local church can utilize their opportunities to the best advantage.

The author answers many questions about the youth program and plans, but he says promptly, "Young people follow persons and causes

more than programs and plans." "Young people find a common joy from a common task growing out of a common faith." While youth work has its "ups and downs" he has much to say on how you can keep it "up" more than "down." While the book is written primarily for Lutheran leaders, with proper substitution for our own denominational terminology the book is completely usable.—Ed Crill.

The Complete Book of Games and Stunts. Darwin A. Hindman. Prentice-Hall, 1956. \$4.95. 437 pages.

This book is divided into two books. The first part is indoor games and stunts divided between active

KINGDOM GLEANINGS

Leon B. Albert and Gladden Schrock attended the 1957 religious drama workshop at Lake Forest College, which was sponsored by the National Council of Churches.

The "love offering" of the women of the church toward the work of the kingdom through the Brotherhood Fund for 1956-57 was \$63,954.09. The goal for the year was \$60,000.

Materials for the 1957-58 Peace and Citizenship speech contest on the theme, Christ, the Church, and Race, have been sent to all pastors and youth cabinets. See these people for further information.

The book, *Altar Stairs*, by Joseph Fort Newton, is wanted by John C. Middlekauff, 1622 Moore St., Huntingdon, Pa. If anyone has a copy he wishes to dispose of, please contact Brother Middlekauff at the address given.

Delmar H. Moyer of West Manchester, Ohio, would like to obtain a copy of the book, *The New Testament Doctrines*, by J. H. Moore. If anyone has a book he is willing to sell, please contact Brother Moyer at the address given.

Word has been received that **Elmer Jordan**, trustee of Bridgewater College, has died. Brother Jordan was an active layman in the Beaver Creek church in Second Virginia and had wide connections in the civic, business, and agricultural life of his community.

Central church, Roanoke, Va., in its widening ministry, has for some months had its doors open to a Deaf Fellowship with leadership trained for this service, and to a group of Hungarians living in the city who also have their own leaders. **Merlin E. Garber** is pastor of Central.

Reading church, Ohio, is desirous of learning historical facts about the congregation, which was organized in 1860. It was formerly known as the Sandy church. Any person who can add to the history of this congregation please get in touch with the pastor, **Willis Bosserman**, Homeworth, Ohio.

The immigration law of Sept. 11, 1957, will help many refugees—perhaps 60,000 to 70,000—although it falls far short of what is needed. Definite procedures and regulations have not yet been worked out by the government and the agencies. In general, however, the role of our churches will be to provide resettlement opportunities for refugees who will be eligible to come.

The members of the Church of the Brethren living in Lakeland, Fla., met May 20 in one of the rooms of the Civic Center and effected a temporary organization. The moderator is **E. C. Swihart**, 726 Southern Blvd., Lakeland, and the secretary-treasurer is **Ralph Sherman**, 1441 Share Acre Drive, Lakeland. As yet no permanent meeting place has been secured. Anyone interested in a Church of the Brethren in Lakeland may call on the officers named above for information.

From the estate of the late **Christian W. Gibbel** of Manheim, Pa., the General Brotherhood Board has received a bequest of \$20,000, less 15% Pennsylvania state tax. Other bequests included \$5,000 to the White Oak congregation, and \$5,000 to Elizabethtown College. Brother Gibbel was the elder of the White Oak congregation of Eastern Pennsylvania and devoted the greater part of his life to the church in the free ministry. (Bequests to religious institutions from Pennsylvania residents deceased after June 1, 1957, are exempt from inheritance tax.)

Home-coming and Dedication

Sugar Creek church, Sunday, Nov. 24, home-coming in the forenoon and dedication in the afternoon. **Ray O. Shank** of Covington, Ohio, will be the speaker at both services. In the evening **Bro. Ralph Wiley** will begin evangelistic services.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Southeastern Region with the name of their new charges and their new addresses, according to the information received in the Ministry and Home Mission Commission Office.

Florida, Georgia, and Puerto Rico

John W. Meyers, 2913 50th St., Tampa 5 (Tampa)
C. Russell Snyder, Box 547, Okeechobee (Okeechobee)

Mardela

Galen R. Blough, 105 S. 7th St., Denton (Denton)
Galen B. Crist, 15 Reed Hartnett, Elkton (Elkton Fellowship)
J. Ira Metzker, Ridgely (Ridgely)

Maryland, Eastern

Louis D. Bloom, Berryman's Lane, R. 2, Reisterstown (Reisterstown, Evergreen)
Byron M. Flory, Jr., Box 24, Monrovia (Bush Creek)
Lloyd D. Haag, 21 Patapsco Road, North Linthicum (Baltimore, Friendship)
Donald J. Plank, R. 1, Mt. Airy (Locust Grove)

Maryland, Middle

Byron Berkey, Inwood, W. Va. (Mountain View)

Maryland, Western

W. J. Hamilton, R. 1, Box 69, Lonaconing (Cherry Grove and Georges Creek)

Tennessee

Harold Freeman, 208 E. Chestnut St., Johnson City (Pleasant Hill)
Walter R. Replogle, Fruitdale, Ala. (Fruitdale)
E. J. Rowe, R. 5, Jonesboro (Liberty)

Virginia, Eastern

Glenn Rohrer, R. 1, Box 81, Stanardsville (Mt. Carmel, Western)
George H. Tinsman, Jr., R. 1, Broadway (Nokesville and Valley)

Virginia, First

Roy D. Boaz, R. 1, Troutville (Daleville, interim)
Allen H. Herr, Crab Orchard, W. Va. (Crab Orchard)
D. Price Hylton, 1850 Arlington Road, S.W., Roanoke 15 (Roanoke, Ninth St.)
Ernest Muntzing, 2237 Hollins Road, N.E., Roanoke (Roanoke, Hollins Road)
J. Weldon Myers, Troutville (Troutville)
Mark W. Wolfe, Copper Hill (Copper Hill)

Virginia, North

Glenn S. Garner, Box 131, Broadway (Linville Creek)
J. Harry Lau, 108 W. 13th St., Front Royal (Front Royal)
Earl D. Rowland, Broadway (Unity)
Laurean Smith, Moorfield, W. Va. (Moorfield mission)

Virginia, Second

Bernard N. King, 305 Broad St., Bridgewater (Bridgewater)
James O. McAvoy, Crimora (Blue Ridge Chapel)
Ronald Thompson, 2162 Forest Ave., Buena Vista (Buena Vista)

Virginia, South

William C. Eicher, R. 2, Martinsville (Jones Chapel)
Henry C. Eller, R. 2, Bassett (Mt. Hermon)
Clyde Hylton, R. 4, Stuart (Smith River; Goodwill and Fairview)

Brotherhood Theme: Brethren Under the Lordship of Christ

Manchester College

A two-day faculty retreat officially opened the activities of the 1957-58 school season for the faculty. A major part of the program was devoted to the curriculum-and-improvement-of-teaching project that is being undertaken by the college, and which is made possible by a Lilly Endowment grant of \$20,000. Dean Clarence Ficken of Ohio Wesleyan University, executive secretary of the Ohio Commission on Education beyond High School, was present as consultant for the project, and spoke on the subject, What Is a Liberal Arts Education? In the meetings that followed the faculty discussed such subjects as whether Manchester was offering a liberal arts education, techniques to improve the level of instruction during the next two years, an analysis and evaluation of the comprehensive examinations given in May of 1957, and the merit of proficiency examinations and upper division seminars.

Recent additions to the faculty and staff include Mrs. Opal Wilson, residence director of East Hall and assistant dean of women, and Mrs. Maude Weller, residence director of Oakwood Hall. Dr. Roy Valencourt, recently awarded a Ph.D. at Vanderbilt University, will teach courses in the religion and psychology departments. James Adams, who has completed three years of graduate studies in art at Oxford University, Oxford, England, will teach in the art and Spanish departments. John Baldwin of Royal Oak, Mich., will teach in the speech and dramatics department. And Mrs. Joyce Leckrone, class of 1957, will serve as an assistant in the library.

Dean and Mrs. Earl Garver were recent visitors to Puerto Rico, where Dr. Garver assisted in the program celebrating the fifteenth anniversary of the Brethren Service community development project at Castañer, Puerto Rico. Governor Louis Munos Marin, governor of Puerto Rico, was the guest speaker for the celebration and Dean Garver responded for the Brethren Service Commission.

One of the main items of business at the Sept. 20-21 business meeting of the board of trustees was the consideration of plans for the new science hall.

President Helman was the speaker at the opening convocation of the new school year.

Announcement was recently made of the appointment of T. Wayne Rieman as chairman of the department of religion and philosophy, replacing Dr. R. H. Miller, who has resigned from administrative responsibilities in the department. Other department heads announced for the year are Dr. Lloyd Hoff of the English department to replace Prof. Fred Conkling, who also has resigned from administrative responsibilities, and Dr. Russell Bollinger to replace Prof. A. R. Eikenberry, who has retired from teaching.

The student counseling program this year began with a dinner in which the counselees and their faculty counselors ate together in the college dining hall.

An outstanding public program series for this year has been announced by Dr. Paul Keller, chairman of the public programs committee. The Clebanoff Strings opened the series on Oct. 8, and will be followed on Nov. 5 with Rosco Drummond, known as "Mr. Washington Correspondent," The Canadian Players, Jan. 20, playing G. B. Shaw's Man and Superman, The Westminster Choir on Feb. 10, and on April 9 the Obernkirchen Children's Choir.

A variety of conferences were held on the campus during the summer, and included the community church

services on the athletic field, leadership training conference, Boy Scout conference, youth training cabinet, annual youth conference for the Central Region, Sunday-school teachers training conference, and the Southern Ohio youth fellowship.

The Church Calendar

November 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Spirit of Christian Worship. 1 Cor. 11. Memory Selection: Let a man examine himself, and so eat of the bread and drink of the cup. 1 Cor. 11:28 (R.S.V.)

Church Vocations Sunday

Nov. 6-7 District meeting, Eastern Pennsylvania, Chiques

Nov. 7-10 District meeting, Washington, Olympia

Nov. 8-9 Central Region camp leaders conference, Camp Mack

Nov. 11 Peace Day

Nov. 24 Thanksgiving Offering

Nov. 26-27 District meeting, Southern Pennsylvania, New Fairview

Nov. 28 Thanksgiving

Nov. 28—Dec. 1 Brethren Student Christian Movement conference, Juniata College, Huntingdon, Pa.

Dec. 1-6 General Assembly, National Council of Churches, St. Louis, Mo.

Dec. 8 Universal Bible Sunday

Love Feasts

Florida, Georgia and Puerto Rico	Nov. 9 , Dupont
Rico	Nov. 23 , 8 pm, Stonelick
Nov. 3 , 7:30 pm, Okeechobee	Pennsylvania
Dec. 7 , 6:30 pm, Ft. Myers	Nov. 2 , 2 and 7 pm, Hatfield
Indiana	Nov. 2 , Welsh Run
Nov. 10 , 7:30 pm, Bremen	Nov. 3 , 7 pm, Boiling Springs
Nov. 10 , 7:30 pm, CST, Mt. Pleasant	Nov. 3 , 7 pm, Carson Valley
Nov. 29 , Liberty Mills	Nov. 3 , 7 pm, EST, Upper Marsh Creek
Maryland	Nov. 3 , 10 am, West Greentree, Rheems
Nov. 2 , 7 pm, EST, Stone Bridge	Nov. 9 , 1:30 pm, Annville
Nov. 3 , 6:30 pm, Monocacy	Nov. 10 , 7 pm, Germantown
Nov. 9 , 6:30 pm, Welty	Nov. 10 , 6 pm, York, Second
Nebraska	Nov. 10 , 6:30 pm, Salunga
Nov. 10 , 7 pm, Beatrice	Nov. 17 , 7 pm, Cherry Lane
New York	Nov. 17 , 6 pm, Shrewsbury
Nov. 10 , 4:30 pm, Brooklyn First	Nov. 24 , 7 pm, Dunnings Creek, Point
Ohio	Virginia
Nov. 9 , 7:30 pm, Happy Corner	Nov. 3 , 7 pm, Trinity

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Guy Buch of Orrville, Ohio, in the Middle District church, Ohio, Nov. 3-10.

Bro. Edward Stump of Elkhart, Ind., in the Pipe Creek church, Ind., Nov. 10-17.

Bro. A. Emmert Frederick of Roaring Spring, Pa., in the Point church, Dunnings Creek congregation, Nov. 10-24.

Bro. Ralph Wiley of Marion, Ohio, in the Sugar Creek church, Ohio, Nov. 11—Dec. 1.

Bro. W. Hartman Rice of Shady Grove, Pa., in the Hampton house, Upper Conewago congregation, Pa., Nov. 17—Dec. 1.

Bro. S. Earl Mitchell of Roanoke, Va., in the University Park church, Md., Nov. 20-27.

Bro. Bernard N. King of Bridgewater, Va., in the First church, York, Pa., Nov. 24—Dec. 1.

Bro. Roy K. Miller of Staunton, Va., in the Beaver Creek church, Md., Nov. 24—Dec. 1.

Bro. J. Oliver Dearing of Lafayette, Ohio, in the Hope church, Mich., Nov. 24—Dec. 1.

Bro. Joseph E. Whitacre of Luray, Va., in the Greentree house, West Greentree congregation, Pa., Nov. 24—Dec. 8.

Bro. Philip Lauver of Greenville, Ohio, in the Beech Grove church, Ohio, Nov. 29.

Bro. J. Herbert Miller of Hershey, Pa., in the Oakland church, Ohio, Dec. 1-8.

Bro. Merlin Garber of Roanoke, Va., in the Sebring church, Fla., Jan. 26—Feb. 2.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The Christian ministry—a most sacred service

Licensing and Ordaining Ministers

THE need for recruits for the ministry is great. The increasing demand for full-time and part-time pastors to serve where the free ministry once served, the retirement of our faithful brethren who served in the ministry and the passing of those who have served in both the free and supported ministry along with the organization of new churches, have all contributed to a shortage of ministerial leadership and an increasing demand for men to accept the ministry as their life's work.

Each district should furnish its share of ministers and should be able to send out at least as many ministers as are imported from other districts. Districts need to be concerned about calling young men to the ministry and then sending them out to meet the ever-increasing need for spiritual leadership.

Those entering the ministry in these days should be willing to

Clarence B. Fike

make the necessary preparation for real leadership. More is demanded today than in the days of our fathers. The best training possible along with complete consecration is necessary in this important work. It is important that every one entering the ministry should be sound in the Christian faith and fully devoted to the church.

In the ministry of the Church of the Brethren there are three degrees. The first is the "licensed minister." This may be considered as an apprenticeship or the term for the student minister. In this degree the district commission and the church grant a "license to preach the gospel." The license is for one year subject for renewal until such a time as the licentiate may either be granted an indefinite license, be ordained, or have the license discontinued. This is the time for him to develop as a preach-

er of the gospel, to develop his talents, to secure his training, and to determine whether or not he and the church feel he is called to make the pastoral ministry his life's work.

As a licensed minister the following areas of service are open to him under the supervision of the church: preach the gospel; be an evangelist; serve as a pastor's assistant; officiate in the church rites of baptism, love feast, and anointing when so requested by the pastor or moderator of a congregation; be an interim pastor or assume other responsibilities of service within the framework and under the supervision of the Brotherhood program. In a few cases, especially for women, a permanent license is given.

The second degree is the "ordained minister," a minister for life. He is authorized to preach the gospel; be an evangelist; administer all the rites of the church, except those assigned specifically to ordained elders; to serve as a faithful shepherd of the flock—as pastor, teacher, missionary, moderator—and to assume other responsibilities assigned by the church; to serve on district elders, pastors, and moderators' council when carrying the responsibility of pastor; and to assume responsibilities beyond the local congregation in such fields as the district, the region, the Brotherhood, and the ecumenical movement.

Ordination usually takes place when the licensed minister has indicated his sincere desire to fulfill the time-tested scriptural qualifications such as 1 Tim. 3:1-7; Titus 1:5-9; when he has completed his educational requirements in the form of college and seminary, or the reading and study courses prescribed by the church; has accepted the call to serve within the church; or has declared his intention to make some area of the church program a major concern of his life-work.

Therefore, a young man licensed to preach should go forward in his preparation with full assurance that the Lord will lead the church to ordain him when he is ready for definite service. One who does not intend to make the ministry his vocation should not expect ordi-

nation but should feel the Lord can use him as a layman.

The third and highest degree of the ministry in the Church of the Brethren is the "ordained elder." To qualify for the ordained elder the minister must, in addition to fulfilling the qualifications of the ordained minister, demonstrate churchmanship ability by making some outstanding contribution to the church and, following ordination, must give faithful service in the Christian ministry for a minimum period of ten years. In addition to the duties of the ordained minister the elder is to sit in closed sessions of ordained elders only, to receive nominations from the local church, the elders, pastors, and moderators' council, or the district board for the ordination of men to the ministry and the eldership; to sit in closed sessions of ordained elders only to consider matters of discipline in regard to ordained ministers and elders; to lay hands of consecration in ordaining minister and elders.

The procedure for calling men into the ministry is the duty and concern of the district commission on ministry. This is a sacred responsibility and the following suggestions may be helpful.

A brother or sister desiring to serve in the Christian ministry may volunteer through the moderator or the official board of his church. The district commission and representatives of the local official board will then confer with the volunteer concerning his call, his acceptance of New Testament teachings, and his loyalty to the church. Then the church is to be given an opportunity to vote and grant him a license to preach. A majority vote is required to call one to the licensed ministry. Or the church may decide to vote for a minister if it feels it has ministerial talent and none have volunteered. The district commission would then conduct the election according to the procedure of the Brotherhood.

A request for ordination to the ministry may come from the officials of the local church, the district commission, or the elders of the district. While it can come from the licensed minister, it is much preferred that he should wait for the call to come through the church. When a request is made, it becomes the responsibility of the district commission to confer with the licensed minister. If they are satis-

fied that it is time for ordination, they will then arrange a time with the local church to vote. If a two-thirds vote is received, it will be considered a call and they will proceed with his ordination.

Request for ordination to the eldership may originate with the officials of the congregation, the elders of the district, or the district commission. A recommendation for ordination should be presented to the district commission for careful study, at least two weeks prior to any meeting of the elders' body

and then to the elders' body. When approved by the elders' body, the district commission takes the matter to the local church. If the church approves, he is then ordained to the eldership or full ministry. A two-thirds vote is required of the elders' body and of the local church.

Thus, the Lord, working through the elders of the district, the district commission, the local churches, and individuals, calls men and women into a most sacred service in the Christian ministry.

SUMMER SERVICE

BACK-FENCE DIALOG

Lorene Clark

Mrs. Jones: I just heard that Mary is going up to Illinois to work in a mental hospital this summer. What's the big idea? If she were my youngster, I wouldn't let her go off to a place like that. Why in the world does she want to go?

Mrs. Miller: Well, Mrs. Jones, people like you have been asking similar questions for the past dozen years as Church of the Brethren young people and youth from other denominations have chosen to spend their vacations in a unit experience as attendants in a mental hospital.

Mrs. Jones: Why have a summer unit in the first place, especially in a mental hospital?

Mrs. Miller: There are many reasons. Mental illness in this country of ours has reached serious proportions. Yet in many ways it is one of the most neglected of our diseases. Part of this neglect stems from public ignorance of the facts. Most people do not know that mental illness is a disease that must be treated like one and is curable.

It is an extremely delicate situation, requiring many more highly-trained specialists than we have. Mentally ill patients also deserve the same type of care that we demand and get in regular hospitals. However, because mentally ill people were thought until recently to be dangerous, no longer human, most of our best people still do not consider working with the mentally ill as a profession.

Therefore, there is always a scarcity of the right kind of workers in mental hospitals. College students, particularly Christian students, can and do relieve some of the shortages of workers. They

show the patients the consideration and respect that all human beings need.

Mary Smith and others like her are also able to come back home and explain to us that the mentally ill are people who need even more sympathy and understanding than the normal person. Since almost one out of every ten people will be expected to be treated for some type of mental or emotional disturbance during the next generation, this disease may even affect some of our neighbors, or some member of our families. But being mentally ill is no more of a disgrace than having a broken leg or appendicitis. We are just not quite so sure of the causes and cures, and because of that we are afraid.

Mrs. Jones: Well, so far you've been telling me what Mary will be doing for other people, but just what is this experience going to do for Mary?

Mrs. Miller: For one thing, Mary will be living in a home with other young people from all over the country, all with one thing in common, the ward work at the mental hospital. She and her unit members will come home after 11 p.m. to find the unit director ready and willing to discuss the problems that have arisen in the day's work. Through these midnight jam sessions, Mary will learn what it means to be a part of a group, a small Christian group that is also a part of the total outreach of the church.

Director of 1957 Elgin summer service unit.

If Mary is a member of the Church of the Brethren, she will learn more about her heritage and the work of her church as she visits its central offices and worship with some of the great leaders of her denomination. In any case, she will get some of the thrill of the ecumenical movement as she learns from her friends who belong to some other Christian group.

Mary will learn to enter into the group spirit, not only in work, but also in recreation. She will learn the give-and-take of living in an atmosphere where she is expected to do her share of the work in keeping everyone well-fed.

Mrs. Jones: Does she get to do anything besides work and stay at the house?

Mrs. Miller: Oh, yes, many recreational activities will be available so near a large city. The unit will plan to take part in many such activities as a group. In order to further the group feeling among all the members of the unit, however, Mary may be expected at times to give up some of her personal plans or to do something which she doesn't particularly like so that the group needs may be met. But because she has given up something for the benefit of others, she will grow both spiritually and mentally.

Through all these experiences, Mary will come back to our community thinking more maturely, more ready to step into leadership, and more understanding of all human beings. Let's thank God for the Mary Smiths, Mrs. Jones, and pray that more young people will follow her example.

A SHRINKING WORLD?

AS OLD communication and transportation barriers fall by the wayside to be replaced by even more temporary new records, it is often remarked that the world is becoming smaller. "The world is shrinking" is the first remark heard as one from the East and one from the West meet.

Of course it's true—the rapid strides in crossing natural barriers. In fact, in a very real sense, with mutual accessibility and the resultant mixing of ideas and practices, the terms *East* and *West* are labels that are beginning to sound a bit hollow and too easily said even to us "daily" readers. What is disturbing is that the shrinking world bit is usually the frothy topping to an otherwise intelligent attempt to see today's problems. It somehow implies that a shrinking world means shrinking world problems, as if the world and its problems, because of transpolar flights and a shipbuilders' boom, are gradually being whittled down to man size. Now we can begin to handle things. Now that we know our neighbor better, we can "do unto him . . ."

But it is usually not the case of knowing your neighbor better, as if after years of long-distance phoning, a local-line dial system has finally been installed which makes our contact more frequent and more clear. Not that, but very often it is a people recognizing another people for the first time. It is when Hungary becomes more than goulash and Egypt more than pyramids. It is when a new nation

such as Ghana is born, or when an almost communicably extinct people such as Albania begins to turn its head. This is our world!

Why do we speak of a "shrinking" world, when in truth the world is swelling as never before? With each new stirring and stretching of a drowsy part of the world, awakened by the roar of modern life, our world is enlarged. Like spotlights flashing on a dark stage, first here in this dark corner and then there, until with more and more light the stage becomes larger and larger, these stirrings in obscure corners of the world give to our world new, ever-increasing dimensions.

These two related factors, the advances in communication and the recognizing of new communities, have resulted in numerous organizations of interstate, international, intercontinental, and world nature for the exchange of ideas. While most of these movements concern themselves with special interests—cultural, agricultural, educational, etc.—there is one movement, now found in four continents and forty-eight countries, that is broader in scope. Last year 140,000 members gathered in 2,600 different camps in this, the international work camp movement.

Growing in the wake of the second world war, the movement with its ninety-five registered sponsors of work camps took backbone in 1947 under the Youth Department of UNESCO, which helps now in coordinating the planning of camps and the recruitment of campers. A further enlargement is evidenced by the stress on Occident-Orient

Dr. Kitagawa of Japan and Glenn Bowlby, director of the Kassel peace seminar (both standing), study the globe with members of the peace seminar work camp. Dutch, German, Japanese, American, Swedish, and Italian campers are shown



A German and a Dutch boy find an enlarging world as they join in the fellowship of work at international work camp in Austria



camps and the fact that India, leading the way numerically in both camps and campers, will be host to the 1958 Conference of Work Camp Organizers.

The Brethren Service Commission as an organizer of international work camps shares in the motives

and methods of the movement: to further interest and understanding between individuals of different nations by placing them together—not as tourists or delegates—but as campers, participating in the fellowship of work.

What these brief weeks of "world"

life will mean to the camper is difficult to judge, but if it shows him others as himself, if it awakens in him more objectiveness and perspective, or even if it only leaves him restless and disturbed in today's world, it has shown him an "enlarging" world.—*Dan Raffensperger.*

MISSION VOCATIONS

[illegible]

MISSIONARIES are needed for a wide variety of professional fields overseas.

Ministers are needed for work in rural areas and to develop new approaches to intellectuals in urban centers. Personnel with advanced degrees is needed for educating indigenous ministers and national leaders. In lands perennially short of leaders, the church has a unique opportunity to put the stamp of Christian education on tomorrow's leadership.

Social workers for village and urban uplift work are desired for

a number of situations. There is especial need for trained youth and recreation workers.

Doctors and nurses are urgently needed in hospitals, public health, and clinical programs. Part of their task is to work with and train indigenous staff. Preventive medicine is assuming increasing importance in all mission work.

Educators are sought for teaching a variety of subjects at all levels. In addition to normal teaching assignments, professional educational leaders are needed to work in teacher-training institutions.

Technical staff—accountants, secretaries, mechanics, photographers, agriculturists—are also used in the mission program of the church, and will have increasing importance in the future.

Qualifications for Missionary Service

Christian Experience. The basic essential is a firsthand experience of what Christianity is and does, a realization of the need of all men for Christ, and a desire to share one's Christian faith and experience in all areas of life.

Academic and professional standards set by the church for its workers abroad are similar to those used by secular agencies in this country. Those entering mission work must be college graduates. Most should have postgraduate training. Some experience in church-related or professional work is desirable.

Health. Mission work is difficult and exacting. Good physical and mental health is necessary. Thorough examinations are prescribed.

God is calling the church to acknowledge its mission. The church needs consecrated church men and women to man the outposts of Christianity. The church needs Christian laymen with skills dedicated to Christ's world task. The church needs you.

Missionaries work with and for nationals in many capacities. The doctor, agriculturist, engineer, and evangelist shown illustrate the diversity of missionary callings.



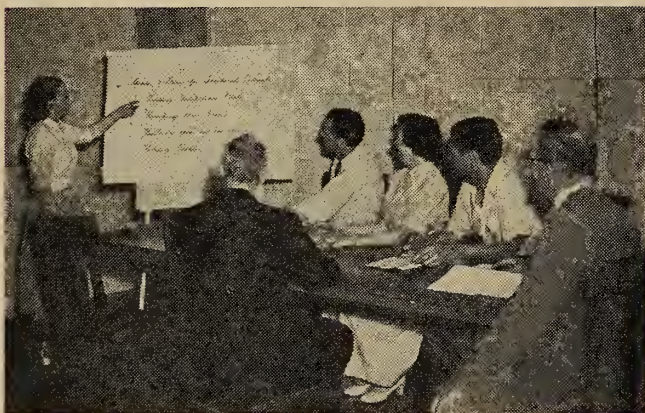
Dorris Blough



LOCAL CHURCH DIRECTOR of Christian Education



Assists and supervises teachers



Challenges board of Christian education to an outreach program



Encourages and instructs workers in the use of the curriculum

All photos from Plainview's Awakening

WHO is a local church director of Christian education? What are the duties of such a director? Why is it necessary for churches to consider securing a local church director of Christian education? These and other questions may be answered in this attempt to outline the work of a full-time worker in Christian education in a local church.

Within the last quarter of a century many large churches have felt that it is very beneficial to their over-all program to have someone on the employed staff who can give a great deal of thought and time to the Christian education program. To accomplish this in an acceptable manner, the director of Christian education must be a person of consecrated Christian character with leadership ability, initiative, physical and emotional maturity, a genuine love for people, and a sense of mission in Christian service.

The director of Christian education should have had special training in the area of religious education (usually a Master of Religious Education degree, MRE) or should have a background of training and experience of which the church approves.

Duties of the Director

The director of Christian education does not try to do all the educational work of the church, but he is responsible for seeing that it gets done. The exact functions or duties will vary with the local situations, but the following tasks are usually allocated to this person:

1. The director works closely with the minister and the board of Christian education in developing the policies for the educational program of the church. If any significant changes are suggested, they should have the official approval of the church before being made.

2. The director helps the board in planning a comprehensive and balanced program of Christian education. He then interprets to the educational leaders the work of the church as a whole, so that the children, youth, and adults may be guided in their Christian growth. This will include a well-rounded program of worship, study, fellowship, and service for each group.

3. As the director, he really serves as a leader of leaders helping other workers to carry on their responsibilities. He leads in evaluating the work that is done, to determine to what extent the purposes of the church are being realized. He encourages and instructs workers in all phases of the educational program in the performance of their individual tasks—through such services as visitation in homes of pupils, observation of other workers, personal conferences, workers' conferences, and the provision of leadership training classes.

4. The director develops a plan for discovering, enlisting, and training leaders for the work of the church. This will include pre-service and in-service training. This continuous training helps people to serve more effectively and also provides fellowship, recognition of service given, and worship that leads to renewed personal commitment.

5. The church director of Christian education keeps abreast of the latest developments and materials in Christian education, and in turn brings these to the attention of the minister, the superintendent, and other educational leaders in the church. This is achieved by

the study of books and magazines in the field of Christian education, and through attendance at denominational and interdenominational training conferences.

6. He will initiate plans for the procurement and maintenance of adequate educational equipment and will lay such plans before the committee or board of Christian education.

7. The alert director will participate and encourage others to participate in activities outside the sphere of the local church, such as denominational and interdenominational training schools, camps and conferences.

8. He will also encourage the local church to co-operate with other churches of the community in educational activities. These may include leadership training schools, weekday church schools, vacation church schools, conferences, youth activities, and other fellowships of church workers.

9. The director will provide adequate supervision for all teachers and officers and will maintain for himself and his successor adequate records of services rendered, of the educational activities of the church, and of church school attendance.

10. It is logical for the director to serve as the executive secretary of the board of Christian education. In this capacity he would work with the chairman in outlining the agenda for board meetings and would bring to the board regular reports on the educational program of the church.

The Need for a Director of Christian Education

The church today has a ministry to persons—a ministry that has its roots in Jesus Christ, his mission, and the mission of the Christian church. It is a ministry that bears fruit in growing children, youth, and adults. Persons of all ages come to the church with their needs, their capacities, and their unrealized possibilities. It is the task of the church to help all of them grow into mature Christian discipleship.

To fulfill its teaching ministry, the church must teach people of all ages. The Sunday church school is only one part of the educational program that the church must have. It also needs special activity groups and clubs for children and youth. It needs the vacation church school, the weekday church school, church membership classes, camps, conferences, and varied associations of men and women of the church. There is need for special training in missionary education, stewardship education, social education and action, parent education, and temperance education. Church officers and leaders of these groups need special help to understand and meet their responsibilities.

The pastor is responsible for administering the entire program of the church. This includes education, administration, conduct of worship, preaching, counseling, pastoral care, community service, denominational and interdenominational responsibilities. But a man could scarcely be equally effective in all these lines. Nor can one pastor give enough thought, time and energy to provide all the leadership that is needed, especially in a large church. Thus the church needs a director of Christian education to help carry on this important ministry.

Pamphlets giving more details of such work are: *The Local Church Director of Christian Education*, NCC, 25c and *The Minister, the Director of Christian Education, and the Sunday School Superintendent—A Team*, NCC, 10c. They may be ordered from the General Brotherhood Board, 22 S. State St., Elgin, Ill.



Promotes and participates in visitation



Helps plan for various age groups within the church



Gives direction to special activities of youth

NIGERIA, WEST AFRICA

Christ Is Winning Gashala

H. Stover Kulp

ABOUT fourteen miles from our town of Mubi there is a growing rural community in which the Christian mission work is having very encouraging growth. This is the village of Gashala.

The first person to be baptized in this village was baptized on Feb. 16, 1951. The membership now is about 225, and there are more than fifty who are in the group preparing for baptism and church membership. There is a Nigerian pastor in charge of this church. He was ordained less than two years ago. There is a local church administrative committee consisting of three men and two women, who assist the pastor in administration and in pastoral work.

When any number of people who have been under instruction for some time express a desire for baptism, then the elder with the pastor and his administrative committee meet with them. They are interviewed individually and the committee has to decide whether, in their opinion, they are ready for the step of baptism which, of course, means entering into church membership. As elder, I was asked to meet with the group for this examination service.

On the first Sunday of July Charles Kraft and I went out to Gashala. There were between thirty-five and forty who were in the group asking for baptism. In the end nineteen were approved. Perhaps you would be interested to know why any should be refused baptism. I wonder if it is ever done in the United States.

First, I should say that all of them had previously made a public confession of their sin and had publicly confessed Christ as their Savior and Lord. This they always do before they are accepted into the class preparing for baptism and church membership. Even before they make this public profession they undergo a short period of instruction.

The minimum period to be in a class preparing for baptism and church membership is six months. Until recently the period was two years. Now, however, the great majority applying for baptism have

been in our primary schools in which daily Christian instruction is given. Then, too, quite a number now come from Christian homes and so are not ignorant of the kind of living that is expected of a Christian.

The church out here would like all of its members to be literate—to be able to read. In order that they may become literate there are schools—but of course many of the older people cannot enter the primary schools. But there are also literacy classes for adults and for children who cannot go to school. The church has not made it an absolute requirement that people should know how to read in order to receive baptism—for they recognize that there may be adults, especially older people, who may not be able to meet such a requirement. But they do expect unmarried people and younger adults to become literate.

In the case of the group at Gashala, about half of the group were not literate and many of them had not even enrolled in literacy classes. The committee felt that baptism of the illiterate candidates should be postponed. In the meantime their progress in the literacy classes would indicate their sincerity and worthiness to become church members.

On July 14 we returned to Gashala and those approved for baptism received the rite. On the same day nineteen more made their public profession of accepting Christ as their Savior and entered a class for preparation for baptism and church membership. It was indeed a great day for us, even though we had difficulty getting home because of a heavy tropical storm. Gashala is four miles off the motor road. A trace has been cleared through the "bush." The rainy season is now well on and this trace will soon be overgrown with grass and scrubs and some places will be washed out so that I will not be able to get through with my station wagon until October.

What is happening at Gashala in the rapid growth of the church is an illustration of the fact that this is the hour of decision for the peoples in our part of Nigeria. They

are making the decision as to what religion they will follow. They are convinced that their old tribal religion must be dropped. It is a thing of the past. They are confronted with the choice between Christianity and Mohammedanism.

It thrills and challenges us when we know that if we had the staff of Nigerian Christian teachers and pastors that there are many centers like Gashala where, in a few years, there could be a Christian community of several hundred people. It also gives us heavy hearts to realize that the hour of decision is now. The opportunity to win whole communities like Gashala is a passing one.

Gashala also has a primary school of over eighty pupils and two teachers. The Christian community helped substantially in the building of the two-room schoolhouse. They supplied all the bricks for the walls and all the thatching grass for the roof.

Our work continues to grow under the blessing of God. More than 640 have been baptized since last October. We are challenged by the tremendous pastoral responsibility involved in caring for these new members as well as for hundreds more who are preparing for church membership. We know that you will continue to pray for us.

Out of the Mailbag

Irven Stern writes from Nigeria, West Africa: Yesterday I went out to a village fifteen miles away to preach, baptize, and do some marriage counseling. I baptized sixteen persons and thirteen received the covenant.

Lassa has baptized 230 persons during this past year. An additional 349 have taken the covenant, indicating that after a further period of inquiry and actually trying to live out the life of a Christian they will be examined and then baptized if the examiners deem them ready.

This is a big and challenging program. It means that in the Lassa church we have discussed, talked about and taught the Christian life to nearly 600 persons. The Lassa congregation in its various meeting places—forty-three in all—had an average Sunday morning attendance for the past year of 3,314. That would make a large congregation if it were to meet in one place each week. It would involve preaching through several translations.

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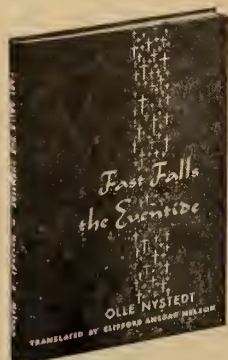
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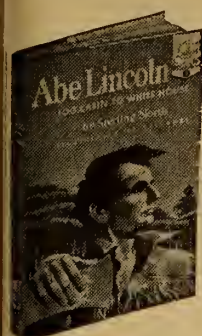
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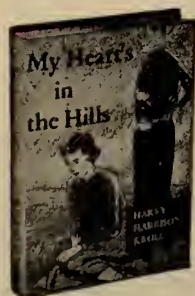
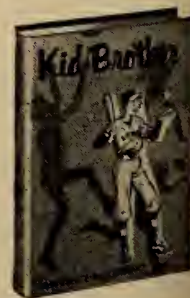
Margaret McCulloch

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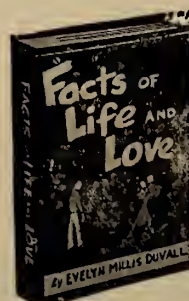
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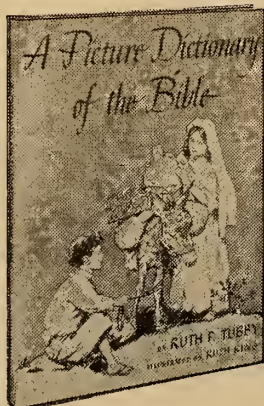
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SIGNS IN THE STORM

Joseph Nemes

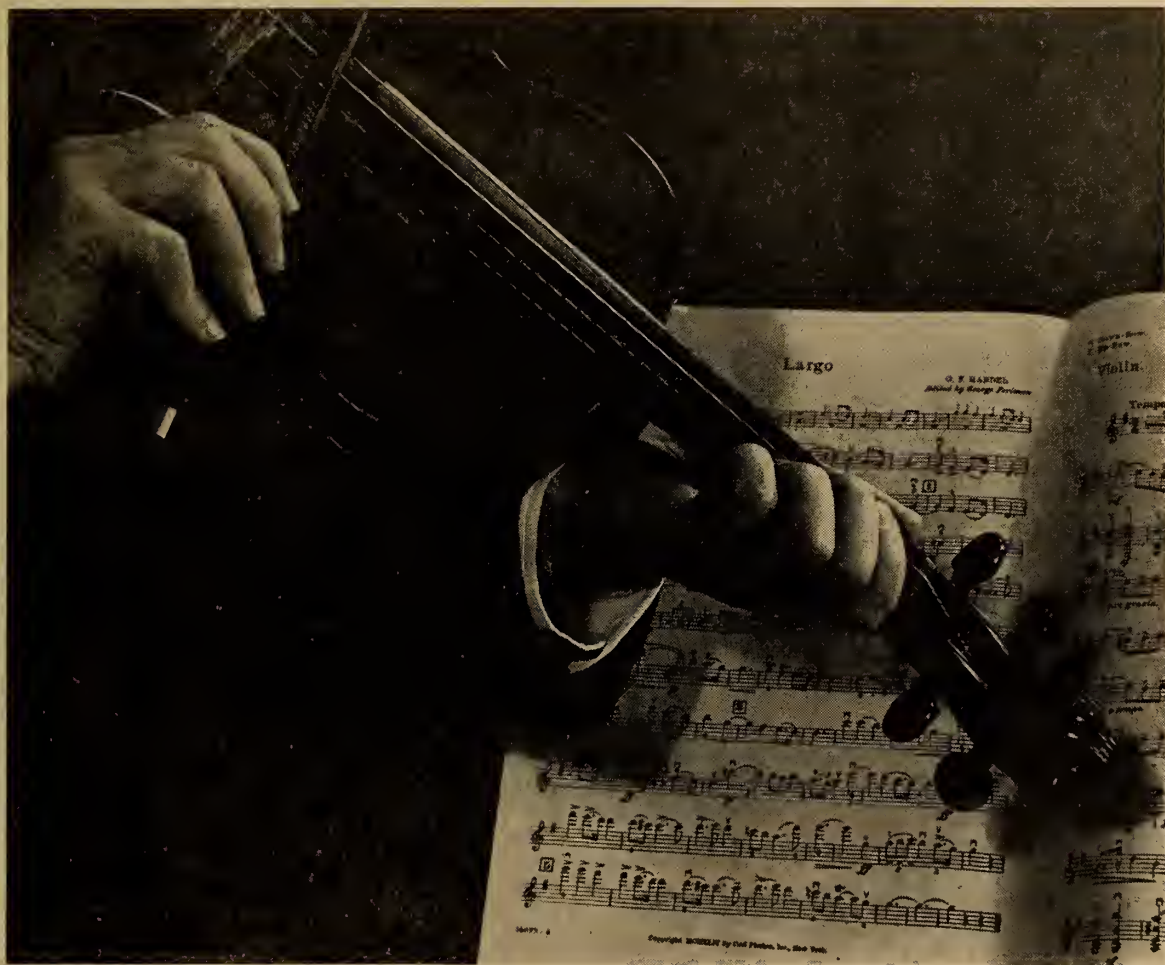


An escape story with a difference. The author, a Hungarian Christian, describes this book as "the story of how God rescued me from a Communist prison; how He led me safely along dangerous roads over a distance of more than three hundred miles; how I met Him face to face in the depths of a Russian prison, and how He brought me out of there, from the arms of almost certain death."

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AT ALL BOOKSTORES

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Waltner

No Place for Lazy Fingers

THE violinist cannot play with lazy fingers. He needs all ten in order to capture the exact note at the right time and to draw from his strings all the singing tones of which they are capable. His fingers are always in motion; every single one is essential to his purpose. Although he learns certain basic positions and follows definite instructions for fingering, he can never exhaust, even in a lifetime of practice, the variety of possible combinations that are open to him. Someone has figured out that the ten fingers of our hands can assume any one of 300 million possible positions. God has given to each of us marvelously intricate and resourceful instruments in our human hands. But so often we exhibit them only as indolent and lazy fingers. Our hands possess uncounted possibilities for worship or work, for healing or service. They should be taught to work skillfully, creatively, lovingly and unceasingly for the kingdom of God.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

NOVEMBER 9, 1957

Volume 106

Number 43

In This Number . . .

No Place for Lazy Fingers	1
Can You Buy Happiness?	5
For a Witness Against Violence	5

The General Forum—

The Sin of Technique. Daniel M. Long	3
Why Autumn? (verse).	
Juniata Myers Litteaur	4
The Church Must Call Ministers.	
H. H. Helman	6
How to Support Your Pastor.	
James S. Flora	8
Foundations. J. Carter Swaim	8
The Call of Jude to the Church.	
McKinley Coffman	10
And Behold It Is Very Good. Kirby Page	11
Our Daily Bread	12
The Family Counselor	14
Reviews of Recent Books	14

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

Brotherhood in Baltimore. Dale Ulrich	20
News Notes From Germany	21
How Teachers Can Enrich Their Knowl- edge of the Bible. Robert V. Moss, Jr.	22
A Pastor Writes to His Congregation . .	23
Teacher Training in Nigeria.	
Mary Eikenberry	24
Anklesvar Plans Ahead.	
Glen A. Campbell	24
Helpful Literature	25
Filmstrip of the Year	25
Evangelism Through Fellowship	26

Love all God's creation. . . . If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day.—Dostoyevsky.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Giving to Others?

There are many meanings for the word *giving*. The one simple meaning that appeals to me is sharing.

When we speak of giving, our first thought is money. This is one of the essential things in giving, for it is something that the poor and needy must have. Is this all that they need? There is another kind of giving that is too often forgotten, which the rich as well as the poor are longing to receive. This kind of giving may be called kindness.

We give to others consciously and unconsciously. We always know when we give money or help some one that is in need. But do we know the power of the words that we speak, the songs that we sing, and the life that we live? Do we ever stop to think how we unconsciously give to others? The influence of our life does not cease. Long after we have passed away, some one will be sharing what we unconsciously gave them. It is impossible for any one to go through life without the effects of his life being reflected upon some one. What are we giving to others? We die, but our influence lives on.

It is not always what we give that gladdens a sad heart. It is how we give. The tone of the voice means so much. A mild rebuke that is given with sympathy generally reaches the heart, while an angry, unsympathetic voice has the opposite effect.

This world is full of sad and lonely people who might be made glad with a few words of cheer.—Almira J. Utz, Brightwood, Va.

The Spiritual Life

I would like to comment on the article, "The Spiritual Life," by Warren F. Groff, as found in the Sept. 21 issue of the Gospel Messenger.

The apostles of Christ were very willing to leave all and follow their Master. They closely focused their minds on his many great teachings. I am sorry to have to state that it sure doesn't seem as though we Christians are able to forsake all and follow Christ. Too many times we have a very bad tendency to put other things before Christ. If we stay out late on Saturday night we just sleep until noon on Sunday. Thus we miss the assembling of ourselves together for the purpose

of deepening our spiritual lives. If we have something else planned for Sunday evening or Wednesday evening we just forget about going to the Lord's house.

If we as Christians would give our lives completely over to Christ we would be able to accomplish the many things which the apostles were able to do.

On the day of Pentecost the Holy Spirit entered into the lives of all of the apostles and many souls were won for the Lord. Many of us Christians of today tend to throw the responsibility of winning souls on the ministers and we don't do anything about it ourselves. According to the Bible it is the duty of every Christian to visit with others and try to win them to Christ. We must begin to go out two by two as they did in the Biblical days. The ministers don't have time to do all of the visiting that should be done.—Patricia Brate, Middletown, Ohio.

Prayer

Prayer should include thanksgiving, confession, adoration, and devout supplication; thanksgiving for the many blessings day by day; confession of our weakness; adoration to honor God as the only being worthy of divine worship. Devout supplication prompts the earnest petition so that religious duties may be performed.

We should pray more, especially in the first part of our services so we may have God to lead in the service. In our business meetings, we often make out a program and then ask God to bless what we have done instead of asking him to direct the work and give strength to do the work.

God will answer prayers that are sincere, perhaps not as we think they should be but as he knows will be best for us. May we commit ourselves to him.—H. H. Ritter, Albany, Oregon.

OUR CONTRIBUTORS...

Daniel M. Long, assistant professor of philosophy and director of religious activities, La Verne College, La Verne, California.

H. H. Helman, minister, Southern Ohio District.

James S. Flora, pastor Cooks Creek congregation, Virginia.

McKinley Coffman, pastor Middletown church, Ohio.

*Method is valuable only as it is a
vehicle to carry out the dedication of man*



Religious News Service

Without a deep commitment to
God the sacraments are mere
ritual

Daniel M. Long

The Sin of Technique

THE main objective of this article is to sound a note of warning, to call attention to an insidious, innocently appearing philosophy which is threatening to control every area of our modern life. It has misdirected religion, led education astray, and offered man a way of avoiding the responsibility he must take if the world is to hold together.

The philosophy, for want of

a better name, will be called "manipulation." Its emphasis and program is technique. Its goal is success. Its promise is security. It assures its followers that if you get hold of the right technique you can gain anything you want, from political office to soul salvation. Its history is old but often unrecognized.

In Greek philosophy the teachers of this idea can be identified with the later Sophists who had

as the "object of their instruction . . . to teach their pupils how to vanquish an opponent by fair means or foul, to make the worse appear the better cause . . . and to render him ridiculous." Thus in the Greek world of Plato's day some proposed that since right and wrong were difficult to discern the wiser course was to be successful one

way or another. The right way was the method that got you what you wanted.

Equally strong evidence comes from the Christian Scriptures as a few stray protests provide case and point of its existence then. Isaiah foresees the judgment of God because religion has reduced itself to empty ritual and meaningless phrases. "The people drew near with their mouth and honored me with their lips while their hearts were far from me." Amos and Micah plead in vain against the attention to method to the exclusion of all else. If we could again tune our ears to the prophet's voice, their sarcasm would shake the satisfaction in our hearts as they mimic the people's cry to God, "Wherewith shall I come before God? With thousands of rivers of oil? . . . Shall I give the fruit of my body for the sin of my soul?" And the prophets see and hear the answer that God must say all too clearly, "I hate, I despise your feasts; they are an abomination to me." Ceremony and technique was their philosophy and through it they had lost touch with their God.

Jesus had some harsh and bitter words to say to those whose life embodied this ideal. "You are like whitewashed tombs which outwardly appear beautiful but within are full of dead men's bones and all uncleanness." On another occasion Jesus talked with a Samaritan woman by a well. She was inquiring where one would find the right place to worship, for the Jews say Jerusalem, others in Samaria. She was so absorbed in getting the proper setting—the right scenery for her lines of worship that she had long ago lost the content of her effort.

Even in the story of the Prodigal son and the elder brother, this philosophy of manipula-

WHY AUTUMN?

JUNIATA MYERS LITTEAUR

Each fall she feels this restless, strange unease,
A sadness coming with the falling leaves;
A quiet calm that but foretells the storm
That predisposes coming of the morn
When cold shall reign, when frost and wind and snow
So definitely erase all the glow
Of spring and summer.

But I could tell her things I've learned of late!
The seasons are but symbols of the fate
That holds the cycle of her life and mine.
For every spring there is a falling time.
The buds, that all but hidden from the eye,
The terminal of each limb, flaunt the sky
With their aliveness.

If leaves held to their birthplace, sought to stay
Time's swift advance, and Nature's change of way,
'Twould grow monotonous, this I know is true.
When I resign my place, there's room for you
To open leaves on spring's own growing tree,
And stimulate a sight that's grand to see
Of growth eternal.

I've learned that life is short! Spring, summer, fall,
And even winter answer to the call
Of time and change; and so are we
Shifted by seasons, until eternity compiles the whole,
Evaluates the year; and thus the soul
Fulfills its destiny.

tion is evident. The sin of the elder brother was in clinging so tenaciously to the forces he could manipulate, his fields and his father, that he had lost vision of the relationship he should have had between his parents and with his brother.

This philosophy of manipulation and emphasis on technique has eaten its way into the very core of our contemporary climate. It is here that its effects are important because in the present we have the environment which makes and molds the future. The results of this philosophy have been illustrated in the well-known *Death of a Salesman*, by Arthur Miller.

Without reweaving the whole fabric of the story, the pattern Arthur Miller highlights is that of Willie Lohman, a silk stocking salesman. Willie was sold on the idea that if you had the right technique you could be a

success. He gave himself to the familiar salesman's pattern so aptly characterized by joke and cartoon. What Willie did had a purpose; every handshake, every smile, every favor he did was especially constructed to "win the customer." In the pursuit of his philosophy we find that Willie violated the sacredness of his marriage vow, lied to his children, and shut off the creative urge that for a brief time showed itself.

In the end Willie Lohman kills himself for two reasons. First, he was slipping as a salesman, his technique was failing him, and he could not understand why. Second, he was worth more dead than alive because of the insurance policies he had and could thus give his son \$20,000 to start. The tragedy is that Willie Lohman saw only that his technique had failed. He

Continued on page 9

EDITORIAL

For a Witness Against Violence

FOR several weeks now, since the opening of school, Christians around the world have followed with mixed reactions the events taking place in Little Rock, Arkansas. We cannot help being profoundly disturbed—first, because armed members of the Arkansas National Guard were ordered by their governor to *bar* Negro children from attending the high school; and second, because federal troops were ordered by the President to *guard* them as they attend.

We believe that most Christians will agree that the governor's action was uncalled for and that he precipitated a conflict that might have been avoided. However, the fact is that he took action against integration in defiance of court orders. In the face of this defiance President Eisenhower believed it necessary to send federal troops to enforce integration. While many Christians sincerely feel that he had no alternative but to use force, there are others who honestly doubt whether the cause of integration will be advanced by such means. Would it have been any more difficult for the Negro children assigned to Little Rock's high school (and their behavior stands in sharp contrast to that of some white students who threatened them) if a policy of nonviolent action had been followed here as it was in the boycott of buses in Montgomery, Alabama?

In any case the urgent need now is for reconciliation. The President asked religious leaders to help calm the storm that had developed in Little Rock. On Columbus Day more than 5,000 persons prayed in 84 churches and synagogues for a peaceful solution to their crisis. The leader of this reconciliation movement said the large attendance indicated that many were ready to give a "silent witness against violence." But more than a silent witness is necessary.

No matter where we live, we are really not far away from Little Rock. In our communities the occasion for conflict may develop over where people buy homes, where they go to church, where they eat in restaurants as well as where they go to school. We may point fingers of scorn at Governor Faubus, but our hands are not entirely clean.

Yet we need to keep our witness clear and to take our stand for justice, for equal opportunity, for brotherhood. We do not back away from our Christian position simply because someone starts a riot. But at the same time, when conflicts develop, even though we strive for justice, we dare not forget the urgency of reconciliation. We ought to join all who pray at Little Rock—in penitence for our own prejudices, in hope that our

own understanding will be enlarged, in trust that God can heal the hurts and bridge the gaps that divide his children.

We ought to do far more than pray. We ought to make certain that every church and school and every neighborhood for which we are responsible, has no color curtain that keeps a brother out. We ought to encourage our fellow citizens of every race or color to work *together* so that conflicts can be avoided and mutual understanding can develop. The church can offer the common meeting place where such co-operation can be effected.—K.M.

Can You Buy Happiness?

IT DOES not seem to matter whether your weekly income is ten dollars or ten thousand dollars, it still is not adequate. The American Institute of Public Opinion notes that seven out of ten adults believe that more money would contribute greatly to their happiness. These seven even have definite ideas as to just how much more cash on hand it would take to buy happiness. When you average it out it comes to \$37 a week.

Likely the seven out of ten who would like to buy happiness have specific ideas about just how they could spend an average of almost \$2,000 a year. This might mean another car, payments on a larger house, a vacation in Europe, a cottage on the lake, or a college education for all the children. Or the chances are that attempts to buy happiness would see the money dissolve into less worthy causes. But in any case the feeling that just a few more pay increases would put men where they want to be is certainly widespread.

We would like to meet the three out of ten who doubt if you can put your money down and walk away with happiness. Some of them may be embittered and cynical. But surely among them will be many persons who live by values that do not have price tags on them. They know that when you seek God's kingdom first you begin to put money values in their place. Most of all you discover that you are the inheritor and the recipient of gifts no money can buy. You invest your life in the cause of Christ and find in him the priceless treasure which surpasses any material creation. And as for happiness—well, the man who pursues it seldom finds it and the man who is happiest may be least aware of his bliss because he is so busy living for causes that are bigger than himself.—K.M.

The Church Must Call Ministers

H. H. Helman

"But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they never heard? And how are they to hear without a preacher?"



Luoma

I SAID recently that the Church of the Brethren must build new churches. We have become aware that the church cannot meet the challenge for church extension unless or until more able ministers are available. We may have to quit talking about locating new churches in growing areas until we know where the leaders are coming from. We have almost reached an impasse in the situation right now. We are ten years late already in the calling and training of ministers.

There is no immediate solution to the problem perhaps, but there needs to be an immediate alarm over the developing situation. This concern needs to be felt by the whole membership of the church, by every pastor, every official board, every home, every teacher of youth, every camp leader—by everybody who prays "Thy kingdom come."

I am not one who feels that the remuneration for ministers is the major deterrent to young men entering the ministry. I used to console myself that it was the reason no one of my sons felt the call. But I do not now believe it was the real reason. The real reason was that we failed, myself and the churches I served, to impress them with the need and the challenge. We made it easy for any young man to "brush off" any feelings about the matter. We failed to discover any slight convictions about serving in the ministry or to cultivate those which were noted. There must be many successful professional and business men in our membership today who might easily have been guided into the ministry and our dilemma would have been avoided.

I am not contending that a young man should be ushered into the ministry against his will or without a deep conviction about the matter. Such men would not serve well in the pas-

toral ministry. Someone has said that no one should be in the ministry who could stay out of it. That is my conviction, but God, through his Spirit, ought to be able to use all the rest of us members to straighten any slight call a young man may have felt until it becomes an irrevocable call.

As to meeting the present great need a strategy needs to be found. What are the facets of this strategy?

First, there is the not too popular suggestion that the church hold back the retirement of some of our most efficient pastors. Where this would release aggressive young men to lead in our church extension program it would help. It has been pointed out that the men who ought to retire do not want to do it, and many who could continue with vigor prefer to quit before someone tells them that they ought to retire. But this is one area that might be explored.

There are many successful pastors who first entered and served in business and professional careers and later entered the ministry. No doubt the Church of the Brethren has many such today that might well be directed to the ministry. It must be true in our church, with our emphasis on service, that we have many business and professional men who have at some time felt the call to the ministry and, lacking the courage to disclose this to anyone who might have encouraged them, have not responded.

We might well lay upon the conscience of such men the great responsibility they face in the church's crisis for need of leaders. It might be easy to discover men who really wanted to enter the ministry but did not but would do it yet. I am serious that we ought to explore this second field even with the present emphasis upon a thorough



Britten

Some business and professional men, feeling the call to the ministry, might respond if encouraged by church leaders and faced with the responsibility they face in the great need for pastors and leaders

theological training for all our ministers.

There came to my attention recently the experience of three very successful men, one a businessman, another an insurance executive, and the other a federal judge, each of whom indicated that if someone had been at his side to guide him he would have entered the ministry, even after he was well established in his vocation.

In another instance, a pastor enlisted a talented layman in the work of Christian education. After some months this man came to know that what he really wanted to do was to enter the ministry, and with encouragement shifted from a successful business career to training for the ministry. He is a successful pastor of a large church.

A third field that might be explored is to encourage some of our most apt untrained ministers to pursue further training. Our district has worked some in this area, and, while not successful in every case, we have seen some fine young men resume their training for a more efficient

pastoral ministry. We dare not shy away from helping such promising men to pursue their training. Help should not be entirely reserved for the young and inexperienced. While I believe that anyone who wishes to prepare for the pastoral ministry can find a way through the necessary training, this does not excuse the church from such aid as would make for the best training.

There may be other areas which ought to be explored but these seem to me to represent the best for the immediate solution.

Now in the whole matter of enlistment the district board or the pastor cannot do it alone. The laity has an equal responsibility in the matter. The first thing is to discover those who are sensitive about serving the church and be alert in encouraging them. Find some service in the church that will both encourage them and help them to discover what God wants them to do.

Second, the church should be able to discover young men who are deterred because they do not see the way over the hump of the long period of seminary training. The church of which I am a member is not waiting until seminary enrollment to help a young man prepare for the ministry but is first helping him in his college training. The church takes deep satisfaction in its part in providing future leaders for the Church of the Brethren.

Perhaps the one who has the greatest opportunity to meet the challenge is the one who is currently working with young people—the teacher, the adult adviser, the leader of the CBYF. These folk need to know that they stand in a very strategic place in the enlistment program of the church.

We should be aware, all of us, that there may be people all around us—young and not so young—whom we can challenge and help and guide, as they decide where they will spend their lives.

Dean Frantz said recently in the Messenger, "Two things are urgently needed in a program of church extension—dedicated men and dedicated money." Right! But as I see the picture we may come to the place where dedicated money is urgently waiting for more men dedicated to the pastoral ministry.

How to Support Your Pastor

James S. Flora

DO YOU like your pastor and his work? If you do what are you doing to let him know it? You, as a member of the church, have the power to either greatly encourage or discourage your minister and the church program.

If you like your pastor and are in favor of the things he is

trying to do for your church, here are some ways to prove it. A church member who wants to give his wholehearted support to his pastor and church will do the following:

(1) You will be present for the preaching service every Sunday. (Not only the Sunday-school hour.) Being at the preaching service is one of the highest compliments you can pay your pastor.

(2) You will offer your feelings of approval for any part of the program that you consider worth while (instead of always criticizing).

(3) You will greatly support your pastor and the church organization by being present at all committee meetings of which you are a member.

(4) You will not carelessly spread idle talk about your pastor or church concerning a point or two with which you do not agree 100%.

(5) You will pray regularly that God may grant wisdom and understanding to your pastor and each person who is leading your church.

The Mountain Revisited Foundations

J. Carter Swaim

THERE are some who try to identify the teachings of Jesus with an age that is gone. The Bible, they tell us, has been outmoded by advancing technology. But the parable with which the Sermon comes to its close suggests that although Jesus lived long ago and far away, he spoke of things that endure across the ages and across the miles. The parable concerns two builders: one wise, one foolish. Each of them constructs a house. Although details are not given, it is possible that neither of them, by modern standards, would be thought much of a house.

The houses were probably one-story, with a flat roof that could be used in the cool of the evening. It is more than a little odd that the favorite design in twentieth century suburbia is the ranch house—one floor with a breezeway connecting living quarters and garage. For commercial purposes, however, our builders do not stop with forty, fifty, or even one hundred stories.

Gen. 11:4 relates how men set out to build for themselves "a tower with its top in the heavens." Of our great buildings we boast that they are skyscrapers. When Jesus and his friends came to Jerusalem, the latter were awed at the sights of the city. "Look, Teacher," they exclaimed, "what wonderful buildings!" Nothing like that in Galilee! What would they say if they were set down amid the artificial grand canyons of Chicago, Cincinnati, or Pittsburgh?

Men in our Lord's time built with wood and stone. Our builders know how to use steel and glass and aluminum. In Jesus' day, an outside stairway communicated with the upper floor and the roof. We have elevators to whisk us a quarter of a mile in vertical transportation. Oil lamps and a fire on the hearth were the only utilities in Palestinian homes. We pipe in water and gas and electricity.

There is probably only one thing about the building industry that has not changed in the last 1,900 years. That happens to be the one thing Jesus talked about: the importance of the foundation. The foundation does not show, but it must be solid, whether the superstructure be one story or 125. Perhaps a more pleasing design could be erected if one could just put up walls wherever he wished—but to disregard foundations would be to invite disaster. One man "built his house upon the sand," the other "built his house upon the rock." Men still are judged by where they choose to build.

The Sin of Technique

Continued from page 4

still believed that if you stumbled onto the right technique, manipulated the right people, you could win. Willie never learned that there is more to life than manipulation and technique.

But look around; the idea is not limited to fiction. In the advertisement world the chant of this idea is louder than ever. "Men of distinction switch to Calvert," "Nine out of ten Hollywood stars use Lux toilet soap," "Romance begins when you wash with Cashmere Bouquet." If you fill your stomach with the right drink, wash with the right soap, splash on the right perfume or shaving lotion, or drive the proper car you will be a success.

Look at the books that have attracted thousands, *How to Win Friends and Influence People*, by Dale Carnegie and Norman Vincent Peale's *The Power of Positive Thinking*. Regardless of the original intention of the authors, the readers are seeking how to handle people and themselves. Get the right technique and you can manipulate others at your will; think positively and you will gain the power for success. I have not ventured to discover the contents of a title I saw recently, *The Power of Prayer*, for fear that it too would suggest, however subtly, that one could handle the world if he learned the technique of praying. If one gets the right tool perhaps even God can be controlled.

Education has unconsciously absorbed this cancer-like thinking which eats its way into control of life. We seem to become so wrapped up in how to teach the first grader that we have almost forgotten to look at what he should learn. We place so great an emphasis on making "learning attractive" — sugar coating the content so that the

digestion of knowledge may be as painless as possible—that the real nutrition of concepts has been neglected.

As one glances through the program of our future pastors, one can prophesy the infiltration of the idea from many a mimeograph machine. A seminary program includes Proper Construction of a Marriage Ceremony, How to Conduct a Visitation Evangelism Campaign, How to Construct a Sermon, You and Church Finance. Does this not direct attention to mechanics instead of the continued search for the abiding and needed eternal truths from and about God?

The crowning example of this philosophy and its educational significance came when a salesman visited our campus with a filing system for future ministers which claimed, "This product is a simple system that enables you to recall any idea or page of a book with little or no dependence on your memory." At last we even have a technique to avoid thinking.

The consequences of the philosophy of manipulation can be seen when its effect on religion and its sacraments is observed. As a result of placing so much emphasis on technique and method, modern interpretation has turned the marriage ceremony into a ritual through which two unharmonious souls will somehow be blended into one unified pattern of apple blossoms and dishwater; this is providing that we have the right number of attendants and the correct order of the "I pronounce you's."

Baptism is often looked upon as a method by which the sinner is converted into a saint. Our worship service (an interesting word itself to explain the event) has become a method by which the congregation under the leadership of "music and the spoken word" locate God and convince him and themselves that a cer-

tain approach or incident should happen. Creeds and pat phrases are patterns of words by which we can manipulate ideas about God without becoming entangled in the strings of their consequences.

To the question so often asked, "What must I do to be saved?" we must answer that Christianity is not a technique for accomplishing salvation! "He who seeks to save his life will lose it while he who loses his life for my sake shall find it." Thus Christianity is a religion which seeks not salvation but commitment of life, not manipulation of souls but sacrifice of security which says, "I know not what the future has of marvel or surprise" . . . but "take my life and let it be consecrated, Lord, to thee."

Then our method—our technique—will be placed in the shadow of a dedicated life whose indomitable urge to express love to God must have a vehicle for its accomplishment. Then our creeds will no longer rest in words but in living. The words will come only from a deep struggle to capture for a moment and to make visible that which is most essential and significant to us. Our worship will no longer seek God but will try to express in word and deed, in song and prayer the upsweeping of the heart which is in the presence of One who cares, who orders and strengthens all.

This, then, is the theme of our communication, that only when method becomes a vehicle to carry out the overpowering dedication of man can it be thought of as valuable at all. No wonder Jesus said, "I am the way, the truth and the life," for life is more than a pattern of events and deeds. It is a dedication to that which is highest and holiest within us.

THE Book of Jude contains a single chapter. But this one chapter is very significant and apropos to the Church of the Brethren on the eve of its 250th anniversary. The enduring value of this short epistle is locked up in its severe condemnation of being halfhearted.

The third verse constitutes an urgent call which ought to make its appeal to our entire membership as we commemorate the founding of our church. It is the sounding of an alarm, a siren blowing, an alert signal, given in the spirit of deep emotion and love. Jude writes in verse 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."

Our English definition for the word *contend* is "to strive in opposition or rivalry, to compete, to maintain or assert, or to argue." When Jude wrote his epistle the Greek word trans-

lated "contend" had a different connotation. The Greek word meant to struggle earnestly for the faith once delivered to the saints. Jude was interested in the church holding to the faith which kept Christ first and foremost as the only Savior of mankind. He was concerned for the quality of faith in Jesus Christ that transforms, changes, and quickens the lives of men as it did the early disciples.

In earnestly struggling to keep the faith on the high levels Jude never intended that Christians should become belligerent, embittered towards others, or even argumentative. He appealed to them in terms of Christian love. The only real faith is that which is bolstered by the love of God. He wanted them to stand steadfast for the quickening faith that was passed along through truth, deed, and noble living. Jude was not interested in a mere form of godliness, but in godliness and Christlikeness itself.

In Acts 17:6 the saints are described as "these that have

turned the world upside down." But in the shake-up and turning the world upside down they never fired a cannon, never dynamited a building, never dropped a material bomb; they used no violence. They turned the world upside down in its thinking. They did this through consistent living and witnessing, through the power of prayer, and the preaching the good news of the cross and resurrection with zeal and earnestness. "These that have turned the world upside down have come hither also." Men who before thought downwards concerning Jesus Christ now thought upwards of him, his miracles, his teachings and his power.

There is a way of peacefully struggling for the sincere Word of God. It was in a peaceful struggle for the true faith that the Church of the Brethren came into being in 1708. If this same method can be the genius of our day the Church of the Brethren can be renewed, reinvigorated, quickened into a newness of life.

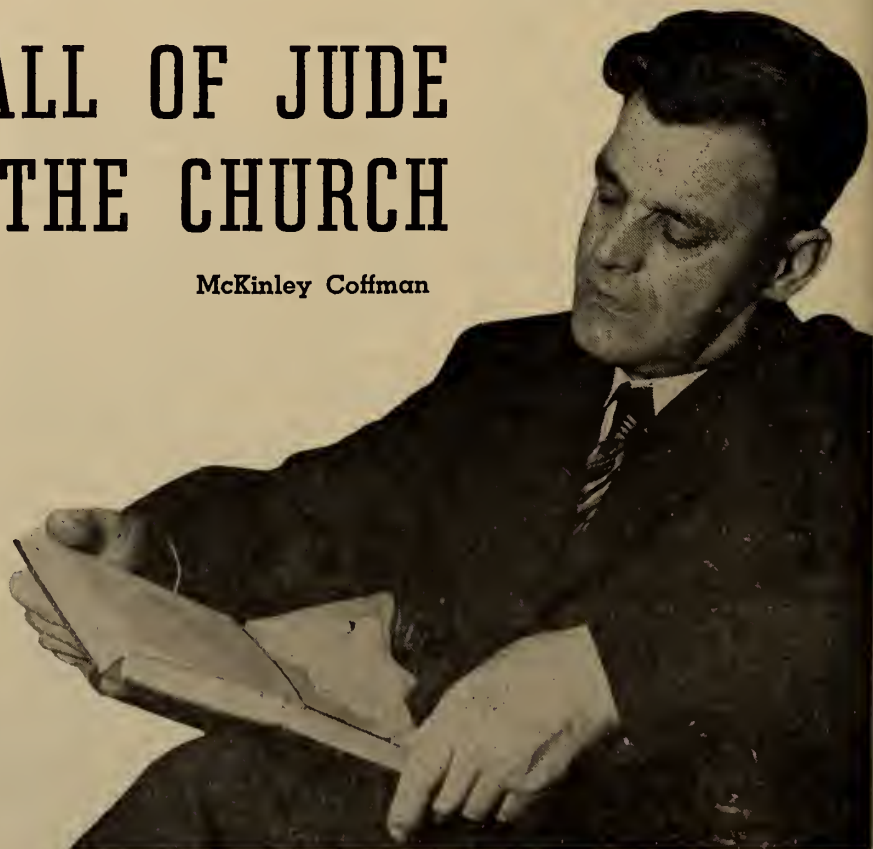
The struggle of our early fath-

THE CALL OF JUDE TO THE CHURCH

McKinley Coffman

The call of Jude leads us to the study of the Word of God and to witness by word and by deed

Luoma



ers in the opening of the eighteenth century consisted of prayerful daily studies of the Scriptures under the guidance of the Holy Spirit. They were determined to follow the light and the way as revealed by the Scriptures regardless of cost or self-sacrifice. Such study led them to believe and to adopt the New Testament as their rule of faith and practice and to accept the teachings as God-given principles for their moral conduct and spiritual life.

Their study led them to believe literally in the virgin birth, the sinless life of Christ, his sacrificial death on the cross for the sins of human individuals, his resurrection from the dead, and his ascension into heaven.

Their struggle for faith led them to believe in the literal observance of all the commandments of the New Testament and to accept the ordinances as set forth therein as a means of grace. They fully comprehended that the Greek word translated baptizing meant in the original to dip, immerse, or plunge in water. As the word itself means a repeated action they followed the formula as given in Matt. 28:19, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

All Greek scholars realize that the Greek word has no other meaning than given above. There simply is no way by stretch of imagination for the Greek word to mean sprinkle or pour as a door into the Christian faith. They furthermore accepted the feet-washing service as a command and as a symbol of humility and genuine service. They kept the Lord's Supper as a love feast which points us forward to the great marriage supper of the Lamb at the consummation of the ages (Luke 22:16).

The early Brethren believed in the communion of the bread and the cup which constantly

And Behold It Is Very Good

Kirby Page

At the close of the first Chapter of Genesis we read: "And God saw everything that He had made, and behold it Was very good." In every Direction the eyes of God Perceive the beautiful, The true and the good, for The whole earth is full of His glory. He gazes in Rapture at the starry Firmament, with its myriads Of twinkling lights, vast Space, inconceivable speed, And amazing precision. He Turns the book of seasons And exults in the sequence Of unique beauty of spring And summer, fall and winter. He surveys the scene from Himalayas to Alps to Andes And traces the course of Nile and Mississippi and Amazon. Everywhere he views Lake and forest, shrub and Flower, and hears music of Whispering treetops and

Sweet song of birds
On swaying boughs.
God rejoices in the pure
Love of a man for a maid,
And in the deep affection of
Parent for child. His heart
Is made merry as he enters a
Joyous home, and warmed
Within him as he seats
Himself at family prayers.
He glows with satisfaction
As he observes men pursuing
Noble ideals, responding to
The sense of duty, and
Paying the price of supreme
Affection. He is thrilled
At the sight of a man
Shouldering the heavy
Burden of a weaker neighbor
And as he watches a woman
Take food from her own
Meager larder for a
Stricken friend. When he
Hears words of confession
And the response of
Forgiveness, he trembles
With sheer joy. He enters
Into the aspirations of men
For reconciliation as they
Seek the city beautiful
In the good society.

points us backwards to the cross on which Christ was crucified for our sins. These are symbolic indeed. The supper points us forward and the communion shows us that it is the way of the cross that leads home to the great marriage supper of the Lamb. They believed in Jesus Christ as the Great Physician and anointed the sick with oil for the healing of the body and the forgiveness of sins.


The New Testament further taught them that of one blood God made all the nations to dwell upon the face of the earth, and in this common blood stream all in a sense are brethren. They believed further that Christ, the Elder Brother, is the Prince of Peace and that followers of Christ must meet all emergencies and settle all difficulties by peaceful methods. This led them to take a straightforward stand that all war is inconsistent with the teachings of the Savior. They believed if a brother was in need he should

have help to the point of their own self-sacrifice.

Our early fathers struggled to follow this devout faith which to many in their day seemed narrow indeed. But convinced that they were on the path of their Lord our forefathers were not easily intimidated. In their struggles to uphold this way of life they bravely met persecutions which were extremely severe, such as imprisonments and deprivations. They served as galley slaves, and suffered the loss and confiscation of property. They believed in entering the strait gate and the narrow way which expanded in spite of their hardships into the victorious and overcoming life as wide as the heavens. They ignored the wide gate and the broad way which narrowed down to destruction.

Is there any need to struggle in this workaday world to keep

Continued on page 14



Our Daily Bread

"Give us this day our daily bread"
"Man does not live by bread alone"

Essential at the Luciafest in Sweden is the serving of sweet bread and cake with a hot beverage at Christmas time. It is the custom of the land to have the prettiest unwed girl in a house, rise early, bake breads and cakes, and then serve them to the menfolk as soon as they rise. It is a remanifestation of the gifts of the Magi

Photos from Three Lions

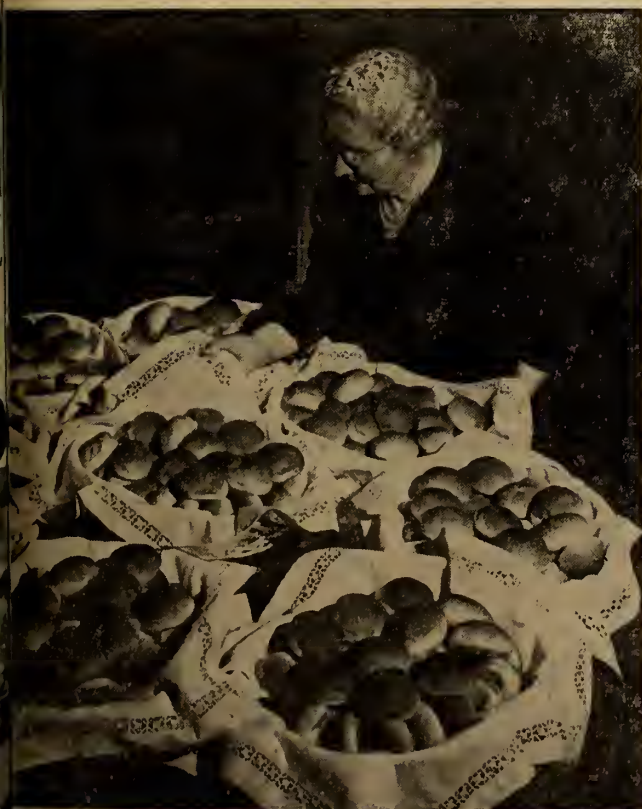




Pretzels were at one time considered symbolic of the concept of the Trinity. According to legend, each twist is a prayer and each depicts the folded hands of children praying



Almost two thousand years ago Jesus took unleavened bread like the *matzohs* above and "blessed and broke it"



Dutch *Koeken* is a ceremonial Easter bread that is baked when the tulips come into bloom. The bread is sweet

In the little town of Bethlehem, Pennsylvania, it is the custom for various members of the Protestant population to prepare breads such as these for distribution to the worshippers on early Easter morning



The Call of Jude

Continued from page 11

the faith? I believe Jude would urge the church to contend earnestly for the faith once delivered to the saints. The world still needs that faith. Not just any kind of faith that suits our taste, but the faith that turns men to accept the Scriptures that once rocked the world. That faith even pierced the hearts of the Jews to the point that they became the followers of Christ and the nucleus of the early church. Jude pleads for a faith that is active, living, vital, invigorating, energizing, transforming, regenerating, making persons actually new creatures in Christ Jesus.

It is the humble conviction of the writer that the Church of the Brethren has come into the world for such a time as this, and is at least one of the groups that has taken his word seriously, but is in danger of being sidetracked from that which is deep and spiritual. It is possible to reach out after popularity and fame; to become fascinated with mere growth and outreach in numbers just for numbers' sake; to pile up wealth or build great churches and take pride in buildings at the expense of basic New Testament teachings. It is possible for us to become lifted up in pride and vanity to the extent that with many other denominations we come to feel that most of the Christian New Testament ordinances are too humbling or are outmoded for this atomic age and day of enlightenment.

Jude calls upon us to see the emptiness of mere social position in the eyes of the world; he calls upon us to abase our pride and shatter our complacency, to open our eyes to the vanity of this world's riches and renown. He would keep us from being

swayed by wealth and influence. He asks us to keep from being beguiled by pleas of custom and expediency, to keep from being distracted by the glamor of prosperity and power. He wants us to set our affections on things that are above, to realize that there is no real wealth but life, to fill our lives with the single motive of service and love. He calls upon every member to cast aside indifference, lethargy, hatreds, snobbishness, and strife, and to put on the whole armor of God that we may effectively

stand against the wiles of the devil.

To follow the call of Jude would lead us prayerfully to study the Word of God daily and to declare and witness by word and by deed of the common salvation so rich in mercy. It would lead us wholeheartedly to enthrone Christ as King of kings and Lord of lords and to give unswerving allegiance to him; it would set us on fire for the church that it might be a more glorious church without wrinkle and without spot.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Sometimes I get so mad at my husband that I feel like doing something violent. I never do much except to explode to him, or run away and cry about it. Then afterward, when I calm down, I feel real depressed and wish I had not been that way. Sometimes I want to run far away from it all. How can I control these feelings?

Depressed.

Dear Friend,

I guess most of us get sort of angry when someone does something that frustrates us. There are various ways of reacting to being angry. One way is to express it violently. This often makes a person feel real guilty afterward and

so probably is not most helpful

Another way is to talk the matter out. You can say, "Honey, when you do something like that you make me so angry!" Usually talking a matter out leaves the air cleared and you do not feel depressed afterward. I am not now talking about violent speech because this may make you feel almost as bad as violent actions.

Another way is just to say, "I never get angry" and push your anger down deep and put the lid on. This is most unhealthy and can lead to real depression.

Recognize that you get angry, talk it out, forgive, and then forget the matter. This is the way to be healthy and happy.

Jesse H. Ziegler.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

American Churches and the Negro. W. D. Weatherford. Christopher Publishing House, 1957. 310 pages. \$3.50.

This book contains excellent data concerning the attitude of the churches in the South toward the Negro during slavery. At that time, in spite of certain cruelties, there was much good feeling and family

relationship between master and slave. Negroes and white generally worshiped together.

Reconstruction days wrecked these integrated relationships and racial segregation has resulted. The author pleads for a return to an era of good feeling, understanding, and integrated worship, but of course without slavery.

The book describes the attitude toward the Negro during slavery and at the present time of the following denominations: Episcopal, Quaker, Methodist, Baptist, Lutheran, Presbyterian, Congregational, and Roman Catholic.—*Ralph E. Smeltzer.*

***Should Christians Drink?** Everett Wilson. Abingdon, 1957. 128 pages. 2.00.

All too often Christians have based their stand for total abstinence on certain verses of Scripture, on certain basic assumptions, or on the fact that the "wine" of Bible times was not intoxicating. Ours is the challenge to base our beliefs on more secure foundations.

The author (a theologian and a minister) traces the use of words, the movement of history, and presents a sound basis for total abstinence from a theological, sociological, and Christian viewpoint.

This is the kind of book that will make a person think, get "hopping mad" at certain times, and then reconstruct and revitalize his case for total abstinence in light of Christian concepts and theology.

The Church of the Brethren is aided (by the author) to have "the most penetrating and comprehensive statement on this (alcohol) problem." The statement was passed by Annual Conference in 1952.—*James Benz.*

He That Cometh. Sigmund Mowinckel. Abingdon, 1956. 528 pages. 6.50.

This book was originally a series of lectures delivered in the early years of World War II to the theological students at the University of Oslo. After the war the various theories, advanced by other scholars, were taken into account and are discussed in extensive notes. Fortunately, this excellent work has been translated out of the Norwegian original by Prof. G. W. Anderson of the University of St. Andrews.

This is a monumental work of 28 pages by one of the world's best known Biblical theologians. In it he traces the Messiah concept, showing its this-worldly political nature and relationship to the superterrestrial, other-worldly concepts. Also he discusses Jesus' use of the Messiah concepts in vogue, how he did not adopt them just as they were.—*Charles E. Zunkel.*

***Second Thoughts on the Dead Sea Scrolls.** F. F. Bruce. Eerdmans, 1956. 144 pages. \$2.50.

Of the many books that have appeared on the Dead Sea Scrolls only a few can be warmly commended to the layman. Professor Bruce's work

is in that select company. It possesses the added advantage of being one of the latest to appear. This is especially important since periodically new materials and information relating to the Scrolls come to light.

More than ten years have passed since a Bedouin youth, Mohammed the Wolf, discovered the first of the Dead Sea Scroll caves. This decade has provided scholars with the opportunity of discussing and assessing the significance of the finds. Second Thoughts on the Dead Sea Scrolls takes full advantage of the consensus that is emerging from this decade of study.

To those who desire a fascinating, nontechnical yet accurate and scholarly account of the Dead Sea Scrolls within the compass of 140 pages this volume may be highly recommended.—*David J. Wieand, Lombard, Ill.*

***Social Growth Through Play Production.** Jack Simos. Association Press, 1957. 192 pages. \$3.75.

This is an excellent book describing the values of drama in discovering oneself. Church groups might well spend more time through the medium of drama helping people to discover and realize more fully their own potentials. This is an actual step-by-step creative direction of a play, showing the maximum learning and stimulation that can be gained (insight into oneself), at the same time developing one's artistic ability. These deep insights into personality are discovered when one tries to portray a characterization or to communicate an idea to a live audience. There are some risks involved, and the author is quick to point them out for you. The selection of the play and the reading for it is more important than the drama to stimulate audience discussion. This book is recommended for study of pastors, drama directors, recreation and camp leaders, and others interested in drama as a form of self-understanding.—*Ed Crill.*

***The Life of Jesus.** John E. Kaltenbach. Nelson, 1956. 159 pages. \$2.50.

The author succeeds, by using direct Bible quotations, in producing a very readable and helpful life of Christ. He arranges passages from the four gospels and Acts into a chronological story giving the events and teachings of Christ's stay upon this earth from birth to resurrection. If one should list the quoted passages by book and verse—which the author avoids doing—the book would seem like a hop, skip, and jump procedure from one gospel to another. But the

author takes the reader, with relative reading smoothness, from event to event and from teaching to teaching in a way that constructs a new unity to the biography of Christ. And the satisfying fact is that this is achieved essentially through a series of scripture quotations. The author of course omits the repetition of passages occurring in several gospels; he omits some "ands" and "buts"; he changes a few connective phrases and clauses. But he has added no substantive material—no imaginary or hypothetical situations. The book is not a "harmony of the gospels" nor is it a condensation. It is an arrangement.

Some critics might disagree with Mr. Kaltenbach's arrangement of passages. But actually no one knows the exact chronology of all the events and teachings of Christ's life. This is a very helpful book for popular reading.—*A. Stauffer Curry.*

Bible Quizzes and Questions. W. Burgess McCreary. Warner Press, 1956. 65c. 96 pages.

There is value in Bible quizzes and questions when played as a game and as a form of recreation. If used in this sense and not as a substitute for serious Bible study where the whole text is discovered, this book is one of the best. This book is divided into three little booklets: a topical series of quizzes, quizzes and questions from books of the Old Testament, and tests on New Testament books. For 65c you can have a lot of fun with juniors and junior highs and possibly with some older youth and adults, too.—*Ed Crill.*

Crossroads for Chela. Dorothy Wilton. Julian Messner, 1956. \$2.95. 192 pages.

This is a story about a Tarascan Indian girl and Lorrie Kimberly, an American, who met at Los Tares in the wild Sierras of Mexico. A whole new world opens for Chela, for now she has someone to share her dreams. All "gringos" were regarded by Chela's people with suspicion, and how could she get her family to see that Lorrie was different?

A conflict in loyalties develops for Chela when she is confronted with her love for Lorrie and his modern ways against that of her family and their limited understanding. Chela's people had difficulty in understanding that Lorrie was working for their good and Chela was loyal to them. This book is recommended for youth and adults who are interested in learning a new world—the Mexican Indians.—*Ed Crill.*

KINGDOM GLEANINGS

The Middle District of Indiana held subdistrict workshops on peace and social problems, Sept. 15-27 led by Ralph E. Smeltzer. The district emphasis for 1957-58 is Effective Peacemaking.

Twenty churches of Middle Pennsylvania used the Brotherhood's elective stewardship lessons in youth and adult classes as one phase of a district-wide stewardship emphasis, directed by the commission on stewardship and finance.

The devotional booklet, *Meditations on Brethren Life*, planned for use during the first quarter of the 250th anniversary year, has been ordered by 190 churches. More than sixteen thousand copies will be used by those churches. This booklet, written by Brother and Sister DeWitt L. Miller, ought to be used in every Brethren home as we observe our anniversary.

The Cherokee Hills Community Church of the Brethren in the Overland Park area of Kansas City, Kansas, is now meeting regularly. All those living in the southeastern part of the city are invited to attend. Members of the group would be happy to assist families moving to the city to locate so that they might have the advantage of the church. Leland Wilson, 8601 W. Ninety-first Terrace, Overland Park, is the pastor of the group.

Middle Pennsylvania is planning a district preaching mission from April 27 to May 2 as a part of the 250th anniversary celebration. On the first Sunday in each local church the worship and sermon are to lift up the Christian ideals of the Church of the Brethren. During the week meetings will be held at four centers, Lewistown, Altoona First, Martinsburg, and Everett. The final district rally will be on Friday evening, May 2, in Oller Hall at Juniata College.

Homeless European Land Program

The HELP project sponsored by Don Murray and his wife, through the Brethren Service Commission and with the co-operation of the Congregational Christian Service Committee, is getting under way with the arrival of its director, Belden Paulson, and his family in the first week of October. Mr. Paulson, a member of the Congregational Christian Churches, spent three years as a volunteer social worker with the refugees in Naples, preceding Don Murray in this work. Harold Armstrong, a young Brethren man from Bridgewater, Va., who served his alternative service working on a farm for Bulgarian refugee men in Turkey, began his work as farm manager of the project in July.

Much credit for getting the project started goes to Kenneth Kreider, who spent the remainder of his I-W and volunteer service from May to August in Italy. He followed up contacts with the various officials to gain clearance and support for the project and with the help of a few refugee farmers began the farm work on the land purchased near Oristano on the island of Sardinia. The purpose of the HELP project is to resettle refugees who have found immigration impossible and to give them an opportunity to become self-supporting.

The will of W. H. Rader provided a bequest of \$33,915.56 to the Troutville congregation, Va., the income to be used for foreign missions. The congregation has assigned the fund, known as the W. H. Rader Foreign Mission Endowment, to the General Brotherhood Board for investment and application of the interest to the work of foreign missions.

Standing Committee Delegates

Northeastern Ohio: Jacob Dick, Ralph Martin, Guy Buch; alternates, Roger Ingold, Willis Stehman, Harold Steiner.

Northern Illinois and Wisconsin: James L. Houff, Mrs. Charles E. Zunkel; alternates, Merle Hawbecker, R. C. Wenger.

Tennessee: B. J. Wampler; alternate, Reuel B. Pritchett.

Middle Indiana: Leonard Custer, E. R. Fisher, John Mishler; alternates, Charles Oberlin, Edward Kintner, Richard Knarr.

Licensed to the Ministry

Rex Sheets, in the Friendship church, North Wilkesboro, N. C.

William Wagoner, in the Glendale church, Southern California and Arizona.

E. A. Garrett, in the Appanoose church, Kansas.

James Hostetler, in the Wooddale church, Western Pennsylvania.

Ralph Thomas in the Sugar Creek church, Northwestern Ohio.

Gerald Ringeisen, in the Howard church, Southern Indiana.

Roscoe Pringle and Howard Watkins, in the Stone Lick church, Southern Ohio.

Ruth S. Overly, indefinite license, in the Mt. Pleasant church, Western Pennsylvania.

Changes of Address

The following missionaries have arrived in Nigeria to begin or to resume their work there: *Mr. and Mrs. Von L. Hall*, Mubi, via Yola, Nigeria, W. Africa; *Dr. and Mrs. Beryl McCann* and *Mr. and Mrs. Herbert Michael*, Garkida, via Jos, Nigeria, W. Africa.

Carroll M. Petry, from 576 N. East St., to 1284 Falls Ave., in Wabash, Ind. Brother Petry is pastor of the Wabash City church.

Robert and Anna Mary Hess, to Waka Training Center, P.O. Biu, via Jos, Nigeria, West Africa. The Hesses recently returned to Nigeria for another term of service.

C. Walter Warstler, from DeGraff, Ohio, to 1101 N. Barron St., Eaton, Ohio.

Mr. and Mrs. Amsey Bollinger, to Apartment 1, First Floor, Raj Mahal, 84 Vir Nariman Road, Bombay 1, India.

V. F. Schwalm should now be addressed at 701 Bond St., North Manchester, Ind. Brother Schwalm is doing some teaching at a Ft. Wayne institution and some speaking in churches and for other groups.

J. W. Lear, to Hillcrest Homes, 2700 Magnolia Ave. La Verne, Calif.

Richard N. Miller, to 3213 Fairway Drive, Kettering Dayton 9, Ohio. This is a new location in the area for Brother Miller; he continues his pastorate of the Prince of Peace church.

Brotherhood Theme: Brethren Under the Lordship of Christ

The eight Polish agricultural students arrived in New York on Oct. 23 and were met by W. Harold Row, Ray Kyle, and Ruth Early. There they visited the United Nations and were given a speech by Dr. Andrew Cordier. On Oct. 24 the group went to New Windsor, Md., for a ten-day orientation period before leaving for the various farms where they will study agricultural methods. The group is composed of seven men and one woman. They have for the most part already completed their training in their own country and are older than most exchange students have been in the past.

McPherson College

Enrollment for the first semester of the new school year includes 384 full-time students. The freshman class totals 140; the sophomore class, 87; the junior class, 69; and the senior class, 88. There are 47 enrolled as special students. The total enrollment numbers 431 students.

Twenty international students add a cosmopolitan influence to the campus. These students represent the nations of Germany, Korea, Greece, Formosa, Nigeria and Ghana, West Africa, and India. There are also students from Puerto Rico and Hawaii. A Nigerian student, Arinade Grillo, is the wife of Isaac Grillo, a 1955 graduate and a junior in the Kansas University Medical School. The Grillos plan to return to Africa as a medical team, upon the completion of their education in the states.

The college will be host to the Western Region conference, Oct. 26-31. Dale C. Turner, professor in the Kansas School of Religion, Kansas University, will be one of the guest leaders. Brotherhood personnel and pastors of the region will provide additional leadership.

Miss Ruth Kolbe, Panora, Iowa, has been appointed school nurse. She is a graduate nurse, and is classified as a sophomore in the college.

Four McPherson city students were selected for the Peoples State Bank scholarships, amounting to \$200 for each student for the year. Those who received the scholarships are Elaine Winslow, Ronald Harden, Donald Cotton, and Gene Elliot.

Prof. Kenneth Kinzie, head of the art department, was chosen the outstanding artist contributing to the fine arts exhibit at the Kansas State Fair. He took first place honors in the figure or portrait, and still life or flowers, in oils; in pen and ink drawings; and in commercial design.

As of Sept. 18, \$350,000 had been pledged in the McPherson College development campaign. This includes church and individual and McPherson City pledges. The alumni, student, and faculty phases of the campaign will substantially increase the totals when they have been completed. The campaign is expected to be completed by mid-October. The over-all campaign goal is \$725,000.

The final portion of the Ford Foundation grant, amounting to \$46,500, was received during the summer. The total amount of the grant was \$91,500.

Several members of the 1907 class, the fiftieth anniversary class honored on alumni day, made generous contributions to the college in recent months. Included was a \$5,000 gift from Dr. and Mrs. R. E. Mohler, McPherson, Kansas. Mr. and Mrs. Furman Cline, Denver, Colo., gave a color television set to be placed in Dotzour Hall, and also a \$5,000 gift to be used to build a new entrance to the campus. Construction of the new entrance will begin this fall.

The Church Calendar

Nov. 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Concerning Spiritual Gifts. 1 Cor. 12-14. **Memory Selection:** So we, though many, are one body in Christ, and individually members one of another. Rom. 12:5 (R.S.V.)

Nov. 11 Peace Day

Nov. 24 Thanksgiving Offering

Nov. 26-27 District meeting, Southern Pennsylvania, New Fairview

Nov. 28 Thanksgiving

Nov. 28-Dec. 1 Brethren Student Christian Movement conference, Juniata College, Huntingdon, Pa.

Dec. 1-6 General Assembly, National Council of Churches, St. Louis, Mo.

Dec. 8 Universal Bible Sunday

Love Feasts

Indiana	Nov. 9, Dupont
Nov. 10, 7:30 pm, Bremen	Nov. 23, 8 pm, Stonelick
Nov. 10, 7:30 pm, CST, Mt. Pleasant	Dec. 8, 7:30 pm, Sugar Creek
Nov. 29, Liberty Mills	Pennsylvania
Maryland	Nov. 9, 1:30 pm, Annville
Nov. 9, 6:30 pm, Welty	Nov. 10, 7 pm, Germantown
Nebraska	Nov. 10, 6 pm, York, Second
Nov. 10, 7 pm, Beatrice	Nov. 10, 6:30 pm, Salunga
New York	Nov. 10, 7 pm, Yellow Creek
Nov. 10, 4:30 pm, Brooklyn First	Nov. 17, 7 pm, Cherry Lane
Ohio	Nov. 17, 6 pm, Shrewsbury
Nov. 9, 7:30 pm, Happy Corner	Nov. 24, 7 pm, Dunnings Creek, Point
	Nov. 24, 7 pm, Leamersville

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. William Longenecker of Mt. Joy, Pa., in the Rocky Mount church, Va., Nov. 18-24.

Bro. Berkey Knavel of Roaring Spring, Pa., in the Roaring Spring church, Pa., Nov. 17-24.

Bro. Russel G. West of Wiley, Colo., in the Plymouth church, Ind., Nov. 19-Dec. 1; in the Oak Grove church, Ill., Dec. 3-15.

Bro. Earl M. Bowman of Dayton, Ohio, in the Harris Creek church, Ohio, Nov. 10-17.

Gains for the Kingdom

Twenty-one baptized and ten received by letter in the Laton church, Calif. **Two** baptized in the Sunnyslope church, Wash.

Three baptized and one received by letter in the Fernald church, Iowa. **One** baptized and two received by letter in the Lewiston church, Minn. **Four** baptized in the Plattsburg church, Mo. **Two** baptized and one received by letter in the Clovis church, N. Mex.

Six baptized and one received by letter in the Springfield church, Northeastern Ohio. **Three** received by letter in the Four Mile church, Indiana. **Two** baptized and two received by letter in the Maple Avenue church, Canton, Ohio. **Five** baptized and three received by letter in the Painter Creek and Red River churches, Ohio. **Two** baptized and five received by letter in the Eagle Creek church, Ohio. **Nine** baptized and two received by letter in the Milledgeville church, Ill.

Sixteen baptized in the Somerset church, Pa. **Ten** baptized and two received by letter in the Woodbury church, Pa. **Five** baptized and ten received by letter in the Green Tree church, Pa. **One** baptized in the Windber church, Pa. **Six** baptized in the Albright church, Pa. **Twelve** baptized and five received by letter in the Sipesville church, Pa. **Four** baptized in the Sugar Run church, Aughwick congregation, Pa.

Forty-five baptized and thirty-eight given the covenant in the Chibuk church, Nigeria, West Africa. **Eight** baptized in the Garkida church, Nigeria, West Africa.

Five baptized in the Anklesvar church, India. **Twenty-two** baptized in the Gadat church, India. **Eight** baptized in the Andada church, India. **Fourteen** baptized in the Vyara church, India. **Thirteen** baptized in the Agaswan church, India. **Nine** baptized in the Champavadi church, India. **Eleven** baptized in the Kikakul church, India.

News and Comment From Around the World

Methodists to Launch "Sunday School by Mail" Program

A "Sunday school by mail" program has just been launched by the Methodist Church. Methodist church-school materials are being sent free to families enrolled in the program called Church School at Home. The program will be directed especially to isolated families in the United States. Once a family enrolls it will receive every three months for a year the denomination's church-school curriculum materials for each of its members. It will be necessary for the family to re-enroll each year.

Germans Form Action Committee for World's Hungry

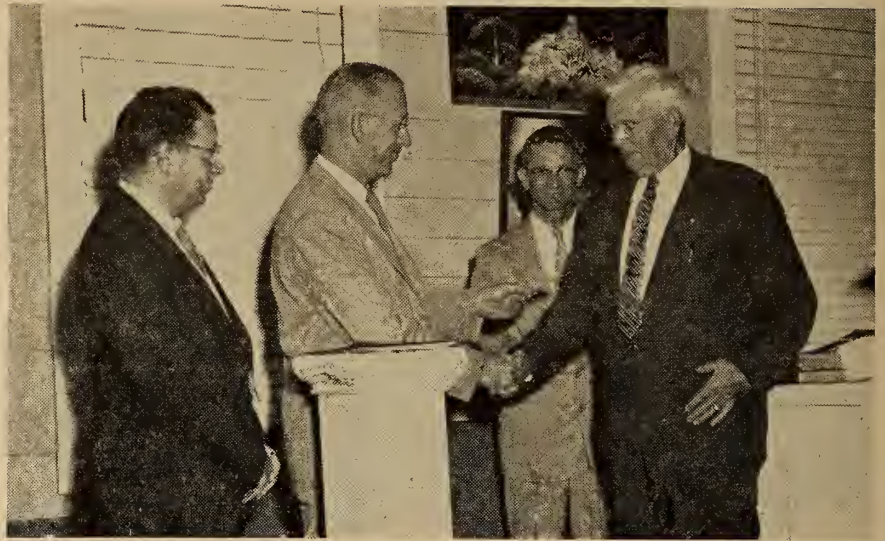
A newly formed Action Committee for the World's Hungry is urging Germans to skip one meal a week and donate the money for charitable projects. The committee's first projects will be the erection of a home for the aged and the purchase of a tractor for a rural community in a depressed area of India.

An appeal issued by the German committee said that "one third of mankind is undernourished and 800 million people have to live for one year on what a German spends for food and clothing for one month."

Charges Latin Countries Persecuting Baptists

Latin countries, particularly Spain and Colombia, are still persecuting Baptists, according to the president of the Baptist World Alliance. Dr. Theodore F. Adams of Richmond, Va., recently addressed a meeting of the alliance's executive committee attended by more than 100 Baptist leaders from over the world. He said that some Latin nations have made land ownership by Protestant congregations illegal.

Dr. Jakov Zhidhov of Moscow told the delegates that the Baptist denomination in Russia is gaining from 10,000 to 15,000 members a year. He is the president of the All-Soviet Council of Evangelical Churches (Baptists). He said that Russian Baptists reached children in three ways: by ministers being invited into homes, by teaching through parents, and by having children accompany parents to church. There are no Sunday schools in the Soviet Union.



Valley River Church Receives Award

One of the thrilling moments at the Second West Virginia district conference (held in the Shiloh church, Aug. 24) was the presentation of a \$300 award check to the Valley River congregation at Junior. The award was made to the church for having become the "church of the year" for West Virginia in a program sponsored by the Town and Country Church Development Program in the Middle Atlantic area.

Receiving the award check is Mr. Frank Row, treasurer of the church at Junior (right). Making the presentation on behalf of the West Virginia Council of Churches is Dr. Ward Hibbs of Alderson-Broadbush College. At the left, Rev. Samuel Snyder, executive director of the development program, looks on. Observing the ceremony from the background is Rev. R. V. Simmons, pastor of the congregation and also moderator of the district conference.

Churches enrolling in the development program make a self-study and work on projects in three main areas of development: toward a better church; toward a better community; and toward a better world. The Valley River congregation involved more than three fourths of its resident members in direct participation in the various projects and well over 1,000 man-hours of time given in these efforts. The projects included repairing the parsonage, finishing the church basement, planning for and training leadership for a community weekday religious education program, glass jars for Greece, and a work caravan to the processing center at New Windsor.

Valley River was the only Church of the Brethren congregation enrolled in the program last year in West Virginia. Along with at least two other congregations, they have already enrolled for the current year.—Norman L. Harsh, Eglen, W. Va.

Athletes Urged to Lead Moral, Christian Lives

Bob Richards was one of the featured speakers at the second annual convention of the Fellowship of Christian Athletes held at Estes Park, Colo. Three hundred twenty high school and college youths attended. Bob Richards told them that "what it takes to triumph in the Olympic Games is what it takes to triumph in life. The greatest race of all is the race of life. The world is your crowd and God is your judge."

The aim of the fellowship is to

stimulate athletes throughout the country to live their lives as witnesses for Christianity. Clarence Munn, athletic director at Michigan State University, was elected president of the fellowship.

Bible Society Makes Available Phonograph for Illiterates

A small, hand-turned phonograph which will bring the Scriptures to many thousands of illiterates, underprivileged, and neglected groups throughout the world, is now being made available by the American

Bible Society. This machine plays records on which Bible readings have been recorded. In this way a reading from the Scripture in any language may be heard.

The fingerphono is an improvement on a hand turned phonograph of the Radio Corporation of America with a new tone arm and an improved sound box. Records are made of filled flexible vinyl plastic. Any man with a finger to operate this phonograph can bring the good news of the gospel to millions who cannot read.

Christian Youth Group Urges President Act on Integration Disorders

Gladden Schrock, a Manchester College student and the new national chairman of the United Christian Youth Movement, recently signed a telegram sent to President Eisenhower on behalf of the UCYM urging the President "to provide national leadership for justice" in racial integration disorders.

The group asked the President to appeal with all deliberate speed for law enforcement through a nationwide television appearance. They urged Mr. Eisenhower to make a personal visit to the scenes of tension to bring about a calming effect. The group also suggested that the President call a White House conference of key civic and governmental leaders "from the states concerned to provide constructive consideration of all phases of the problem."

CWS Official Scores Immigration Bill As Letdown for Hungarians

An official of the National Council of Churches recently scored the emergency immigration bill passed by Congress as a "sad letdown" for over 30,000 Hungarian freedom fighters now in this country.

Dr. R. Norris Wilson, executive director of Church World Service, the council's relief agency, said Congress had failed to amend present laws and practices according to which the Hungarian refugees may be deported at any time. He urged that Congress take steps at its next session to correct the situation.

Dr. Wilson noted that President Eisenhower, in signing the bill, had criticized Congress for its failure to regularize the status of the Hungarian escapees. He said Church World Service had been responsible for resettling some 6,000 of the refugees and consequently is "deeply concerned at the deportation threat that hangs over their heads."

Baptists to Send Medical Team on World Tour

The executive committee of the Baptist World Alliance has decided to send three top American physicians on a round-the-world tour of Baptist medical mission stations. The tour will begin in the spring of 1958.

An anesthetist, a surgeon, and medical school dean will make up the visiting team. They will offer their services for unusual medical cases in the hospitals and also will direct short courses in modern medical developments for the benefit of all physicians in the areas.

The executive committee of the Baptist World Alliance recently adopted a message which was sent to Baptists around the world. Baptists were urged to join in prayer for peace and to continue their efforts on behalf of religious liberty for all men.

Lack of Literature Hinders Mission Work

According to Dr. Gaines M. Cook, executive secretary of the International Convention of the Disciples of Christ, missionary work in the Belgian Congo has great difficulty because of the lack of literature in the native languages.

In an attempt to improve the situation "Envol" the large Protestant illustrated review of the Congo will soon appear in three languages of the Congo. The French edition which is published at Leopoldville has a circulation of 40,000 and is widely read by Congolese who understand French. According to statistics there are two million Protestants in the Belgian Congo out of a total population of twelve million.

Ghana Christian Council Asks Recall of Deportation Bill

The Christian Council of Ghana recently asked Prime Minister Kwame Nkrumah to withdraw the special Deportation Bill under which two Moslem leaders were expelled from this country. The government said their presence in Ghana "was not conducive to the public good."

The Christian Council maintained that the Deportation Bill violated the principle of justice "whereby every citizen possesses the right to defend himself against any charge preferred against him."

Dr. Nkrumah, in reply, said there was nothing new in the bill. He said it was "based on the precedent of previous ordinances of deporta-

tion which it had been unfortunately necessary to enact from time to time."

The two deportees, Alhaji Ahmadu Baba and Alhaji Usman Ladan, were members of the Ghana Moslem Association Party and supporters of the National Liberation Movement—the two main opposition parties in Ghana. They were flown to Kano in Northern Nigeria.

Newcomers to Chicago Welcomed by Church Federation

Many new residents coming into the Chicago area will have friendly assistance through the Greater Chicago Federation of Churches. Puerto Rican families, newly arriving in the city, Indians, Chinese, and Negro families looking for a place to live will be taken in hand by members of the federation's Newcomers' Commission, a unit of its Department of Social Welfare.

This department is studying the needs of Chicago's 100,000 Mexicans and Puerto Ricans. The federation has inaugurated a program caravan to help make their needs known to the churches. They give special attention to the problems of credit buying and rentals and also work for passage of bills in the state legislature aimed at improving living and working conditions for the newcomers.

News Briefs

A bill to extend for two years the period in which ministers, missionaries and members of religious orders may elect social security coverage as self-employed persons was passed by the Senate. It previously was approved by the House. The measure extends the deadline for election of such coverage (except for newly ordained ministers) from April 15, 1957, to April 15, 1959.

A translation of the New Testament into Arunda, the language of the Australian aborigines, has been published by the British and Foreign Bible Society. The new edition has been eighteen years in preparation and is the first completely new translation in Arunda in twenty-five years.

The American Bible Society agency in Haiti is co-operating with one of the missions to place family Bibles in French in each of the police stations throughout that country. A special shipment of 200 Bibles has been forwarded to Haiti to help meet the needs for this special project.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

BALTIMORE is the sixth largest city in the nation with a population of 1,200,000. An estimated thirty-six per cent of these people live in slum or sub-standard housing areas. Blight covers approximately two thousand blocks of Baltimore's most densely populated area. In this maze of houses, people, and traffic stands a three-story row house known as the Brotherhood Pilot House. To many people this house is a symbol of helpfulness and interest in one another.

Two years ago 1324 W. Lafayette Avenue was in a deplorable condition, the worst in the block. Three families, with a total of eight children, shared its single bathroom. Filth chucked the corners and littered the floors; plaster was falling down. Existence could have been only discouraging, unhealthy, and unsafe.

Brotherhood Service, Inc., an organization founded by men of the local Church of the Brethren, purchased the house and rehabilitated it as an example to the surrounding neighborhood of what can be done to fix up a run-down house. The renovation job was truly an exciting venture, as contributions came from many sources. The Real Estate Board contributed \$1,500 toward the purchase price; professional plumbers and electricians contributed much of the labor; and plumbing supply houses donated the plumbing materials. The value of the work done by the Brethren volunteers is estimated to be \$2,000.

On May 26 of this year the Brotherhood Pilot House was open for inspection. Two hundred nineteen guests signed the register that day. Those who were seeing the house for the first time remarked, "Isn't this nice," but those who had seen it before work began gasped, "How did they do it?"

The Pilot House is located in the first "urban renewal area" in the country. Baltimore City, with the co-operation of the Federal Government, has rolled up its sleeves and tackled a twenty-year, \$900,000,000 project of changing its



A volunteer at the Brotherhood Pilot House serves lunch to the children at the community nursery which the volunteers helped to establish

BRETHREN VOLUNTEER SERVICE

Brotherhood in Baltimore

Dale Ulrich

blighted sections. The first project in this vast program is an area of fifty square blocks known as the Harlem Park Urban Renewal Area. This area covers two hundred acres and is populated with 22,000 people, ninety-five per cent of whom are Negro. At the present writing the urban renewal planning is still in its primary stage. A survey has been conducted to determine the actual conditions that exist. This survey will have to be studied and a minimum code adopted before law enforcement can begin.

The Brethren volunteers began working in Baltimore in February of 1951. At that time Brotherhood Service had already purchased its first Pilot House and was in the process of rehabilitating it in co-operation with the Baltimore Health Department's Pilot Plan, an experimental slum rehabilitation effort in a twenty-seven-block area in East Baltimore. Each house was to be inspected and the owner informed

of health and safety code violations. The volunteers staffed the Pilot House as a social service referral and information center. Neighbors brought their problems to the volunteers and received helpful information or were told where to find the help they needed.

As the volunteers began to know the community better, they saw that they could enable some citizens to meet their housing notices if they helped the owner concrete his cellar, remove loose wallpaper, replace worn stair treads, etc. The reasons for needing the volunteers' assistance were varied: illness, death in the family, loss of job, and poor management, to mention a few. In each case the home owner provided the materials and the volunteers did the work without pay. Sometimes the owner was able and worked along with the volunteers. This provided a very worthwhile experience for himself and the volunteers.

Even though home repair gradually became the focus of the work,

many other projects have attracted the volunteers' interest. Recreational opportunities are inadequate in nearly all of Baltimore's crowded inner city, and the Pilot Area was no exception. The volunteers set to work helping to clean an unused portion of a large church and got it started as a community center. Permission was secured from city agencies to block off a street and spray water into the street from a fire hydrant. On Baltimore's hot summer days as many as seventy-five to one hundred children enjoy the street shower.

It was found that working mothers needed a place to leave their children during the day for a reasonable fee. Therefore, the volunteers helped to establish a community nursery and worked with it throughout their stay in the pilot area.

For a number of years the Joint Social Order of the Monthly Meeting of the Religious Society of Friends and the Brethren Volunteer Service unit have co-sponsored week-end work camps. In these camps young people get a chance to learn first hand of the problems of urban living while helping people who can certainly use the lift.

For four years now the volunteers have also co-sponsored with the Commission on Social Education and Action of the Eastern District of Maryland what is called the hospitality project. Under this program, Christian families are hosts to children from Baltimore's inner city for one week during the summer. Rural families are especially

encouraged to participate in this program. Since almost all of the children are Negro, the hospitality project provides one avenue for church people to work on the integration problem.

In 1955 the Pilot House in East Baltimore was sold, and the present house in West Baltimore was purchased. The city was changing its program from slum rehabilitation to urban renewal and had set itself for work in the Harlem Park area. In order to be close to the center of activity, Brotherhood Service and the BVS unit made the move.

A natural outgrowth of the work in the pilot area was that of repair in the homes of needy folks spread over the whole city. Because this scattering of the work has taken place, the home owners usually do not know of the Brethren volunteers; therefore, it is necessary to explain carefully the background of the group. Many people find it difficult to separate the volunteers from a home improvement company, and understanding why anyone would work for no pay is next to impossible for some.

In order to understand thoroughly the Baltimore project, one has to work with the volunteers and share some of their experiences. Two recent incidents come to mind that help in this regard. The volunteers generally do little work on the exterior of a house, but this past summer the occasion arose to point the front of a row house in a shabby block. By the time the job was complete, the landlord of the house next door was getting

Shadow of a Shed

This new filmstrip depicts the typical interplay between the citizens of a needy community and the members of a work camp who have come to work with them. The lively and imaginative color cartoon-type art and the clever script make this an appealing filmstrip for use with high school and college age groups. We especially recommend it to former work campers to help them in interpreting their experiences to others. Length, twenty minutes; rent, \$1.00. Order from Visual Education Service, 22 S. State St., Elgin, Ill.

estimates on the cost of painting the front of his house, and the widow who lives on the other side asked us to paint her house as soon as she gets the money. Just as a run-down house affects the ones next to it, so does a neat and trim one!

The second incident occurred when a friend from California was looking for the Pilot House. He stopped to inquire of a colored lady walking on the sidewalk. As he stopped, the lady turned away and looked at the second floor of the building beside her. When the friend spoke anyway and inquired about the Pilot House, her countenance changed immediately, and she cheerfully gave him the proper directions. The volunteers are thankful that they are accepted by the people and have the opportunity to do meaningful work in Baltimore.

BRETHREN SERVICE

News Notes From Germany International Work Camps

Eighteen former work campers, former exchange students, and other Kassel friends joined the Brethren House volunteers for an international work camp day on Sept. 21. The project was continuing the work begun by the summer peace seminar on the city park and playground beside Brethren House.



On Baltimore's hot summer days as many as seventy-five to one-hundred children enjoy the street shower provided through the efforts of the volunteers

Pathways were made, ground was leveled, and holes were dug for planting trees. After supper a social evening was held.

Material Aid

As Brethren Service has had to cut down on rented warehouse space, Ed Kindley has been rearranging the material in the warehouse. He has brought 150 bales of cut-garments and other clothes to Brethren House for storage in the garage.

Deliveries of clothing, shoes, and soap have been made to the border

camp of Friedland, where some 2,000 people have been arriving each week from Communist-controlled countries of Poland and East Germany. They have legal permission to leave their country and join relatives in West Germany.

Heifer Project, Inc.

Fifty-three heifers were distributed at two locations in Rheinland-Pfalz, Germany, during the week of Sept. 23. The following week Vernon Scott attended two distributions in Bavaria, the last for 1957. This makes a total of sixty-seven

shipments for the year.

Volunteer Program

Dr. Hoch, president of the northern district of the State of Hesse, spoke to the new volunteers and other interested people on Oct. 1 about the government and economic system of Western Germany.

Maintenance

The maintenance department, under the direction of George Camp, has been helping the city complete its park project. Trees were planted on Oct. 2.

How Teachers Can Enrich Their Knowledge of the Bible

Robert V. Moss, Jr.

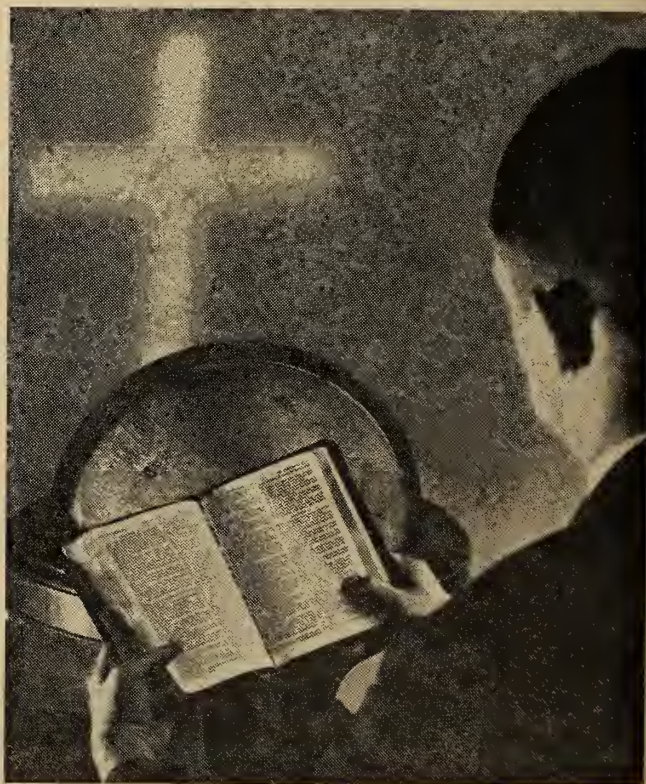
This article is one of the series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of the Churches. It is being used by several co-operating denominations.

IT IS often said that the best way to learn is to teach. And certainly anyone who has taken the task of teaching seriously, whether it be in church school or in public school, knows that this is true. In assimilating background materials, in determining central issues and how they are to be presented, and in the act of presentation itself teaching becomes a learning experience.

The church school teacher faces some special problems, however, when it comes to teaching the Bible. If he teaches young children, he is in danger of feeling that he does not need to have much more than a knowledge of the few selected verses and stories which are to be used with the children. If he teaches older boys and girls he is likely to be thrown on the defensive by their questioning of Biblical interpretations which he has taken for granted all his life. If he teaches high school or college age people, he is likely to be discouraged by the seeming lack of relevance between what he is teaching and his pupils' present day needs.

How then does a teacher come to feel secure in his teaching by getting a firmer grasp of Biblical materials so that he may teach out of his overflow? Where does he find the kind of information that

Religious News
Service



will enable him to teach the real message of the Bible, the Word of God to all sorts and conditions of his people in all ages?

Workers' conferences and leadership training classes can be a help in deepening one's understanding of the Bible. But workers' conferences frequently deal with what seem to be more immediate problems than sustained Bible study. And where leadership training classes are available in the local church, they are often planned especially for those persons who hope to become teachers but not for those who are already teaching.

In communities which have leadership training schools, there are opportunities for serious and helpful study of the Bible. For the

church school teacher who feels at home in her teaching and who does not feel the need, at least for the moment, to develop new techniques, advanced courses in the books of the Bible, the life of Jesus, the history of Israel, and the letters of Paul can open new doors to the understanding of the Scriptures.

Bible Study Groups

Of increasing importance in the life of local congregations is the Bible study group. Sometimes such a group is made up of couples who live in the same neighborhood, or of housewives who meet in a home one morning a week. Generally such groups devote themselves to the study of one book of the Bible, chapter by chapter, in order

to discover its message for their lives. Members of the group soon come to feel the need for background materials and interpretive guides.

As they come to the sessions with some understanding of the passage to be discussed, they find that it becomes more meaningful to them as they study it with other members of the group. It comes alive and speaks to their condition. When this happens, the church has rightly said that it is the Holy Spirit working in our hearts. Church school teachers who have the opportunity to share in this approach to the Scriptures will find it most rewarding.

But the ways of studying the Bible which we have mentioned thus far are all group approaches to the Scriptures. And in many cases they are not available to the church school teacher, even if she wants to share in them. Therefore, we must ask how the teacher can enrich her knowledge of the Bible through personal study. Here it must be said that there is no short-cut method. For it is only through serious reading, motivated by an eagerness to know, that one can hope to come to grips with the basic issues in the study of the Bible. The following avenues of approach are open to anyone who will "take and read." The materials suggested do not require a technical knowledge. Many of them were written for laymen.

I. Understanding Biblical History

Let us assume that most church school teachers have grown up in the church and that many have gone through some kind of church membership class instruction. If this is so, though they may not be conscious of it, they probably know a great deal of Biblical material. In particular, they no doubt are acquainted with the Old Testament stories about the deliverance from Egypt, the settling of the Promised Land, and the period of the monarchy. They may know something about the Exile. And of course they have a fair idea of the life of Jesus and something of the life of Paul. They may also have some insight into the story of the early church.

But there comes a time when these stories need to be pieced together into a total history. Sometimes we spend so much time with separate books and special periods

of Biblical history that we fail to see the woods for the trees. We need occasionally to stand back and get a bird's-eye view of the total sweep of Biblical history.

But it is important to remember that Biblical history is not just history in the sense of a chronology of events. Rather it is a history in which the church believes God has revealed himself. Therefore, when we look at the Biblical history as a whole we begin to sense the Biblical message, for it tells us how God acted in the history of the people of Israel and of the church to reconcile men to himself.

Dean Bernhard Anderson of Drew Theological Seminary has written a book which sets forth this total perspective. It is called *Rediscovering the Bible* (Association Press, 1951). A book such as this will help a teacher not only to fit the pieces of the Biblical puzzle together, it will also help him to see why the church regards the Bible as its supreme authority in matters of faith and practice. A shorter version written for Bible study groups is entitled *The Unfolding Drama of the Bible: Eight Studies Introducing the Bible as a Whole* (Association Press, 1953).

Once the teacher has a sense of the total perspective of the Bible, he will find that further study in any given Biblical period is much more meaningful. Also, he now has an increased understanding of the history which underlies every book of the Bible. Thus when a teacher comes across a passage about the new covenant in Paul or in Hebrews, he knows something about its meaning because he has some idea of the old covenant in Exodus. Terms like *messiah* and *son of man* will be understood in the light of the expectation of a salvation-bringer which arose in Judah after the exile. When New Testament writers speak of the "love" of God or of his "righteousness," one who knows the total perspective will think immediately of Hosea's teaching about God's love for Israel and of the prophecies of Amos about God's righteousness. Thus one comes to have a sense of the unity of the Bible.

To be continued next week

Church school teachers will find personal enrichment through the study of *Exploring the Bible* by Ernest G. Hoff, 35c, available from the Brethren Publishing House, Elgin, Ill.

A Pastor Writes to His Congregation

OCTOBER marks the beginning of the new church year, also the beginning of the observance of the 250th anniversary of our denomination.

A church is a congregation of devoted Christians working together. Some appear in public; others work quietly, often unobserved by the general public. Your pastor wishes to recognize some of these groups and express personal appreciation, as well as the congregation's, for faithful service in the past year.

The *ushers* who are always on duty, ready to serve us at each service.

The *greeters* who say "good morning and welcome" each Sunday as we enter the main sanctuary.

The *organists* who play at each service and give hours of their time in preparation. Organ music gives spiritual atmosphere to our worship.

The *choir leaders* who have directed the three choirs in their weekly rehearsals and in their participation in our church services. They, together with the *members of the three choirs*, deserve our special thanks.

The *finance committee* which meets every Monday evening to count Sunday's offerings, pays church bills, and keeps our finances in working order.

The *trustees* who do many things to keep our church, parsonage, and church camp in good condition.

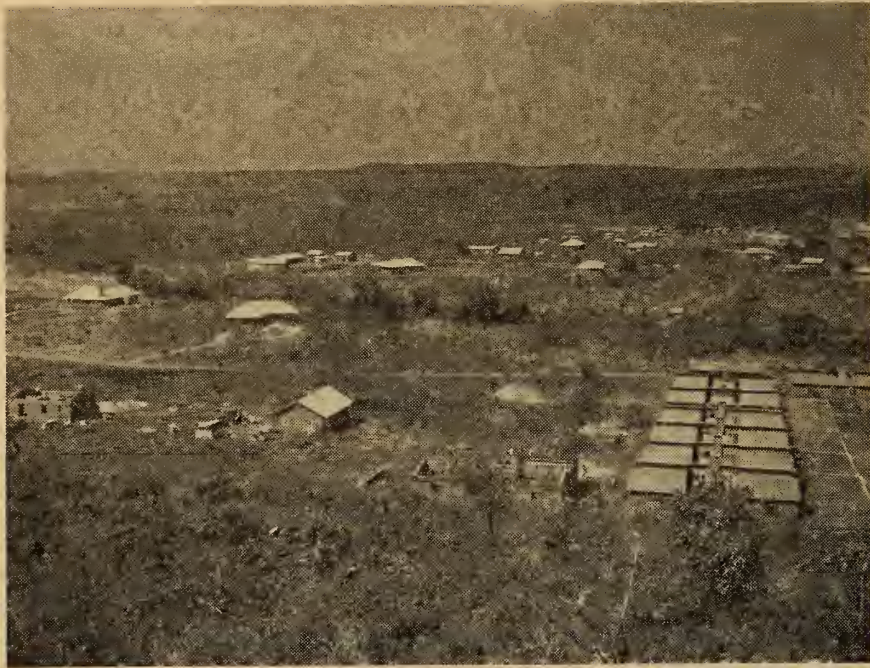
The *superintendent, officers, teachers, pianists, choristers*, who have given guidance to our program of Christian education in the Sunday school, vacation church school, and the school of missions.

Those who have given *leadership in the auxiliary organizations* of the church—men's work, women's work, youth work, junior high fellowship, and missionary society. These organizations have all put on praiseworthy endeavors.

Those who *faithfully attend* both Sunday school and church services—those who can always be counted on as being present.

Those who *by their good lives and consistent Christian living have supported the church with their attendance, faithful stewardship, and influence*. To each of you a special

Continued on page 25



Robert McKay

Waka Training School in Nigeria was founded by the Brethren five years ago to train Christian leaders. Construction is still in progress

Teacher Training in Nigeria

THE Teacher Training School, which was the reason for Waka's beginning, is made up of eighty-seven students. Three of these are women. These people are here for three years in preparation for taking examinations for the junior primary teacher's certificate.

These students have completed six years of school and have done one year of practice teaching before they come to Waka. Their work here is a combination of adding additional knowledge and preparing to teach. They must pass written exams in history, geography, English, arithmetic, methods and organization of teaching, and agriculture. According to the British system of education, which we are using basically, the final examination is all-important and all three years' work are only in preparation for these exams.

In all of the last year at Waka the students do practice teaching, four weeks of it being at a large school away from Waka. Our junior primary practicing school has ninety-three pupils this year. These pupils are children of married students here at Waka, nursemaids for the children of married students,

Mary Eikenberry

and children from nearby villages.

Once a year a Nigerian government inspector comes to observe our pupils work as teachers. Besides observing them in the classroom, he examines their individual craft exhibits (articles made from grass, clay, leather, wood, and cotton) and all of their teaching aids (flash cards, scales, maps, etc.). He examines them in oral English and in physical education teaching, and inspects each pupil's farm and his rural science diary. Instead of the rural science exam, the girls take the domestic science exam. These days of inspection are indeed big days for both students and staff.

The students come from many tribes, and though most of them are from pagan homes, they are now baptized Christians. Some of

This is the first of a series of articles on Waka Training School in Nigeria, by members of the Waka staff. Waka's religious life, sports, women's and girls' programs, and health education are among the subjects that are covered in the series.

they are easily trained as teachers; others reach a "pass" status only by much sweat on the part of both student and supervisors.

All of the Brethren mission area is represented at Waka, and in recent years students have come sponsored by Waka's neighboring missions. Also the way has opened for local governments to send trainees, Christian or Moslem, to Waka. These developments make the opportunity for service and influence a wider one.

Anklesvar Plans Ahead

Glen A. Campbell

SOME of the churches in India are going ahead rapidly in the areas of accepting responsibility for self-leadership and self-support, while others are still struggling (or perhaps failing to struggle) at about the point they were two years ago. The Anklesvar church quickly accepted the goal of paying the pastor's full support as well as keeping pretty much the same goals of giving to the other aspects of the church program. The pastor's salary accounts for approximately one third of the Rs. 4,000 budget the church is carrying this year. However, with this there is still a great challenge to be met, both spiritually and financially.

We learned in our survey a year ago last April that the total annual income of the Anklesvar church membership is about Rs. 100,000. You can readily see the possibilities of a thoroughly dedicated tithing church. They could still double their annual giving and help support the evangelistic outreach in this area in a wonderful way. We cannot expect to reach such a goal in a year or two. It will take careful, prayerful but diligent guidance and teaching over a number of years. To just "throw such a program up to them," so to speak, would probably do more harm than good. This year they have "lengthened the ropes" on their tent substantially. They will likely want to "secure the stakes" in the next couple of years before taking a much larger step forward—but they can do it, of that I am certain.

In May our local committee changed the locations of five of our evangelists, assigning each evangelist to a pair of counselors for guidance. This is an attempt to

strengthen the weak points of our workers and also give greater encouragement and sense of team work to our evangelist group.

Since returning from vacation in Landour and counseling with Kathryn Kiracofe and Pastor Ishwarlal on the idea, we have started holding a full day of study, worship, and prayer for our Anklesvar area evangelists and pastors once each month. We set the program for the day a month ahead of time, choosing the topics for study, leaders, etc. We are using members of our group as well as outside leaders each time.

One of the main features of the program is a rather intensive study and discussion on some of the basic Christian doctrines. We are assigning ourselves the minimum of reading at least one book or well-written tract on the subject of the month, before we discuss it in the meeting. During the meeting, one previously appointed leader gives a half-hour discourse on the topic, then we discuss it for another half hour, keeping in mind particularly the application and teaching end of it. Each evangelist is then to

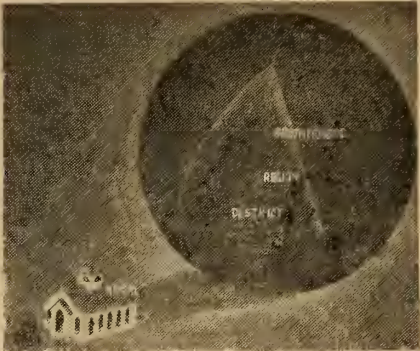
give at least one lesson on the topic in each of his main villages during the month following.

With this type of in-service training we have high hopes for the work in this area, as well as locally.

Helpful Literature

Reprints of *It Has a Social Concern* are now available from the Brethren Service Commission. This article, which appeared in the May 11, 1957, issue of the Gospel Messenger, gives answers from several of our church leaders to questions regarding the church's responsibility to deal with social issues. Single copies free; quantity rates on request.

New editions of the booklets "Sense and Nonsense About Race" by Ethel J. Alpenfels and "Seeking to Be Christian in Race Relations" by Benjamin E. Mays are now available from the Brethren Service Commission. In order to clear our stock of the old edition, we are offering them for sale at twelve cents each as long as the supply lasts.



Filmstrip of the Year

Have you used *You Are the Church*? This is the newest audiovisual on the Brotherhood program and organization. Here is a tool for instruction. All members of the Church of the Brethren will appreciate this look into their church. *You Are the Church* answers such questions as What does our church do? What is the organization of our church? What is Annual Conference? How important am I as only one individual in this church of 200,000 members?

Sale prints are still available. A new color filmstrip for only \$6.50. Rental free until January 1958. Order from the Visual Education Service, 22 S. State St., Elgin, Ill.

A Pastor Writes

Continued from page 23

"God love you." You are the salt of the earth!

Without the prayers, co-operation and support of the congregation a pastor is helpless. As we enter this anniversary year, may we experience the thrill of our theme, Brethren Under the Lordship of Jesus Christ.

This is not my church; it is Christ's church and YOU are working for HIM.—Excerpts from Carl W. Zeigler's letter in Lebanon, Pa., Church News, October 1957.

• • •

The Taropa community of the Amletha congregation, India, is putting up a church building largely by volunteer labor. Several years ago the local Christians prepared and baked 40,000 bricks for this project. The construction had to be postponed when they learned the bricks were not usable. New construction was started with better quality brick. The building was built nearly to the eaves before the last monsoon began.



Religious News Service

Bishop David Chellappa of Madras visits patients at Kalyani hospital in Madras, India. The hospital is one of the social welfare institutions operated by the Church of South India. It also maintains elementary, secondary schools, colleges, agriculture institutes, medical schools, orphanages, and schools for the blind and deaf. The church is marking its tenth anniversary. It was formed in 1947 through the merger of Anglican, Methodist, Presbyterian, Congregational, and Reformed groups. The merger inaugurated what proved to be the first successful attempt at union between Anglicans and denominations of nonepiscopal background. The church has more than 1,000,000 members

Evangelism Through Fellowship

Part II in a series of four articles on Evangelism Through Fellowship, prepared by the Department of Ministry and Evangelism

AFTER the decision to follow the program has been made and organization has taken place, it is essential that a group analysis be made. A chart is provided in the Evangelism Through Fellowship manual to aid in this. (A more thorough self-study can be made by using Your Evangelistic Potential Score Sheet produced for use in National Christian teaching missions.)

The shortcomings, limitations, and handicaps of the organization must clearly be seen. Assets must be noted. Those making the study should sit down together and seriously ask and honestly answer the provocative and heart-searching questions in the chart. Do not omit this essential step.

Group Rededication

After the group analysis has taken place, a sense of inadequacy may be felt by those participating. This is the right time for a rededication to Christ on the part of all present. This rededication will create the proper atmosphere for a program of outreach (reaching into the lives of those outside of the church). It will make those participating in the program conscious of the fact that they must be dependent upon Christ's inspiration and help to do the work. The director should plan a brief but helpful period of rededication.

Preparing the Responsibility List

To carry on evangelism through fellowship, organizations must first have an idea whom to contact. A responsibility list should be compiled by the appointed committee using these suggested methods:

1. Members and officers of an organization should write down complete lists of names and addresses of acquaintances who have no active church affiliation.

2. A check of the roll of the church school against the roll of the church membership will locate parents, husbands or wives, and children who are non-Christians.

3. The minister should always meet with the committee develop-

Names may be added to the church's responsibility list by conducting a neighborhood census or survey in the immediate area of the church

ing the responsibility list. He can add the names of nonchurch families he has served by weddings and funerals in recent years.

4. A church may conduct a neighborhood census or survey in the immediate area of the church.

5. An interdenominational community-wide survey may be conducted.

6. A card may be used to register attendance at the services of the church.

Duplications of names by different organizations is possible and should be carefully avoided.

The Visit of Invitation

The initial contact with those on the responsibility list is made through fellowship calls by members of the organization as part of an organized effort to extend friendship and to give an invitation to the specially planned meeting of the organization. Assignment of callers is best made on the basis of mutual interests. Visitors do not seek to get a Christian commitment, but only to invite to the newcomers' meeting. Arrangements should be made by the callers to pick up at their homes those who express a willingness to attend.

A period of instruction for callers should be held before any calls are made. At this time materials which tell something of the purposes and activities of the organization and which publicize the newcomers'

meeting should be given to those calling.

Fellowship calls ought not to be lengthy. They are best when they reflect a sincere interest in the non-church people and a concern that they share in the activities of the church. Those called upon should feel that they are really wanted and that there is something missing in their lives that contact with the church will provide. Callers will want to talk freely and with enthusiasm about the special program that has been planned.

Specific instructions for callers will be found in the pamphlet, *How to Make a Fellowship Call*. Order in sufficient quantity to provide each caller with a copy.

After fellowship calls are made, a report meeting should be held at the call of the director. Opportunity should be given for sharing experiences.

The Newcomers' Meeting

The meeting of the organization to which newcomers have been invited should be planned with great care. From the moment the newcomers are picked up at their homes the proceedings should reflect a thoughtfulness and sincere Christian concern. Newcomers should receive the impression that the activities of Christian organizations are worth while and attractive.

The program should have specifically Christian content. Subjects



of interest to newcomers such as the home, the Bible, problems of everyday living, etc., may be the basis for the program.

The program should be followed by a social period which should also be carefully planned. A warm spirit of genuine friendliness should permeate the atmosphere. Newcomers meet those assigned to them as sponsors, although they are not told this at the time of introduction. Continue carefully to plan subsequent meetings so that the interest that has been engendered will not lapse. Test each program by the questions under the heading, Questions for Serious Thought, on the group analysis chart.

Sponsors

The sponsor's work is helping newcomers. Very often unchurched people come to an organization's meeting, attend church a few Sundays and then vanish. In the program of evangelism through fellowship it is expected that many new people will attend initial meetings. Whether or not they stay will largely depend on the sponsor. His job is to befriend the newcomer and help him find his place in the church.

The committee should assign a sponsor to each newcomer. The sponsor is responsible to keep in touch with the newcomers in person and by telephone. He should attempt to take him into the circle of his personal friendship. A sponsor should see that the newcomer is invited or, if possible, taken to the regular worship services of the church.

Interest in newcomers should be shown because of a deep-seated desire to have them share in the joys and blessings of the Christian life. The friendship expressed must be genuine. Where this is the case, the sponsor is often the key person in the commitment of the newcomer to Christ. All sponsors report monthly to the director of the program or the committee chairman. Specific instructions for sponsors are outlined in the pamphlet, *How to Be a Fellowship Sponsor*. Order in sufficient quantity to provide each sponsor with a copy.

The church organization should begin to lay plans to improve its regular program and should plan activities in which the newcomers are given definite responsibilities. After the work of contacting newcomers has begun, the evangelism

committee should make a check to determine how many are moving into a wider area of church activity. A record should be kept on the cards provided for this purpose. Where there has been little interest, a check on the sponsor should be made.

It's Your Spirit That Counts

One great weakness of church organizations is that many active members do not make newcomers feel at home. In fact, though they may not consciously intend to do so, they give the impression that newcomers are not welcome. Time and again, the tragic indictment is made, "I attended the meeting, but I felt out of place. Everyone there knew everyone else, and no one seemed to care that I was there."

Sometimes the fault is that of the guest, but very often it is the fault of the organization. The spirit in which newcomers are welcomed is the crucial element in the whole program. Hence, it is vitally important that all realize that each group is a part of the kingdom of God, and that the individual's participation is in fulfillment of Christian obligations and privileges.

The Visit for Commitment

The ultimate goal of the program of evangelism through fellowship is to lead to commitment to Christ. Those engaged in the program must never lose sight of this. If this is not accomplished, the program is incomplete.

This goal may be realized in several ways: (1) through specially trained visitors participating in the commitment evangelism calling program of the church; (2) through the pastoral calling of the minister as he contacts those referred to him by the group; (3) through the witness and invitation of a dedicated friend who has served as sponsor; (4) through the efforts of a church school teacher whose teaching is inspiring, challenging, and contains the note of invitation to commitment; (5) through sincere preaching of the Word of God and the incarnation of that Word in the life of the church.

Note: In many instances a decision may have already been made. The visit for commitment provides an opportunity to confirm outwardly this commitment.

Visitation for commitment is an essential part of evangelism through fellowship. It should be planned

to take place after newcomers have begun to attend church services and have manifested some interest in the Christian life. If the church does not have a group trained to do this type of calling, the local church evangelism committee should select a group of the most capable members of the organization and train them for it.

The Follow-up

The goal of evangelism is not merely to bring people to the point of Christian decision, but to produce mature Christians. This may be accomplished in part by a program of follow-up:

1. All those brought to a Christian commitment should be enrolled immediately in a membership class.

2. Helpful literature, such as the New Member Packet, should be given to new Christians.

3. Sponsors should continue to visit those assigned to them after they have become Christians. This is most important in the early weeks and months of the new Christian's life and is the normal expression of fellowship.

4. Calls should be made on the new Christians in their homes not only by the minister but by members of the group to which they belong or the deacons assigned to "shepherding" responsibilities in the particular area where the new Christians live.

5. Organizations participating in evangelism through fellowship should undertake a continuous program of follow-up directed at those who have been won to the Christian life and those who have not yet been reached.

Adaptations of the Program

No program will perfectly fit any particular situation. The following suggestions may help to adapt the program for greater effectiveness in a given situation:

1. The rural church may use this program by planning family night dinners or church work parties in place of newcomers' meetings. Fellowship calls may be made by families or on a neighbor-to-neighbor basis. The entire church should be organized for the program rather than the individual groups which may be too small.

2. Family-to-family visiting may be encouraged in some churches as the basis for a church-wide effort.

A family would invite another family for dinner, establish the beginnings of fellowship and then introduce these new friends to the church.

3. All groups of the local church, women's work, men's work, youth fellowship, classes throughout the church school, choirs, etc., can adapt this plan of evangelism through fellowship. In the age span of nursery through junior-high, the teachers and parents (with pupils from the junior-high, junior, and primary classes accompanying them) may do the fellowship calling.

4. The undershepherd plan, or zone plan, used by many congregations provides a natural organization for developing this program in neighborhood areas.

Anniversaries

Mr. and Mrs. Roy Bigler celebrated their golden wedding anniversary at an open house on Sept. 22, 1957. They have one daughter and one grandson.—Mrs. Donald Edwards, Goshen, Ind.

Mr. and Mrs. Curtis Cripe celebrated their fiftieth wedding anniversary on April 14, 1957, at the Liberty Mills church. They have ten children, twenty-nine grandchildren, and nine great-grandchildren.—Mrs. Sam Flory, North Manchester, Ind.

Mr. and Mrs. A. C. Kessler celebrated their sixty-fifth wedding anniversary at their home on Sept. 4, 1957. They have three children, four grandchildren, and five great-grandchildren. They have served the church in the office of deacon for sixty-two years.—Murray Garst, Mt. Morris, Ill.

Mr. and Mrs. Alpha Riley celebrated their fiftieth wedding anniversary on Aug. 24, 1957. They are the parents of three children. They also have nine grandchildren and six great-grandchildren.—Mrs. Martha Chandler, Middletown, Pa.

Mr. and Mrs. Henry Wertz celebrated their fiftieth wedding anniversary on June 19, 1957, at their home in Quinter, Kansas. They have served the church in the office of deacon for many years. They have five children and seven grandchildren.—Mrs. Melvin Reinecker, Quinter, Kansas.

Mr. and Mrs. Abram W. Zimmerman of Ephrata, Pa., celebrated their sixty-second wedding anniversary at their home on Sept. 3, 1957. They have one son, one daughter, eight grandchildren, and fourteen great-grandchildren.—Mabel M. Myer, Ephrata, Pa.

Obituaries

Brubaker, Laura Etta, daughter of Abraham and Elizabeth Studebaker Lear, was born May 30, 1880, and died at Springfield, Sept. 15, 1957. She was a faithful member of the church. Survivors are her husband, Everett E., four daughters, two sons, and one brother. Funeral services were conducted at the Virden church by Bro. David Fouts, assisted by Bro. Ralph Anderson. Burial was in the Pleasant Hill cemetery.—Mrs. J. H. Harshbarger, Virden, Ill.

Brumbaugh, Aaron W., son of Jeremiah and Ann Watson Brumbaugh, was born Oct. 15, 1892, at Loysburg, Pa., and died in Roaring Spring, Pa., Sept. 20, 1957. He was a member of the Roaring Spring

church. He is survived by his wife, three daughters, one son, two stepsons, four sisters, and two brothers. Funeral services were held at the Thompson funeral home by Berkey Knavel. Interment was in the Greenlawn cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Dupus, William Edwin, was born Jan. 13, 1889, in Reno County, Kansas, and died July 11, 1957, in Helena, Okla. He was married to Ceila Thompson on March 30, 1910. He was a faithful member of the church. He is survived by his wife, two daughters, two sons, seven grandchildren, three great-grandchildren, four sisters, and four brothers. Memorial services were conducted in the Pleasant Plains church by Bro. Wilbur D. Mease. Interment was in the Good Hope cemetery.—Mrs. Mildred L. Mease, Aline, Okla.

Hale, Mamie Fogelsonger, wife of Raymond M. Hale, died Sept. 20, 1957. She was a member of the Waynesboro church, Pa. She is survived by her husband, three children, and five sisters. Funeral services were conducted from the Grove funeral home by Bro. George L. Detweiler. Burial was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Harbaugh, Sadie, daughter of Clayton and Lucinda Jane Roland, was born in Huntingdon County, Pa., May 24, 1885, and died Sept. 13, 1957, in Williamsburg, Pa. She was married to Charles C. Harbaugh on Sept. 3, 1902. He preceded her in death on Aug. 23, 1956. She was a member of the Williamsburg church. Survivors are two sons, two daughters, nine grandchildren, six great-grandchildren, two brothers, and two sisters. Funeral services were held at the Friedline funeral home by Bro. John D. Ebersole. Burial was at the Odd Fellows cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Harding, Ava Mae, was born in Tazewell County, Va., Aug. 12, 1899, and died Sept. 4, 1957. Survivors are one son, one granddaughter, and one sister. Funeral services were held in the Midland church, Va., by Bro. J. Emmert Dettra, assisted by Elder J. A. Hinegardner. Interment was in the church cemetery.—Mrs. Thelma L. Dettra, Midland, Va.

Kinzie, Pearl B., daughter of James and Luvicy Bell, was born April 5, 1894, at What Cheer, Iowa, and died June 5, 1957, at Des Moines, Iowa. She was married to Rufus A. Kinzie on Nov. 28, 1917. Early in life she became a member of the church. With her husband she served in the office of deacon. They were charter members of the Stover Memorial church. She is survived by her husband, one son, one daughter, and four grandchildren. Services were held at the Stover Memorial church by Bro. Ray Zook and the undersigned. Interment was in the Des Moines Valley cemetery.—Kenneth S. Frantz, Des Moines, Iowa.

Koontz, Nancy, daughter of Henry and Leanna Snoberger Sollenberger, was born Feb. 18, 1880, and died in Meyersdale, Pa., Sept. 5, 1957. She was married to Daniel Guyer Koontz, who died March 2, 1952. Survivors are two sons, two daughters, four grandchildren, five great-grandchildren, three brothers, and two sisters. Funeral services were held at the Cherry Lane church by Bro. Perry Liskay. Interment was in the Repogle cemetery.—Mrs. Lena Sollenberger, Clearville, Pa.

Shaw, Harry Edward, son of William and Ellen Cain Shaw, was born Feb. 7, 1881, and died in Wabash, Ind., Sept. 9, 1957. He was a member of the Wabash Country church. He was married to Belle Line on Jan. 26, 1911. Survivors are his wife, one son, one daughter, five grandchildren, one great-grandchild, and one sister.—Pearl I. Hasty, LaFontaine, Ind.

Stanley, Wade Payne, was born Aug. 22, 1911, in Orange County, Va., and died in Bealeton, Va., Aug. 28, 1957. He was a member of the Rapidan Baptist church. Survivors are his wife, one daughter, two sons, two sisters, and eight brothers. Services were held in the Remington Methodist church by Bro. J. E. Dettra, assisted by Bro. E. T. Wines. Interment was in the

Remington cemetery.—Mrs. Thelma L. Dettra, Midland, Va.

Stutzman, Steven P., was born in Fulton County, Ohio, Aug. 5, 1899, and died April 18, 1957. He was a deacon in the Swan Creek church for thirty years. Survivors are his wife, Kathryn Stutzman, two daughters, two sons, eight grandchildren, one brother, and four sisters. Services were held in the Swan Creek church by Bro. Delbert Hanlin.—Martha Reckner, Delta, Ohio.

Weimer, Laura Wirt, was born in Lewiston, Minn., May 27, 1878, and died July 19, 1957, in Elgin, Ill. On June 20, 1899, she was married to Edward H. Weimer, who preceded her in death in 1930. She was a member of the Highland Avenue church, Elgin. Survivors are two daughters, four granddaughters, two great-grandchildren, and two sisters. Memorial services were held in the Highland Avenue church by Bro. W. Glenn McFadden. Committal services and interment took place in Lewiston, Minn., with Bro. Walter E. Bucher in charge.—Harl Russell, Elgin, Ill.

Whiteneck, John Samuel, was born June 8, 1863, near Greenville, Ill., and died July 18, 1957 in Waynaka, Okla. On Oct. 20, 1896, he was married to Cora Lee Beard, who preceded him in death in January 1922. He was a member of the Pleasant Plains church, Okla., in which he served as a deacon. Survivors are four daughters, seven sons, twenty-six grandchildren, and seven great-grandchildren. Memorial services were conducted in the Pleasant Plains church by Bro. Wilbur D. Mease. Interment was in the Pleasant View cemetery.—Mrs. Mildred L. Mease, Aline, Okla.

Church News

Southern Ohio

Dayton, Ft. McKinley—Our young people attended the district CBYF picnic at Camp Sugar Grove in July. On July 14 Bro. Merle Kuns delivered our morning message. A quarterly business meeting of the entire congregation was held to elect officers for the coming year. The Pittsburg church extended us an invitation to their centennial and home-coming in July. Our pastor attended the ministers' seminar. In August our young people attended the CBYF district rally at Camp Sugar Grove in Covington, Ohio. The annual men's mass meeting was held at Ludlow Falls; Blair Helman was the speaker. In September the CBYF met at our church for the first of a series of discussions directed by the pastor. The stewardship canvass was made on Sept. 15. One of our young people, Danny Cane, entered BVS. His brother, Norman, is in his second year of BVS serving in Baltimore, and Charlene Neubaur has been assigned to the Lybrook mission in New Mexico. Our goal for the Brotherhood Fund is \$3,200. Giving to date shows an increase over last year. The district junior high rally was held at Camp Sugar Grove. On Sept. 22 a family life conference, under the direction of Dr. Roy Dickerson, was held at our church. A baptismal service and reception in honor of all new members for the year was held on Sept. 29.—Hester Buck, Dayton, Ohio.

North Atlantic

Philadelphia, Germantown—Delegations to our historic church the past summer have been from the Chambersburg, Gettysburg, Carlisle, Middle Creek, Akron, Ephrata, New Freedom and Denton, Md., churches. A number of those attending Annual Conference visited us before and after the conference. Our pastor is on the committee for the anniversary celebration. Brethren L. A. Clifford and John Keiper spoke at our preaching services in our pastor's absence this summer. Some of our members attended Annual Conference, regional conference, and the men's and women's work regional retreat at Camp Swatara. Three babies have been consecrated.—Mrs. Leone H. Hackman, Philadelphia, Pa.

Eastern Maryland

Beaver Dam—In May six babies were dedicated. Bible school was conducted jointly with the Johnsville Methodist church in July. This was well attended. Evangelistic services were conducted by Bro. Paul Fike of Cloverdale, Va. Council services were conducted in September. Richard Bohn was licensed to the ministry.—Mrs. Samuel Glison, Union Bridge, Md.

Flower Hill—Our pastor, Arthur L. Warner, and his wife were our delegates to Annual Conference. While they were gone our young people had charge of the morning service. Several of our members helped at Camp Peniel this summer. The men of the church have been meeting regularly each month. While our pastor was away for a vacation the men of the church had charge of our Sunday morning service. We had our fall council meeting on Sept. 16.—Mrs. Ethel Embrey, Derwood, Md.

Piney Creek—Five of our young people attended the Southeastern regional round table at Bridgewater College. Our annual family night fellowship supper was sponsored by our women's work group on May 8. A pageant, Tribute to Mother, was presented. Our daily vacation Bible school was held June 17-28. Several of our young people attended camp at Camp Peniel. Our women's work group was represented at the women's district rally. Our church met in semiannual council on Sept. 18, with Bro. Norman Utz as moderator. Church and Sunday-school officers and delegates to district meeting were elected. We have decided to have an every-member canvass. We have recently organized a planning and building committee and have also started a parsonage fund. Our all-day rally was held on Oct. 5, with Bro. Reynold Simmons as guest speaker. Several of our members participated in a community church service on Oct. 25 in observance of World Community Day.—Miss Genevieve Baumgardner, Taneytown, Md.

Tennessee

Beaver Creek—In June we had the laying of the cornerstone and dedication service for our new church building. Bro. R. B. Pritchett was our chief speaker. We had our election of church officers the first of September. Bro. F. C. Rohrer was re-elected moderator and pastor. Bro. Carl D. Spangler visited our church on Sept. 22 and preached an inspiring sermon.—Mrs. Vernon Spangler, Fountain City, Tenn.

Johnson City—New officers for our church and Sunday school were elected at our recent council meeting; Bro. Roy E. Clark was elected moderator. We observed family night with a banquet, featuring short talks and special music. Several visiting ministers filled our pulpit during our pastor's absence this summer. Our young people were well represented at the regional youth round table at Bridgewater College. Mrs. J. Calvin Bright of Richmond, Ind., spoke at our evening service and showed slides on July 7. Our vacation Bible school was held Aug. 5-11. The filmstrip, God in the Home, was recently shown by Mrs. Wampler. Several of our young people attended the annual youth camp at Citronelle, Ala. Bro. Edgar Martin of Christiansburg, Va., will conduct our revival meeting on Nov. 1-11. We are pleased that our committee has been able to secure Bob Richards and Bro. Desmond Bittinger as speakers at our preaching mission, Feb. 9-16, 1958.—Mary W. Bowman, Jonesboro, Tenn.

Eastern Virginia

Mt. Carmel—On June 29 we dedicated the Cedar Grove renovated church. Bro. Guy Wampler of Bridgewater, Va., preached the morning sermon and Bro. Warren D. Bowman, president of Bridgewater College, preached the dedicatory sermon in the afternoon. This summer our pastor conducted a week's revival at each of our four churches. Our four vacation Bible schools were well attended. The Cedar Grove CBYF gave a three-act

play at three schoolhouses. The attendance and interest in our church services have increased very much this year.—Mrs. Lottie M. Bennett, Ruckersville, Va.

First Virginia

Ninevah—Our church met in council Aug. 24. Officers were elected for the coming year; Bro. Allen Hoover was elected elder. We unanimously called Bro. Frank Wimmer for pastor. He has accepted the call and we are looking forward to a great year for our Lord. We have had different speakers fill our pulpit since March. We are very grateful to Brother and Sister Carl Spangler for their service to us. The women had charge of the Mother's Day service. Our Bible school was held in July and was quite successful. The men have made improvements on the cemetery and church grounds. We are planning to repair and paint the interior of our church and to purchase new pews. Our revival began Oct. 16, with our new pastor as evangelist.—Mamie S. Morgan, Hardy, Va.

Pleasant View—Our revival began on Sept. 22. Bro. Robert Boyer of Iowa was the evangelist. Bro. Donald Dise of Aurora, Ill., was our home-coming service speaker. Our pastor resigned June 1. Bro. Clower is now filling the vacancy until a pastor can be secured to replace Bro. Donald Y. Ford.—Anna Smith, Fayetteville, W. Va.

Trinity—Our vacation Bible school was held the last week of June. During the absence of our pastor the pulpit was filled by Bro. Edward K. Ziegler from the Williamson Road church and Bro. John Alderson. The young adult class is sponsoring the addition of new books to the church library.—Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Harrisonburg—We held a business meeting on Sept. 15, at which time the budget for the coming year was approved and delegates to district meeting were elected. On Sept. 9 a supper meeting was held for one hundred members of the visiting teams for the every-member canvass. Two heifers were sent with the September shipment by the men's service club and the women's work respectively. Our vacation Bible school was held in June with a good attendance. A number of our young people attended Camp Bethel during the summer. The young people have a fellowship supper each Sunday evening, served by the women's circles. We have sent food, clothing, grease, and comforters for overseas relief.—Mrs. W. W. Cox, Harrisonburg, Va.

Mill Creek—Our vacation Bible school in July was well attended and very successful. Our church was well represented at Camp Bethel this summer. Bro. Fred Swartz, a ministerial student at Bridgewater College, was our assistant pastor for the summer months. He was very active, especially with our CBYF group. He will also serve part time during the winter months along with his college work. Bro. Paul H. Bowman will be our temporary pastor for the coming year or until arrangements can be made to secure a permanent pastor. Bro. Warren Bowman was with us one Sunday morning in behalf of Bridgewater College. Bro. Guy Wampler was also with us one Sunday morning. The church met in fall council, and the reorganization of our church for the coming year was completed.—Mrs. Leon Mundy, Port Republic, Va.

First West Virginia

Egdon—Since our spring report we have had Dr. Jacob Huffman, Quentin Evans, John Weaver, Roger Fike, and the Love Chapel choir as guests in our congregation. One of the significant events recently was a four-day pilot day camp with thirty-three of our primary, junior, and junior high boys and girls enrolled. Our church will be host for a district rally on Oct. 5 for sharing the insights and results of the

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pilot day camp. Phyllis Kingery was here for an evening with the youth. Our pastor, Allen Pugh, held a church membership class and a school of evangelism for our congregation. He also held a school of evangelism for a neighboring congregation. Our vacation Bible school had an enrollment of eighty. Our pastor and his wife attended the children's workers laboratory school at Bridgewater College. Our evangelistic meetings were held June 25 through July 7, with Elder Lester Fike as the evangelist. Our men's work group reorganized and elected new officers. The women's work served the kick-off dinner for the churches in our area for the every-member solicitation Sept. 9-15 for Bridgewater College. Miss Anna Warstler, national director of women's work, met with our group on Oct. 2. Plans were made for joint activities of men's and women's groups. The reorganization council of Sept. 1 decided to have a unified budget and we are planning an every-member canvass with one of our active laymen, Paul Dixon, as the director. Jesse H. Harsh was elected moderator. Jesse H. Harsh and Glen Shaffer were licensed to the ministry.—Charles E. Arnold, Egdon, W. Va.

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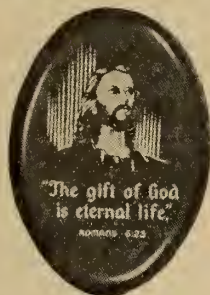
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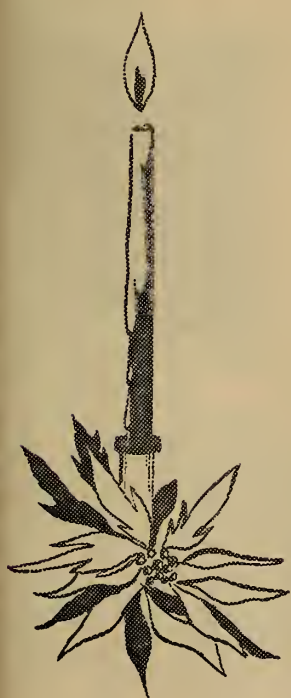


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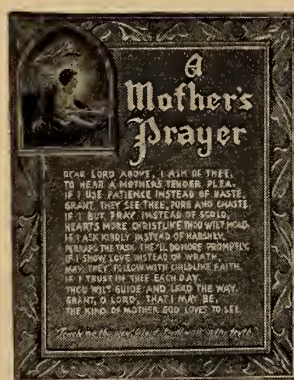
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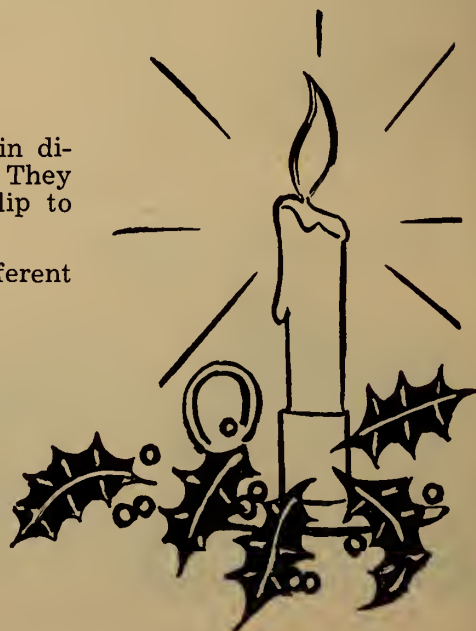
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Invitation to a Partnership

TO THE church at Philippi the apostle Paul wrote his expression of thanks for their "partnership in the gospel." They had been partners in prayer, they had been partners in financial support of his ministry, they had been partners in spreading the good news of Jesus Christ.

This issue of the Gospel Messenger calls attention to the opportunity and urgency of church extension for the church today. The crosses in the drawing above represent churches that have been newly developed or that have become self-supporting in the last six years. They represent a partnership that is growing, but not growing as fast as it should. Give attention to this special number and accept our Lord's invitation to partnership in his gospel.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

NOVEMBER 16, 1957

Volume 106

Number 44

In This Number . . .

Editorial—

Invitation to a Partnership	1
To Serve the Present Age.	
Raymond R. Peters	5
Reflection	5

The General Forum—

The Need Is Great. Leland Wilson . . .	3
Truth (verse). Enola Chamberlin . . .	4
Evangelism in Today's Church.	
Stewart Kauffman	6
White Man's Revelation. Percy Hope .	8
The Church of the Brethren and the Community	9
A Pastor Fills Many Roles	12
Fellowship (verse).	
Ernestine Hoff Emrick	14
The Family Counselor	27

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

How Teachers Can Enrich Their Knowl- edge of the Bible. Robert V. Moss, Jr.	20
Recent Additions to the Loan Library .	21
Christian Youth and Growing Churches.	
Harlan Brooks	22
Meet Your Missionaries.	
Ralph and Florence Royer	22
Rural Science Training. Robert McKay	23
From Darkness to Light. Nvwa Balami	24
Making a Fellowship Call	24
Evangelischer Kirchentag Kaufungen .	25
News Notes From Austria	26
New Immigration Law Is Passed.	
Ruth Early	26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Reasons for Seminary Relocation

Lest anyone be misled in his thinking on an important issue, the unsigned letter to the editor in the Sept. 14 issue regarding Bethany Biblical Seminary needs to be answered.

I write as one member of the special committee appointed by the Board of Directors of the seminary to study the seminary's need for expansion and how this need should be met. This study committee included representative churchmen of the Brotherhood—educators, businessmen, and pastors.

In the first meeting of the committee there was a unanimous decision that in all our study and gathering of relevant facts, as well as in the recommendations that later would be presented to the Board of Directors, we would sincerely and prayerfully seek and endeavor to follow the guidance of the Holy Spirit, and not allow any personal feelings or opinions to sway us from this course. In all the work of the committee there was a strong sense of divine guidance, and when the study was completed and the recommendations made, there was a feeling of assurance that God had led us to the decisions made, and that we had been a channel of his will.

The study made by the committee was unusually comprehensive and thorough. We sought the counsel of many pastors and laymen across the Brotherhood; met with both faculty and students of the seminary to get their valuable insights; invited in representative leaders of the First church, Chicago, and Bethany Hospital to share their concerns; and from community organizations and civic improvement associations secured much helpful information. Through more than a year of research, study, and evaluation of data, the committee sought to secure the accurate and unbiased facts as a basis of arriving at the proper decisions and formulating the necessary recommendations.

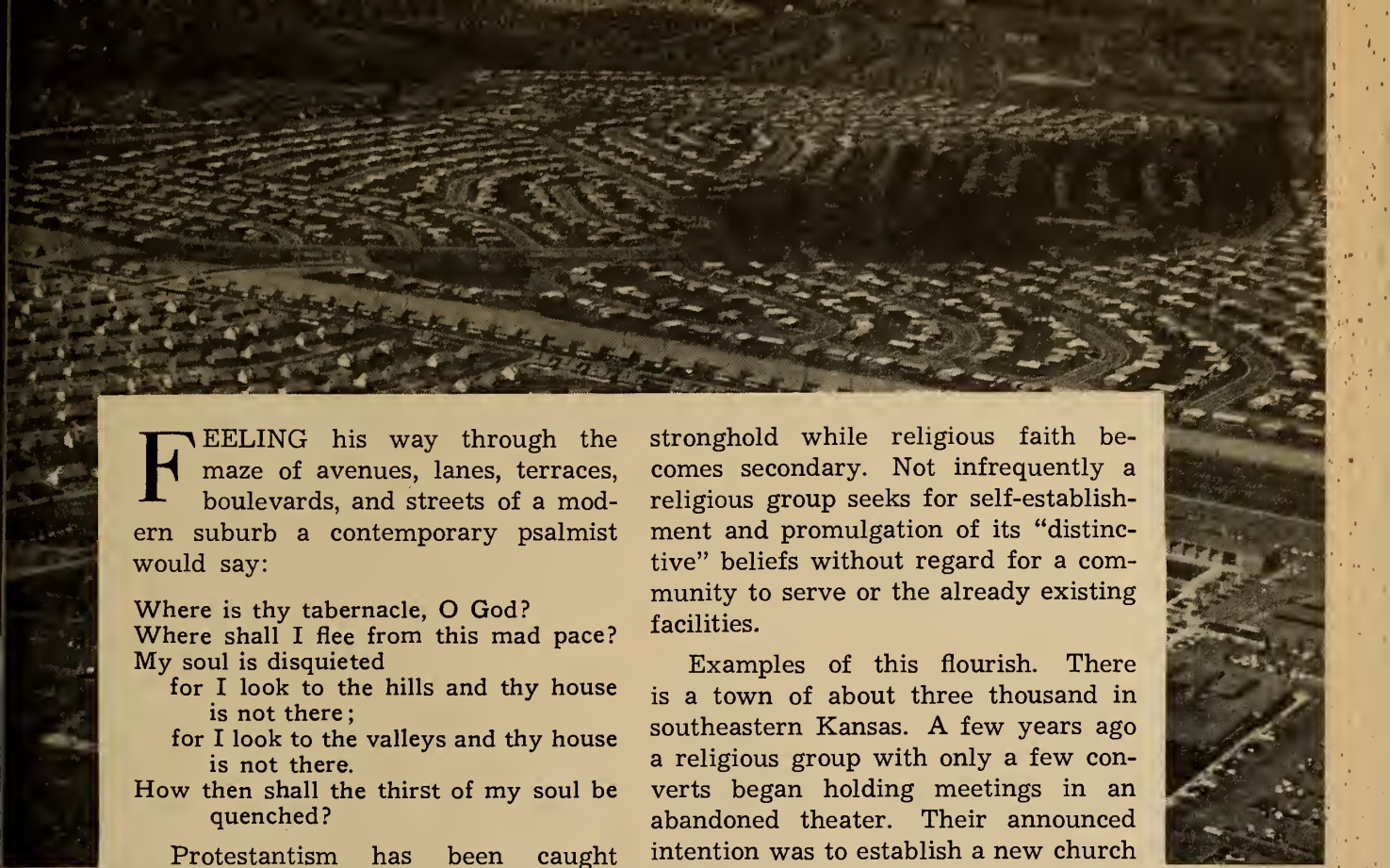
The primary purpose of the seminary, in the mind of the committee, is to train pastors, missionaries, and other leaders and workers for the church. The seminary should be located where it can best fulfill this mission, and do it most economically. We found that it would be rather costly to meet the Chicago housing codes and bring all the buildings up

to a proper standard at the present location. To purchase land for the necessary expansion of the seminary facilities near the present campus would cost far more than seemed wise to the committee. It was only after the committee had secured careful cost estimates, studied the many relevant factors with care, and in view of the primary purpose of the seminary, made its decision and recommendation. The Board of Directors of the seminary, the Standing Committee, and the Annual Conference of 1957 have concurred in the findings and the recommendations of the study committee.

As was pointed out by the unsigned writer, and as all who are acquainted with the area surrounding the Bethany campus are aware, the community is not particularly inviting to the students who come from all parts of the Brotherhood. The students who have children of school age find serious problems which they must face. The impact of the area on the students and the prospective students who go elsewhere to school received careful study by the committee. It seems unfair to criticize those students who do not find the surroundings of the Bethany community attractive and inviting. It is also unfair and inaccurate to imply that community environmental factors was the major cause for the decision that the seminary should be relocated.

I attended all the meetings of the committee, and in all the study and discussion regarding the future of the seminary there was never any hint at any time that the seminary should consider moving because of the race issue. I am told on good authority that in the meetings of the Board of Directors, as the committee report and recommendations were studied, never did the race problem as such enter into the consideration.

It would be unfortunate if the unsigned writer's personal opinions and feelings would in any way mislead those who want to face this matter objectively and on the basis of facts. To help correct any wrong impressions concerning the race factor, it should be stated that the community to which the decision has been made to relocate the seminary is interracial, and the church which most of the students will attend is an interracial church.—Olden D. Mitchell, Detroit, Mich.



FEELING his way through the maze of avenues, lanes, terraces, boulevards, and streets of a modern suburb a contemporary psalmist would say:

Where is thy tabernacle, O God?
Where shall I flee from this mad pace?
My soul is disquieted
for I look to the hills and thy house
is not there;
for I look to the valleys and thy house
is not there.
How then shall the thirst of my soul be
quenched?

Protestantism has been caught asleep. The oft-quoted population statistics of urban growth now bear such familiarity that the sting of responsibility has subsided in our minds. Growth in the city has been fantastic, and the projection of doubling our present population within the next fifty-year span staggers the imagination.

To some it may seem a mere statement of the obvious to say that the church must harken to the need of thousands, even millions of individuals who live outside the canopy of organized religious activity. A second glance reveals that not only Brethren, but also the Protestant denominations in general fail to recognize the exigency. Sects and denominations often find themselves in competition to maintain a

stronghold while religious faith becomes secondary. Not infrequently a religious group seeks for self-establishment and promulgation of its "distinctive" beliefs without regard for a community to serve or the already existing facilities.

Examples of this flourish. There is a town of about three thousand in southeastern Kansas. A few years ago a religious group with only a few converts began holding meetings in an abandoned theater. Their announced intention was to establish a new church despite the fact that there were already some twenty-three or twenty-four churches in existence in the town. Most of those had an attendance of less than fifty and were struggling to hold open the doors. How much richer the blessing for Christianity had the group looked farther—to the south was Tulsa, to the west was Wichita, to the north was Kansas City—for in the great metropolitan centers were children maturing without having the opportunity to attend church school in their own community. Visualize if you will, the impact of the church if we honestly believed ourselves to be in a common effort and co-operated to the end that all might be served.

Co-operation is often lacking even within a denomination. Members of

Leland Wilson

There must be a continual search for more adequate means of extending the influence of the church in the community

The Need Is Great

a church are apprehensive at the beginning of a nearby mission point lest they lose some members, particularly good givers, from their ranks. The Brethren hear a report about church extension at Annual Conference and proceed to spend their energy in discussing and expressing a major concern over the maintenance of a traditional doctrinal form rather than the extending of the church. There is a lethargy in the matter of establishing new congregations. Some openly wonder whether it can be done. Others say, "Why should we help them get started when we have all we can do ourselves?"

Responsibility is shunned and left elsewhere. Surely the developer would not build a community without a church. Perhaps the bishop or the fieldman will see that the job is completed. Or, the city dwellers themselves could erect the necessary sanctuaries. Once our eyes have perceived the need, however, we shall have done with assuming that others ought to or could accomplish the task. We shall pray that our hands might be strengthened for the good work, that together our voices would resound, "Let us rise up and build."

Urbanization has made the task of the church much more profound. Ours has been characterized as a sick culture by such prophets as Sorokin and Niebuhr. While the nineteenth century was preoccupied with individualism and rationalism, the twentieth century finds men concerned about disorganization and instability. In making men "rational" and freeing the individual from old inhibitions, this century of urban dwelling has made him anxious, isolated, and insecure. The church is the one agency which offers any hope of relating a man to himself, to his

fellow man, and to God.

The ancient psalmist looking to the heavens cried, "What is man that thou art mindful of him?" The problem is compounded when a student finds himself as just one among thousands; when the laborer is no longer a skilled artisan but performs a menial task alongside a mass of nameless workers; when the housewife shops at a supermarket with cash and commodities as the only exchange; when one steps out of an office building in downtown Indianapolis or Fort Worth at five in the evening with hordes of people dashing frantically in all directions.

The small, intimate society gave the individual a fairly definite image of himself so that he knew who he was and where he was going. The metropolitan child is ever more dependent upon the church to give him a frame of orientation and a sense of dignity. The community does not now hand the individual a ready-made pattern of behavior, he is faced with alternative modes of behavior and divergent values. It remains for the church to assume responsibility in guiding the individual in making proper selections and in developing Christian values.

The need for the church in unchurched areas of the city is nowhere more keenly felt than when man relates himself to man. Those who have lived in

the expanding part of the city know of the multiplicity of social problems that arise—facilities that are inadequate, such as schools, hospitals, sewers, and so forth; complications because of administrative boundaries and statutes which were not designed for rapid growth. Employment takes the community members in all directions; schools are divided into districts and grade levels; shopping is competitive and anonymous.

The church is the one agency which can ignore the boundaries which ordinarily separate men and bring them together in a common endeavor and experience. It can provide the most wholesome atmosphere in which to study public issues and form opinion without engaging in partisan politics. It is here that our hope for a more adequate means of social control lies for when codes of behavior become invested with religious sanctions they are all the more powerful.

The church holds the potential for providing an Ethos for modern man, unifying diverse elements, and setting a moral tone for the movement of society. It is in the church that men discover themselves as children of the Most High—as brethren, rather than calculating, cunning, cold-blooded, competitive beasts as they have often been pictured.

Finally, the church offers man

Continued on page 15

TRUTH

ENOLA CHAMBERLIN

Truth is a light on a long dark trail,
The goal we seek, the Holy Grail;
What though the jungles spread a snare,
We can walk them safely for Truth is there,
A shining glow along the way
To turn all dark to the brightest day.
Truth is a beacon leading us on
To where the night gives way to dawn.
Truth is the pole star in the sky,
Truth is the compass we travel by.

EDITORIAL

To Serve the Present Age

Guest Editorial by Raymond R. Peters

THE greatest potential contribution of the forthcoming celebration of two hundred fifty years of Brethren history is to make the church aware of the responsibility placed upon it to serve the present age.

We are living at a period in the history of this nation characterized by rapid population growth. The population is increasing almost four times the rate which prevailed during the depression years of the thirties. It is estimated that the population will be doubled by the turn of the century. There are now more unchurched people in America than at any time in its history.

In the midst of this unprecedented growth, the Brethren are losing ground numerically. Although the annual reports indicate an increase in membership the gain has been less than the percentage growth of the total population. More disturbing, however, is the apparent lack of concern on the part of the rank and file of the membership that the Brethren are not carrying their "fair share" of the Protestant witness in America.

Too long the Brethren have regarded the church as a small body and have often been satisfied with small accomplishments. Some people have been known to stand behind the mistaken notion that we are small in number because of the quality of religious beliefs inherent in "Dunkerism." The Church of the Brethren must increasingly take its place beside the major Christian bodies and plan a bold new strategy in keeping with its heritage and the need of the present hour.

This will involve, among other things, becoming aware of the many unchurched people in the growing, shifting population. Newcomers, usually lonely, stand in need of spiritual fellowship and often respond to an invitation to church membership. The church of today is called upon to serve all the people in the community. It is no longer appropriate, if it ever was, to serve only people with Brethren background. The needs of our time demand new thought and procedure in congregational life.

It also involves a careful study of the characteristics of the community. In some overchurched areas and declining neighborhoods, churches will need to consolidate or close. Other churches will be relocated in underchurched areas. In many situations the vision of the congregation, the physical plant, and the staff will be enlarged in order to grow in its present lo-

cation. Some of the greatest church extension opportunities are in communities with well-established Brethren churches. Communities without churches represent another tremendous need for the Brethren.

Some established congregations are gaining new life and enthusiasm by taking the initiative in providing leadership and finances for the establishment of congregations in nearby communities. Several districts are experiencing new spiritual power through expanded church extension endeavors. For some districts no new church had been established during the past twenty-five years. The entire Brotherhood can share in a more significant fashion in these new undertakings. Strong local congregations are essential to undergird a vital ministry of service and missions at home and abroad.

The concluding paragraph of the recent church extension paper seems to be appropriate here. "In the faith that we have a witness for our Lord in such a day as this, let us break the fetters of complacency, stunted vision, and preoccupation with small pursuits which now limit us. Let us renew and revitalize our faith in the power of the gospel to transform persons and groups. Let us refresh our spirits continually in deeper fellowship with God through Christ. Let us fully dedicate our keenest intellects, our finest talents, and our financial resources to the tasks which await us. Nothing less is worthy of the blessing which is ours as the sons of God. Let us, then, live courageously, witness daringly, and give sacrificially that his kingdom may come more fully in North America and around the world."

Reflection

FROM the altitude at which the plane was flying it was difficult to see more than the varied patterns of farms below. But a passenger looked through the clear light of a sunny day and suddenly was startled to discover that the burning rays of the sun could be picked up by a window miles below him and reflected in a gleam of light that caught his eyes.

We Christians often overlook the immeasurable significance of one person's life, one window that for a split second becomes radiant in response to the light of God. But when one face lights up with faith and love, the whole sky is made brighter and heaven rejoices.—K.M.

EVANGELISM in today's church

Every person and group within the church needs to have a concern for those who do not yet know the joy of salvation

Stewart Kauffman

EVANGELISM is a good word. It comes from the word *evangel*, which means gospel. It refers not so much to a method but to the content of the message, which is the good news of the love of God as it was revealed through Jesus Christ, and its power to transform the lives of men.

People were drawn to Jesus because of his contagious, magnetic spirit, and, through fellowship with him, they were drawn into the fuller life which our Father intends for all his people. John records this development in the meeting of Andrew and Jesus. After spending a day with Jesus, Andrew had an experience which was more than he could keep for himself. He shared his experience with his brother, Simon Peter, and brought Peter to Jesus. In a similar way Jesus met Philip, who likewise had an experience that he needed to share, and he went to Nathanael with the invitation, "Come and see."

Here we see a pattern that says several things to us about evangelism in today's church. In the first place, the church needs to represent radiantly the love of God as did her Lord. If you

study this particular theme, or for that matter any aspect of Jesus' life, you discover a power emanating from him that had a magnetic quality about it.

Jesus was aware of the weaknesses of men, their tendency to be selfish, sinful sons of the earth, but he was always just as much aware of the possibility for all men to become worthy sons of God, and he represented so completely the purposes of God and the quality of eternal love that his words, "Follow me," were hard to ignore. For this was an invitation into an intimate fellowship with him, where the redeeming love of God transformed men so that they became new creatures.

How sharply this differs from the approaches sometimes used for recruiting members. Very often our emphasis is upon an organization rather than a fellowship; a form we follow rather than the spirit that directs us; an institution we defend rather than the inspiring love of God that causes us to be born anew. But the church is the extension of Jesus Christ, and as such its first task is to draw persons into a relationship with God through the fellowship that is made alive by the presence of Christ.

But this scene in John plainly demonstrates another element that is important if there is to be a vital evangelistic witness in today's church, and that is the importance of the messenger. The church needs a message that truly represents the mission of Christ, and it needs messengers to demonstrate and proclaim this message effectively. Charles B. Templeton echoes the opinion of many who have thought long and deep about this central task of the church when he says in his book, *Evangelism for Tomorrow*, "At the center of the Protestant strategy to win the world to Christian discipleship stands the pulpit. This has been so for centuries. . . . Preaching is central to the witness of the Christian church." Jesus said, "Go into all the world and preach the gospel. . . ."

The New Testament clearly demonstrates the effectiveness of preaching and carefully emphasizes that the important matter is the power of God through the messenger to the end that persons are brought into a transforming relationship with God. Recall our Lord speaking from the mountain "as one who had authority." Or go to Jerusalem on the day of



Gary Williams

Evangelism today is presenting a total gospel to the total man through worship, through teaching, through fellowship

Pentecost and hear the crowd's anguished cry produced by the message of Peter, "Brethren, what shall we do?"

In the New Testament church there was no question about the importance of the messenger, and in today's church great responsibilities have been placed upon the preachers of the Word to be effective witnesses of God in the church and community. For, if the pews are to be occupied by people whose lives testify every day of the week to the faith that dwells in them, the man in the pulpit must likewise radiate and share a living faith that grows out of an intimate acquaintance with God and a deep love for his fellow man—those who are good and those who are bad.

Notice, however, that in this early scene the circle of witnesses is not limited to the main messenger. The impression is given that all who came into

touch with Jesus also became possessed of a joy they needed to share. After meeting Jesus, Andrew brought Peter. Philip brought Nathanael. Here we see a normal reaction to a vital relationship with Jesus Christ. Moreover, this chain reaction, this matter of spirit touching spirit, is an element that is an essential part of evangelism in today's church.

Many good members of the church are missing the joy of seeking a lost sheep. Perhaps this is because of an overemphasis on a certain system of evangelism such as the traditional evangelistic meeting, in which initiation into the Christian life is pictured in the form of an on-the-spot decision, and the preacher has the main responsibility for the program.

Or, in recent years, the program of personal evangelism has been represented in the minds of many by the trained

experts who know all of the answers and can, by the use of a divine psychological approach, insure a high percentage of decisions from the unchurched. And without evaluating these methods, which do have their place in the whole task of witnessing, it is apparent that they may leave the bulk of Christians with the impression that witnessing belongs to a selected few, whereas this is the privilege and responsibility of all followers of our Lord.

What is required to witness? The followers of John's story met Jesus and came to know him. Andrew told his brother of his experience and Philip told his friends. In each instance, the one who shared his experience was sincerely interested in the one with whom he shared it. The winning element in the approach was the

WHITE MAN'S REVELATION

EDITOR GOSPEL MESSENGER

Dear Sir:

Percy's gone poetic! Forgiveness please! But it seemed the best way to say what I wanted to say.

When he said:

I am the light
He meant this light for black and white;
Not as a gift for one, the other to slight.

When he said:

If any man thirst let him come and drink,
He meant,
Rivers of water flow alike
To refresh the heart of the black and white.
Thus dark and light must bring
To this eternal spring
the empty vessel of the soul;
And hand in hand must kneel
To quench the famine they feel.

When he died:

And his blood flowed down on the rocky ground,
He made no stipulation; no color regulation
Depriving his grace from a dark-skinned face.
This Son of God was a color-blind man
Whose sacrifice was meant to span
the injustice, the sin we do
in elevating those of lighter hue
To higher positions in the eternal plan.

So I confess:

I was one who felt in the end
I'd be worth more than thee, black friend.
God forgive my bigoted thesis!
All the while we were one in Christ Jesus.

Brother Percy Hope.

reflection of Jesus on the lives of the men who extended the invitation coupled with a deep love for Peter and Nathanael. This may really point us to the heart of the matter, for consider the unleashed power in the lives of the many thousands of followers of Jesus Christ.

Our churches are peopled by those who have met the first requirement in that they have become acquainted with Jesus. Now these same persons whose lives already reflect the presence of Jesus, in a more or less degree, must go to their brothers and friends because they love them

and want to share the joy they have received.

The motivation must not grow out of a morbid concentration on statistics, or a desire to have big churches; rather it must develop out of a relationship with Jesus Christ and a growing concern for those who do not know the joy of salvation. Clearly, therefore, the task confronting today's church is too sacred to be given only to a select few. It is so large that every person and group within the church needs to be a part of it.

But according to the Gospels and the Acts of the Apostles, these few followers were merely at the beginning of what was to

be an even more glorious experience. The decision to follow Jesus blossomed into lives committed to Jesus. They were not to be merely fishermen or carpenters who believed in Jesus, but they were to become Christian fishermen and Christian carpenters—born anew, living with new dimensions. No longer could they hate their brother or kill their enemy, but as followers of Jesus they learned to love their enemies and to pray for those who persecuted them.

No longer could they love their treasures on earth, but they learned to treasure those qualities of life that are eternal and to seek first his kingdom. No longer could they seek status among men or first seats at banquets, or associate only with the righteous, but they learned to love the least, the last, and the lost.

So in today's church, evangelism that represents the pattern established by Jesus must preach a total gospel through the total church to the total man! Therefore, in our churches it matters how we worship. What and how we teach is important. And it makes a profound difference whether or not we are a self-satisfied little family fellowship, or a fellowship keenly interested in all who live around us and in all that goes on around us!

Are there methods to help the local church do its job? There are many good ones! And the church must use the best methods to share its message that can be found, and all of the intelligence that God can give to it, recognizing that this takes work. But we must avoid equating spirituality with activity only, or the mission with the method only. In today's local church, let us prayerfully fellowship with Jesus and, having done this, follow the example of Philip and say to others, "Come and see."

*Six pastors and a member of the
General Brotherhood Board serve as a panel
in answering questions about*

The Church of the Brethren and the community

Can the church serve the spiritual needs of the community composed of people from varied backgrounds and still remain a Church of the Brethren?

Floyd Yearout: Jesus Christ, the head of the church, speaking to his disciples, said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations . . ." I am sure if he were speaking to the Church of the Brethren today he would say, "Go therefore and make disciples of all the people in your community," which would include people of all backgrounds.

Lee Whipple: I feel the church can serve the spiritual needs of a community composed of varied backgrounds and still retain essentially the important characteristics of the Church of the Brethren. Perhaps no denomination can serve adequately the community needs and carry all of its denominational peculiarities. Naturally, I feel they can carry the essential characteristics.

Dean Crouse: I think that a church can serve the spiritual needs of a community composed of people from varied backgrounds and still remain a Church of the Brethren, providing that the entire approach is on a New Testament basis rather than a Brethren one. Here, in a non-Brethren context, we have deliberately used and emphasized the word *New Testament*. That is to say that we do not have any Brethren doctrines but rather New Testament doctrines.

Donald Shank: Of the seventy-five families within our fellowship thirty are from completely non-Brethren background. They had no knowledge of the Church of the Brethren, what it was or what it believed, prior to the time they began worshiping with us. These people are making a vital contribution within the fellowship and are coming to have a deep love for the church. Our "peculiar doctrines" have not been a deterring factor in the ministry of our church in our community.

Richard Miller: I can give only the testimony of the Prince of Peace church in Kettering, Ohio. Twenty different traditions are represented in its membership, including Jewish, Roman Catholic, Old Order German Baptist Brethren, Eastern Orthodox, and Missionary Alliance. It is more loyal to Annual Conference decisions than some older congregations of the Church of the Brethren and, therefore, could be argued "more

Brethren" in that it gives \$10 per member to the General Brotherhood Fund, \$7 per member to the district program, and uses Brethren Sunday-school material. What you are driving at, however, is whether or not we practice and teach believer's baptism by trine immersion, anointing for healing, and the dramatic evening love feast and communion. We do.

Kenneth Yingst: When I think of the Church of the Brethren, I like to think of an adventuring, questing fellowship that conceives of Christianity as being basically Person centered and Spirit led. I think of a church unrestricted with creedal statements, categorized statements of belief, or set forms of worship. I think of a church that respects freedom of conscience, welcomes varying points of view and encourages all toward openmindedness. I think of a church which, when true to its own ideals, has never been afraid of the open Book and the leading of the Holy Spirit, nor fearful of following wherever such would lead.

I like to think it must have been this kind of spirit that characterized the Schwarzenau movement which marks the beginnings of the Church of the Brethren. For the action of Alexander Mack and his friends can hardly be said to have been bound by precedent. Even though this movement is regarded as a "return to primitive Christianity" this would still be true. For the New Testament church certainly was characterized by the same willingness to adventure. So while it may be playing with words, I would prefer to say that we never "return to anything" but rather we "go forward with Christ."

If this is a proper interpretation of the church's spirit, if not always its practice, then I think that there can be only one answer to the question: Can the church serve the needs of a community composed of people from varied backgrounds and still remain a Church of the Brethren? The answer is Yes!

Harvey S. Kline: I believe that this can be done but the emphasis needs to be upon the teachings of the New Testament with some emphasis upon ecumenicity with Christ as our common Lord and Savior. This calls for tolerance on the part of those with our church heritage in helping others to grow in the New Testament graces.

What beliefs and attitudes of Brethren are conducive to building a community-serving church? What attitudes are a hindrance?

Floyd Yearout: The church's great mission is to witness to the gospel of our Christ, in being concerned about the community's spiritual, social, and economic well-being. Attitudes that are a hindrance to the building of a community-serving church are those that consider the main mission of the church as service to its members only.

Lee Whipple: Brethren beliefs and attitudes that are assets in a community-serving church are: (1) The founders' concept of no creed but the New Testament, essentially the open Bible with the open and searching mind and the open heart to the guidance and will of God. This concept most Americans and Christians feel to be thoroughly democratic and genuinely Christian. (2) The concept of no force in religion. This follows along with the open-minded seeking and tolerant point of view of the previous point. These points keep us humble before God and truth and tolerant of others.

Some attitudes that may hinder the Brethren from serving in a community are: (1) a conscious and unconscious attitude of self-righteousness that still lingers to some degree in most denominations; (2) an attitude of rationalization and self-justification for numerical smallness; (3) an attitude of self-sufficiency and lack of evangelical compassion for others.

Dean Crouse: Beliefs and attitudes of Brethren conducive to building a community-serving church are: (1) a philosophy of Christianity as a way of life rather than a "religion"; (2) an emphasis on the simple life; (3) a philosophy of Christianity as meeting man's total needs; (4) our fellowship and concern for each other; (5) our ministry to the sick and shut-ins and unsaved.

Attitudes that are a hindrance are: (1) the peculiar practice of some Brethren who feel superior because of their ancestry in the church; (2) spiritual pride in our culture; (3) opposition to so-called "pressure methods" of giving such as every-member canvass; (4) many Brethren are tongue-tied in relation to speaking to someone about Christ.

Richard Miller: This is what our heritage says to me: "You have a vision of what the church can become—a fellowship of disciples, learning, growing, and following the Master together. You have the New Testament as an authority out of which your practice, your faith, and your approach should continue to grow. You have a plan that is sound: a keen interest in family living and an appreciation of what this basic unit of society can do to shape the world's tomorrow. Your respect for conscience and for the religious experience of others gives you the attitude for service. All this finds its final and dramatic challenge in the ordinance of feet-washing—the ordinance of service" (from *To Serve the Present Age*, Brethren Life and Thought, Winter 1956. My more complete answer is in that article).

These are attitudes that hinder: Brethren pride which sees us focus our attention on our Brethren heritage rather than our Christian heritage; Brethren prejudice which looks with suspicion upon names that are not Miller, Bowman, and Brumbaugh; Brethren fellowship which is so strong and wonderful that no one else can break into it; Brethren smallness which believes that a small membership is next to godliness;

Brethren tightness which has failed to realize its stewardship in terms of 20th Century commitment; Brethren Bibliolatry which seeks to follow New Testament practices without going beyond them to the spirit of Christ; and Brethren nearsightedness which sees far beyond the sea, but never near at hand. Actually, these are not Brethren any more than they are Christian. They are human faults and we as Brethren have our share. God, forgive us!

Kenneth Yingst: Conducive: Unlike many Protestant denominations, we are not bound by church dogma. We believe that there can be no force in religion. We do not expect, or even want, people to think alike. We respect individual conscience. We are nonauthoritarian. We are congregational in government. We are a fellowship. I hope that we look upon the symbols as vehicles of thought, and that the truth expressed therein is valid even though expressed in different ways. The validity of the communion is not dependent upon the order of the service or the receipt of the communion bread.

Hindrances: We hinder our effectiveness when we think of the church in terms of its separateness, identify ourselves with the prophetic remnant, look upon our position as something to be defended or upon our faith as that which needs protection, lest we lose it. Rather than think of the Church of the Brethren in itself as the remnant, I would prefer to believe that there is something of the remnant in every congregation, and even in each denomination. We hinder the cause when we interpret the church to new people by beginning with our differences rather than with our likenesses.

One could almost wish that we would not refer to ourselves as a "peace church" but rather as a church that follows the New Testament and the teachings of Jesus. For this is not the Brethren position so much as it is the New Testament teaching.

Harvey S. Kline: The emphasis of the Brethren upon the good life is a positive factor which relates itself to objective expressions of aid and goodwill. The emphasis upon the New Testament as our rule of practice and faith is likewise a positive note. A hindrance is our clannishness evidenced by our conversation about relatives—those outside the circle feel this especially since family names seem to recur in our conversations frequently. Frequently we stay by certain modes and procedures assuming them to be Biblical when to someone outside our fellowship, they are just custom. We need to look at ourselves as others see us to strengthen our positive contributions and overcome the hindrances.

Is it necessary to modify or drop any of our traditional beliefs and practices in order to serve a particular community?

Floyd Yearout: The traditional beliefs and practices of the Church of the Brethren are based on scriptural teaching and consequently it is incumbent upon the church to teach and observe them under the direction and leading of the Holy Spirit. The church cannot be vacillating or apologetic for what it believes and practices.

Donald Shank: We gain nothing by dropping or modifying what the Bible teaches. When positively stated and interpreted our traditional beliefs do not thwart the impact of a Church of the Brethren within a given community, at least that is the impression we

receive here in this suburban Philadelphia community.

Lee Whipple: In some cases it might be necessary to modify or drop some of the traditional practices in order to serve in some given communities. I personally do not feel that certain adjustments and adaptations are inconsistent with the founding principles of continuing to seek the truth and the way and the life in any given period, and surely, change and adaptation are not inconsistent with the historical practice of the church. In our church we do not teach or practice with dogmatic absolutism, but we both teach and practice the traditional beliefs of the Church of the Brethren. I observe that many traditional Brethren churches are not very vigorous in their teaching of such things as love feast, anointing, peace, divorce, etc. My personal ministry on these issues is essentially the same now as it was when I ministered to more traditionally Brethren churches.

Dean Crouse: If our beliefs are spelled out in New Testament terms I find little opposition. However, this requires constant education to interpret practices and beliefs on a New Testament basis. I am sure that in some communities the church, in order to meet the needs of the community, may have to have some additional practices such as the serving of just communion. You must start where people are.

Richard Miller: If any church drops these traditional practices, I look for it to be the older congregations of the Church of the Brethren. The only persons who I have heard are in favor of dropping these practices are persons from Brethren backgrounds. Strange, but it is true! The reason is growing more clear. Some of the older Brethren churches have practiced these ordinances without teaching their significance; they have made them a demand without making them a blessing; they have washed feet with the pride that this is the only way; they have communed with bitterness; they have performed the ritual without gaining an inner experience of love, desire for unity, and a willingness to serve. That our traditional beliefs and practices have already been dropped in some of our older churches is seen in the fact that so few attend love feast and so few have taken the conscientious objector position. As for our church, we have not dropped any traditional belief or practice. I would not want to because they mean so much to the people of our community.

Kenneth Yingst: Generally speaking, my answer would be no. I think that we meet difficulty when we set up the standards and ask for conformity, rather than setting these as our ideals and taking the time to grow toward them.

As for total abstinence, we have lots of good scientific data on our side, and an equal amount of good materials on temperance. When it comes to divorce, we have only to follow the teaching of Jesus, and this in my understanding does not legalistically state that all divorce is wrong. It rather seeks to meet each case on its own grounds.

Anointing for healing is a practice that needs interpretation in most congregations of the Church of the Brethren, new or otherwise. I have found people most receptive to this when they have been given the opportunity to share in the service.

Harvey S. Kline: Our traditional beliefs need to be looked at currently—this is the task of every church and generation. Some adjustments are necessary in order to teach these values listed—for example, the baptismal service needs to be lifted up in more im-

pressive ritual and beauty. We do not err by making sure our practices and teachings are New Testament centered. The manner of our teaching is the crux of the problem.

Does the community-serving church have any unique possibilities for evangelism?

Donald Shank: Decidedly yes. When you win people from the community and then send them back to win others, their neighbors immediately think of the church as part of the community, as a church that is interested in the welfare of that community.

Floyd Yearout: The church serving a community has unique opportunities for both personal and mass evangelism because it becomes a recognized part of the community, and with this opportunity goes responsibility involving not only the minister, but also the laity through daily contacts as well as church affiliation.

Lee Whipple: I believe the community-serving church does have some unique possibilities for evangelism. Many people are becoming less and less concerned about denominationalism and are concerned about trying to discover and practice the Christian religion. A community-serving church can offer a broader, less encumbered, more tolerant and yet a deeply spiritual program. Some of the difficulties of such a church being evangelistic are that many people still have denominational ties and preferences. Some are uncertain and skeptical of unfamiliar denominations. Big denominational names still have more appeal and evangelistic pull, even for those who might not have any special denominational loyalties.

Dean Crouse: Definitely here at Monroeville. With a population of about 18,000, and of this better than 10,000 Protestants, our total combined church attendance on Sunday morning would not be much over 1,500. We know of at least 100 families who are not members of any church anywhere.

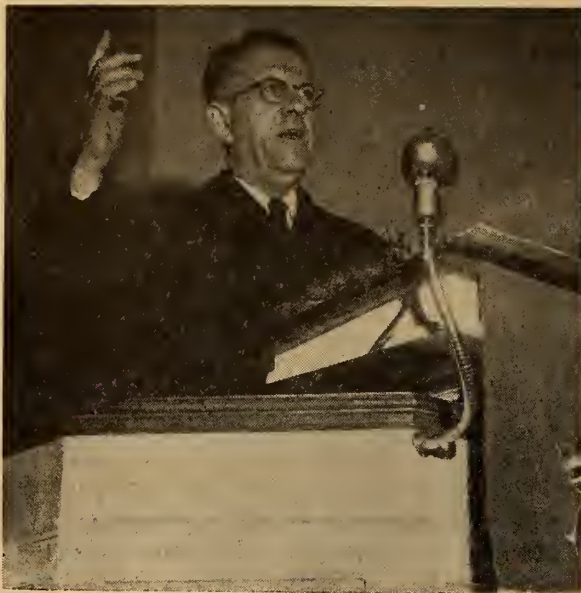
Kenneth Yingst: Without any doubt, I would say it does. We are at least having opportunity to confront people that we would not have reached under any other circumstances. The more we can find to do for a community, the greater our opportunities are for winning them for Christ. Here again, the Brethren interpretation of religion as a way of life puts us in a unique position of making all of our contacts through any and all community endeavors, lead toward a commitment of life.

Harvey S. Kline: Evangelism is the opportunity of the church to share its message. The factor of proximity is forceful today; many people are interested in finding a church close at hand, even though they may go across the city for employment. A recognition of community responsibility is an excellent expression of part of the Great Commission.

Does the community-serving church have any unique responsibilities for the total life of the neighborhood?

Floyd Yearout: The church serving a community should be interested in the total life of the community. For example, proper economic conditions permitting the residents to have the necessities of life sufficient to support the church and worthwhile community projects.

Continued on page 14



The focal point in his week is Sunday morning church services. Here he speaks from the pulpit



He spends much of the morning in his study preparing his sermon for the following Sunday

A Pastor Fills Many Roles

Guy West, pastor of the First church, York, Pennsylvania, is perhaps typical of the modern minister. He is called upon to fill many roles—minister, counselor, administrator, businessman, and family man.

At a luncheon meeting he discusses plans for Holy Week services with two members of the Council of Churches

He starts his day dictating correspondence to his secretary concerning a recent fund drive





He spends the afternoon usually visiting parishioners at home or in the hospital



He and his wife are shown (right, top) sorting relief goods to be sent to New Windsor

He reads the Bible to a shut-in at her home



An evening at home includes devotional service with Mrs. West and his twin sons, ten-year-old James and John



The Church of the Brethren

Continued from page 11

It should be interested in the schools serving the community. It should also be interested in the political issues that have a definite influence on the life and well-being of the community. Jesus is interested in the life and conduct of people.

Lee Whipple: I believe every church has a responsibility to the total life of the neighborhood in which it serves. The responsibility of a community-serving church may be unique, both in its area of responsibility and the amount or degree of responsibility, for the various conditions and policies of community life.

Dean Crouse: Yes, a community-serving church has great opportunities in this area by helping to provide leadership during the formative early years of the community. For example, our local church, through its pastor, has been active in a community recreation program resulting in the hiring of a full-time recreational director. Most of the new organizations welcome help in their formation and certainly look to the churches to secure help. Many things in this community have come about through the churches.

Donald Shank: Any church in any community, if it is to fulfill its mission, must make its ministry felt in local politics, neighborhood problems, social issues. Here again the community-serving church has a much greater opportunity to minister in this area than does the church which isolates itself from the community.

Kenneth Yingst: My answer would be yes. Having accepted the assignment of comity through the council of churches, I regard it as my responsibility to provide for the religious needs of all persons who live in the community whose denominations are a part of comity through the council of churches. Again, our insistence that religion must have ethical content would lead us to say that we have a responsibility and real opportunity to find new ways of applying the teachings of Jesus to the total life of the neighborhood.

Harvey S. Kline: This is a natural. Of course, if we are to carry out the full gospel, we have to have an interest in the total life of the neighborhood (Luke 4: 18-19 can very well be our platform). It is the responsibility of the church to speak out for righteousness not only generally but specifically. Care needs to be exercised in procedure but the task needs doing.

What happens to a local church program when the church tries to serve its community?

Donald Shank: It becomes revitalized.

Floyd Yearout: People become interested in its program. The church should always be the church and not a social club. In serving the community in the many ways available to and incumbent upon it, it will be instrumental in lifting up Christ, and those coming under this influence will see him in the lives of its members and build a better community.

Lee Whipple: The local church program cannot help but be vitalized with the realization that there are immediate implications of the application of its teachings. The church is made aware of the practical nature and implications of its message.

Dean Crouse: If a church tries to serve its community then it will design a program geared to meet the needs



FELLOWSHIP

ERNESTINE HOFF EMRICK

*Stone on stone with mortar joining,
Pillars rise into the air;
Each small piece with each united
Soon a weighty roof can bear.*

*Man on man the church is rising,
Built on Christ, its cornerstone;
Kindred fellows can accomplish
What they could not do alone.*

of the community. It will mean, for example, that a garden club or a civic group may meet in your local church. The over-all program does become quite enlarged and complicated if it does serve the community. Parts of the church building may be used for recreational purposes.

A crafts program, day nursery, etc. may be set up.

Kenneth Yingst: The church begins a new era of effectiveness, leading toward growth in members, and in the assurance that it is at last making some attempt to fulfill its mission. New life, not to be sought as an end in itself, but as a by-product of its effort, will be inevitable.

Harvey S. Kline: When a church strives to serve its immediate community, some changes will necessarily take place in the church program. Leadership will be expanded, the community will be growingly conscious of the church in the area. Some of our neighbors have remarked about the increasing number of people coming to our church on Sundays and throughout the week with our Scouting program, Cubs and Boy Scouts, Brownies and Girl Scouts and our weekday kindergarten for five-year-olds—this is to the good. Also this helps to stimulate the thinking of the membership of the church in seeing the wider nature of the church beyond just the Sunday and midweek services to the question of serving the total needs of the people.

If a church gears its program to meeting local needs, can it also develop a world-wide outreach?

Donald Shank: Why not?

Floyd Yearout: The church whose program is based on the gospel of Christ cannot limit its program to its

local needs or the community in which it is located, but its scope of interest is world-wide. Its outreach must go beyond itself or it will cease to be a Christ-centered church.

Lee Whipple: I believe the ideal and mature community-serving church can have a vigorous program meeting the local needs and at the same time develop a world-wide outreach program. There may be some disadvantages in a community church with a nondenominational emphasis in the programs outside of the local area, whether it be denominational or world mission.

Dean Crouse: Our strategy here in gearing our program to meeting local needs has attempted to develop a world-wide outreach by the bringing to the congregation missionaries, Brethren Service workers, and denominational leaders. In three and one half years we have had here in our services six foreign missionaries, one home missionary (Hays of the Navajo Indian mission), and Wilbur Mullen—Brethren Service director in Germany. In addition we have had speakers from Juniata College.

Richard Miller: Maybe Harl Russell should answer this one. Do new churches established in the last five years (and I assume that they have a community program) give as much to the world outreach as do the older churches (who may also have a community program)?

Kenneth Yingst: Usually this is true. An increased effort at the community level nearly always carries over into increased effort in the world-wide mission of the church.

Harvey S. Kline: This is a valuable question—for some, it is a problem. But it should not be. It has become apparent in our situation, that the local program has been strengthened by seeking to develop a world outlook. (More money has been given this year for local expenses and program than represented the total giving of the church two years ago—this year our giving to the Brotherhood Fund has increased over 300% over last year and preceding years.) To be healthy and growing, it is imperative for the church to have a world outlook and program.

How long can a church expect to live if most of its members do not live in its immediate community?

Richard Miller: This is a foolish question! It is dead already!

Floyd Yearout: The church is a fellowship and as such its community contacts are vital to its existence. The church must have sufficient influence to attract new members and, in this way, be an influence for righteousness in the community which it serves.

Lee Whipple: Some few churches—one or two in each larger town or city—seem to successfully exist and serve a widely scattered parish, meeting a real need. Very special circumstances, such as location, history, or unique ministry, are frequently responsible for the continued existence of churches with a distant and widely scattered parish. The average church cannot expect to live very long (one generation) unless their members either live in or serve the adjacent community.

Dean Crouse: It is my belief that a church cannot expect to live more than one generation or perhaps two generations if most of its members do not live in its immediate community. Certainly after one generation the work would become less effective and eventually die.

Donald Shank: Halford Luccock calls attention to how long the first church at Jerusalem lasted, less than one generation, when it did not reach out. Certainly a church will not last more than one generation. The law of the harvest applies here: Reach out or pass out.

Kenneth Yingst: Either the church will serve its community or follow its members to the new community or die. I doubt if a church can or should continue to exist in a community where there is no relationship between the community and the church. The question asks, "How long?" This of course will depend upon the conditions which in all cases are different. But it seems to be that even if it continues to exist it cannot really live unless it serves the community of which it is a part.

Harvey S. Kline: A church needs to serve its area—this is one of our concerns in our own situation. We are making progress but more needs to be done. Part of our area is transient in character with apartment dwellers. We are beginning to feel some of the effects of this—some members living at a distance are finding city travel and distance an increasing burden, plus the effect of their children wishing and needing fuller participation in the church's life beyond Sunday mornings.

The Need Is Great

Continued from page 4

the hope of relating himself to God. Blocks of French provincials or ranch houses may be beautiful, but their beauty does not sing praise to God as clearly as do the trees and the fields of the countryside. Man's accomplishments have been only through the strength and inspiration of God, but the eyes of the immature see only man. The urbanite or suburbanite must search more diligently to find the place of meditation. He is,

of necessity, much more dependent upon a sanctuary as a place to find communion with God.

In the modern city, the church is the one agency which offers any hope of relating a man to himself, to his fellow man, and to God. To accomplish this noble task more than the traditional church program is required. Fellowship opportunities must be expanded to give primary relationships a chance to develop. Much greater emphasis should be given to discussion and forum type meetings. Since Christian

education has been almost entirely relegated to the church, the facilities and program now required will bear only slight marks of similarity to that of the past. There must be a continual search for more adequate means of extending the influence of the church in the community.

How urgent is the need for spires to arise majestically proclaiming God as Master of the city.

KINGDOM GLEANINGS

A set of carillonic bells was presented to the Meyersdale church by Frank Fike as a memorial to his sister, Mrs. Ada Peck.

Several visitors from Denmark arrived at Brethren House, Kassel, on Oct. 13. They were members of a Church of the Brethren congregation in Denmark which had been active up to the year 1947.

The theme for Church and Economic Life Week, Jan. 19-24, will be Faith and Daily Work—The Task of Laymen. Pastors and Brethren Service representatives will soon be receiving program suggestions on this theme.

Tape recordings of Dr. Seward Hiltner's address to the Church of the Brethren Pastoral Association at Richmond, Va., may be borrowed from the Reighner Recorded Library, Union Theological Seminary, Richmond 27, Va.

Glimpses of God is the title of a new book by Gertrude Schafer Hoffer published by Pageant Press. The book is composed of many short meditations written by the author who has been active in the First church in South Bend, Ind., and the Plymouth church, Ind.

The Statement of the Church of the Brethren on War adopted at the 1957 Annual Conference is now available in leaflet form from the Brethren Service Commission. Single copy is free; quantity rates on request. This is a revision of the statement passed by the 1948 Annual Conference.

Roy Schmidt, a minister in the Evangelical and Reformed Church, who formerly worked in the Heifer Project office in Kassel, Germany, during his volunteer service period, begins his duties as European representative of Heifer Project, Inc., this month. He will arrive in Europe with Thurl Metzger, executive secretary of HPI. They expect to spend Nov. 12-20 in Germany.

A bequest by J. P. Cripe gave to the General Brotherhood Board an eighty-acre farm. From its sale to members within the congregation the Board realized \$34,000. In 1948 Brother Cripe was called by death. His will devised the farm to the Board subject to life income from it for Sister Cripe. According to provisions of the will the farm has now been sold. Their dream of strengthening the work of the kingdom is being fulfilled.

The Brethren adult seminar in Washington and the United Nations will be March 3-7, 1958. A flyer describing the program is being mailed to pastors, local and district Brethren Service representatives, women's work peace and citizenship chairmen, aid service directors, and presidents and men's work officers. Persons interested in registering in advance may secure registration forms from any of these local leaders or from the Brethren Service Commission.

Dr. Delbert B. Flora, dean of Ashland Theological Seminary in Ashland, Ohio, will be the director of an Ashland Seminary tour to Europe and the Holy Land from June 30 to Aug. 8, 1958. The tour schedule has been planned so that members will be able to attend the 250th anniversary convocation at Schwarzenau early in August. Persons interested in securing further information and in making application for membership in the tour should write to Brother Flora within the next few weeks since Dec. 1 has been set as the date of registration.

Peace and Citizenship Speech Contest. Churches are asked to encourage their young people to enter the 1957-58 Peace and Citizenship Speech Contest. Local contests should be held sometime during the months of November through January; district-wide contests are to be held during February and early March; and regional contests will be held during the spring months. Finally the national contest will take place at Annual Conference in Des Moines, Iowa, next June. The theme is very pertinent for this year, Christ, the Church, and Race. Information may be secured from youth counselors, pastors, or the Youth Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Kassel material aid department has in the past several weeks been working very closely with the border camp of Friedland, where thousands of German people from Poland and East Germany have been arriving under legal permission to join their families. Because these people often bring with them only one suitcase of possessions, there is need for clothing, shoes, soap, linens, and other articles. The distribution of clothing is handled by co-operating Catholic, Protestant, and Red Cross organizations, who in turn receive materials from their own and other voluntary agencies. In one month Brethren Service has provided 75 bales of clothing totaling 6,750 pounds and 88 cartons of soap totaling 4,400 pounds from its Kassel warehouse. Future scheduling calls for twenty-four bales of clothing and twenty cartons of soap, plus shoes and linen to be turned over each week to the welfare agencies in Camp Friedland for distribution. Peggy Zimmermann, volunteer, has been spending several weeks working at this camp.

Ordained to the Ministry

Richard Overly, in the Mt. Pleasant church, Western Pennsylvania.

Alton McDaniel, in the Bethany church, Farmington, Del., in the Mardela District.

Recently Elected District Moderators

Northern Illinois and Wisconsin: A. Stauffer Curry; alternate, Carl Zigler.

Northeastern Ohio: Curtis Dubble; alternate, Wilmer Petry.

Oklahoma: James Minnich; alternate, Lee Spitzer.

Eastern Virginia: David Rogers; alternate, Wayne Buckle.

First Virginia: Carroll Ringgold; alternate, DeWitt H. Miller.

Texas and Louisiana: Glenn C. Swinger.

Tennessee: Charles Rinehart.

Southern Indiana: Ralph Petry.

Second West Virginia: Silas Kirk.

Brotherhood Theme: Brethren Under the Lordship of Christ

Standing Committee Delegates

First Virginia: DeWitt T. Miller, Merlin Garber, John Sayre.

North and South Carolina: Andrew Yelton; alternate, Philip Zinn.

Texas and Louisiana: Edward L. Murray; alternate, M. L. Woodhatch.

Change of Address

Allen Weldy, from Creekville, Ky., to Brethren House, Witzenhauerstrasse 5, Kassel, Rothenditmold, Germany, after Dec. 1. Brother and Sister Weldy, having terminated their work at the Flat Creek mission, will be serving as houseparents at Kassel House.

Elizabethtown College

A record enrollment of 596 saturated the campus as Elizabethtown College opened the 1957-58 school year. Included in the final enrollment figures, according to Miss Emma Engle, registrar, are 100 seniors, 135 juniors, 148 sophomores, and 213 freshmen. Liberal arts, business administration, education, and science are the fields claiming the greatest numbers of students. The vast majority of the students—approximately 500—come from Pennsylvania. In all there are sixteen states, Washington, D. C., and three foreign countries (Latvia, Korea, and Puerto Rico) represented by members of the student body.

Nine new faces have been added to the faculty to take care of the increased enrollment. Additions include Mrs. Austin Fellenbaum, instructor in education; Dr. James M. Berkebile, professor of chemistry; Armon Snowden, instructor in Bible and philosophy; and Warren Holland, assistant professor of business. Replacements are Dr. Louise Kelly replacing Dr. James R. King as head of the English department; Dr. Carlton O. Wittlinger replacing Dr. Harry Beck in history; Prof. John D. Trayer replacing Prof. John Spurling in sociology; Prof. Bruce Tyndall replacing Prof. Ronald Rouse in mathematics; and J. Atlee Young replacing Reginald Lunt as instructor in organ.

Three honorary degrees were conferred by Dr. A. C. Baugher, president of Elizabethtown College, during ceremonies marking the fifty-ninth annual Charter Day Convocations, Sept. 20. Degree recipients were: Dr. Millard E. Gladfelter, provost of Temple University, who received the degree of Doctor of Letters; Edwin McArthur, director-conductor of the Harrisburg Symphony Orchestra, who was granted a Doctor of Music degree; and Ramon Somavia, Hollister, Calif., inventor-humanitarian, who received a Doctor of Humane Letters degree. Dr. Gladfelter delivered the main address of the program on the topic, Time for the Impossible.

Progress on the new Gible science building wing is on the upswing with the arrival of needed steel and cement. The steel skeleton of the structure has been put in place. The addition, scheduled by the contractor to be completed Jan. 18, will house five faculty offices, six classrooms, a library room, and storage room for use by the science department.

Prof. Clarence G. Enterline, '31, has been named secretary of the Elizabethtown College Alumni Association. He succeeds Eby C. Espenshade, '34, who had served in the post since 1949. Professor Enterline returned to Elizabethtown last year as instructor in

education and adviser of the school yearbook, Conestogan.

James L. M. Yeingst, '57, has been appointed to the newly created position of director of public relations. He teaches a course in journalism, handles all news releases for the college, and advises both the Conestogan and the campus biweekly newspaper, the Etownian.

Members of the college business faculty are taking part in the weekly television series on WGAL-TV, Lancaster, Pa., on the topic, Problems in Personal Finance.

Successful passage of the scholastic aptitude test given by the College Entrance Examination Board has been made a prerequisite for admission to Elizabethtown College, according to Eby Espenshade, director of admissions. The new requirement, which becomes effective immediately, is a further attempt to be more selective in accepting students for the freshmen class.

The Church Calendar

November 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Resurrection and Our Faith. 1 Cor. 15. **Memory Selection:** Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. 1 Cor. 15: 58 (R.S.V.)

Nov. 24 Thanksgiving Offering

Nov. 26-27 District meeting, Southern Pennsylvania, New Fairview

Nov. 28 Thanksgiving

Nov. 28—Dec. 1 Brethren Student Christian Movement conference, Juniata College, Huntingdon, Pa.

Dec. 1-6 General Assembly, National Council of Churches, St. Louis, Mo.

Dec. 8 Universal Bible Sunday

Dec. 22 Christmas World-wide Offering

Love Feasts

Illinois	Pennsylvania
Nov. 17, 6:30 pm, Douglas Park	Nov. 17, 7 pm, Cherry Lane
Indiana	Nov. 17, 6 pm, Shrewsbury
Nov. 29, Liberty Mills	Nov. 24, 7 pm, Dunning Creek,
Ohio	Point
Nov. 23, 8 pm, Stonelick	Nov. 24, 7 pm, Leamersville
Dec. 8, 7:30 pm, Sugar Creek	

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Howard Bernhard of Mt. Joy, Pa., in the Midway church, Pa., Nov. 17—Dec. 1.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Fairchance church, Pa., Nov. 18—Dec. 1.

Bro. Howard Whitacre of Mechanicsburg, Pa., in the Chambersburg church, Pa., Nov. 17-24.

Gains for the Kingdom

Two baptized in the South Keokuk church, Iowa. Five baptized and seven received by letter in the Prairie View church, Kansas. Three baptized and two received by letter in the Kansas City Church, Mo. Four baptized in the Plattsburg church, Mo.

Four baptized and two received by letter in the Mexico church, Ind. Two baptized in the Baltic church, Ohio.

Five baptized and two received by letter in the Everett church, Pa. One baptized in the Leamersville church, Pa. Five baptized in the Mechanic Grove church, Pa. Twenty baptized in the New Fairview church, Pa.

Seventeen baptized and thirteen received by letter in the Winter Park church, Fla. Five baptized and five received by letter in the Locust Grove church, Md. Eight baptized in the Limestone church, Tenn. Sixteen baptized in the Greenmount church, Va. Four baptized in the Henry Fork church, Va.

Ten baptized in the Bulsar church, India. Three baptized in the Lakhali church, India.

News and Comment From Around the World

Assemblies of God Take Antiquor Stand

The sale of alcoholic beverages on commercial airliners was opposed by the twenty-seventh General Council of the Assemblies of God. It also disapproved the advertising of beer, wine, and other alcoholic beverages on radio and television.

The council approved a plan for denomination-wide support of national headquarters operations in Springfield, Mo. Under a new plan one special appeal will be made in all churches. This will replace separate appeals by departments in the use of earnings from the Gospel Publishing House.

The Assemblies of God include 470,000 members in nearly 8,000 Pentecostalist churches. They conduct missions in sixty-nine foreign countries. They claim 1,400,000 adherents over the world.

Japan Gains 76,963 Christians in Year

Japan had more than 580,000 Christians at the end of 1956 according to the Japanese-language Christian Year Book just published in Tokyo. This is a gain of almost 76,000 over the total reported at the end of 1955.

The yearbook listed 74 Protestant denominations of which 63 have memberships ranging from less than 100 to 5,000. There are 4,312 Protestant churches, 671 Catholic and 140 Orthodox.

Asks Co-operation Among Indonesia's Religious Groups

The Minister of Religion in Indonesia has appealed to Christian leaders to co-operate with other religious elements in Indonesia in solving economic and social problems which confront the country. Indonesia's 82,000,000 population is predominantly Moslem. There are about 3,000,000 Protestants. The public official spoke at a national pastors' conference sponsored by the Missionary Commission of the Indonesian Council of Churches.

Seminary Students Hear World Council Head

Five hundred future ministers, now studying at more than 100 theological seminaries, were told by the general secretary of the World



Religious News Service

More than 31,100 persons from various parts of the world will have had a hand in the production of a unique Bible when the last verse of the last chapter of Revelation is written some seven years hence. At the Canadian National Exhibition, the Gideons International booth has a black leather book in which visitors are invited to write one Bible verse with their name and address below

Council of Churches that "the voice of Christ is mixed up with a lot of other voices today."

Addressing the fourth triennial conference of the Interseminary Movement at Oberlin College, Ohio, Dr. W. A. Visser 't Hooft said, "Preaching has to do with the announcing of events and demands a personal response to the facts announced. The Interseminary Movement is an organization bringing together seminary students across the nation.

EUB Church Plans Missions to Workers

The Evangelical United Brethren Church has formulated plans for helping working people to become more effective Christians at their work. The church is planning to conduct from 350 to 500 missions to workers throughout the United States and Canada during the next year. Each meeting will include a brief devotional service, an address on witnessing, a dedication service, and small discussion groups made up of persons having similar work.

Moravians Adopt New Statement of Faith

Attempts by the former Nazi regime in Germany to eliminate the Old Testament as part of the authoritative Scriptures of the Christian church have resulted in a change in the Moravian Church's statement of faith.

Delegates to the church's international General Synod adopted a new statement specifying that both the Old and New Testaments are the sole source of its doctrine. The new statement also emphasizes the Moravian Church's desire for Christian unity and underscores its opposition to racial discrimination.

The recent synod meeting in Bethlehem, Pa., is the first ever held in the United States. All former synod sessions were held in Herrnhut, Germany, considered the headquarters of the Moravian Church in Europe. Because of World War II and events leading up to it no general synod had been convened since 1931.

The delegates approved a proposal designating certain sections of the denomination as "younger provinces." The term follows closely the designation "younger churches" used by the World Council of Churches for the newly recognized independent churches of Asia and other former colonial areas. Moravian churches in the future will decide for themselves whether to remain a part of the Moravian Church, to become an independent church, or to unite with some other indigenous church.

The delegates acted to modify the denomination's rigid stand against the remarriage of divorced persons. The synod urged that in dealing with divorced persons wishing to remarry, they "make every effort to avoid both a rigid legalism and irresponsible abuse in the discharge of this sacred responsibility."

The synod also approved in principle the ordination of women to the ministry. In other actions the synod urged a ban on all weapons of mass destruction including atomic and hydrogen bombs.

The international synod also approved conditions for a merger of its Czechoslovakia Province and the Evangelical Church of the Czech Brethren. The merger discussions were initiated by the Czech Brethren Church, the largest Protestant denomination in Czechoslovakia with a membership of about 350,000.

Sallman to Get Upper Room Award

Warner Sallman, Chicago artist internationally known for his paintings of religious subjects, received the 1957 Upper Room Award for World Christian Fellowship at a dinner in the National Press Club on Oct. 3. Mr. Sallman was chosen to receive the award because of his artistic leadership in helping to bridge the gap between different denominations and bringing them closer in a world Christian fellowship. Millions of copies of Mr. Sallman's painting of the Head of Christ have been purchased by people in many countries.

Reports on Alcoholics in Mental Institutions

Nearly one fifth of the alcoholics committed to the nation's mental institutions and general hospitals have been diagnosed as having permanent injury to the brain from alcohol, according to a statement from an official of the National Women's Christian Temperance Union.

Mrs. Fred J. Tooze, national corresponding secretary, said "statistics compiled by the National Institute of Mental Health show that of the 139,608 alcoholics committed to civilian mental institutions in 1953, 1954, and 1955 a total of 24,188 were diagnosed as having chronic brain syndrome (permanent brain damage resulting from alcohol)."

Mental Patients Are Not Forgotten

The loneliness of the patient in a mental institution who often has been deliberately forgotten by family and former friends has been a major concern of the Indianapolis Church Women for the past two and a half years. Working closely with hospital staffs the church women have "adopted" hundreds of forgotten patients in county institutions.

Indianapolis Church Women have also adopted several wards of tubercular patients, among them sixty-two children from all over the state.

Archeologists Find Biblical Pool of Gibeon

A Biblical well about 2,500 years old, known as the Pool of Gibeon, flows once again following its excavation by an American archeological expedition in the Holy Land. The discovery of the well has been announced by the University Museum



Mr. and Mrs. R. E. Arnold of Elgin, Ill., celebrated their sixtieth wedding anniversary in September. On the afternoon of Sept. 15, friends and neighbors joined them in fellowship at the Highland Avenue church for this very special occasion. Mr. and Mrs. Arnold have been affiliated with the Church of the Brethren in Elgin almost from the time of its organization in 1899.

Robert E. Arnold was manager of the Brethren Publishing House for thirty-six years, retiring in 1940. Mrs. Arnold had a close relationship with the house also. When she was Irena Amick, daughter of Joseph Amick, who was the first manager of the publishing house, she folded papers in the plant and later was bookkeeper.

Mr. Arnold was employed as business manager on Jan. 1, 1904, after the publishing house had been located in Elgin for four years. The publishing house had been moved from Mt. Morris, Ill., to Elgin in 1899, just two years after the publishing interests passed from private ownership to ownership by the church. Through this long period of involvement in the growth of the publishing interests of the church, Mr. and Mrs. Arnold had a deep, personal interest in the process of printing and distributing hundreds of thousands of copies of periodicals and books. When there was a goodly sum of money from the earnings to be turned over annually to missionary and ministerial relief it gave them real satisfaction.

There are two children, Ralph of Gettysburg, Pa., and Mrs. Lois Boardman of Atlanta, Ga., four grandchildren, and one great-grandchild.

of the University of Pennsylvania.

The old well was found by the expedition in uncovering the buried city of Gibeon in Jordan, eight miles north of Jerusalem. Gibeon is mentioned forty-three times in the Bible and the pool is referred to in the second Book of Samuel as the scene of the battle between the rival houses of David and Saul.

Dr. James B. Prichard, head of the expedition, said the specimens found at the pool yielded a wealth of evidence about the economic and social life of Gibeon in the Seventh Century B.C. Among the finds were fifty-four jar handles on which were archaic Hebrew inscriptions antedating the Dead Sea Scrolls by at least 500 years.

News Briefs

A budget of \$16,000,000 for the Lutheran Church-Missouri Synod

for the 1958-59 fiscal year was adopted by a conference of denominational leaders in St. Louis, Mo. The current budget is \$14,200,000. The largest allocations will be made for education and missions. The rest of the budget will go for administration, standing and special committees, social welfare and pensions.

Ivan Magal, a former Mennonite missionary among the Slavic peoples of Eastern Europe, and editor of The New Way, has been working for some years on the project of having Bunyan's Pilgrim's Progress reprinted in the Russian language. The Mennonite Publishing Company, Scottdale, Pa., has completed half of a 3,000 edition and copies are being distributed to Russian-speaking people in twenty-seven countries, including some behind the iron curtain.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Minrod

Teachers who supplement their Bible study with the use of authoritative tools—dictionary, commentary, atlas, history—are better equipped to lead growing young people into a fuller appreciation of the Bible as a book and as a guide for their lives

CHRISTIAN EDUCATION

How Teachers Can Enrich Their Knowledge of the Bible

Part II

Robert V. Moss, Jr.

IT IS important to have a vivid sense of the place and the people of the Bible. There is a danger in coming to feel that the ancient Israelites were "religious geniuses" of some kind, or that they were so completely Oriental that we have nothing in common with them.

For one thing, we can say that the prophets would have been horrified to hear anyone say that the people of Israel were religious. Like ourselves, they were always seeking false values and worshipping false gods. It was to a sinful people that the prophets and the Messiah were sent. And the more we get to know the people of the Bible, the more we

discover that human nature has not changed, despite our prodigious technological advances.

But the people of the Bible were Orientals for the most part. And we face something of the same problem in understanding them as we do in understanding people of other cultures today. However, in one way at least, we are at an advantage when it comes to people of the Bible. We share a common faith with them. In a sense we belong to the same religious community. Every modern historian has recog-

This article is one of the series planned by the committee on Children's Work of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. It is being used by several co-operating denominations.

nized that Western civilization is as much rooted in the Biblical tradition as it is in the traditions of Greece and Rome. Therefore, perhaps they are not as different from us as we might think.

Two books which have been published recently give us very clear pictures of daily life in Palestine in the Biblical period. One by E. W. Heaton is entitled *Everyday Life in Old Testament Times* (London: Batsford, 1956) and the other by A. C. Bouquet is entitled *Everyday Life in New Testament Times* (London: Batsford, 1953). In these two books, both of which are fully illustrated, we are given insight into the climate, the family life, rural life, city life, military life of the people in the Bible at various periods. It is a delight to read them straight through, but they are also very helpful as reference books.

Speaking of reference books, one of the best is *An Encyclopedia of Bible Life*, by Miller and Miller (Harper, 1944). This contains brief and authoritative articles on nearly every aspect of Palestinian life, as well as a number of good illustrations.

Such books as these help to make a prophet's denunciations of idolatry in the common life more vivid because we have seen photographs of images which were unearthed in Israelite villages. The parables of Jesus come alive when we are aware that they reflect life in the small towns and villages of Palestine in the first century. Paul's work in the teeming cities of the empire becomes all the more impressive when we understand the pagan influences which were operative in Corinth and Athens and Ephesus.

But it is important also to know the land in which the Bible people lived. And here there are two particularly good books available. Wright and Filson's *The Westminster Historical Atlas of the Bible* (Westminster, revised 1956) is a standard work containing a survey of the history of Israel and the early church in the light of the geography of the Bible lands, taking into account recent archaeological investigation. This atlas is particularly good

for its maps. The *Rand McNally Bible Atlas*, by Emil Kraeling (Rand McNally, 1956), makes the same kind of approach, though is a bit more detailed in dealing with the history of the Bible.

If you are particularly interested in Biblical archaeology, Werner Keller's *The Bible as History* (London: Hodder & Stoughton, 1956), while not always accurate, is a good general introduction to the subject. For anyone who wishes to keep abreast of the latest work being done in the field of Biblical archaeology, there is nothing better than a little quarterly entitled *The Biblical Archaeologist*. Published for the layman, this journal is put out by the American Schools of Oriental Research, Drawer 93A, Yale Station, New Haven, Conn., and costs only one dollar a year.

But there is a danger that we shall spend too much time reading about the Bible and not read the Bible itself. Therefore it is important that we speak finally of the study of individual books of the Bible. Ideally, a good commentary on a book which one desires to study is the best guide. It contains an introduction to the book, dealing with such questions as who wrote the book, when and to whom it was written, and what its basic purpose was. Then the commentary will guide you through the text of the book itself, giving a helpful outline, explaining obscure passages, and dealing with the meaning of the text.

There are many good commentaries available. Perhaps the best and most useful is *The Interpreter's Bible* (Abingdon, 1952-57). This series of twelve volumes contains a commentary on all the books of the Bible, as well as general articles dealing with all of the matters we have discussed thus far—daily life, archaeology, message, history, as well as many other equally important and stimulating articles. For the serious student of the Bible, the value of such a series cannot be estimated.

If a church library is not in a position to buy the complete set, volumes 1 and 7 are the ones to purchase first. Volume 1 contains the introductory articles on the authority of the Bible, the history of Israel, the faith of Israel, etc., as well as the commentary on Genesis and Exodus. Volume 7 contains the introductory articles on the New Testament along with the commen-

tary on Matthew and Mark. Under any circumstances they should form a part of a good church library and hence should be available to the teachers.

If you are interested in books which simply introduce the writings of the Bible, E. J. Goodspeed's *The Story of the Bible* (University of Chicago Press, 1936) or *The Westminster Study Bible* (Westminster, 1948) will serve. For the New Testament, M. S. Enslin's *The Literature of the Christian Movement* is available in paperback from the Abingdon Press. For commentaries other than *The Interpreter's Bible*, there are a number of one-volume works. Two outstanding ones are *Abingdon Bible Commentary* and *The One Volume Bible Commentary* by Dummelow. These are written for laymen and are relatively inexpensive.

But as an old lady once said, "The thing I like about the Bible is that it sheds so much light on the commentaries!" The important thing for the teacher who would enrich his knowledge of the Bible is to dig in where he is. If he is teaching the Joseph stories, then he should find out all he can about the geography of Palestine and Egypt, the history of the period, and what archaeology has revealed about the patriarchs. Then he should read the stories with the help of a good commentary. Only thus can he find meaning for himself. No one ever feels that he has completely mastered it or even any part of it. As we go back again and again to passages that have become a part of us, we find new meaning and more light "breaking forth out of God's Word."

From the Mailbag

OUR MISSION STAFF in Ecuador reports that attendance during the annual daily vacation Bible school held during September averaged 105. Many students have been pre-enrolled for the regular school term, indicating growing interest in the Protestant witness. Some students plan to walk several miles to attend.

Opportunities for an expanded medical program are opening up. Patients in increasing numbers are coming to the staff from near and far. Dr. and Mrs. John Horning have only recently joined the staff. Nurse Faye Koontz Benalcazar had been in charge of the medical program.

Recent Additions to the Brethren Loan Library

Classified to conform with the 1957
Brethren Loan Library Catalog

- HOME, THE—Family Life**
What Makes a Good Home—Wolf and Dawson. 1956
Family Legal Adviser, The. 1950
- HOME, THE—Parent Education**
Understanding Girls—Moser. 1957
Psychology of Adolescence—Jersild. 1957
- LEADERSHIP EDUCATION—General**
Laymen in the Church—Milhouse. 1957
Weekday Church School, The—Shaver. 1956
- LEADERSHIP EDUCATION—Older Adult**
Horizons for Older People—Gleason. 1956
- MINISTER, THE—General**
Preaching on Controversial Issues—Bosley. 1953
- MISSIONS—Foreign, Adult**
Cross and Crisis in Japan—Iglehart. 1957
This Is Japan—Axling. 1957
- MISSIONS—Foreign, Children**
Kenji—Rinden. 1957
Hana's New Home—McDonnell. 1957
- MISSIONS—Foreign, Youth**
Ten Against the Storm—Prichard. 1957
Full Circle, The—Uchida. 1957
- MISSIONS—Home, Adult**
Kingdom Beyond Caste, The—Pope. 1957
Progress Against Prejudice—Root. 1957
- MISSIONS—Home, Children**
Swimming Pool, The—Cobb. 1957
- MISSIONS—Home, Youth**
Seeking to be Christian in Race Relations—Mays. 1957
What Can We Do?—See. 1957
Sense and Nonsense About Race—Alpenfels. 1957
Room for Randy—Jackson. 1957
- MUSIC AND ART—Hymnals, Children**
When Boys and Girls Sing. 1957
- PERSONAL ENRICHMENT**
Big Difference, The—Hunter. 1957
Experiment of Faith—Shoemaker. 1957
Stranger in My House, The—Sikes. 1957
Thinking Life Through—Sheen. 1955
- RACIAL AND CULTURAL RELATIONS**
American Churches and the Negro—Weatherford. 1957
- STEWARDSHIP AND CHURCH FINANCE**
Let's Think About Money—Cowl-ing. 1957
- WORSHIP—Youth**
When We Share—Maeda. 1957

INDIA

Christian Youth and Growing Churches

Harlan Brooks

OUR theme for the Vyara area youth camps this summer was In Jesus' Name (Col. 3:17). The four well-known absolutes of love, purity, honesty, and unselfishness formed the outline of study, activity, and worship. Emphasis was put upon changed lives, with which the 35mm filmstrip on the transformed life of Zaccheus was used.

One of these youth camps was climaxed by the marriage ceremony of one of the young campers. He and his parents gave a meal to all who had attended the marriage. Since the bride and groom are both good leaders of song in their respective villages, we gave the couple a Gujarati hymnbook as a wedding gift.

One young man, a Christian farmer, who had failed to receive baptism last year because he was far in the jungle, was baptized just before his Christian marriage to a Christian young woman. As no Christian marriage had ever been held in the bridegroom's jungle village, his older Christian brother helped arrange to have this ceremony on their home farm. Seventy-five of the bride's family and Christian friends had left her home and village near Vyara at three in the morning to come in ten carts twenty miles.

In one of the season's baptismal services, one young mother had awaited baptism very eagerly. Having failed to receive baptism a year ago, she told her minister during this last year how tragic it would be to die without baptism, and thus miss the heaven of her parents and husband.

Thanksgiving and special thank-offering meetings have been held in twenty-six villages of our six churches of the Vyara area since December. Each year our Christians are increasing their giving to the general pastors' fund of the first district meeting. The Vyara congregation began Jan. 1, 1957, to pay the full salary of its pastor. Three other churches have pastors and give about one third of their pastor's

support, and the remaining two congregations, soon to receive pastors, are already paying approximately a third of a pastor's wage into this general pastors' fund. We admire their courage in poverty!

We do commend these and other Indian Brethren churches for their continuing brave efforts at self-support and self-propagation in their pastoral and church programs.

We congratulate the church of North America for having given and for its continuing giving of prayer-

ful and financial help in the production of the present pastors and spiritual leaders.

But our American Brethren may now find increasing joy in continuing their brotherly part of helping through the Indian church to train future pastors and spiritual leaders. This includes, at least, scholarships for students' residence in Christian hostels, for study in primary and high schools, and for Bible schools and institutions, and for vocational training and other Christian colleges.

MEET YOUR MISSIONARIES

Ralph and Florence Royer



FOR Ralph Royer, going to Nigeria to begin missionary work is like returning home. Ralph was born at Garkida, Nigeria, where his parents, Harold and Gladys Royer, were serving as missionaries. Before he reached school age he had crossed the Atlantic with his parents several times.

In 1940, when their parents returned to Nigeria, Ralph and his sister remained with an aunt and uncle in Iowa. There was at this time no provision for the education of the children of missionaries in Nigeria. Plans were under way, however, for the opening of Hillcrest School and the Royer children hoped to join their parents soon. The war interfered with these plans and it was not until 1946 that the children returned to Nigeria with their parents.

After completing the eighth grade and three years of high school work through correspondence at Hillcrest Ralph returned to the States, where he graduated from high school at Dallas Center, Iowa.

During this year he was active in the church with which he had united at the age of eleven. He participated enthusiastically in the youth activities and served as president of the local CBYF.

In the fall of 1951 Ralph entered McPherson College, where he directed his study toward preparation for farming.

When the time came for him to register with his draft board he chose alternative service and was assigned to Nigeria as the first I-W to serve in the mission program there. Ralph made two of life's greatest choices during these two years of service—the choice of a lifework and the choice of a life partner. It was here that he decided that if at all possible he would serve in the mission program of the church. It was here, too, that he met Florence Miller, who was serving as a missionary nurse.

Florence Miller, daughter of Harrison and Edna Miller, was born near Manheim, Pa. Here she attended the public schools, helped her parents on the farm and later secured employment in the community. She attended Grantham Bible School and took evening classes at Elizabethtown College.

A desire to serve others led Florence to give up her job and enter one of the early mental hospital units as a voluntary attendant at the Elgin state hospital.

As a result of this experience she became interested in nursing and in 1951 she received her degree in nurs-

ing from the Swedish Covenant hospital school of nursing in Chicago. During the last months of her training she also enrolled in some classes at Bethany Training School.

Late in 1951 Florence sailed for Nigeria, where she served first at Lassa and later at the Garkida Leprosarium.

Early in 1955 Florence and Ralph

returned to the States and were united in marriage.

Following their marriage Ralph and Florence went to McPherson College, where Ralph continued his agricultural training and also took work leading to a high school teaching certificate. At the same time he worked to support his wife and two daughters who were born during the

time he was in school. In June 1957 he received his college degree. In addition to her duties as wife and mother Florence found time for some class work and served for one year as school nurse.

On July 31 the Royers sailed from New York looking forward to serving together people whom they have already learned to love.

NIGERIA, WEST AFRICA

Rural Science Training

Robert H. McKay

This is the second of a series of articles on the work of the Waka Training School in Nigeria

IN THE rural science program at Waka, Nigeria, it is our aim to keep agriculture in a position of proper dignity in the eyes of our Nigerian teachers. Thus they in turn may influence the attitudes of their pupils and perhaps the adults of their communities toward a better agricultural and rural life. Therefore, we have a comparatively large program of agricultural training at Waka.

Probably the most important part of the program is the actual farming under direction and supervision which each student does. Each student is not only carefully graded on what he does, but he also gets most of what he produces. Of this, he may eat part and he may sell part. On these student farms we are trying to develop the spirit of inquiry as well as to demonstrate certain improved practices.

Gardening receives a good share of attention here. The students are learning to grow and eat vegetables which we have taken for granted as essential to good health. In gardening, as in all things, the students are being trained to do their work well and orderly instead of in a slipshod and haphazard way.

We look forward to a new crafts and agriculture laboratory building in the near future. Lessons in the lab with some elementary scientific equipment and methods should help our students to appreciate some of the scientific principles behind improved agriculture.

We hope that one very important thing our students will learn is that the use of science can be co-operation with God, and is not a power to be depended on instead of God.

The author discusses improved agriculture with a Nigerian teacher. Farming under supervision is an integral part of the curriculum at the Waka Training School

photos by the author and L. S. Brubaker

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Christian literature is making an impact on India. The Gujarati Book Room has sold far more pictures and literature than it had anticipated, a hospital is appointing a full-time librarian, the Church Reading Room in Calcutta is flourishing, the new bookshop in Jalalpur is adding a reading room, and the publishing program in Poona is increasing yearly.



NIGERIA, WEST AFRICA

From Darkness to Light

Nvwa Balami

WE KNOW and believe that all Christians are called out from darkness to light. If we were to take a journey back to 2000 B.C. in the time of Abraham we would see Abraham being called out. He was called out from his own kindred to a strange land—a land which was fruitful. Abraham's name became meaningful through his obedient response to the call of God.

I want us to take a speedy journey back to the first century A. D. As we travel along Paul's life there came a spiritual life development in Paul which turned a dark-minded person

to a light-minded person and made him one of the greatest missionaries.

Paul was called out from darkness to light, from slavery to citizenship, and from a deadly life to an ever-living life. Paul became a great missionary, ever known to the world, through obedient response to the call of God.

The boys of Nigeria are our hope today—that they all will be called out to light, and from slavery to citizenship. Some are hoping to go on for higher education to enable them to be future leaders of churches. We desire their leadership to come soon. Our hope has not been slender with the boys; therefore, we pray for their growth, physically, mentally, and spiritually.

As a part of the local boys' pro-

gram, we developed an idea of spending our week ends out in the villages. Week-end life has always been pleasant. The children liked to go out in the village, carrying bags of flour and a big light. The boys and we developed our policy of staying in a village as a way of calling people from darkness to light. We hold evening prayer meeting with village people and greet almost every compound the following morning.

The following evening there will be plays from the Bible. The children dramatize the Bible stories for the village people and short talks follow after the plays.

Our future Nigeria needs good leaders in the church. We pray for their growth.

Making a Fellowship Call

Part III in a Series of Articles on Evangelism Through Fellowship, Prepared by the Department of Ministry and Evangelism

EVERY person who has experienced the thrill of fellowship with God and other Christians can share this fellowship. In fact, this is the normal activity of the Christian. The Church of the Brethren has been noted for its warm fellowship, and the program of evangelism through fellowship is designed to help the church to expand its fellowship to those who are not Christian or who have lost what they need so badly—a vital relationship with God and with his church.

You can make a fellowship call. You are not so sure? After the experience of one afternoon or evening, you will wonder why you were ever nervous about calling. Really, you are not doing anything new. Often you have called on a new neighbor or a sick friend to show your friendship. You are now doing this same thing from another motive. Prompted by a genuine Christian concern you want to share your fellowship, your faith and the interest of your church.

Your purpose must always be kept primary. In fellowship calling you are visiting new friends in whom you are deeply interested. You are including them in your own fellowship with the earnest desire that the

... to share your
fellowship, your
faith, and the
interest of your
church



outgrowth of this relationship will be to help your new friends become a part of your church organization and eventually, through commitment to Jesus Christ, active members of your church.

What Do You Do?

You include a new friend in your fellowship circle. You acquaint them with the activities of your church group and of your church. You make a note to take your new friend to the newcomers' meeting or to the next meeting of your group.

Check very carefully the information on your assignment card. You will want to know all that you can

about these folks who are the responsibility of your church, and specifically your responsibility. What is the age of the person or persons upon whom you are calling? Do they have church affiliations? Why are they on the responsibility list of your church? Are there children in the home? Use this information to begin your conversation, but keep the card in your pocket. Be natural and you will find much joy in fellowship calling.

Beginning Your Call

To begin your call state clearly who you are, where you are from, and what your purpose is. Believe in what you are doing, and you will

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not be hesitant. Be enthusiastic and sincerely interested in the ones upon whom you are calling. You may want to introduce yourself this way: "I am John Brown and this is Peter Smith; we are from the Fellowship class of the First Church of the Brethren. Our class is making a number of friendly visits on people in our community and we would like to visit with you." After being welcomed into the home, continue your conversation as you normally would.

You Will Want to Remember

Seriously follow your instructions on how to make a fellowship call. Pray before you call and while you call. You will be thrilled by the way God leads you. Call at a convenient time. Should you call at a time that is not convenient, ask for a time when you might return. Determine in advance who will lead in the conversation (if calling in pairs). Study the information on your assignment card. Get to the point of your visit early. Talk enthusiastically about your groups and the newcomers' meeting. Make a specific date to stop by to take them to the meeting. Be sincerely interested in them. They are your responsibility, not a "prospect."

You Will Want to Avoid

Drifting into conversation about unrelated things; more than one conversation at a time; argument; indefiniteness when you extend an invitation to the newcomers' meeting; unkind remarks about your group, church, or anyone; discouragement if you do not succeed every time.

An Important Detail

When you complete your calls, report immediately to the secretary of the committee directing your program of evangelism through fellowship. Indicate the names of those you will be bringing to the newcomers' meeting. A short time before the meeting call by phone those who are coming with you to make sure they are expecting you to call on them. At the meeting introduce your new friends to the group. Make this a high experience of fellowship. Check with your committee to be certain that someone will sponsor your newcomers. In fact, because of your eagerness to follow through and to relate your new friends to Christ and the church, you may be the sponsor.



Wilbur E. Mullen extends greetings in behalf of Brethren Service Commission to a rally of some 1,500 members of 25 Protestant congregations in Wellerode, West Germany

Evangelischer Kirchentag Kaufungen

THE corner of a large clearing outside the small village of Wellerode, near Kassel, Germany, provided the setting for the *Evangelischer Kirchentag* in the church district of Kaufungen. On a Sunday in September some 1,500 members of the twenty-five Protestant churches in that area gathered against a backdrop of tall trees and colorful banners flanking a large, wooden cross for a day of thought and prayer.

Ever since the war the *Kirchentag*, or Church Day, has been a big occasion in the life of the German people. Alternating each year between the East and the West Zone of Germany, the *Kirchentag* was held in large cities and attended by overflow crowds. It provided the Germans with church "oneness" where a political "oneness" was

lacking. A *Kirchentag* melted for several days the political and military barriers between a divided country and was for many a passport for reunion with family and friends.

The 1956 *Kirchentag* at Frankfurt was attended by several hundred thousand people, and plans were made for an even larger meeting in 1957, this time in the East Zone, at Dresden. In the meantime, however, the political climate cooled, probably due to the difficulty in Hungary or to the unrest in Berlin, and these plans were obstructed.

The East Zone government would not permit the *Kirchentag* to be held in the East Zone under conditions which the church could accept.

The solution reached by the German people was to hold *Kirchentag* celebrations at various times during the year in church communities scattered throughout Western Germany, in place of the anticipated ceremonies in the East Zone.

At the *Kirchentag* in Wellerode the activities began early on Sunday with hymn singing and a sermon. At 11:00 the congregation was divided into groups to study the theme, *Der Herr Ist Gott* (The Lord Is God). Each of these six groups considered the implications of this theme for one of the following areas: in the church, in the family, in the community, for the youth, during and after work, and in the village. Slowly these groups trooped down into the village to their meeting places. A hot soup was served to the groups for lunch.

The afternoon session began with a word of greeting from the village minister. Then came greetings from several of the guests. Wilbur Mullen extended greetings and best wishes to the German community on this occasion in behalf of the Brethren Service Commission. Prae-lat Vellmer then spoke on the topic, *God Is Our Lord, Mankind Is Our Brother*. Following his address were the reports from the study groups held earlier in the day. A play by the young people of the churches was the closing presentation.

The work done by the volunteers helped Brethren Service feel more a part of this *Kirchentag*. Several of the fellows assisted in erecting two large tents to be used in case of inclement weather, and the girls helped serve the noon meal to the rally participants.

BRETHREN SERVICE

News Notes From Austria

Student Exchange

Norma Standerford recently visited the exchange offices in the American Consulate in Vienna; also visited were a former Austrian exchangee, several American exchangees, and families of Austrian students now in the States.

Material Aid

At one of the recent clothing distributions made by Brethren Service and a Catholic welfare agency at Camp Astén to Yugoslavian refugees,

112 people received clothing. There are about 3,000 people in this camp, and men's clothing is needed badly.

Ralph Warner took two sewing machines to Hofkirchen, where they will be used in the sewing program in the refugee camp there. After the garments are finished, he will return to help distribute them.

Heifer Project, Inc.

The Upper Austrian selection committee met recently to make arrangements for ten heifers to be distributed in this province. Kelly Day spent a few days in Germany making arrangements for bringing a load of twenty more heifers to Austria.

Karlsschule

Four Mennonite PAX men have been added to the Karlsschule work crew. The plan is for both Brethren Service and PAX to increase manpower at the school to help meet the goal of having it ready for

opening next fall.

Three of the Karlsschule unit, Tom Pobst, Harold Ralston, and Don Willoughby, are among the forty charter members of the new Vienna English-speaking church. Don was elected to the church board. At present the services are being held in the Reformed church. Seventy-five people attended the second service.

Fall Spiritual Retreat

Oct. 11-13 was the date of the annual fall retreat for the Austrian unit, held at Bad Ausee.

Brethren House

A newly painted sign outside the building explains to passers-by that this is the residence of Brethren Service workers who carry out material aid to refugees, the exchange program, international work camps, and heifer project. It also states that many of the workers are serving their alternative service.

IMMIGRATION SERVICE

New Immigration Law Is Passed

Ruth Early

DURING the last days of the eighty-fifth Congress an immigration law—Public Law 85-316—was passed. Although this new law, as signed by President Eisenhower on Sept. 11, 1957, falls far short of what is needed and what the sponsoring agencies, the President, and some congressmen had hoped for, it will truly help many refugees.

Provisions are made under this law for the use of 18,656 unused nonquota immigrant visas remaining from the Refugee Relief Act of 1953, for nonquota immigrant status to close relatives of resident aliens (only for those on whose behalf petitions have already been approved) and to certain skilled specialists. It provides for the admittance of some T.B. cases—spouses, parents, and minor children of U.S. citizens, or permanent resident aliens. This law makes certain provisions for the admittance of orphans, removes the existing mortgages on quotas, and permits the Secretary of State to waive fingerprinting requirements for alien visitors. There are sixteen sections in the law. All of these have not been fully interpreted, and regula-



A refugee child: "Oh, we have a home. We have a lovely home; only we don't have a house to put it in"

tions have not yet been issued by the government.

It seems clear that the role of our churches will be largely to reactivate sponsorship offers made under the Refugee Relief Act and to provide new resettlement opportunities for other refugees who will be able

The following numbers of refugees have immigrated to the States through the help of Church of the Brethren folks up to October 1957:

	<i>Family Units</i>	<i>Persons</i>
Displaced Persons Act of 1948	1,131	3,265
Refugee Relief Act of 1953	841	2,237
Regular Quota	19	60
Totals	1,991	5,562

to come. A few refugee families continue to arrive on the regular quota. We should be ready to help in every eligible case.

A little girl in a refugee camp was being pitied by an American woman because she did not have a home. But the little girl hastened to say, "Oh, we have a home. We

have a lovely home; only we don't have a house to put it in."

More church congregations will be needed soon that can arrange for houses for the refugees "to put their homes in." Write us at the Immigration Services Office, Brethren Service Center, New Windsor, Md.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselors,

My husband says I am too serious over religion. He wants me to cut my hair, color it, wear jewelry, make-up, etc., which I have not been accustomed to do. I think Christ is our pattern, not people. I think I am neat and attractive the way God made me. Perhaps this is the wrong attitude, and I am willing to accept any criticism.

I will heed your suggestions. I have been concerned about these things because I find my husband straying from home nearly every night and he doesn't take an interest any more in me or our children.

Tell me, please, is there such a thing as being too Christian?

A Reader.

Dear Friend,

We cannot help but see that there are fine and understanding Christians whose traditions differ from ours. Their attitudes toward dress may vary considerably from what we have been taught but just because this is so it does not necessarily mean that we are right and they are wrong. We Brethren may feel that our tradition lies closer to the original Biblical teaching but this in itself certainly does not qualify us to pass judgment upon others, nor does it mean that to depart from it will sever us from our relationship with Christ. It is here that we must evaluate and think through the teachings of our Lord, applying

them as sincerely and prayerfully to our own life situation as we are able. And as each snowflake is different from the hand of God so each one of us will come to a slightly different conclusion.

A deeply important part of your letter may be clarified if we understand that every man, woman, and child upon this earth needs and must be loved for more than the way he or she looks. Beauty is truly only skin deep, and if our love for another is based primarily upon that it is most superficial. Perhaps this points out a concern which makes you inwardly resentful. You may feel that by his demands your husband is saying, "If you would only make yourself attractive outwardly, then I would more truly love you." If this is so, although never spoken in so many words, then even if you should do everything that he asked he would not be happier or more satisfied with you. His irritation with the way you look only masks a deeper problem, and one to which you both may be contributing.

Attractiveness is not dependent upon how simply or elaborately one dresses, but rather depends on how you feel about others and, most important, how you feel about yourself. It would be well for us all to realize again that we can only effectively love others if we honestly love ourselves. This is what Christ taught and is certainly not as easy as it

seems. Many of us in spite of our selfishness have a very low estimation of ourselves. This feeling of complete worthlessness cannot help but seep out in our relationships with others. Sometimes we actually convince them of our own unimportance and then find ourselves angry with them for agreeing with us! This is why we need so much help and understanding from each other, and why marriage can be such a wonderful thing. Also it is why we should never feel ashamed when life goes awry to go to someone we deeply trust and respect for help.

Finally, in light of these things, you may find that you can alter your way of dress and attitudes about going out in a way you feel might please your husband without disturbing your peace of mind. It is important for women to try to fulfill their husband's wishes, but it is also fully as important for men to try and please their wives. We must all learn to give and take to make a happy marriage. Your husband must not expect you to make all of the adjustments; for instance, you as his wife have a right to expect him home a certain number of evenings so that you can all be together as a family. Should one or both of you feel that you cannot make any changes in your lives, and if you still want to make a happy marriage you may need outside help.

Clyde and Katherine Weaver.

Anniversaries

Mr. and Mrs. C. F. Detrick celebrated their golden wedding anniversary earlier in the year. They have been long-time members of the Ross church, Ohio. They reared a foster daughter and also have a granddaughter.—Frances Bendure, Spencerville, Ohio.

Mr. and Mrs. Carl Howes celebrated their golden wedding anniversary with open house on Sept. 15, 1957. They are the parents of seven children, and have twenty-four grandchildren, and one great-grandchild. They are active members of the Marilla church.—Mrs. Roy McRoberts, Copemish, Mich.

Mr. and Mrs. George Masters celebrated their fiftieth wedding anniversary on Aug. 4, 1957, at the home of their daughter in Johnson City, Tenn. They have one son, three daughters and five grandchildren.—Mary W. Bowman, Jonesboro, Tenn.

Obituaries

Albaugh, John David, son of Thomas A. and Eliza Brown Albaugh, was born Feb. 6, 1876, in Frederick County, Md., and died April 11, 1957. He was a life-long member of the church. He is survived by his wife, Maude Nusbaum Albaugh, two sons, three daughters, twelve grandchildren, six great-grandchildren, and one sister. Funeral services were conducted

in the Union Bridge church by Bro. C. R. Simmons, Jr., assisted by Bro. B. O. Bowman. Burial was in the Pipe Creek cemetery.—Mrs. Edith R. Main, Union Bridge, Md.

Berkley, John L., son of John L. and Carrie Grace Hoffman Berkey, was born Aug. 28, 1924, and died June 3, 1957, in Somerset, Pa. He was a member of the Somerset church. Survivors are his wife, two sons, one sister, and two brothers. Funeral services were conducted by Bro. Galen R. Blough at the Miller funeral home. Interment was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Boucher, Ernest R., son of Stewart and Jane Broadwater Boucher, was born March 23, 1892, in Bittinger, Md., and died Aug. 11, 1957 in Somerset, Pa. He is survived by his wife, the former Lorraine Schrock. Funeral services were conducted in the Hauger funeral home by Brethren Galen R. Blough and W. F. Berkeley. Interment was in the Rockwood IOOF cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Bucher, Bruce, son of Leroy and Sara Bucher, died at the age of three days. Funeral services were conducted by Brethren John Shuman and Caleb Kreider. Survivors are his parents, one brother, two sisters, and both maternal and paternal grandparents. Burial was in the South Annville cemetery, Pa.—Sarah Winters, Cleona, Pa.

Dressler, Clay A., son of Sovarrah and Sarah Strawser Dressler, was born in Juniata County, Pa., Feb. 12, 1891, and died at Lewistown, Pa., Sept. 19, 1957. He was a faithful member of the Bunkertown church, Pa. He is survived by his wife, one son one daughter, five grandchildren, two sisters, and four brothers. Funeral services were held at the Bunkertown church by Bro. David H. Markey. Interment was in the Bunkertown cemetery.—Mrs. Elsie Leonard, McAlisterville, Pa.

Goff, Cora E., was born Aug. 29, 1902, near Elwood, Ind., and died Sept. 26, 1957, at Newcastle, Ind. She was a member of the Upper Fall Creek church, Ind. Survivors include her husband, George Goff, and two brothers. Services were conducted in the Upper Fall Creek church by Bro. Claudius Pyles. Burial was in Miller cemetery.—Mrs. Martha Chandler, Middletown, Pa.

Harrell, Luther, son of Ade and Ann Byrd Harrell, was born July 1890, in Mitchell County, N. C., and died Sept. 18, 1957. He was married to Arizona Byrd on Sept. 28, 1913. Survivors are his wife, five daughters, two sons, and three sisters. Funeral services were conducted in the Pleasant Grove church, N. C., by Brethren Fred Dancy, Phil Zinn, Bert Richardson, Holt Griffith, and Tom Smith. Interment was in the Harrell cemetery.—Kate Bryant, Bakersville, N. C.

Kauffman, Andrew, was born Dec. 17, 1874, near Sidney, Ohio, and died Aug. 6, 1957 in Whitefish, Mont. He was married to Cassie Hollinger on June 19, 1901 at North Manchester, Ind. He was a member of the Church of the Brethren and became an ordained minister. His wife preceded him in death in 1943. Survivors are two sons, four grandchildren, and six great-grandchildren.—Mrs. C. E. Brubaker, Springfield, Oregon.

Kearney, John, died Oct. 2, 1957, at the age of seventy years. He was a member of the Church of the Brethren. He is survived by his wife, two sons, two daughters, thirteen grandchildren, three great-grandchildren, four brothers, and two sisters. Funeral services were conducted by Bro. Joseph M. Baugher, assisted by Bro. S. A. Lerew. Interment was in Bowser's cemetery.—Esther Keeny, New Freedom, Pa.

Quesenberry, Wilson H., son of Crockett and Nancy Duncan Quesenberry, was born Dec. 31 1880, in Willis, Va., and died in Union Bridge, Md., July 8, 1957. He

was a member of the Union Bridge church. He is survived by his wife, Hannah Marshall Quesenberry, one son, three daughters, eleven grandchildren, and two great-grandchildren. Funeral services were conducted in the Union Bridge church by Bro. C. R. Simmons, Jr., assisted by Bro. B. O. Bowman. Burial was in the Pipe Creek cemetery.—Edith R. Main, Union Bridge, Md.

Sanger, Lydia M., daughter of Jacob and Sadie Lehman, was born April 22, 1879, in Garrison, Iowa, and died Sept. 16 1957, in Lebanon, Pa. She was married to Bro. Perry H. Sanger in Minneapolis, Minn., on March 29, 1904. She was an active member of the Sebring church, Fla. Survivors are her husband, two daughters, five sons, twenty-seven grandchildren, eight great-grandchildren, two brothers, and one sister. Funeral services were held in the Midway church by Brethren S. K. Wenger, Peter Heisey, and Paul Forney. Burial was in the adjoining cemetery.—Mrs. Mark Meyer, Lebanon, Pa.

Smith, Margaret, daughter of Jacob O. and Laura E. Smith, was born Dec. 21, 1892, and died in Harrisburg, Pa., July 31, 1957. She was a member of the Bunkertown church, Pa. She is survived by one brother. Funeral services were held at the Stuck funeral home by Bro. D. H. Markey. Interment was in the Bunkertown cemetery.—Mrs. Elsie Leonard, McAlisterville, Pa.

Wagner, Ruth, wife of Albert Wagner, was born Aug. 21, 1909, in Quakertown, Pa., and died Sept. 26, 1957, in Sellersville, Pa. She was a member of the Hatfield congregation. Survivors are her husband, two daughters, her mother, one sister and one brother. Services were conducted at the Hatfield church by Bro. Ralph H. Jones, assisted by Bro. Norman S. Frederick. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Young, Herbert H., died at York, Pa., Sept. 14, 1957, at the age of twenty-nine years. He was a member of the Church of the Brethren. Survivors are two sons, his parents, two brothers, one sister, and one stepsister. Funeral services were conducted by Bro. Joseph M. Baugher, assisted by Bro. S. A. Lerew. Interment was in the Middletown cemetery, Md.—Esther Keeny, New Freedom, Pa.

Church News

Idaho and Western Montana

Nampa—A very successful vacation church school was held in early June. The children's offerings were used to send sheep to Ecuador. Our pastor, David Albright, attended Annual Conference in June. He was also privileged to attend a youth conference in Canada. Our new church near Boise has been entrusted with the care of thirteen of our members. We are very proud to have a share in this new church. Dr. Marvin Blough and his family are with us now. He showed splendid pictures of his work in Nigeria. Our district meeting convened in the Nampa church on Oct. 25-27.—Ottie Decoursey, Nampa, Idaho.

Washington

Seattle, Olympic View—Our Sunday-school attendance has been very large and we feel very encouraged over that. The youth rally was held on Sept. 15. Three new interest groups have been started by the ladies' service guild. They are very busy and it looks as if they have a good year ahead. The offering on Oct. 6 went toward reducing the debt. It is necessary to add more pews to accommodate the increased attendance at morning worship. A junior choir has been started and our regular choir has grown in numbers. Each Sunday a young person assists Brother Rowe with the service. So many more young people are interested in the church work.—Mrs. Calder Muirhead, Seattle, Wash.

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Tacoma—Our new church is almost completed. We had our cornerstone service Aug. 25 with Bro. Don Holsopple, executive secretary of Tacoma Council of Churches, as guest speaker. Our dedication service was on Oct. 20. A revival began that night with Bro. Harper Will as evangelist. Much free labor has been given on our church by our young people, women's work, men's work, and others outside our church under the supervision of our pastor. Some of our members attended a teacher training course sponsored by the Tacoma Council of Churches. Fourteen of our members attended the curriculum conference with C. Ernest Davis and Mary Spessard in charge. A number of our women attended the district women's rally. Some of our guest speakers have been Brethren Don Holsopple, Noble Deardorff, Arthur L. Dean, our building counselor, and Jesse Barnett and Francis Eby. We had a nice Mother's Day program sponsored by the women's work and given by our young people.—Stella Snowberger, Tacoma, Wash.

Northwestern Kansas

Maple Grove—Our youth entertained the youth from the Methodist church of Norton to a cookout and vesper service recently. Several of our juniors went to summer camp. A local overnight camp, sponsored by the Christian education committee, was held for the Sunday-school pupils at the Oberlin State Lake. The family life committee sponsored the showing of the film, *Roots of Happiness*. We had a farewell social in August for Bro. John Ditmars and family, who went to Holmesville, Neb., to assume pastoral duties. Recent guest speakers have been Brethren Lee Preston and Lester Fagan. George Merkey is serving as our pastor. Two deacons were chosen at the last council meeting.—Mrs. Clea Wertenberger, Norcatur, Kansas.

Northern Missouri

Wakenda—Some of our children attended the Bible school at Rockingham and part of them attended a community Bible school at the Morton church. Some of our youth and adult members helped as teachers at both Bible schools. Some of our members attended the home-coming at Bethany on May 5. A few from our group were present at the district rally at Shelby County church on May 19. We elected church and Sunday-school officers at our August council meeting. A work day was held at the church the first part of September. The men finished painting the exterior of the church and the women did some clean-up work on the inside. Family night was held at the church on Sept. 6. The ladies made a quilt for their district project.—Mrs. Joe Minnick, Hardin, Mo.

Northern Illinois and Wisconsin

Rockford—Several of our women attended the spring rally at Millidgeville. As a part of our religious education we had a class to learn more about our church's origin and teachings. Our mother and daughter banquet was well attended. Many of our Sunday-school children attended the various age group camps at Camp Emmaus. We had a very good vacation Bible school. Our church was well represented at the district conference at Lanark. Lay members of the church conducted services while our pastor was at Conference and on vacation. Our speaker on Sept. 15 was Bro. Don Stern in behalf of an every-member canvass. We miss many of our young people who have left

for college. Our semiannual council meeting was Oct. 1. The ladies' aid is working on comforters, bedding and clothing for relief. Our church and Sunday-school attendance is increasing.—Mrs. Guy W. Andrews, Rockford, Ill.

Sterling—Many of our members are taking over some of the weekly duties of our pastor while he is attending Bethany Biblical Seminary and is only here on week ends. A number from our church went to the Mt. Morris home on Sept. 2 and had devotions and singing for the elderly people. Bro. George Kreps, a returned missionary to Ecuador, was our guest speaker on Sept. 15. The Eppley sisters recently presented an evening of gospel music. Rev. Ton Van den Doel, a native of Holland now attending Bethany Biblical Seminary, was our speaker on Aug. 4. Charles Fischbach showed pictures taken at Annual Conference, and he and the youth who attended gave their reports. Promotion and rally day was observed on Sept. 29. A potluck dinner followed the service. At our last council meeting two deacons, Brethren George Rigler and Earl Eikenberry, were elected.—Katherine A. Miller, Sterling, Ill.

Southern Illinois

Oak Grove—We have not yet secured a resident pastor. Brother and Sister Forest Wells from the seminary were with us on week ends from Jan. 1 to May 19. Ronald Lutz filled the pulpit for the summer and now Brother Albert Sauls will be our pastor for the duration of the school year at Bethany. Our council meeting was held on Oct. 22. Our revival meeting will be Dec. 3-15, with Bro. Russell West as evangelist. Attendance at our morning and evening service is increasing.—Mrs. M. A. Whisler, Low Point, Ill.

Middle Indiana

Manchester—We had a farewell service for Bro. H. F. Richards, who terminated his services here on Sept. 1. Our church bought a new parsonage; the former parsonage will be used for church offices and a department for our over-crowded Sunday school. Bro. Hubert R. Newcomer was installed into the pastorate of the church on Sept. 1. There was a reception for him and his family on Sept. 8. The church held its annual reception for students of the college on Sept. 15. During the autumn months our church is experimenting with dual church services at 8:30 and 10:40 on Sunday mornings. Dr. Erceell Lynn is serving part time as director of Christian education this year and Bro. D. G. Berkebile continues part-time service as assistant pastor. Forty of the young people and their counselors made a trip to Lake Michigan one Sunday this summer and attended church services at the Michigan City church.—Mrs. Galen T. Lehman, North Manchester, Ind.

Sugar Creek—Our council meeting was held on Sept. 10. Election of officers for the coming year was held, and Bro. Richard Knarr was elected moderator. A number of our young people attended a meeting at the Pleasant View church on Sept. 14. Bro. Ausby Swinger has been called as our pastor for the coming year. We welcomed him and his family into our fellowship. Bro. Norman Long and his wife were with us for three months this summer.—Ruth Harwood, S. Whitley, Ind.

Northern Indiana

Camp Creek—Our church council meeting was held on Sept. 16. At this meeting we held the election of church and Sunday-school officers. Bro. Leland Emrick was elected moderator. Bro. Arthur Dodge has agreed to stay with us for one more year.—Doris Nifong, Etna Green, Ind.

Goshen City—A special council meeting was held on Sept. 11. Plans were made to break ground for our new unit by Oct. 25. Our pastor, Clarence Fike, held evangelistic meetings at the West Manchester church, Sept. 9-15. Bro. Kenneth Long, pastor of the Rock Run church, filled the

pulpit twice during our minister's absence. The fall conference for youth was held in Goshen in September. Some of our women attended the Northern Indiana women's camp which was held at Camp Mack on Sept. 18-19. Bro. John Long of Lancaster, Pa., was our evangelist for the week of Oct. 13-20.—Mrs. Donald Edwards, Goshen, Ind.

Southern Indiana

Howard—At our council meeting in June, we voted to have our pastor ordained to the ministry. Our revival was held in August by Bro. Albert Harshbarger. Four were baptized. We elected three deacons, Lon Ewing, Charles Bailey, and Earl Brubaker, at our September council meeting. Elder Estle McCullough had charge of ordination services held Sept. 8. Our aid society keeps busy with relief sewing.—Mrs. Clourse Alexander, Kokomo, Ind.

Michigan

Hope—We held vacation Bible school two weeks in June. We have been having mid-week fellowship at the church every Wednesday evening. We changed our church organization for the following year; thirteen persons were chosen to serve on the church board. One of these was chosen general chairman and the others are each one a chairman of a commission. Each chairman has four helpers. With this method we get more folks working on the church's program. We had a good representation at district conference. We held our loyalty dinner on Sept. 13. Our second every-member canvass has just been completed with a very good response.—Wilmina Wieland, Freeport, Mich.

Shepherd—We held our vacation Bible school, June 20-28. Twelve of our youth attended various age groups at Camp Brethren Heights this summer. Our Sunday-school and church worship attendance has steadily increased, making it necessary to build an addition to our church building. The completion date is set for late November. A special consecration and dedication service for teachers and officers was held on Sunday, Sept. 29, by the pastor. A fellowship dinner followed. The Pioneer Boys club, organized less than two years ago, has a membership of twenty-six.—Mildred Spencer, Mt. Pleasant, Mich.

North Atlantic

Quakerstown—Home and family life studies were conducted on two successive Sunday evenings by way of devotional services by an immediate family group; the film, *Is Your Home Fun?*; a short play, *No Way Out*; the film, *The Childhood of Jesus*, for the children. Sister Kathryn Rotenberger was speaker at our annual mother and daughter banquet, and Sister Miriam Steely showed pictures she had taken on previous trips. A Bible institute was held one Sunday morning and evening under the instruction of Sister Martha Martin of Elizabethtown College. One of our young people, Gerald Ludwick, who was serving in BVS in Europe, met sudden death while attending the European annual conference in Austria. Our CBYF group journeyed to New Windsor to assist in processing relief materials for overseas shipment. Several of our young people attended the district CBYF banquet at Whispering Pines. The senior choir presented a complete program recently. A number of the churches of our community sponsored a bus to the Billy Graham crusade at Madison Square Garden, New York. Our Highland Park evangelistic meetings were held by Brethren F. S. Carper, and J. A. Robinson. Our pastor attended the extension school on the campus of Juniata College. Sister Mabel Claypool, missionary to India, was with us one Sunday morning and evening. Our pastor directed a junior camp at Camp Swatara one week. Three other members were counselors and thirteen from our group attended Camp Swatara during the camping season. During the absence of the pastor the pulpit was filled by Brethren William Stoneback and Richard Lud-

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1958

THE INTERNATIONAL LESSON ANNUAL

*Edited by
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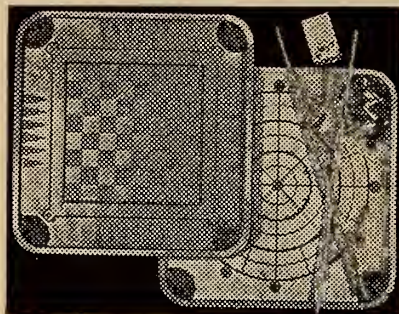
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wick. Another one of our young people, Sylvia Hixson, is presently in training for BVS in New Windsor, Md. Our elder, John S. Landis, presided at our quarterly council meeting.—Mrs. Blondell Ludwick, Perkaspie, Pa.

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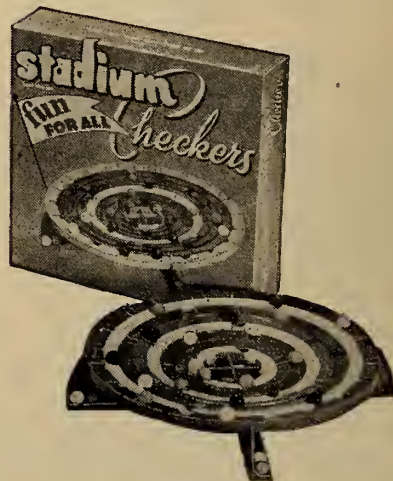


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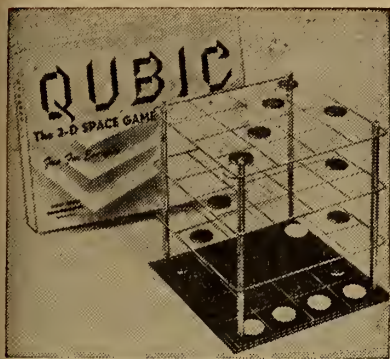
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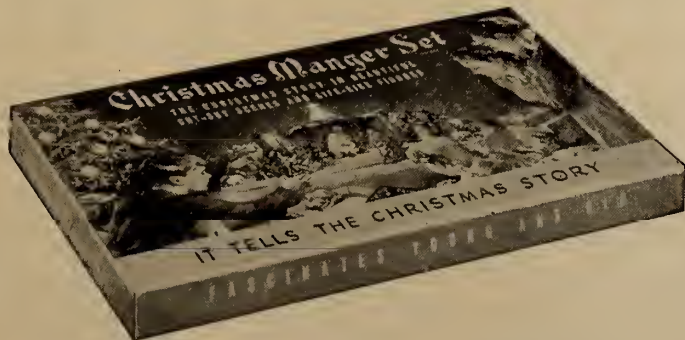
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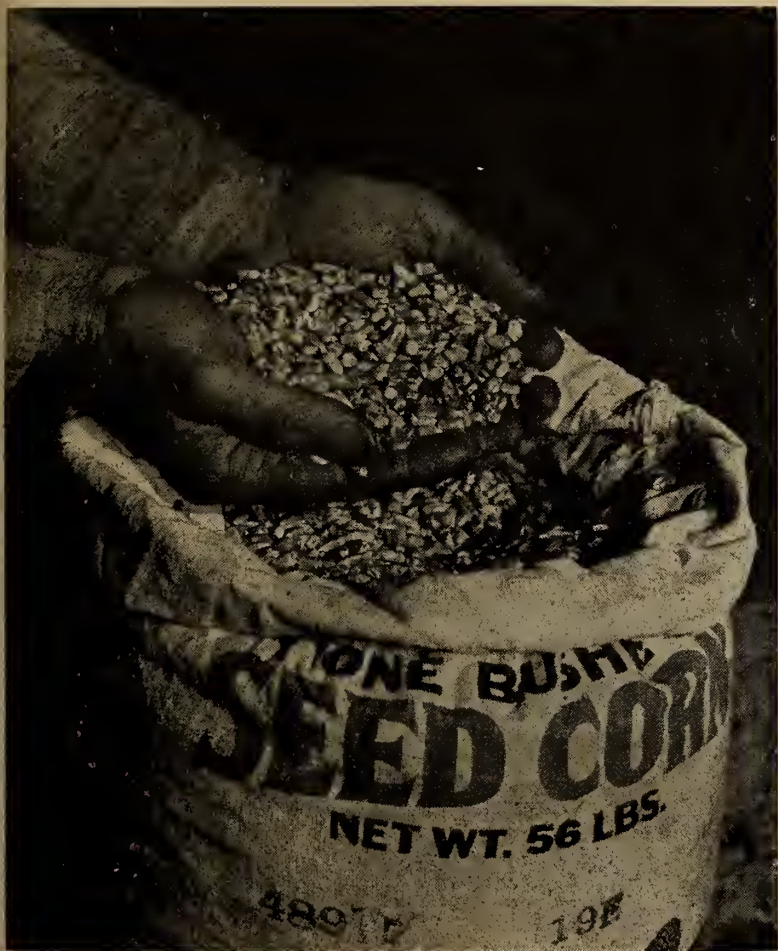


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Waltner

Harvest and Seedtime

WHICH comes first, seedtime or harvest? If you look at the chronology of growth from the standpoint of only one season, of course sowing must precede reaping, and the seed comes first. But where does the seed originate except as the result of some former harvest? It is true that we sow in hope and reap in joy, but our thanksgiving at summer's end should never be the kind of satisfaction that forgets the coming seedtime. A wise farmer remembers to save his seed for the next crop when he harvests this one. So should our thanksgiving and joy always look to the future. If we live in the autumn years of our life span, we will rejoice not merely in looking back over days well spent, but we shall rejoice also in the seeds we have helped to scatter, in the promise of new lives brought into God's kingdom, in the potential of our children and grandchildren, in the visible institutions—churches, schools, missions, homes—that have been created and endowed so that they continue to bless future generations.

Thanksgiving is a time to be grateful for harvests. It is just as appropriately a time to prepare new seed for future reaping. It is the best time in the year to remember our responsibilities as God's stewards.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

NOVEMBER 23, 1957

Volume 106

Number 45

In This Number . . .

Editorial—

Harvest and Seedtime	1
Who Owns Outer Space?	5

The General Forum—

Thanksgiving in a Time of Insecurity. David H. C. Read	3
It's Never Too Late (verse). Jane Haggard	4
Is Tithing Christian? Wayne Zunkel ..	6
Faith and Circumstance (verse). Mildred Allen Jeffery	7
The Family Counselor	8
The Art of Being Thankful. Glenn C. Zug	10
Unfortunate Fortunes. Earl Fike, Jr. .	12
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

Dahanu Hospital Serves. Mrs. Mary Philip	20
Sports at Waka Training School. Glen Shank	21
Planning for Spiritual Revival. Dr. Mary Bhonsle	21
How to Be a Fellowship Sponsor ...	22
Castañer Celebrates Fifteen Years of Service	23
Puerto Rico and the Modern World. Earl Parker Hanson	23
Outpatient Department. Marvin V. Snell	24
Unique Training Program	25
Curriculum Furnishes Program Materi- als for Special Days. Mrs. Ernest Bowman	26
How to Use Audio-Visuals	27

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

To Help All People

I have read with interest the letter written by Richard C. Dunham in the issue of Sept. 7 and will say that I would be glad to read an article by him on race relations. With the experience he has had he should be able to write an article that would help.

I was raised in a small city in Indiana, where there lived one colored family with two children that attended the public school but the past forty-eight years I have lived in Alabama and I expect I have as many colored friends as any one in our Brotherhood.

For several years I had an average of 150 colored men on my payroll. I have preached many times in their churches to packed houses. Many of our own church members were in the audience or furnished the music for the service.

Colored people are always welcome at our church and have been especially invited to see some of our filmstrips.

Mrs. Petcher and I visited in a colored home not more than three weeks ago and were served homemade ice cream and cake which we ate with the members of the colored family.

At our daughter's wedding held in the Cedar Creek Church of the Brethren on Aug. 4, four colored people had special invitations and attended the ceremony.

My son, Dr. Paul, is a medical missionary and is working among the colored people in our mission in Nigeria, W. Africa.

I would be glad to do anything possible to help all our people live together in peace but I think some of the things being done are causing strife and confusion.—Glen W. Petcher, Citronelle, Ala.

Appearance of Church Buildings

For yesterday's Sunday-school lesson (Sept. 29) Dr. Roy Smith makes a comment that needs a wider reading than the International Lesson Annual (1957 edition, page 328) affords. Let's ponder, brethren, the truth in this statement:

"The greatest asset of any community does not consist of its factories, its mines, its business district, and its location on one of the main highways. Rather it consists of the spirit of the people. This spirit is

shown in the way they keep up their premises, trim the lawns about their churches, and beautify their own homes. There is something wrong with the religion of a congregation when the church property is allowed to appear disreputable. No sound preaching from the pulpit can make up for the fact that the church house is an eyesore on the street.

"There is something very seriously wrong with a man's religion when he is content to worship God in an unswept church with the plaster falling off the walls, the windows unwashed, and the building unpainted."

This brings to me memories of poorly kept rural churches that I have seen on my travels, of neglected and carelessly kept Sunday-school rooms and basements in our churches and of the negative advertising the poor appearance of a church building makes in a community. People who pass by judge our religion by the way we keep our buildings. Let's continue to do a better job.—Bernard N. King, Bridgewater, Va.

Infant or Adult Baptism

I would like to make a few comments brought to mind by the letter of Dan Blickenstaff in the Sept. 21 issue.

In the discussion of baptism at Conference, I felt we were missing the main point. Part of this may have been due to the wording of the statement presented. It doesn't make any difference how many times a person is dipped in baptism, but rather, was he baptized as an infant or an adult? In Matt. 28:19 we have Jesus' words recorded as telling us to go and make disciples of all nations, baptizing them "in the name or the Father and the Son and of the Holy Spirit." The number of dips are not recorded here or at any place in the New Testament. It would be incorrect to say that Christ commanded trine immersion although this is the way many Christians through the centuries have interpreted it.

One thing we believe the New Testament clearly says is that each individual must make his own decision for Christ. Many churches baptize infants and later "educate" them into the Christian life at the age of adolescence. The live issue

Continued on page 27



Luoma

Are we truly thankful? Do we remember that it is of the Lord's mercies that we have the food we eat?

Thanksgiving in a Time of Insecurity

David H. C. Read

YOU and I have been brought up under a great delusion. We have been born into an artificial, technical world—a very remarkable world where nature has been tamed and made to supply us with an infinite variety of food and clothing and accommodation and means of travel. By a miracle of human co-operation the necessities and many of the luxuries of life have been put at our disposal.

I come down to breakfast and pour myself out a cup of coffee. There it is—quite simple. But how does it come about? The coffee was bought in a shop, and the act of buying involves the use of money and, therefore, the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply and by a system of transport over land and sea involving the co-operation of thousands of laborers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay the work of planters and pickers about whose life we know practically nothing.

The moment I add cream to the coffee another vast system of human co-operation is involved, going back in the end to the birth of a calf in some part of the state. I stretch out my hand for a piece of bread—and another army of human ingenuity has been at work from the moment that a farm-laborer dropped some seed into the ground.

That is how we live: every moment drawing on the products of our technical civilization.

And our delusion consists in this: that we imagine that this state of affairs is natural and permanent; that shops and water pipes and electric lines and plumbing and beds and carpets are our birthright. They may not have been in the beginning, but they are now, and ever shall be, world without end. We take for granted a world where everything is "laid on." Food, clothing, education, health services, transport are now said to be "laid on"—conveying the impression of a society where everything comes through a tap.

But this world where everything is laid on is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions

It is helpful to link worship to a specific instance of man's dependence upon God like that of the harvest which speaks a universal language of man's need

Myslis



Modern man needs to recover a sense of utter dependence upon God and his mercy

on his typewriter and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

That is why I have taken a word from Jeremiah, a writer who lived in a more primitive society, who lived nearer to nature and real human nature, and for whom little was laid on. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."

You cannot help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence seemed to be always just round the corner, and time and again they looked at one another in relief and awe saying: "It is of the Lord's mercies that we are not consumed."

It was the same in the earlier days of the church. Men and women lived in the shadow of "the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Again and again this sense of danger is reflected in their prayers. "Good Lord, deliver us" is the theme. "Protect us"; "Help us"; "Save us." If you read the prayers and sermons of our forefathers at the time of the Reformation you will find that they too had the sense of walking on thin ice, dependent from day to day, from hour to hour on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid

IT'S NEVER TOO LATE

JANE HAGGARD

It's never too late to plant a flower or a tree,
Never too late to bridge a void
That came from some misunderstanding
Which caused a friendship to be destroyed.
It's never too late to start the book you had planned,
To write with all the power at your command.
It's never too late to go out of your way
To give someone happiness or ease another's pain.

It's never too late to take a child's trusting hand,
To tell him in simple words that he can understand
The truths by which men live and die;
Truths which no one can deny,
But fill the soul like music heard
Which fires the brain and keeps one's pulses stirred.
Too late for these? Never can it be
Too late to teach, to build, to free.
Although perfection's growth is slow,
Can we deny its chance to grow?

specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before.

But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the providence and mercy of God. "It is of his mercy that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awaking us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible and in the lives of all great Christians. We have to learn to rely finally on nothing but God and his mercy. And that is not easy. For as a nation we have gotten into the habit of thinking that reliance upon

God is a kind of last resort.

When we are called to a national day of prayer a kind of shudder goes through us as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out of account in the normal run of life.

We need to be in training in our religion as in any other human activity. And that training consists in a habitual, regular remembrance of our dependence upon God. "It is of his mercy that we are not consumed, because his compassions fail not. They are new every morning."

"New every morning." Isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in daily remembrance as we get up in the morning that our life, our health, our affairs, our

EDITORIAL

Who Owns Outer Space?

PUT a red mark around October 4 on this year's calendar and set it alongside August 6, 1945. With the shattering thunder of an atomic explosion a new age was born a little more than twelve years ago. The shadow of the mushroom-shaped cloud has hung over the earth ever since. In like manner the launching of the first man-made satellite, though it will soon be surpassed by other achievements, may well mark the beginning of a new age of exploration in space.

The world was not prepared to be suddenly thrust into the atomic age. This was obvious when the decision was made to use the new development first as a weapon. Scientists tried to warn us, but we found it difficult to shake off the comfortable habits of the past. Except for a new sense of anxiety there is not much evidence that even now, after twelve years, we really understand what has happened to us.

If we were unprepared for living with the atom, we are even less prepared for living with space ships and man-made satellites. We showed this lack of preparation in our initial reactions to the Russian achievement. We responded like high school students whose team lost the first round in a ball game. We blamed the other team, our team, our coaches, and our cheerleaders. This could not happen to us, but it did. Only a few persons saw beyond their own sectional interests. Whether the Soviets, the Americans, or some one else was first should be unimportant. The orbit is global. Sputnik is circling the whole earth. Could the satellite by any chance help us to get a new perspective?

The Soviets themselves, as might have been expected, are using their propaganda advantage for all it is worth. They are even proposing that the tiny ball in the air "proves how wrong were all religious organizations and beliefs in speaking about heaven," also that "we materialists create our own heaven and fill it with our own moon and stars."

No one can take that boast very seriously, especially if he compares any man-made satellite, created or proposed, with the vast reaches of the universe the Lord God has made. But we dare not overlook how closely our own pride in our American technology comes to the idolatry of the Communists.

Neither the Soviets, who beat us in the race to be first with a satellite, nor our own leaders have prepared us for the new age we are entering. No one has yet offered an answer to the question,

Praise the Lord!

Praise the Lord from the heavens,
praise him in the heights!

Praise him, all his angels,
praise him all his host!

Praise him, sun and moon,
praise him, all you shining stars!

—Psalms 148: 1-3

Who owns outer space? Obviously we cannot fence off an area reaching hundreds of miles above our national boundaries. Must we seek ways of putting the outer airplanes under control of some international agency like the UN, or can we seek to maintain the "freedom of the upper air" in a manner similar to the "freedom of the seas"?

If travel to the moon—a much larger satellite, incidentally, than any the materialists can lay claim to—will soon be a reality, will we depend on our nationalistic competition to determine who shall control it? Will the first man to land on it claim it for himself or his country? Or is there another basis of deciding whose it is?

The trouble is that we have never really recognized whose the earth is. We have accepted the claims of explorers and conquerors, the rights of prospectors and developers, but we have been reluctant—even Christians have been reluctant—to believe that "the earth is the Lord's and the fulness thereof," because we have not wanted to recognize our role as stewards rather than owners. So when we argue about natural resources the contest is between private and public ownership, disregarding God's ownership. And when we debate the various claims to tideland oil riches, we argue about state and national ownership, overlooking God's rights as Creator.

If we have been so reluctant to admit that the earth is the Lord's, is it at all surprising that we make competing claims for the moon and the rights to move in outer space? Instead of trying to beat the Russians to the moon would it not be far better to make sure we get off on the right foot as we walk into the new space age?

As a starter, we can begin where the psalmist began, "When I look at thy heavens, . . . the work of thy fingers, the moon and the stars which thou hast established, what is man that thou art mindful of him?" The Bible emphasizes both the grandeur and the weakness of man. God intended us to live in his universe, not as proprietors making rival claims to his creation, but as stewards of his gifts.—K.M.

Is Tithing CHRISTIAN?



Tithing is a base from which to start until we learn the joy of a life fully dedicated to God

Wayne Zunkel

TO THE ancient Hebrew, the tithe was the standard—one tenth of all he had. This matter of having a responsible share in the affairs of God's world enters into Hebrew thinking early. In their account of the human story, even as early as Cain and Abel we see a dawning consciousness of a need to give, to present gifts to God which are worthy.

Actually the tithe or the tenth has been in use since earliest times, and has been used for various reasons. From Babylonia to Rome in ancient times it was used in some cases as a tax levied by a government on its own people, and in some cases as a fee imposed on defeated peoples by their conquerors.

Even among the Hebrews, the giving of a tenth may originally have had something of this meaning. The prophet Samuel,

for example, faced with a people who wanted a king so that they could be like their neighbors, introduces the idea of the possibility of the tithe being used for this purpose. He does it as a threat, in an effort to slow them down—cool their enthusiasm. But his threat became a reality.

So the tithe as a standard may have begun as a tax, payable to the federal government. And whether or not it began this way

for the Hebrews, certainly at least the concept of that set figure probably came from their neighbors who used it for that purpose.

But for the Hebrews this amount soon came to have religious implications as well. Even in very early times there is the concept of the tithe as a standard for purely religious giving. Long before the time of Samuel and the kings, Jacob had a dream one night of a ladder which reached into heaven with angels passing back and forth between heaven and earth. In a real sense it was a religious experience. Under the inspiration which that dream symbolized, Jacob formed a covenant with God, vowing that if God would be with him and keep him, he in turn would worship the Lord as his God. And in order to make it a bit more specific, he promised that of all God gave to him he would return to God one tenth.

Throughout the Old Testament there is a growing and an impressive conviction stated again and again, that as far as the Hebrew was concerned, the Lord deserved the first and the best of all he had. And in most cases this was a tenth.

What they offered to God came first, and then they took care of themselves, rather than taking care of themselves and then bringing to God what they felt they could spare out of what was left.

Even in hard times, when the tithe as a religious expression became a bit more difficult, and they, like many of us, were tempted merely to render to Caesar what belonged to Caesar, because Caesar was around to collect, while bypassing God because he seemed a little farther off,—even then they felt strongly that one tenth of all God gave them belonged to him!

A discussion of this in the book of Malachi seems almost

modern. The prophet, speaking for God, cries out to the people in their need, saying, "Return to me and I will return to you, saith the Lord of Hosts."

The people say, "How shall we return?"

The answer comes back hard, "Will man rob God? Yet you are robbing me."

And the people ask, "How are we robbing thee?"

And his response, "In your tithes and offerings. You are cursed with a curse because you are robbing me; the whole nation of you." And even though he is speaking to Hebrews, the word he uses for nation is the Hebrew word for heathen nation.

Then he throws out this challenge to them. "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, [and see] if I will not [then] open the windows of heaven for you and pour down for you an overflowing blessing."

The prophet was expressing what many modern Christians have expressed, that when we give one tenth to God the other nine tenths go farther. Now whether in fact it always does in terms of strictly monetary returns, whether our rewards are purely physical might be open to debate. But this was their conviction: that if you played



Faith and Circumstance

MILDRED ALLEN JEFFERY

There's never a winter so severe
That spring disdains to follow,
And never a circumstance so drear
But God's sweet grace will hallow.

From sun and rain and winter's cold,

Good earth brings harvest treasure;

And trial "more precious than of gold"

Increases faith's scant measure.

fair with God, even in hard times, he would play more than fair with you.

And, of course, when you finish that passage in Malachi, only eleven more verses remain and you are ready to turn the page, leaving the Old Testament and entering the New.

And immediately the question arises, "This is fine, the devotion of these Hebrews. But what has this to say to us? We no longer live under the old Jewish law."

It doesn't take any peculiar insight or mental genius on the part of anybody to look in a concordance and see the long list of references to tithing and the giving of a tenth to be found in the Old Testament, and then to observe that no sooner do those references hit the pages of the New Testament than they come to a screeching halt. One or two brief references by Jesus, a chapter in the Book of Hebrews about Melchizedek and the giving of a tenth to him, and that about wraps it up. For the most part the pages of the New Testament are strangely silent.

In fact, so many questions may be raised that one man, Hiley H. Ward, wrote an article which appeared in the Christian Century entitled, *Is Tithing Christian?* And believe it or not this man in concluding his response to this question states: "Tithing is good business and guarantees returns. But the question, *Is tithing Christian?* must be answered No." And he means it.

Among other things, he too refers to the matter of legalism and the fact that we are no longer motivated by law as were the Jews, but rather by love. He insists that "New Testament stewardship is not a bookkeeping matter; it is all inclusive." He points out, as do others, that when Jesus does refer to the tithe he does it with a note of

condescension. And there is a certain amount of truth in this observation.

Jesus does chide the Pharisees for their minute exactness in regard to lesser details and their disregard for more important matters. He says, "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin"—you give a tithe even on spices and food flavoring—"But you neglect the weightier matters of the law, justice and mercy and faith."

Jesus does belittle their exactness in the light of their gross failure in areas of human need. But he does not stop with this. This does not mean that tithing is bad in his eyes. He goes on to say of it in the same sentence, indeed in almost the same breath, "These things you ought to have done, without neglecting the others. You blind guides, you strain out a gnat." And that too is understandable. Nobody likes gnats in their coffee. But you strain out gnats and you swallow a camel.

One of the facts which enters in here is that many of the things in the Old Testament are just assumed in the New. The high Hebrew concepts of family life are not talked about greatly in the New Testament because they were not a problem in Jesus' day. If they had been, or if the Hebrew teachings in this area had been contrary to his own convictions, Jesus would have spoken out, just as he spoke out in other areas where he felt his Hebrew forefathers fell short of the truth. But he says very little on this. And he does not need to express himself on tithing, either, because it is already practiced.

Unfortunately many of those who insist that tithing is not Christian and that it is too legalistic do so because they assume that it is Christian to give less

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Do you think a pastor who knows he has some prominent leaders in his church who aren't living as Christians should speak to them about it? If they are not willing to do better, ought not someone else take their places even if they are less talented?

I ask this because two prominent people in our church have become interested in each other. Both are married people. The companions of each know about it and worked quietly to have them stop. Both promised but they are continuing again, only now the affair is more hidden.

I need help from someone, for I am this man's wife.

Wife.

Dear Friend,

Your pastor probably can and should help in this matter. He would do well to go to both parties and say something like this: "People are doing some talking about you and ———. It may not be true but people think it is. If you would like to talk about it, I'd be glad to talk the matter over with both of you or either of you." If this is not fruitful it may be necessary, if it is an obviously embarrassing affair, for the official board to talk with the couple. I much prefer the former approach with counseling as a means of possible healing for the families rather than to resort to church discipline.

In the meantime, you need to ask

yourself some serious questions. Am I permitting myself to get run down in energy and in appearance so as no longer to be attractive? Have I permitted myself to become overweight? Am I careless about personal appearance? Am I either too sloppy or too fastidious about my housekeeping that my husband does not feel comfortable at home? Do I listen to and really hear what my husband says to me? Or do I let someone else be the person who listens to and understands him? What I am meaning to suggest is that it is often important for a wife to ask herself, What am I doing that makes it possible for my husband to become interested in someone else?

It could be that the time will come when for the sake of the children and your own self-respect you may need to say to your husband: "I am willing to try to correct whatever failures I have made that have caused you to lose interest, but I am not willing to see you become further involved with another woman. It will be necessary for you to choose whether you will go further with her or whether you want me and the children." This is not easy to say and can be said only after careful examination of yourself. I think also it could be done only after you have yourself gone to your pastor or some other counselor and talked the matter through personally. I trust you can still work the matter out.

Jesse H. Ziegler.

than a tithe, to do less for our God than the Jews did.

Actually, if we are to be true to Jesus, we have to say that tithing is not a Christian standard. But we have to say that because in most cases tithing is not enough. To Jesus, giving begins with the tithe and goes beyond that. Year by year we grow to lay aside more of what we make: ten, twelve, fifteen, twenty-five per cent or more. We give as God has prospered us.

From the Hebrews we learn that we give to God off the top

of our income. We learn that we need a system, a plan—a box perhaps or some container in a dresser drawer where we lay aside God's share when we are first paid, before we begin to spend and meet our own needs. Then we have it to use it for God as the need arises. And from the Hebrews we learn the surprising joy that comes from having money on hand to use for God. This we learn from the Hebrews.

And from Jesus we learn that the tithe or one tenth is a base—

the place at which we start and from there we learn to give until "it hurts" and beyond that until it stops hurting and becomes a living, joyous evidence of a life fully dedicated.

A March issue of Time Magazine reported an incident that occurred in a film studio near London. Five hundred twenty-six years after Joan of Arc was burned at the stake, the movie version of George Bernard Shaw's Saint Joan was being filmed. The director, Otto Preminger, looked on happily as Jean Seberg, an 18-year-old Iowa-born actress mounted the pile of fagots and was chained to the stake. Soldiers lighted the fagots and Jean's eyes rose in saintly calm heavenward with the flames. But just as it became time to replace the young actress with a dummy, a gas pocket fed by hidden jets ignited, and Jean suddenly discovered that she really was in flames! And the look of saintly satisfaction turned to horror-stricken screams. Luckily extinguishers killed the blaze leaving Jean only thoroughly singed.

I was reminded of a young minister in the Church of the Brethren. On graduation from seminary several years ago he was called to a struggling church in the Central Region, a church faced with dramatic opportunities and challenges, but, like so many churches, filled with just enough people who were satisfied that they never got around to meeting the challenge that was theirs.

One night at camp, well into the night, this minister who had been in the field for several years, expressed to some of us his frustrations. He said, "When I entered the ministry I thought I was giving my life. And I came to find out after I was here that I really was giving my life." And he said it with bitterness, for all his high dreams of self-

less service had been terribly shattered by people who were too complacent—entirely satisfied to remain as they were, small and ingrown.

I think his discovery is true in somewhat that same way for us, though we might hope without the disillusionment. We read the stirring demands of Christ. We are thrilled by the cost involved. He tells us in poetic language that it means our lives. And we are challenged.

But all of a sudden, we see that it really does mean our lives—all that we have and are. At first we may resent it—especially if, as with the young actress or the young minister, the sacrifice we are called to make seems in vain.

But if we can see in the giving of ourselves the rising, bold outline of the towers of God's kingdom, then it gradually becomes for us a glorious privilege, for we become co-workers with God, and we begin at last to grasp life's deeper meaning.

Thanksgiving

Continued from page 4

friends, our concerns, and our worries are in the hands of God.

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week we want to pause for a while and remember that we belong to thee, and that from day to day it is of thy mercy that we are not consumed."

And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may

be a vast difference in agricultural method from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant, the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

I have spoken of the need to remember our dependence upon God. I hardly need to remind Christian people that this spirit utterly possessed our Lord. He was very much aware of the importance of daily bread—there would never be much to spare in the larder at Nazareth when he was a boy—and he taught us to pray for it. And he was much concerned with the way men should live together and share the gifts of God in peace. But he never for a moment forgot his Father in heaven who fed the ravens and clothed the lily. His utter dependence upon God gave him that serene and confident attitude to the dangers of this world which he is able to bestow on his loyal followers. And with it all there went a sense of gratitude and joy.

To realize our dependence upon God is a solemn thing but not a sad one. The writer of the Lamentations has brought us a glorious text but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ and we are entitled to read his words in the light of the gospel and the spirit of Christian thankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness"—therefore we give our happy thanks to God.

Are we truly thankful? Do we honestly remember that it is of the Lord's mercies that we have this food; that it is not because we are more worthy people that we have more to eat than our

Continued on page 14

The Art of Being Thankful

Glenn C. Zug



Religious News Service

For the early American pioneer thanks giving was a time of joy, satisfaction and faith in the Lord of the harvest

WILBUR L. CROSS issued this Proclamation of Thanksgiving when he was governor of Connecticut many years ago: "Standing together in the level gold of a late autumn sun, flooding over the hilltops and giving here a tall steeple, there the weather vane of an ample barn stored with harvest, and yonder a westward window, each its moment of glory, while the peace of fulfillment . . . falls upon field and vineyard, we are moved once more to praise the Lord of life, our source and stay through long generations."

For the early American pioneer thanksgiving was a real art, a spirit, an attitude, an ability which he cherished. Thanksgiving was a time of joy, satisfaction, and faith—faith in the Lord of the harvest from whose hand came life itself! Webster says art is the applica-

tion of skill and taste to the creation of something of beauty and worth.

The picture of the words of Wilbur Cross as he proclaimed the beauty of the autumn sun and the harvest filled barns—this is art. The picture of the Pilgrims arriving on the Mayflower kneeling at Plymouth harbor to thank God for their safe journey, the picture we see when we read the beautiful words of the President's Thanksgiving Proclamation, tell us that Thanksgiving is the greatest of arts, the greatest of achievements in life. The thankful person has reached a pinnacle that seems so high to most of us—and it is high—high above everything else. The man or woman with a thankful heart has found something which can never be taken from him.

Cicero, the ancient wise man, says in his *Pro Plencio*, words written before the time of Christ: "While I would fain have

some tincture of all the virtues, there is no quality I would rather have, and be thought to have, than gratitude. For it is not only the greatest virtue, but even the mother of all the rest."

And is it not this—thanksgiving—upon which our Christian faith, our religious heritage rests? The great song of praise, the great hymn psalm sung by the Jewish people for centuries before Christ, the 103rd Psalm, speaks in unforgettable language of what man sees and feels in life. It is a great song of thanksgiving.

It is in the great hymns of the ancient Jewish faith that we find the Fatherhood of God and our common trust and allegiance to him best expressed. God's dealings with us personally, as a nation, his kindness and nearness to all the sons of men, should cause us to sing loudly and with great feeling:

"Praise, my soul, the King of Heaven;

To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who, like me, his praise should sing?

Praise him! Praise him!
Praise him! Praise him!
Praise the everlasting King!"

This great hymn based on the 103rd Psalm was written by Henry F. Lyte back in the 19th Century, written by a man in a day when there was little to be thankful for materially, written when he was ill and discouraged. His heart suddenly caught fire. God is good, life is good, I have been blind, I have been wrong, I am going to write a great hymn of thanksgiving!

The Pilgrims came to America, and our nation from the beginning learned the art of being thankful. Those Pilgrims were not prepared for the hardships to come. In the winter which followed they had to build houses and they needed food. Before that first hard winter passed, over half of them died. The rest struggled on. When spring came they planted corn. The summer came and passed,

and after they had hoed it carefully, they had a harvest of this strange Indian food.

And then what did they do? They might have cursed God for taking their loved ones and friends and for making it so hard for them. But they did not. They might have patted themselves on the back for what they had accomplished through the work of their hands. They thanked God for his goodness to them. That was the beginning of our Thanksgiving Day. It was not an annual observance for the colony—at least not a special day—until 1630, and then other New England colonies took up the practice. Then, about 234 years later, Abraham Lincoln proclaimed the fourth Thursday of November as a national day of Thanksgiving.

But it is not the day that makes American Thanksgiving famous, it is the attitude, the spirit, the appreciation. America dare not lose the art of being thankful; Christian people dare not lose it! For if the spirit of the psalmist, of the prophets,

of the entire Old Testament means anything it tells us that the ability to be thankful and to praise God is the very basis of life.

Thanksgiving too is at the heart of the New Testament. Paul in his first letter to the Thessalonians explains in the entire letter the qualities of thanksgiving. By using words such as "without ceasing," "always," "thanksgiving overflowing with joy," we see without doubt that it automatically comes into the life when God's spirit is there. A Christian is never discouraged, disappointed, or sad beyond that stage wherein he can be thankful! Give thanks to God in everything; find those things for which to be thankful, for being thankful in every circumstance is God's will.

Jesus was continually expressing the need for thanksgiving in the Christian life. Much of his praying was thanksgiving—high beautiful praise of God despite the cup which was not taken away! All of his beautiful exhortations of stewardship, brotherhood, love, sharing—everything he taught and lived was based on the idea of thanksgiving to God for his mercy and goodness.

To achieve the spirit of thankfulness is to allow God to come into our lives in such a way that we will feel life abundantly and richly. The life that is filled with Thanksgiving is beautiful and artistic. The touch of the master is there. It is not made of marble or painted on a canvass or written on the score of a composer's notes; it is not in books or in the beauty of the great outdoors, but the human heart that has learned to be thankful is the greatest piece of art, for God, the Master Artist, has come into that heart!

A minister in England saw a

Continued on page 14



"When the peace
of fulfillment falls
upon field and
vineyard we are
moved once more
to praise the Lord
of life"

H. Armstrong
Roberts

and kind; serious and humorous; sensitive and brave; humble and proud; tough and gentle; dramatic and sincere. I would rather be with them than with any group. To be accepted into their fellowship and receive their friendship is a blessing greater than any man deserves. No earthly honor can ever give me greater satisfaction than to take my place in this wonderful fraternity." I like this joyful concept of the ministry much better than the Sad Sack routine. Bishop Kennedy has preserved for us a little of the thrill—the honor—the challenge of the ministry.

One wonders what the apostle Paul would have said to those who pity the preacher. It might have been something like this. "Therefore having this ministry by the mercy of God, we do not lose heart. . . . For what we preach is not ourselves, but Jesus Christ as Lord and ourselves as

UNFORTUNATE FORTUNATES

When Bethany Seminary held its first chapel service in September, a preacher spoke some pertinent words to future preachers about the challenge of their ministry

Earle Fike, Jr.

AFTER Wesley Shrader put forth in Life Magazine his catalog of miseries of the ministry, there assembled a group of disciples who began to campaign behind the slogan, Pity the Preacher. And the tragic shame is that this cult found its most fertile ground among the ministers. Whereas the topic of conversation had one time centered on the challenge of service in the high calling, we now became like so many Jobs sitting among miserable comforters, muttering something about faces red from weeping and eyelids drooping from the deep darkness of overwork. Actually the only real darkness on our eyes is the black eye we gave ourselves in the speed and the relish with which we drew on this mantle of the unfortunate.

But, thank God, there are still those who find something attractive in the ministry. Gerald Kennedy lifts us out of the realm of the unfortunate when he says, "Preachers are the most wonderful people in the world. They are critical

your servants for Jesus' sake."

There is nothing to indicate the unfortunate lot of the minister in this statement. "We preach not ourselves but Jesus Christ" is a kind of emancipation proclamation which lifts the minister out of unfortunate self-interest into the realms of dedication which lie beyond personal peeves.

But in a sense we do preach ourselves. Paul, I think, would have been the first to admit that our lives constitute preaching. For as ministers, what we do, the way we live, the way we act—all are of tremendous importance to the layman. Some consider this to be one of the unfortunate aspects of the ministry.

At its more obvious level, this interest means that your business becomes everybody's business. As Paul Robinson has often said, "The minister lives in a goldfish bowl." This means that if you happen to step out on your porch in your bathrobe at 8:15 to see if the milkman has fulfilled his responsibility, at approximately 8:35 your telephone will ring and someone will say to your wife, "How is the pastor this morning? I hear he is sick!"

Further, since your business is everyone's business, it means that you cannot win, because everyone will have a different idea about how it should be done. Clarence McCartney, that grand old giant of the pulpit, puts the problem this way. "If the minister has no wife, he needs one. If he has one, he must have been handcuffed and blindfolded when he picked her. If his wife

knows how to dress, she is worldly; if she goes around in the style of the gay nineties, she is a disgrace to the congregation. If the minister is quiet and dignified, he is cold. If he goes about slapping men on the back and telling stories, he should have been president of the Kiwanis!"

It seems strange that we should worry about this kind of attitude. It is nothing new. Since the beginning of the Christian faith, messengers of God have had to put up with this kind of nonsense. Look at John the Baptist. That stern old ascetic came neither eating nor drinking, and it made the people furious. But when Jesus came eating and drinking, they said, "Behold a man gluttonous, and a winebibber." We need to look at this aspect of "preaching ourselves" with a little more amusement and a little less aggravation.

On a deeper level, preaching ourselves means that people cannot divorce the message they hear from the life they see. The old saying, "Practice what you preach," carries a great deal of truth for the minister.

This means that we must work hard to live in harmony with the message we bring. I am reminded of the priest who was called before his superiors for being found drunk. He excused himself by saying that he was off duty. To which his examining superior said, "When is a priest not on duty?" A minister is always on duty so far as his life is concerned. And the quick-witted public will catch any inconsistency in a flash. And they love it. As one man in the French court remarked to his preacher, "Sire, your sermons terrify me, but your life reassures me!" The most brilliant preaching is just so much noise unless it is backed up by a life that gives it authority.

We preach ourselves. Some say this is unfortunate. Yet just as we are able to confuse by our weaknesses, so we are able to inspire by good living. Joy, love, patience, conviction, dedication, if seen in the minister, are contagious and easily caught by those who need examples. So that we see here an opportunity rather than a misfortune. Can you imagine men like C. D. Bonsack, Rufus Bucher, or Rufus Bowman unhappy because the world noticed the way they lived, and emulated their gracious loving manner. "We preach ourselves" is a challenge rather than a handicap.

But far more important than preaching ourselves is the basic reality Paul was striving to communicate. "We preach not ourselves." We preach Christ Jesus, something supremely more than ourselves. In this we are most fortunate! For if our message were only the highest that we could accomplish personally, it would be barren fare for those consumed by a hunger and thirst for righteousness. We preach not ourselves.

There is more to our work than the way we live. There is more power in what we proclaim than in what we do.

With this in mind, let me suggest two areas that most frequently trouble the prospective minister. The first is summed up in the concern of a young man just licensed to the ministry a year ago. He said, "My own life isn't what it should be. What right have I to tell others how to live?" He would have no right if we preached only ourselves. But we do not. We preach not ourselves. The power of the gospel we proclaim does not depend on our own strength. The truth and beauty of the message does not depend upon the lily white purity of the messenger. If it did, the gospel would be extinct years ago!

Dale Brown gave a very practical down to earth illustration of this at the Northern Illinois district meeting. He said, "If I were to discover that the man who married my wife and me turned out to be a prize hypocrite guilty of all kinds of evil-doing, I would still like to consider myself married!" He is right. If the validity of the marriage knot depended on the pure sinlessness of the one who performed the service, a great many of us would be living outside the Ten Commandments.

We preach not ourselves. We are the fortunates who proclaim something greater than ourselves. We are the fortunates who can share this perfect treasure even though it comes in a "beat up" earthen vessel. We are the fortunate finites who proclaim an infinite gospel.

The other troublesome hurdle which each



The power of the gospel the minister proclaims does not depend upon his own strength

minister must face is an overwhelming feeling of inadequacy. If you are one of those who has some serious questions about your ability to meet the demands of the ministry, you have the first qualification of being a good minister. I would not give a green stamp for the young man who enters the ministry feeling like he has the bull by the horns. The individual who is blessed because he feels his spiritual need will make the most of the power of the Holy Spirit.

We preach not ourselves. The baccalaureate speaker who said to the seminary graduates, "Go out, and give to your preaching all that is in you," did not say enough. He had not really found the glory in Paul's proclamation. Martin Luther had the concept in another context. "Did we in our own strength confide, our striving would be losing."

To all young men troubled by a feeling of inadequacy I would say this. There is not one—not

one minister—who has within himself the power to fulfill his ministry. But there are some who learn the fine art of allowing the Christ they proclaim the opportunity of fulfilling it for them. Frederick Denison Maurice was such a one. It was said of him, "He seemed to be a channel of communications—not the source of it." He did not preach himself, but one greater than himself.

I am tired of this mantle of martyrdom which some find so comforting. I am sick up to my chin of hearing about the miseries of the ministry. I am for the return of joy and the great thrilling challenge of service to the high calling.

We ministers are a fortunate fraternity of men who have the privilege to proclaim and to become something greater than we are. Your choice of vocation deserves no solemn requiem, but rather a glorious hallelujah chorus! For we preach not ourselves, but Jesus Christ as lord, and ourselves as servants for his sake.

The Art of Being Thankful

Continued from page 11

boy come into the church one week day, kneel, and pray. The little fellow stayed so long on his knees that the clergyman wondered about him. As the boy finally arose, the minister asked: "Do you often come here to pray?" "Four times in the last five days," was the answer. "Is there something wrong at your house?" "Yes, my mother has been in the hospital a long time. But she came home today, so I came in to thank God," was the simple answer. That is the art of being thankful!

I do not know much about art in the classical sense, but I have always tried to remember what someone said about the function of art. Art teaches us to see, it teaches us what to see, and it teaches us to see more than we see.

This is what thanksgiving does also. At the end of the harvest there is so much to be seen. "How good it is to be alive!" To see a beautiful sunset at this time and season, to feel the warm sun at noonday, to sense the freshness and newness of the

morning, to see the fading leaves, to hear the neighing of horses and the lowing of cattle, to listen to the singing of birds, to smell freshly plowed ground or the autumn flowers, to realize our kinship to earth and air and sky—these all stir within us a new sense of the richness of the world of nature.

Like art, also, the thanksgiving spirit teaches us what to see. Panic and confusion overtake the life that cannot distinguish the clear-cut beauty and opportunity of each day. Good and evil, love and hate, sin and righteousness are all so strangely mixed together that unless an individual has cultivated the art of being thankful, the many hard places will seem impossibly difficult. A good antique dealer sees and touches many pieces of furniture, glassware, and oddities, but he is selective, and, if he is a good dealer, he is an artist to the degree that he is never fooled. He never loses his shirt on something that is of little value.

Art in its third function answers to the high ministry of the grateful heart as well: It enables us to see more than we see. This is why the words and life

of Jesus Christ in his view of the universe are so much more valuable than those of the scientists or philosophers. The wisdom of men sees only the material and the natural. They might know all the processes of the external, but they are dull in the center and the vital part of life. They hurrah for the hands on the face of the earthly clock and ignore the mainspring that keeps them moving.

Jesus knew the heart of God within nature's garments and actions, and he was grateful for the Fatherhood from which he and all mankind borrow their meaning. We are far behind the Master's appreciation and interpretation of the earth and her marvelous processes. We need more than anything else at this season to cultivate the art of being thankful!

Thanksgiving

Continued from page 9

brethren in many countries; that what we push aside today we might yearn for in a future day of need? We can show our gratitude not only in words—and why should we not say our own private grace for every good

thing God gives us, not only food, but homes and beautiful countryside and every happy experience—but also in caring for the needs of others who have not been so fortunate as we. That is why from our churches there go out parcels of food and clothing throughout the world;

why we are being given the opportunity of helping those who have been hit by floods, hurricanes, and earthquakes—those unexpected reminders of our precarious hold on this earth. In all these ways we are remembering our dependence upon God and giving him thanks.

Jesus Was Born, The Gospel Story, From Antioch to Rome, the Geography of Revelation.

This reviewer, expecting a book of maps, was agreeably surprised with this book and recommends it for all ministers, Sunday-school teachers and other church workers.—A. Stauffer Curry.

***Albert Schweitzer, the Story of His Life.** Jean Pierhal. Philosophical Library, 1957. 160 pages. \$3.00.

This book gives a revealing account of some of the more personal and intimate phases of Albert Schweitzer's life and philosophy. Some of the hidden reasons behind his total dedication of life, talents, and resources to the cause of the kingdom in the heart of Africa are described in a very readable fashion.

This is a book which should be very appealing to youth as well as adults.—Anna M. Warstler.

A Year With the Bible. John Marsh. Harpers, 1957. 191 pages. \$2.50.

Bible-reading campaigns often mean very little unless accompanied by careful guidance. John Marsh's book gives such guidance in a very attractive and well-condensed form. This book is an excellent one for pastors, church school superintendents and teachers, as well as for general church members. The overall outline and introductions are splendid and the selection of individual passages is good. In 366 readable selections the user of this book will gain a good overview of the Bible and a solid introduction to its rich and colorful spiritual resources. This sort of experience we need in our church on a very large scale.—Chalmer E. Faw, Chicago, Ill.

***Home Play for the Preschool Child.** June Johnson. Harpers, 1957. 140 pages. \$2.95.

Here is a brand new book which should be introduced to all parents of preschool children. In text, photographs, and diagrams, this book provides an abundance of help for parents. The book is in four parts—Creative Crafts, Creative Activities, Your Child in the Home, and A Neighborhood Play Group. Along with the many suggestions for parents in the guidance of their children in creative play at home, this book includes a great deal of common sense and practical psychology in understanding and living happily with children of preschool age.—Mary E. Spessard.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Going His Way. Malvin E. Wheatley, Jr. Revell, 1957. 155 pages. \$2.50.

This is a most inspiring little book. It is 155 pages of simple yet profound discussion of things that matter most to the Christian. The Introduction is written by Bishop Gerald Kennedy and he says: "Here is a new voice that fills the eternal gospel with contemporary urgency and excitement." There are fifteen brief chapters, each of which considers an outstanding aspect of the Christian life. It is one of the most stirring and helpful books I have read in a long time.

Many of Mr. Wheatley's illustrations are both beautiful and wonderful. He tells of a little girl who went on an errand for her mother and took too long in coming back. Mother, therefore, demanded an explanation when she finally returned. Whereupon the little girl explained that on her way she met a little girl friend who was crying because she had broken her doll. "Oh," said the mother, "then you stopped to help her fix the doll?" "Oh, no," replied the little girl, "I stopped to help her cry." So it does cost to care.

The chapter heads are unique, as for instance: "The Way of the Temple: Maturation"; "The Way of the Towel: Vocation," a most interesting discussion of the feet-washing service; "The Way of the Tear: Consolation"; "The Way of the Garden: Isolation"; "The Way of the Presence: Continuation." This last topic is one of the most reassuring portrayals of the future life I have ever read.—Merlin Shull.

Prayer and Life's Highest. Paul S. Rees. Eerdmans, 1956. 128 pages. \$2.00.

This book consists of a series of devotional and expository essays on some half dozen of the Apostle Paul's prayers. The author's treatment is homiletical and inspirational.

For more than two decades the author has served as pastor of the First Covenant church in Minneapolis. He has also been a past president of the National Association of Evangelicals.

Mr. Rees comments on the King James rendering of these prayers. However, he has consulted other translations including the Revised Standard Version and frequently quotes a phrase from one or another.

Those who read this book thoughtfully will find inspiration and spiritual nurture here.—David J. Wieand, Lombard, Ill.

***Bible Atlas.** Emil G. Kraeling. Rand McNally, 1956. 487 pages. \$8.95.

If Webster's definition of an atlas as "a collection of maps in a volume" is correct, this book is not truly an atlas. Fortunately for the reader, it is much more than that. On only about 40 pages of its 487 do the conventional Bible maps occur. The other pages are, in effect, a very profound commentary on the entire Bible. These pages are made very readable by the addition of 200 photographs of Bible sites. As a well-known source suggests, "it is a mine of information—archeological, geographical, and historical." If it were not entitled an "atlas," one would call it a Bible history with special emphasis on the geographical aspect. In accomplishing this, the author, Emil G. Kraeling of the famous Kraeling brothers, provides many insights into political and sociological conditions of the communities at the time in which Bible events took place.

The table of contents is arranged in historical order, its twenty-two chapters having such titles as Wanderings of Abraham, Tents of Isaac and the Star of Jacob, From Egypt to the Holy Mount, the Conquest and Division, Judah's Vain Struggle for Survival, The World Into Which

KINGDOM GLEANINGS

Don and Shirley Fike, recently appointed missionaries to Ecuador, left the States by plane on Nov. 5. They will study language in Quito.

Russell G. West of Wiley, Colo., is now booking evangelistic meetings in Idaho, Oregon, Washington, and Northern California for January and February of 1959.

Dramatic Presentations for Christmas contains three playlets and pantomimes especially designed for women's groups. These were prepared in 1956 and are priced at 25 cents. Order now.

Some copies of the book, Schwarzenau Yesterday and Today, by L. W. Shultz, still remain. You may want to have a copy of this book to use in connection with the 250th Anniversary. Copies may be ordered from the author at North Manchester, Ind.

The Kenneth McDowell family arrived in New York on Nov. 4. They completed their term of service in India, and Kenneth will begin work as assistant treasurer of the General Brotherhood Board in December. Further information will appear in the Dec. 7 issue.

Don Murray and his wife, Hope, will be doing the play, *The Homeless*, on TV Playhouse 90 on Dec. 19. Written by the Murrays, the play deals with those refugees for whom there has not yet been an opportunity for resettlement in other countries. Consult your local newspaper for the time and station.

The annual statistical report of fifty-two denominations' giving is now available. This publication of the Department of Stewardship and Benevolence is widely referred to by pastors and lay leaders. One copy may be secured without cost by anyone who sends a request to the General Brotherhood Board's stewardship department, 22 S. State St., Elgin, Ill.

The Mack Religious Bookstore, located at 115 Market St., Johnstown, Pa., has reported total sales for the year ending Sept. 30 of slightly more than \$44,000. The store was established by the Church of the Brethren to serve the general public and the local churches particularly in that area. This has been a pilot project as far as the establishment of a retail religious bookstore for the Brotherhood was concerned. The churches in the Johnstown area are urged to make the Mack Religious Bookstore their headquarters for religious materials.

To those lacking finances to go to college: Openings are available beginning with the second semester for six additional students to attend the American University at Washington, D.C., while serving as normal control patients in a Brethren Service unit at the National Institutes of Health, Bethesda, Md. Board, room, laundry, medical care, transportation, and tuition are provided without cost. Graduate or undergraduate work may be undertaken. Write for additional information from Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

"It has been a most exciting experience to take God into partnership in business, first at fifteen per cent, and then twenty per cent, and now thirty per cent," wrote a lay leader of a Kansas district recently.

The fifth World Order Study Conference sponsored by the National Council of Churches will be held at Cleveland, Ohio, on Nov. 18-21, 1958, according to a recent announcement made by Dr. Kenneth Maxwell, executive director of the Department of International Affairs. The conference theme will be Christian Faith and World Community.

L. W. Shultz has recently returned to North Manchester, Ind., after directing the 1957 Brethren tour to Europe. He is available to churches and other groups to speak on the themes: Brethren Background in Europe, Egypt and Palestine Today (both lectures illustrated with slides), and Our Cultural Heritage. For information or scheduling, write to: L. W. Shultz, 603 College Ave., North Manchester, Ind.

Peter Kruger died on Nov. 9 following an extended critical illness. Before his illness he was Heifer Project and surplus commodities representative for Church World Service in Greece. His wife Helena was a refugee worker for Brethren Service for several years following World War II and later field worker on refugee resettlement in the United States for the Brethren Service Commission. The funeral was held on Nov. 12 at Annville, Pa.

The Dec. 28 issue of the Gospel Messenger will contain several articles on the work of the Church of the Brethren in Japan. These will serve as helpful resource material to all churches planning January schools of missions. The November issue of the Brethren Service News contains an interesting article by Jerry Royer on his recent experiences in Japan and Korea. Those planning January schools of missions are also referred to an article in the March 23, 1957, issue of the Gospel Messenger by Albert Huston entitled Brethren Service in Japan.

Northern Missouri and North Dakota and Eastern Montana are the two districts sharing the distinction of being the only ones whose every church remitted Brotherhood Fund money to the Brotherhood Board during the period Oct. 1 to Nov. 30, 1956. As the 1954 Annual Conference recommended monthly remitting of funds for the "ongoing work of the church," the Brotherhood Fund department will again report through the Messenger the names of districts in which all churches have remitted Brotherhood Fund money which arrives in Elgin previous to Dec. 1, 1957.

Daily Bible Readings

Nov. 28 Micah 6:6-8
Nov. 29 Ps. 90:1-17
Nov. 30 Ps. 103:1-22

Licensed to the Ministry

Rufus Fahnestock, in the White Oak church, Eastern Pennsylvania.

Bentley Peters, in the Trotwood church, Southern Ohio.

Brotherhood Theme: Brethren Under the Lordship of Christ

Standing Committee Delegate

Nebraska: Dallas G. Wine; alternate, Ira W. Gibbel.

Juniata College

A record high of 756 students is enrolled for the fall term at Juniata College. The total surpasses 1956's previous high of 727 reported by the registrar at the corresponding time last year.

A three-act musical show, written and directed by a senior, Pete Wright of Bridgeton, N. J., was presented at Juniata College on Nov. 1 and 2. Its title is This Way Heaven.

Huntingdon townspeople are providing free transportation to downtown churches every Sunday morning for the students at Juniata College.

Dr. T. F. Henry, head of the department of sociology at Juniata, has served during the past year as president of the Pennsylvania Sociological Society.

The leadership training courses offered for the Middle Pennsylvania churches Sept. 23 through Oct. 28, Monday nights, featured two members of the Juniata faculty. Miss Gladys C. Weaver, instructor in elementary education, and W. Robert McFadden, instructor in Biblical studies, both taught courses.

Juniata College is offering its course, Principles of Secondary Education, on an evening schedule during the fall term as an additional service to area teachers.

Mrs. Inez Robertson of Paducah, Ky., has been appointed assistant dietitian to supervise the dining hall in the new residence for women. Delays in equipment have postponed the opening of the dining hall for a short period of time. Three part-time instructors have also been added to the college staff. John Henry will be a part-time instructor in economics, Mrs. Marjorie Layton has been named a part-time instructor in chemistry, and Mr. Ernest Oelbermann will assist in the field of physics.

Nov. 2 marked the day for the dedication of the new women's residence hall. The new \$638,000 building houses 120 women residents (including freshmen), aside from the new college infirmary and dining hall.

Juniata College is participating in a series of educational television programs, known as Horizons, on WFBG-TV, Altoona, during the coming year.

The faculty conference held Sept. 13 and 14 emphasized public relations. W. Emerson Reck, vice-president of Wittenburg College, was the main speaker at the Friday night session. He spoke on Your Role in Juniata's Public Relations.

Kermit Eby, professor of social sciences at the University of Chicago, spoke at the Juniata College chapel service, on Oct. 7. Professor Eby has been a minister of the Church of the Brethren since 1927.

During the Thanksgiving vacation, Nov. 28 to Dec. 1, the Brethren Student Christian Movement conference will be held on the Juniata campus. Approximately 150 students are expected from the six colleges of the Brotherhood. Brethren students from non-Brethren colleges are also invited. The theme will be Modern Rivals to the Christian Faith.

There will also be a recreation laboratory, Dec. 26-31 during the Christmas vacation. Approximately seventy-five young people and young people's leaders from the Eastern Region will be present at this conference.

Clarence Rosenberger, who joined the Juniata staff three years ago and has since represented Juniata in most of the congregations which support the college, has been named director of church relations. It will

now be possible for Brother Rosenberger to correlate all activities of Juniata in relation to congregations from his office on campus. Edgar M. Detwiler, D.D., formerly the director of church relations, will continue to visit churches and ministers for Juniata as time and strength permit.

New officers for the Juniata Brethren Student Fellowship for 1957-58 are: Allen Custer of Hooversville, president; Jane Brumbaugh of Williamsburg, vice-president; Aileen Wright of Johnstown, secretary-treasurer, and Stan Davis of Lansdale, BSCM representative.

The Church Calendar

November 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christian Giving. 1 Cor. 16. Memory Selection: Let all that you do be done in love. 1 Cor. 16:14 (R.S.V.)

Thanksgiving Offering

Nov. 26-27 District meeting, Southern Pennsylvania, New Fairview

Nov. 28 Thanksgiving

Nov. 28-Dec. 1 Brethren Student Christian Movement conference, Juniata College, Huntingdon, Pa.

Dec. 1-6 General Assembly, National Council of Churches, St. Louis, Mo.

Dec. 8 Universal Bible Sunday

Dec. 22 Christmas World-wide Offering

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Pa.

Jan. 1 Inaugural love feast, 250th Anniversary, Germantown, Pa.

Jan. 5 Inaugural Sunday for 250th Anniversary

Jan. 5-12 Week of Prayer

Love Feasts

Illinois
Nov. 23, Walnut Grove

Indiana
Nov. 29, Liberty Mills

Ohio
Nov. 23, 8 pm, Stonelick

Dec. 8, 7:30 pm, Sugar Creek

Maryland
Jan. 4, 2:30 and 7 pm, Broad-fording

Pennsylvania
Nov. 24, 7 pm, Dunning's

Creek, Point
Nov. 24, 7 pm, Leamersville

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Howard Bernhard of Mt. Joy, Pa., in the Prices church, Pa., Jan. 5-19, 1958.

Gains for the Kingdom

Eleven baptized in the Pleasant Valley church, N. Dak.

One baptized in the Prices Creek church, Ohio. Ten baptized in the Center church, Ohio. Ten baptized in the Marion church, Ind. One baptized in the Walnut Grove church, Ill.

Four baptized in the Fredericksburg church, Pa. Six baptized and two received by letter in the Conewago congregation, Pa. Nine baptized in the Center church, Pa.

Three received by letter in the Good Shepherd church, Md. Three baptized in the Pipe Creek church, Md. Six baptized and one rededicated in the Long Green Valley church, Md. Nine baptized and one received by letter in the Oak Grove church, Southern Virginia. Five baptized and four received by letter in the Valley Pike church, Va. Two baptized in the Danville church, Va.

Nine baptized in the Gashala church, Nigeria. One baptized in the Dzanggola church, Nigeria. Eight baptized in the Kaurwatakari church, Nigeria. Thirty-four baptized in the Shafa church, Nigeria.

News and Comment From Around the World

Lutherans Report Gain of 245,363 Members

Membership in Lutheran churches in the United States and Canada totaled 7,618,301 in 1956, a gain of 245,363 over the previous year. The survey conducted by the National Lutheran Council covers statistics of sixteen Lutheran bodies and Negro missions of the four groups in the Lutheran Synodical Conference.

Fourteen of the church bodies listed membership increases, two showed a loss and one remained the same as in previous years. For the twelfth consecutive year the Lutheran Church-Missouri Synod listed the largest numerical increase.

Student Group Asks Moratorium on Nuclear Tests

Delegates to the Fourteenth General Assembly of the United Student Christian Council recently urged President Eisenhower to declare an eighteen-month moratorium on atomic weapons testing. The resolution was in response to a letter from Japanese student Christians requesting that the USCC seek to end the testing of atomic weapons. It pledged the students to work for a permanent cessation of the tests. The students also urged Congress to adopt immigration laws which would not discriminate against refugees and immigrants in terms of color or national origin.

Report 3,200 Church Fires in U.S. Last Year

There were 3,200 church fires in the United States last year which caused damage totalling \$20,800,000, according to the annual report of the National Fire Protection Association. While the 1956 report indicates a decrease in the number of church fires, those which occurred were more spectacular and involved more damage. A principal cause for the fires was the wooden construction inside most churches which makes them firetraps.

Czechoslovakian Protestants Under Rigid Control

A recent visitor to Czechoslovakia has reported to Religious News Service that Protestants in Communist Czechoslovakia number only about ten per cent of the population but they live under a rigid government control.

This visitor, who talked with leading clergymen, said that pastors cannot send circular letters to their congregations unless they have been censored by local state authority. Also that enrollments in theological seminaries are regulated by the government. He said also that new churches cannot be built or old ones renovated except with government authorization.

The publication of religious books is rigidly restricted and the Communists discourage young Protestants from attending religious classes in the public schools. All churches in Czechoslovakia receive state subsidies for clergymen's salaries and other expenses. The government cites this as proof that religious liberty exists in the country.

However, it is evident from statements made by Communist officials that they regard religion merely as something that some citizens still desire, but which will ultimately disappear.

Mennonites Begin Program of Rehabilitation in Indonesia

A team of Mennonites from the United States and Canada has started a project in Tobelo, Indonesia, to rehabilitate coconut plantations and reactivate a local hospital. The group of six was appointed by the Mennonite Central Committee.

The Christian community of Tobelo, about one third of the island's population, is an outgrowth of Protestant missionary activity launched by a Dutch Reformed group in 1866. Under Dutch leadership the church established parochial schools, a hospital and leprosarium serving about 50,000 persons in the area. However, Dutch missionaries left the island when Indonesia became independent of Netherlands rule in 1949.

Network Plans TV Program on Evangelists

A one-hour program of films showing various evangelists in action will be televised by the Columbia Broadcasting System in November. The program, which is entitled *The Evangelist*, will depict the techniques used by evangelists from Billy Sunday to Billy Graham in spreading the gospel and winning converts. It will be a feature of the *Seven Lively Arts* series which makes its debut on Sunday, Nov. 3. The program on Evangelists will appear later in November. Billy Graham and his recent New York

Crusade will receive extensive coverage.

Post Office to Issue Religious Liberty Stamp

A commemorative three-cent stamp honoring religious freedom will be issued on Dec. 27. The occasion will be the 300th anniversary of the Flushing Remonstrance, believed to be the first declaration of religious liberty by ordinary citizens in American history. The Remonstrance was a message to Gov. Peter Stuyvesant of the Dutch colony of New Amsterdam signed by thirty-one citizens of Flushing, protesting against an edict banning Quakers from the colony.

Tenth Anniversary of CROP Observed

John D. Metzler, for the past three years secretary of material aid in Europe for the World Council of Churches, was the main speaker at a banquet held in Chicago recognizing the tenth anniversary of the Christian Rural Overseas Program.

In ten years the total value of gifts through CROP was announced as \$15,271,787.05, given in every state of the union. This has provided food relief and self-help materials such as seeds, livestock, agricultural tools and fertilizer, weighing more than 239,000,000 pounds and valued at more than \$32,700,000. Messages of congratulation were received from German, Greek, Chinese, Japanese, and Arab officials.

News Briefs

With the help of Church World Service, the YWCA of Hong Kong is opening a new hostel for teachers, nurses, office employees, factory workers, saleswomen, and others, offering room and board in accordance with individual incomes. There are five other such hostels in Hong Kong.

A representative of Jehovah's Witnesses has reported that the American-born members of the sect serving as missionaries in the Dominican Republic have been requested by government officials to leave the country. The spokesman gave no reason for the order but added that, if the missionaries did not leave, the government said it would expel them.

A Methodist evangelism mission to the Philippines in August obtained 2,024 commitments to Christ. All of them said they wanted to

become members of the Methodist Church. The mission was under the auspices of the Methodist Division

of World Missions. Eight hundred two persons were baptized during the mission.

Peace Conversations in Europe

The setting was Iserlohn, Westphalia, Germany, from July 28 to Aug. 1, 1957. Nearly seventy representatives with European, Japanese, United States or Canadian background in church activity met to discuss the theme, The Lordship of Jesus Christ Over Church and State. The conference was convened by a presiding committee designated this responsibility by the Puidoux Theological Conference held in Puidoux, Switzerland, in August 1955, which discussed the same theme.

To get a complete perspective about the significance of these two conferences requires a brief review as to background and purpose.

The Puidoux Conference was the first in the current series of conferences taking place in Europe between the indigenous churches and the historic peace churches. Puidoux was the climax of six years of planning and concern centering about the role of Christian witness within a war and peace context. A growing concern emerged within ecumenical and pacifist circles which vigorously called attention to the need of seriously rethinking the relationship between the Christian message and the demands it makes upon the individual with special reference to the problems raised by war and peacemaking. The historic peace churches had a natural interest in such endeavor, and contacts were made with the World Council of Churches and the International Fellowship of Reconciliation. In 1949 M. R. Zigler called the first meeting of the committee.

Responsibility was defined in three areas as valid work for the committee to develop. First, it would extend a call to pacifists from other churches

to join in a discussion of common peace objectives and strategies. Secondly, a statement about the historic peace churches' position would be prepared and submitted to the World Council of Churches. Third, the ways by which best to communicate with government and other leaders on the level of peace concerns would be studied.

Tangible results of the work of the committee was formulated in a unified statement in October 1953 entitled Peace Is the Will of God. In March 1955, in meeting with World Council leaders, mutual agreement resulted in action to convene a meeting of European theologians and churchmen interested in studying the Christian position on war and peace. Representatives from the historic peace churches were urged to be present. The climax of this action was the holding of the Puidoux Theological Conference, which considered the theme, The Lordship of Christ Over Church and State. This conference raised two questions: First, what is the relationship of the people of God to the world and the state in the Old and New Testaments, and secondly, is there a Christian ethic for the state?

Puidoux was mainly a meeting of those who had a personal concern about the problems and had no official backing except that which was brought by the historic peace churches. Of the many good results of the conference one positive thing is noteworthy. A presiding committee of indigenous European church leaders was appointed to call another conference in two years.

Since that time the *Landeskirche* of Westphalia officially acted to invite the next conference to convene

in the Evangelical Akademie which it owns and operates. This second conference was called the Iserlohn Theological Conference and met at Iserlohn, Westphalia, Germany. *Oberkirchenrat* Heinz Kloppenburg was chairman of the conference and Ernst Wilm, president of the *Landeskirche*, Westphalia, presented the opening remarks of welcome.

The Iserlohn Conference is historically important. Here, both the orthodox of and the dissenters to the Lutheran tradition held officially recognized discussions for the first time since the Reformation on the level of Christian responsibility to church and state. To Iserlohn came official representatives from the *Landeskirche* and the historic peace churches. Brethren representatives included W. Harold Row, Wilbur Mullen, Harlan Mummert, Vernon Miller, and the writer. The theme considered at Iserlohn was the same as that at Puidoux but differed by specifically considering two poles, justice and agape, as the dynamics for motivating Christian responsibility on church and state issues.

In summary, the influence on the peace front by the historic peace churches' witness has injected a new dimension into theological conversations now emerging in Germany on an official level. Part of the reawakening evidenced on this level can perhaps be attributed to the fact that churchmen are realizing that recent historic events make clear that salvation is not found by adhering rigidly to tradition. Iserlohn gave evidence that the church must be satisfied with nothing less than the Spirit of the living Christ as her guide and inspiration through this age of transition.

Chairman Kloppenburg stated that the presiding committee plans to call another meeting in two years. The committee decided to retain representation from the historic peace churches and will act to inform these churches about their plans. The chairman forcefully stated that "we believe we can hear in the voice of the historic peace churches the Good Shepherd which calls us to a discipleship to suffer if need be for his way. In this discipleship salvation and participation go hand in hand. . . . These conversations are not an attempt to bring together the historic peace churches and the state church, but we see such participation as a letter from the church to the state church."—Glenn H. Bowlby.



Shown here are the Brethren representatives who attended the conference at Iserlohn, Germany: Glenn Bowlby, Harlan Mummert, W. Harold Row, Wilbur Mullen, and Vernon Miller (from left)

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



INDIA

Dahanu Hospital Serves

Mrs. Mary Philip

ON A cold winter morning in the month of December, a group of aborigines brought in a small, undernourished woman. She was in great distress lying on a bed of hay in a bullock cart. Immediately she was admitted into the hospital for obstructed labor. On examination it was found that she had been in labor for three days. During this time the village midwives, in their attempts to hasten the birth of the baby, had tried all their crude and unsanitary methods, including stepping on the abdomen of the unfortunate sufferer. The results of these treatments were horrible. Her abdomen was distended and she had developed severe infection.

Everything was made ready to give relief to the patient whose condition was already precarious. After the doctor had given her an anesthetic and extracted the baby she went into shock. There was no blood pressure and the pulse was very weak. Various resuscitation methods were tried, but none of them helped to improve the condition of the patient.

Relatives of the patient wanted to take her home so that she could die peacefully in her own home. But the doctors did not yield to their request. The team worked hard, and finally, after a small operation, succeeded in finding a vein to put in the life-giving fluid, plasmosan.

The fact that the patient was conscious of her surroundings throughout this critical period was most amazing to me. At such a time as this when her life seemed to be journeying fast towards the gate of death I wondered what thoughts may have passed through her mind. Perhaps she might have had the feeling that somehow or other she would pull

through this crisis, or, perhaps she might not have been aware of her precarious condition.

The fluid slowly flowed into the veins of the patient. Even before the first pint had been given the patient was on the road to recovery. To me it appeared most dramatic. After twenty-four hours her condition had greatly improved. The "death gate" did not open for her! On the third day the patient was sitting up with a happy smile on her emaciated face and was eating her meal, *dal-bhat*. A few days later she left the hospital after an unforgettable experience.

Many Without Medical Aid

This is just one of the numerous cases that come here from the area roundabout. Never could one believe until one visits such a place that there are so many afflictions, so much deformity, disease, and uneasiness existing in the midst of splendor and comfort.

Yes, and it is a very sad thing to notice the large number of sufferers who go about without any medical aid at all, owing to their ignorance, poverty, conservative and orthodox views, and religious superstitions and objections. The only thing left to do is to work among them prayerfully with patience and understanding. I hope and pray that all medical institutions, especially those established in the faraway corners where modern civilization has not peeped in, may have divine guidance and strength to carry on their noble missions.

Whenever I stand by and watch the busy doctors and nurses and the patients in our hospital a chain of thoughts passes through my mind. I think of the Great Physician and Master whose kingdom of righteousness, peace, and love is being established through this ministry of health and healing throughout the world. My thoughts wander over the remote corners in all the continents, especially in the subcontinent of India where medical missions are doing wonderful service.

The most important aspect in these services is the fact that the call to the Christian ministry and the call of ministry to the sick are blended

together. I am glad that our hospital and the workers therein have a small place in this wide sphere of activity.

Mission Hospital Well Located

The mission hospital in Dahanu has a fine location which helps it to be within easy reach of the surrounding population. By the untiring and selfless services of the missionary doctors who have worked here from the very beginning of this institution, the terror of hospitals and the notion that "it is a place where people go only to die" has nearly vanished from the minds of the poor, illiterate villagers.

Now more and more village people—aborigines—are coming for medical aid. Yet there are many of them who still believe in native medicines and turn a deaf ear to all the kind persuasions of the doctors. Sometimes a patient is brought in on whom the native physician has tried all his crude methods and failed. It is very pathetic to notice how these people miss their chance to live because of their age-old superstitions.

Dahanu hospital bears witness to the great healing facilities that modern science has discovered. Yet not far away from our place—and at a time when conquest of death at childbirth and other diseases has made its victories—there still exists so much of pain, suffering and death. At the same time there is the relieving fact that here is a hospital with modern equipment and facilities, staffed with a team of ever-ready doctors and nurses who are willing to give their best service to those who need it.

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The Church of the Brethren mission in India plans to film a moving picture showing the remarkable beginnings of Christianity in Bhat, a village on the coast of the Arabian Sea.

Copies of Everyone Welcome, a handbook on racial and cultural relations, are available at half price (twenty-five cents) while the supply lasts. This item has been used in the Race Relations Study Packet and has now been replaced by a newer piece.



Sports and Christian recreation receive attention in the Brethren program in Nigeria

NIGERIA, WEST AFRICA

Sports at Waka Training School

Glen Shank

IN EARLY June, Founders Day was observed at Waka. Included in the program for the day was a football (soccer) game between the alumni and the students. This proved to be an interesting and exciting game for both players and fans. The alumni scored in the early moments of the game and successfully defended the lone goal the remainder of the game, thus coming out on the winning side.

Although some type of game is a part of the program of practically all special occasions at Waka, this is not the only time that sports are emphasized. A regular program of athletics forms part of the curriculum. Each class is given instruction in physical training, stressing fundamentals, technics, and methods. Classes are held weekly during the prebreakfast schedule. The late afternoon schedule includes a program of sports and games.

A program similar to an intramural program is in vogue at the present. Football is our most popular game and many of the students are rather adept at it. Volleyball is fast becoming popular—it is rela-

This is the third in the series about the Waka Training School and continues the story of the training of Nigerian leaders for the church and schools in that country

tively a new game to our students. Softball is played (in a fashion) occasionally. The boys are a bit hesitant about catching the ball as it zooms toward them. Some, however, seem eager to learn to play.

Track and field events also form part of our sports program. This calls for individual ability. Some of the boys do quite well; others are showing improvement. Each year Waka participates in the Quadrangular Field and Track Meet. Waka will be host to the meet this year. So far we have not done so well in this but hope to be a real contender in future years.

A new athletic field is now under construction. This will include a four-lap track, jumping pits, volleyball courts, croquet court, football pitch, and seating facilities. It is

hoped that other types of recreation will also be available. A combination dining-recreation hall is also under construction. This will add greatly to our sports facilities. With the new field and hall such things as ping-pong, basketball, archery and shuffleboard can easily become a part of Waka's recreation and sports program.

INDIA

Planning for Spiritual Revival

Dr. Mary Bhonsle

THE Spiritual Life Center at Nasrapur, Poona District, India, is one of the most suitable and perfectly planned sites providing a very natural spot for revival meetings and retreats. The people managing the center and the partakers and ingredients of the atmosphere had still more enhancing action in stirring up and feeding the divine element in a human being. Above all these was the dynamic Christian leader, Bishop A. J. Appasamy of Coimbatore Diocese, Church of South India, the conductor of our spiritual life retreat held there from Feb. 6-10, 1957.

Bishop Appasamy talked about his experiences in working for, and the history of, his diocese and of the various ways and methods he planned for its betterment. All of these were strung together beautifully with the miracles God performed in this special work.

During the first year at Coimbatore the main activity was to have prayer sessions regularly and most earnestly, in each and every parish, to prepare the diocese for God's blessings. Bishop Appasamy's text was Phil. 3:13-14: "By forgetting what lies behind me and straining to what lies before me I press on towards the goal." As for the "forgetting" part he said that certainly we have to forget the sins and failures of the past because they are forgiven, entirely washed off. It is equally important, if not more so, to forget the successes and victories of the past if we are ambitious and desirous of greater ones for which we must press forward with a new vision of service and seeking new adventures of spiritual life.

During the period especially set

aside for the prayers for the diocese they all prayed particularly for three things: (1) a spiritual revival all over the diocese, (2) a big cathedral for the diocese where all the united churches could worship together, and (3) a college to educate and train the youth of the diocese. Certainly, the prayers were very effective and they got replies for all of them—all equally effective.

Prayer for spiritual revival—reply, yes. Prayer for the big cathedral—reply, wait. Prayer for the Christian college—reply, no.

Bishop Appasamy reports the diocesan year started with spiritual revival meetings in all the parishes all over the area, so that each and every member could attend. Most unexpected situations turned up a great number of burning evangelists who led these revival meetings. Most of them were voluntary and lay Indians and others. During this time Bishop Appasamy's prayers were for the "river of life," described in Ezek. 47:1-12, to flow through his diocese growing in depth gradually from ankle's level to knee, and up and up till it swept the diocese away.

While expressing the need for revival meetings he said (with all apologies due to the pastors) that pastoral work is like spraying the dying plants in summer to keep them just from dying, but a spiritual revival is like the real downpour from heaven!

In order to keep the same spiritual level after the revival, he said that each congregation should have four essential things: (1) prayer cells; (2) Bible study groups; (3) evangelistic teams; (4) prayer partners.

On Sunday, the last day of our meeting at Nasrapur, the bishop taught us the ideal way a Christian should pray for his loved ones in the parish or diocese. He chose as his text Eph. 3:14-19. He suggested that we pray for the following: (1) that their hearts be filled with the Holy Spirit; (2) that the living Christ might dwell in them; (3) that they be rooted in the love of Christ; (4) that they have communion with all the saints; (5) that they be filled with the fullness of God.

Each one of these is a great petition in itself and will be awarded "according to the riches of his glory."

EVANGELISM

How to Be a Fellowship Sponsor

Part IV in a series of articles on Evangelism Through Fellowship

EVANGELISM through fellowship is a program that recognizes the responsibility of the church to be more than that of extending an invitation to newcomers. This is just the beginning of an experience that will become increasingly thrilling.

The next step, after the newcomer attends your group meeting or your church worship service, is to help him to feel at home in your church fellowship and to join with him in his Christian pilgrimage. This is the job of the sponsor. The sponsor will help the newcomer to find his place in the church and to grow in his Christian experience to the end that he commits his life fully to Jesus Christ and his church.

1. *You will share your fellowship.* You will want to be genuine in your interest in the newcomer. You will also want to be sure that he is feeling more and more at home within the church. This means that you will need to keep aware of him and sincerely share your fellowship with him. Don't rush him, but as a sincere friend invite him to special church events and into your home. If he is absent from worship, let him know that you missed him.

If you help him to feel the genuineness of the fellowship of your group and church, both of you will have a growing appreciation of the words of John, "That which we have seen and heard we proclaim also to you that you may have fellowship with us; and our fellowship is with the Father and with his Son, Jesus Christ."

2. *You will help him to share in the fellowship.* It is important for him to become more than a spectator. He has abilities and interests which he needs to share with the fellowship. Find out what they are. Help him to have the opportunity to serve. Perhaps he can sing in the choir, help as an usher, serve on a special committee or in some special project. All people can participate in the Sunday morning worship experience. Help him to share in the fellowship.

3. *You will grow together in your fellowship with Christ.* It is important for you to recognize that while the newcomer is growing in his re-

lationship with Christ, so are you. Never should you feel superior because you are a church member and he is not. You must grow and so must he and you can do it best when you travel as equals, recognizing that you are both seeking to understand more of God's will for your lives.

4. *You will watch expectantly for the possibility of a commitment.* At some time in your relationship with the newcomer, you will sense a readiness on his part to give outward expression to the growing inward commitment. How will you sense it? The signs of commitment may come in a number of ways such as an increased interest in the Bible, a desire to discuss religious subjects, greater faith in prayer, a keener ethical appreciation, the recognition of personal need, a desire to know more about Christ, a growing devotion to the church.

Just what form the commitment will take will depend upon the newcomer's present relation to Christ. If this is the time he is led to commit his life to Christ, you as his sponsor will experience along with him the joy of the newness of life. Perhaps he is already a church member in his home town and his decision is to enter fully into the fellowship of your church. This should also be a high time of rededication.

At this time you will want to counsel with your minister, sharing with him what you have observed taking place in the life of the newcomer. Perhaps the minister will seek the commitment or he may want you to make the visit with him. It may seem wisest to use the persons who have been trained to visit for commitment. But it is your responsibility to see that in some way an opportunity for commitment is presented, and you will want to counsel with your pastor concerning the way to proceed.

You Will Want to Remember

* To pray for wisdom and humility as you associate with your new friend and discuss with him the meaning of your Christian experience.

- * To maintain a fervent faith in God's ability to draw your friend to himself.
- * To know the newcomer well enough that you are familiar with his interests and capabilities in order that you might help him to be active in your group.
- * To submit reports to the secretary of your committee on evangelism through fellowship.
- * To be alert to the possibility of your friend's commitment.

- * To talk with your pastor about your progress.
- * To always take a positive attitude toward your church and the membership.

Your experience as a sponsor will be thrilling and humbling. To be a worker with God in drawing your friend into a full fellowship with Christ and his church will deepen your own faith so that you will be able to say along with our Lord, "I have food to eat of which you do not know" (John 4:32).



Courtesy of El Mundo

Governor Marin examines some of the ceramics at the open house of the new industrial center. Himself an amateur ceramist, he was very much interested in this program

Castaner Celebrates Fifteen Years of Service

AUG. 4, 1957, was a big day in the life of the village of Castañer, Puerto Rico, and the surrounding territory. They were celebrating the fifteenth anniversary of the beginning of Brethren Service work in their community. Added prominence was given to the occasion by the fact that the governor of the island considered this event worthy of his attendance. He is high in his support of the Castañer project.

Parade

The celebration was initiated by the parade of floats from the credit

co-op, the consumer's co-op, the hospital, the post office, the experiment station, etc., plus the members of the various clubs in the community. The band from the city of Ponce, considered the best in Puerto Rico, led the parade. Following the parade a luncheon in Puerto Rican style was served to over 500 invited guests.

Anniversary Ceremony

Speakers at the afternoon ceremony included Earl S. Garver, dean of Manchester College and Brethren Service representative to the celebration; Dr. Daryl Parker, the first

Puerto Rico and the Modern World

This article by Earl Parker Hanson is reprinted from The Island Times, the only English-language newspaper in Puerto Rico.

TWENTY-TWO years ago, as a federal official, I played a small part in the establishment of the Castañer and La Plata rural resettlement projects, which the federal government could not manage effectively because of cumbersome government regulations, and which are now managed by the Brethren Service Commission and the Mennonites respectively. (continued on next page)

doctor at the hospital; the minister of the local Baptist church, who represented the community; and the governor of Puerto Rico. It is estimated that over 2,000 persons attended.

Open House

Following the program open house was held at the hospital, the community center, the second unit school, the new high school building, the experimental station, the consumer's co-op, and the new industrial center, which was started by the project and is now a government operated establishment.

Newspaper Coverage

The Saturday supplement of *El Mundo*, the largest newspaper on the island, carried a large two-page picture spread on the work of the center. Also it used as its "cover girl" for this issue a picture of Carolyn Ressler, of Myerstown, Pa., one of the nurses at the hospital, holding a Puerto Rican baby.

It was felt that the large attendance at the celebration by out-of-town guests and the good publicity in many papers was instrumental in making the work of the project well-known over the island and increasing support for the much needed new hospital building for the project. The excellent co-operation of the people of the community in preparing for the celebration indicated the approval of the local people for the project.

Recently I was privileged to attend celebrations of the fifteenth anniversary of the Brethren's advent at Castañer. It was an inspiring occasion which proved on the one hand the Brethren's dedication to the ideal of service, and on the other the need for close co-operation between such bodies and the equally dedicated commonwealth government.

Castañer is located in the western coffee mountains, and by any standard that region is still Puerto Rico's most "stricken." Employment, such as it is, is seasonal. San Juan's efforts to benefit coffee as a crop help the landowners more than their workers. Industrialization as conceived by Fomento and confined to Fomento's rules of procedure, effective as it has been elsewhere, is hamstrung by transportation difficulties and lack of the right kind of manpower. Vacation time, when the school lunches stop, has been described to me as the time of starvation for many children. In many ways, governmental efforts, necessarily circumscribed by island regulations and interdepartmental rivalries, are less effective in that region than anywhere else in Puerto Rico. Clearly, this is a land that calls for the new approach Muñoz mentioned in his last message to the legislature, for the establishment of a regional, unified, co-ordinated governmental program.

In that situation, the Brethren, hampered by lack of money but not by bureaucratic regulations, are playing an outstanding role. Their work in the Castañer hospital has long attracted professional admiration and profound local gratitude. I write here about their present imaginative efforts toward economic improvement.

An Indian agronomist at the nearby agricultural experiment station introduced a raspberry from India that is said to be superior to any known in the States. Nobody paid much attention to it until the Brethren said that you can't use it until you grow it, and planted hundreds of the shrubs on the nearby unused hillsides. Now, and especially because the time for picking raspberries follows that for picking coffee, they dream, talk, and experiment around the idea of selling the berries fresh in a fruit-hungry market, as well as canning and exporting them.

The region, endowed with magnificent scenery and climate, well-suited for the recreational programs that Fomento is discussing, is also one of fine fruit. But no established canner will open a plant there under present conditions of agriculture, transportation, and manpower. The pioneering must be done by a small, determined group like the Brethren, who, with some, but little, help from the government, are now actively experimenting with turning mangoes, ginger, citron, and almonds into West Indian chutney, oranges into West Indian mountain-marmalade, other things into other things. They have many problems ahead, of quality control, lack of capital, packaging, and adequate marketing, but they are working on them step by step, as they go, and they will not lose their jobs or be exposed to derision, if they fail in the end through circumstances beyond their control.

All of us know about the shortcomings of government procedure. All of us can point to projects and areas in which the commonwealth government, despite its notable over-all success, has failed dismally. The pioneering being done by the Castañer Brethren speaks eloquently for the need of ever-closer co-operation between various government agencies and such groups of dedicated workers who are motivated by dreams of service rather than of government kudos or individual wealth.

Outpatient Department

Marvin V. Snell, M.D.

THE outpatient department of the Castañer general hospital is a busy place. People begin to arrive at about seven o'clock in the morning, waiting until the window opens so that they can present their clinic card and become one in a long procession which will pass through the waiting room, the doctor's office, the treatment or examining room, and finally to the pharmacy. The doctors arrive to begin their work at about seven o'clock also, but as they must first see the hospital patients, the man in front of the window must wait. Approximately 13,000 visits yearly are made in this clinic, and the doorstep is well-worn.

Where do all these patients come from? Some, of course, are from the local Castañer community, but this

is only about five per cent of the total. Some come from the valley beyond the 4,000-foot mountain, rising to the south of our hospital, and have walked two or three hours to get here. They may have carried a sick child in their arms as well. Others are from the north, having walked a similar distance along the undulating road which borders the artificial lake formed by the building of a large dam on our little river, the Guaya.

Some arrive by *publico*, or public car, occasionally from cities an hour and a half away, but usually they are from the many rural districts which surround Castañer. A recent study of our clinic records—about 18,000 of them—showed that over eighty-eight per cent of the patients are from the *barrios*, or rural political areas, in the proximity of Castañer.

Are They Different?

Do these patients differ a great deal from those who wait for the doctor in the States? No, not really. In the main, they are well dressed or, if this is not possible, at least clean. Their diseases are not much different from yours on the continent, a lucky fact for the doctor in those first few frustrating weeks when he is trying to learn the language to find out more about the patient. A few of the diseases are limited to this tropical area, but the common colds and flu, the stomach-aches, the infected wounds are the same here and there.

One local problem is the cut inflicted by the *machette*, the long cutlass-like tool used by the workers for anything from peeling oranges to chopping down trees. These have a long cutting edge and are light enough to be deflected easily by an obstructing branch or rock and yet are heavy enough to sever a finger or an arm. This is a tremendous occupational hazard, and amputated fingers or hands are seen far too frequently.

The work in the outpatient department is supervised, under the direction of the doctors, by a young Puerto Rican man who has worked for the project for many years. He is himself efficient and keeps things moving in a smooth and orderly fashion. He has one or sometimes two nurses' aids to help him as they find the patient's record, record the complaints and temperature, help see that the patient arrives when



Courtesy of El Mundo

Dr. Snell gives a preliminary examination to patient brought to clinic in "hill ambulance." Others wait their turn to enter the clinic for treatment

called to the doctor's office, and finally give injections or other treatment. Then there are the many reports and statistics to record, and the ordering of supplies, straightening up and cleaning. The workers in OPD indeed earn their wages!

Unique Customs

There are some unique and local customs. For example, a man may arrive with a laceration on his arm, and the tourniquets which are on the injured arm both above and below the wound seem fairly rational, even though not effective. But what about the tourniquet on the same patient, located either on the other uninjured arm or on his leg?

Also, it is customary, when coming sick to the clinic, to come with a towel or blanket over the head. It is accepted, more here in this Latin culture than in the States, that when a patient feels quite ill, a perfectly legitimate way to express one's discomfort is by moaning and groaning.

To bring in a patient who is too sick or weak to walk over the narrow, and often slippery muddy trails in the mountains, a "hill ambulance" is used. This is a hammock, fastened to a long pole, with the patient in the hammock and the patient, hammock and pole all enveloped in a blanket. This contraption is carried by two men, who rest the ends of the pole on their shoulders. If the distance is far, they arrive as two

or three teams, muddy and perspiring, at any time of the day or night.

We Go to Them

In some cases, we have decided to go into areas of need. We have four clinics at some distance from Castañer. We tried to pick out the most remote, poorest areas possible, but ones still accessible by jeep. These areas suffer the same blights of superstition, ignorance, and indifference which are reportedly still found in isolated mountain communities in some of our states, but they are further compounded by the weakness of anemia, caused by intestinal parasites. Since they can't, or won't, come to us, we go to them, and our very interest and concern for their welfare gives them the courage to think once again about the problems of improving their home or sending their children to school.

We work with the sick and injured

More doctors and nurses are badly needed for work in the Castañer hospital. If you can be of help, contact immediately the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

to relieve their pain and restore their health, it is true; but we hope to affect more of their lives than just their physical state. We want to give them hope and courage to confront again some of their social and economic problems with spirit. We try to give them a sense of confidence and self-reliance. Charges are made for medical care consistent with the patient's ability to pay, for charity, when it does not challenge a person's own inner resources, is degrading and stunting. We hope to give them some understanding of Christian love, which is free and undemanding, given because we are all God's children.

LEADERSHIP TRAINING

Unique Training Program

LOCAL church leaders in the district of Northern Virginia met together on Oct. 12, 1957, in the Linville Creek church to participate in a concerted training program planned by the district board of administration.

This conference was a new endeavor in the district and was planned in an effort to provide a unified approach which the district cabinets could make to the local church leaders in a training session at the beginning of the new church year.

Pastors, local laymen, and district workers served as resource leaders and chairmen in the various sectional meetings of the conference.

It is believed other district groups might benefit by a sharing of the outline of this unique Local Church Leaders' Conference. Perhaps some larger local churches, too, might like to initiate such a training opportunity for their leaders. The names of leaders are omitted for the sake of brevity, but the time schedule is included since it is indicative of the intensity of the training sessions.

PROGRAM

10:00 a.m. Opening Worship

10:15 a.m. Orientation

10:30 a.m. Sectional Meetings

(1) Moderator-Pastor Relationship. This section is set up for Moderators, Pastors, and Chairmen of Ministerial Committees.

(2) Leadership in Church Finance. Valuable information in this section will be given Treasurers,

Financial Secretaries, and to Chairmen of Finance Committees.

(3) Youth Leadership in the Church. Helps to CBYF Counselors and to Sunday-school Teachers of Youth will be given for an effective Youth Program.

(4) Junior High Leadership in the Church. For Junior High Directors and Sunday-school Teachers of Junior Highs, this special section will explore the need for local Junior High Fellowships.

(5) Director of Children's Work and Her Work. This section is set up for Directors of Children's Work with invitations being given to Departmental Superintendents and

the General Superintendents to share this area of Children's Work.

(6) Brethren Service and the Local Church. Up-to-date information will be given concerning this area to Brethren Service Representatives and Aid Directors of Women's Work.

(7) The Church's Responsibility for Temperance Education and Action. This section will provide help to Temperance Directors and Women's Work Directors of Temperance.

12:00 noon Lunch

1:00 p.m. Sectional Meetings

All sections from the morning

will be continued.

3:00 p.m. Closing Worship

3:30 p.m. Homeward Bound

in the development of Christian personality through experiences in which concepts, attitudes, and activities are Christlike.

2. Since secular influences have distorted the meaning of Christian holidays, it is very important that the church take the initiative in making the special days which have a Christian basis especially meaningful for children in order that non-Christian concepts are counteracted.

3. Since educators and psychologists question the use of children in programs for the entertainment of adults, every effort should be made to educate adult audiences and children's workers so that individual children are never exploited or given undue recognition in programs for special days.

4. In order to make the best possible use of the educational and worship values found in celebrating special days, emphases should be placed upon group planning, sharing, and the Christian interpretation of the meaning of each day celebrated.

What better program material could we find to meet the requirements of the above objectives than the material already printed in our Brethren curriculum being taught each Sunday. There are many suggestions and ideas that can be worked into excellent programs with Christian objectives woven throughout. Using materials that are being taught to the pupils in Sunday morning classes gives the parents a better understanding of the teaching program being carried on in the children's department. It also means less outside practice for both teacher and pupils. This method calls for one complete rehearsal. You ask, when do they practice then?

Let us step into a classroom during the Christmas unit. Here you will see the regular Sunday morning session in progress. The children will be acting out the Christmas story or they may be learning a litany or making up a tune to a poem being used to express Christmas joy or sharing. Whatever they are doing will tie together to form the Christmas objectives intended for that unit. If you were to visit that class each Sunday of that unit you would notice that one particular phase of the session would be repeated. You may wonder why. Repetition carries through; it may express some central truth of Christmas that needs emphasis.

Since they have become acquaint-



Clark and Clark

Special programs are more meaningful if they grow out of class experiences

Curriculum Furnishes Program Materials for Special Days

HOW can we make our children's special day programs more effective with less effort and time spent on the part of both teachers and pupils? This seems to be the question raised by so many directors of children. A simple, but very effective plan would be to let your programs grow out of your curriculum, not only Christmas, but other special occasions like children's day, Thanksgiving, Easter, and promotion. Use materials from the unit being taught at the time the special day occurs.

First of all we need to rethink

Mrs. Ernest Bowman

what we intend to accomplish with the special program. What is this program going to mean to each child? Are we going to make it purposeful and in line with the purposes which we set out to achieve for each child? In the book, *Working With Children in the Local Church*, Dessie Miller Myers points out four important objectives which should serve as a basis for our thinking when planning our children's programs.

1. The celebration of any special day should contribute to our over-all objective of helping each child grow

ed with the most important phases of their unit, it is natural that that becomes their expression toward the total or combined program. All of the children take part. It is not something new or learned in a hurry, with little or no meaning. It is something that has grown out of their class sessions, something they have lived with throughout the past weeks. They understand its meaning, and have enjoyed participating in it. They are unafraid and at ease as they share their part of the program. Their teacher is with them helping them when necessary.

The program should be very informal, and parents should understand that it has grown out of the Sunday-school lessons. If it is impossible for one of the children to be present the rest of the class can go ahead without eliminating any important details.

It would be wise for the children's director or superintendents to call a meeting with the teachers and plan together what each class will

present, taking all subject matter from the Brethren teachers' quarters, enriching it if felt necessary. If the director has a general theme she wants carried throughout the program, each teacher should have in mind the complete unit she is teaching so she can suggest something for her pupils to do that will correlate with the general theme of objectives. With guidance from the teacher the juniors will enjoy their part of the program more if they can help choose what they do.

Do not expect perfection. It is more important for the children to enjoy their part of the program, without being afraid of making mistakes. Co-operation, enjoyment, and the actual experience itself is more important than striving for perfection. If each teacher will be responsible for her pupils' part in the program the placing of heavy responsibility on any one person will be avoided. The director can then advise and help wherever she may be needed.

How to Use Audio-Visuals

WHEN good audio-visuals are properly used, learning is faster and retention is longer and more accurate. But because most church leaders have not received audio-visual training, films and other projected and non-projected visuals are infrequently and often ineffectively used.

To help its readers, the International Journal of Religious Education has published a special issue (November 1957) answering such questions as these:

How can audio-visuals be integrated into our church and church school program?

What provisions for audio-visuals should we make in our church building?

How much should we spend and what should we buy first?

How can we train our leaders to use the equipment?

Do audio-visuals really do any good?

If you are not a regular reader of the International Journal of Religious Education, why not start your subscription with this important issue? Write to the Brethren Publishing House. Single subscription price, \$4.00 per year.

THANKSGIVING OFFERING

Please accept the enclosed Thanksgiving Offering of \$..... as one expression of my "partnership in the gospel" through the Brotherhood Fund.

Name

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(Give through your local church's Thanksgiving Offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, 22 S. State St., Elgin, Ill.)

Readers Write

Continued from page 2

today in Christendom is not the form of baptism but should it be infant or adult. Several prominent European theologians, Bultmann, Barth and Rowley, feel the New Testament and early Christian evidence is against infant baptism, while the majority of theologians feel infant baptism can be defended on scriptural grounds. . . .

Our Brethren founders, dissatisfied with the empty forms of the state churches, desired to return to New Testament and early Christian practice. They discarded infant baptism, a crime which at that time could have been punished by death, and chose adult, trine immersion. . . .

The question before our Conference and in the minds of all of us, it seems to me, should not be whether or not a person should be accepted into fellowship with anything less than the fullest Christian threefold symbol, but what was his relationship with Christ at the time of his baptism and what are the fruits of the Spirit since displayed. We surely want to retain at all costs the New Testament necessity of conversion for the individual. Adult baptism is one of the main pillars upon which our church was founded. . . .

I definitely disagree with your statement in the Aug. 17 editorial that postponement of a decision was wrong. We can never hope to attain 100% unity on any issue in our free-thinking church. However, as long as there is bitterness, or any feeling that an unwanted thing is being forced upon people, we do well to postpone a decision. Remember, adult baptism is one of the main pillars of our church; for it our founders might have died. Let us air our views and "let off steam" that the Spirit may move us to a decision next year which will be acceptable or at least tolerable to all members of our church.—Lois H. Snyder, Princeton, N. J.

Respect for the Ministry

It is most rewarding to read the Messenger, helpful to the extent that even old copies are vital in content—one in particular was "It's the Ministry for Me."

I confess a vicarious experience with Peter when I read or hear

people criticize our pastors (for those I am thinking of do remind me of Christ), saying they do not preach the Bible. However, doubtless these same pastors would, like Christ, ignore the sword's power and pardon its user and look hopefully at me to "follow him."

I am thankful to be a little brook in life supplied with water of "life" from the pastors of our church today. Our church has grown, and I have respect for its ministry. I just pray that we all over the Brotherhood will arise when our ministry makes a call . . . it won't be a selfish one. Let's do.—Mrs. Ralph Webber, Hughson, Calif.

Whose Bible!

For sometime now we have been hearing the criticisms of our pastors for not preaching the Bible. So I am inclined to ask this question: Whose Bible? And when in said Bible are they told to preach the Bible, chapter and verse, please?—W. H. Johnson, Modesto, Calif.

Church News

Middle Iowa

Brooklyn—We had a dedication service for our new piano and our new hymn-books since our last report. A number of our youth attended camp at Pine Lake. On Sept. 26 the women served a supper to the men and boys. Bro. Paul Miller showed slides and talked about his trip to Russia. Several of our members attended district meeting at Des Moines; our delegates were Ira Henry and Leland Connell. Two of our youth are attending college.—Mrs. Leo Rhinehart, Brooklyn, Iowa.

Fernald—A successful community vacation Bible school was held June 3-7, sponsored by the Lutheran church and our church. The several age-group camps at Pine Lake were well attended from our church. A goodly number was also present from our church at the district conference at the Stover Memorial church, Aug. 16-18; Mollie Hostetler and Innle Handsaker were delegates. A mother and daughter tea was enjoyed recently; Mrs. Leah Miller of Des Moines Valley gave the address. Our semiannual council was held on Sept. 12. In the absence of our elder, Bro. Kenneth Frantz presided. Officers for the coming year were chosen. Bro. Dale Ferris was retained as elder. We have accepted our fair-share objective of one dollar per family per month for the McPherson College development fund. A new young adult Sunday-school class has been formed. A number of new books are being placed in our church library. Our church group just finished a course of stewardship studies. A loyalty supper was served on Sept. 26 followed by an inspiring address by Bro. Harry Flory of Cedar Rapids. An every-member canvass was conducted on Sept. 29. The pastor, Harold Smith, worked in the Story County hospital chaplain's department during October.—Mrs. Marie L. Dadisman, Nevada, Iowa.

Middle Missouri

Deepwater—We dedicated our new and complete basement on Sunday, Sept. 15. Members of the church saw the culmination of a much needed improvement to

their church. The dedicatory sermons were preached by Elder James Mohler of Leeton and Bro. Herbert Zeiler of Deepwater, Mo.—Sadie Pippenger, Montrose, Mo.

Osceola—We met in council on Sept. 22, with our pastor, Herbert Ziler, presiding. Officials for the church for the coming year were elected as well as the delegates for the district meeting. Three young people were baptized one Sunday directly following the morning service.—Mrs. Nettie Earnheart, Osceola, Mo.

Northern Missouri

Shelby County—We were host to the district rally on May 19. Bro. Dick Burger of Iowa was our guest speaker. Our youth attended the Mennonite Bible school. Two young men in our church have completed their alternative service. Our youth were represented at our church camps which were held at Knob Noster, Mo. Bro. Bennett Kulp, who served as our pastor, and his wife have returned to Omaha, Nebr., where he will continue his schooling. On Sept. 1 Brother and Sister Earl Jarbo from Kansas came to serve as our pastor. Several attended district meeting held at the Bethel church at Mound City. Evangelistic meetings are being held in November with Bro. Ethmer Erisman as evangelist.—Mrs. Frank Mason, Shelbyville, Mo.

Northern Illinois and Wisconsin

Freeport—Bro. Arthur Hunn was with us one Sunday and brought us the morning message. Three of our young men attended the regional youth conference at Manchester college. Some of our youth attended a sectional cabinet meeting at Lake Le Aqua. Three of the youth's sectional leadership training sessions were held at our church; June Wenger assisted the young people. On Aug. 11 our youth drove to Mt. Morris for the final session of this series. Our former pastor, James L. Minnich, and his family visited with the church group one evening. Our women's work council held its August meeting at the Parkview Home for the aged. The men of the church painted the outside woodwork of the parsonage. The every-member canvass was held Aug. 18-24. We were well represented at the district conference in Lanark. Our women's group attended the fall rally at Camp Emmaus. Our women have resumed sewing for the Deaconess hospital. Lloyd Stauffer began his pastoral service on Sept. 1.—Mrs. Claudia Wilson, Freeport, Ill.

Lanark—Bro. Lorrel Eikenberry resigned as pastor to accept a position in the schools of Rockford, Ill. A large group attended a farewell party for the Eikenberrys. We were very fortunate in securing Bro. John E. Thomas of Cabool, Mo., to be our pastor. He and his family came the first week in September. The women's missionary society held its August meeting at the Brethren Home in Mt. Morris. A number of our women attended the district workshop at Camp Emmaus. Brother Thomas attended the state ministers' retreat at Camp Emmanuel. Brother Thomas conducted a consecration service for church school workers and teachers, and the church organization personnel for the new year.—Mrs. Etta Horner Bowers, Lanark, Ill.

Northern Indiana

Bethel—We have had a very good year with an increase in attendance in both the adult and primary departments of the Sunday school and also an increase in church attendance. We have family night once each quarter with different Sunday-school classes in charge each time. Bro. Mark Schrock of Nappanee, Ind., showed pictures and told of his trip to Russia at a family night meeting. Mrs. Callender of Nappanee, Ind., told of teaching in the Piney Woods Negro school one evening. We are working for a better 1957-58 year.—Miss Grace Noss, Milford, Ind.

North Liberty—On July 7 our delegates gave us a very good report of Annual Conference. Quite a number of our group

attended the different camps at Camp Mack. Several also attended the regional training school at Camp Mack. The church has purchased new hymnals. Vesper services were held on Aug. 4 with the young people in charge. During the month of July the evening group studied the Book of Mark. The filmstrip, You Are the Church, was shown by Dale Hess of Goshen. The harvest meeting was held on Sept. 8, with the pastor speaking in the morning and Bro. Charles Stouder of South Bend in the afternoon. Our evangelistic services were held Sept. 22-29 by Bro. Waldo Kinsel. Our junior highs attended a rally in Elkhart on Sept. 8.—Mrs. Agnes M. Gorby, North Liberty Ind.

Pleasant Hill—Several of our men attended the district men's rally at the Blue River church. The children's department recently conducted the devotions at our Sunday-school service. Milo Yoder gave an illustrated lecture on his trip to Russia at a recent Sunday evening service. Everett Mishler, from the district men's council, met with us one Sunday evening and gave a talk and showed pictures on the heifer project. A dedication service was held for ten lambs, one of which was bought by the children's department, which are being sent to Ecuador by our congregation. We recently purchased new Brethren hymnals for use in our Sunday school and church services. Joe Ladd gave a temperance address on June 23. The men's work had a farming project of forty-four acres of corn, eleven acres of soybeans. Fifty-five men, women, and children attended all or part of our district meeting at Camp Mack. Brethren Clayton Mock and Noble Bowman filled the pulpit while Bro. Galen Bowman was on vacation. The women's work have purchased eight folding tables for communion services and fellowship meals held in our church. They also made fifteen comforters for relief and sent some bandages and clothing. We had our regular council meeting on August 24. Harvest meeting speakers on Sept. 22 were Brother and Sister Russell Helstern of Brookville, Ohio.—Mrs. Velma Cookman, Columbia City, Ind.

Southern Indiana

Upper Fall Creek—The ladies' aid of our church purchased a new pulpit and worship center for our church. We had a dedication service on Aug. 4. Our church met in council on Aug. 30 and elected our officers for the coming year. Our home-coming was held Sept. 22 with a basket dinner at noon. Bro. Arthur Givens of Bern, Ind., was our speaker. The following evening Bro. Robert Hoover of Danville, Ohio, began a week of evangelistic services.—Mrs. Martha Chandler, Middletown, Ind.

Northeastern Ohio

Akron, First—Our entire church property has been sold to a Negro congregation of the Church of God. We had a home-coming on the last Sunday before vacating the church; Bro. William Beahm was speaker in the morning and Bro. A. H. Miller in the afternoon. Property has been purchased and construction begun on an educational building in Firestone Park. During this time we are having Sunday morning services only, which are being held in the Firestone Park elementary school. The women's work sponsored a missionary meeting at the Firestone Park YMCA with Mrs. Calvin Bright as speaker.—Edna Dishler, Akron, Ohio.

Northwestern Ohio

Tiffin—Our new pastor, Bro. R. Earl Zimmerman, and his wife have been with us since July 1. Bro. A. P. Musselman held the installation service for our new pastor on Aug. 18. We had a church planning meeting with church and church-school officials for planning the year's work. On Sept. 28 our church was host to the junior highs of this district. A special meeting will be held by our pas-

tor starting with watch night and continuing each evening with prayer meeting through Jan. 5.—Mrs. Elias Eberly, Freemont, Ohio.

Southern Ohio

Brookville—Our pastor, Fred Hollingshead, served as a leader and counselor at a junior high camp at Sugar Grove. The junior high rally in September was attended by fifteen of our young people. While our pastor and family were on vacation in August our worship services were in charge of our local women's work organization and our men's work group. Manual labor for the new sidewalk at the parsonage was donated by retired laymen. They have prepared more equipment for the nursery. Mr. and Mrs. Dallas Oswalt presented Our Nigerian Neighbors, by pictures and explanation at our September women's work meeting. Fourteen of our children's teachers attended district conference at Oakland, where Miss Mary Spessard, national director of children's work, was speaker. Our local church was privileged to have Miss Spessard's leadership in a kindergarten demonstration in the children's department and as speaker to the congregation at the worship hour in our promotion day service. Our aid-relief have made four comforters and many baby comforters. Also some women have donated time in making stuffed animals for our nursery.—Mrs. W. Russell Miller, Brookville, Ohio.

North Atlantic

Royersford—In the absence of a regular minister our pulpit was filled with guest ministers from February to August. At a special council meeting held after the Sunday morning service, Bro. Gerald O'Donnell of Spring City was unanimously called as our new minister. Bro. Alvin Alderfer was chosen moderator. Bro. Lester Schreiber was our guest minister for our May communion service. Dedication services were recently held for four children in our church. The basement of our church was newly renovated by refinishing the walls and putting in a new concrete floor. Volunteers from our church did the necessary painting and clean-up. Our rally day was held on Oct. 5; Dr. Galen Young of Drexel Hill was our guest speaker.—Martha High, Spring City, Pa.

Eastern Pennsylvania

Brethren Home, Neffsville—The Big Swatara congregation held services here on June 2. Bro. Harold Fahnestock gave a message June 13. The Baldwin family from Nigeria visited the home and showed slides. Bro. Robert A. Hess, missionary on furlough from Nigeria, spoke to us. Two young men held services a few times in our chapel. The Donegal men's quartette rendered a program. The Annville church held services with Bro. Caleb Kreider as speaker. Bro. Ben Stauffer from the Chiques church preached recently. The Achievement Offering was lifted by the Sunday school in September. Quite a few from the Chiques congregation had charge of our prayer meeting on Sept. 25.—Sallie E. Schaffner, Neffsville, Pa.

Indian Creek—At our council Bro. A. A. Price was re-elected as moderator for a three-year term. Bro. Eugene Martin of the Spring Grove church conducted our revival meetings. The Elizabethtown College choir rendered a sacred concert in our church. Mrs. Ada Cassel Sell of Altoona was the speaker at our mother and daughter fellowship dinner. We held an evening vacation Bible school this year. The project was sending nine sheep to Ecuador. Bro. Jay Gible, Eastern District field worker, spent a week end in our midst, counseling with youth and youth leaders. We are glad to welcome Ronald Moyer back after spending several years on the Africa mission field under the alternative service program. The young adults sponsored the film, Bible on the Table at an evening service. Bro. C. Clyde Weaver was the speaker at

our harvest service and also at the annual memorial service at the Klein house, burial place of Peter Becker. A group from our church conducted a worship service at the county old folks' home, and also at the Montgomery county prison. The men's work organization sponsored a Sunday evening temperance meeting. Bro. Harold Jones has accepted the call to become pastor of the Mingo church. He preached his farewell sermon here on Sept. 22. Bro. Milton Hershey of Mannheim conducted our fall revival meetings.—J. Wilford Price, Vernfield, Pa.

Salunga—Bro. J. C. Wine of East Petersburg was our minister at our love feast. Bro. Milton Hershey from the White Oak congregation brought us the message when we observed old folks' day. The ministerial board met with our church at two special councils this summer; at the first Brethren William Roland and Charles Denlinger were elected to the ministry; at the second, Bro. John Hillecker was licensed. A service of dedication for babies was held May 12. Sister Esther Roland gave a message to the children. Elder Howard Bernhard from the Florin church was our guest speaker for missionary day. Our church participated in a community vesper service during the month of August. Bro. Norman Musser brought the morning message at our harvest meeting and homecoming. Gifts of food were brought for the Neffsville orphanage. The young people of our church sponsored a program of sacred music featuring the Youth for Christ quartet of Lancaster County.—Mrs. Paul Cope, Lancaster, Pa.

Middle Pennsylvania

Koonitz—Our young people enjoyed an all-day picnic at Cowan's Gap in July. Bro. Don Foglesanger, youth field worker, met with our young people, their leaders, and our pastor one evening in July. Bro. Charles Heltzel of the Conemaugh church was with us for two weeks of evangelistic meetings, July 29—Aug. 11. Bro. Earl Dibert of the Snake Spring congregation was with us for a Sunday evening meeting in September. He had served two years in Nigeria for his alternative service. He showed colored slides and told us of the work being done there; he also showed many interesting items which the natives had made. Bro. Robert Detwiler is serving two years of alternative service working in surgery in Bethany hospital, Chicago, Ill. At our quarterly council meeting, Sept. 9, we elected Sunday-school and church officers for the coming year. Our harvest home services were held Sunday, Sept. 15. Bro. Albert Guyer preached at both the morning and afternoon services. At the afternoon service special recognition was given to Brother and Sister Lawrence Guyer, who have given many years of service to the church.—Mrs. John C. Scritchfield, New Enterprise, Pa.

Spring Run—A Bible conference led by Bro. Chalmers E. Faw was held July 12-21. On July 28 a message was given by Rev. Rayford S. Feather, district superintendent of the Pennsylvania Temperance League. On Aug. 18 Rex Hershberger was our guest speaker representing the men's and women's work of our district. The speaker at our harvest home service was Bro. Levi K. Ziegler. On homecoming day Bro. Glen Kinsel of New Paris, Ind. was our guest speaker. Recently our pastor, D. Luke Bowser, held an evangelistic meeting in the Evrett church. Dedication services for the church officers and Sunday-school teachers were held on Sept. 29. Our evangelistic meeting will be held Nov. 11-24 by Bro. Wilfred Stauffer, pastor of the Greensburg church, Pa.—Florence Sweigart, Mattawana, Pa.

Southern Pennsylvania

Greencastle—During our pastor's absence the pulpit was filled by Brethren Wayne A. Nicary, Russell E. Hicks, and William Kinsey. The building and improvement fund is running well ahead of schedule. The old barn and garages have

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been cleared from the church and parsonage grounds. During the summer months church attendance has been better than in former years. Bro. W. Newton Long of Baltimore, Md., was guest speaker on rally day. A unique adult and children's fellowship service of music and pictures closed rally day. A number of our members attended one or more days of Annual Conference.—William Kinsey, Greencastle, Pa.

Lost Creek—Our fall council meeting was held on Sept. 19 at the Free Spring house. Bro. Ira Brandt was re-elected elder for a three-year term. Our pastor held a class in membership training prior to our evangelistic meetings. Bro. Perry Liskey was our evangelist. Our mother and daughter banquet was held in May. Bible school was held June 3-14 in cooperation with the St. John E.U.B. Sunday school. Our pastor, D. H. Markey, attended the peace workshop in Chicago in August. Bro. Jim Rose, the youth director for the summer, spent July 19-20 with our young people. We organized a women's work group in March and have been making some scrapbooks for our shut-ins and have also rolled bandages for the hospital at Garkida, Africa. A busload of women spent Sept. 25 at the Old Folks' Home at New Oxford. Brethren K. Ezra Bucher, Stewart Kauffman, and John Sellers were our guest speakers during the summer. The Fayette weekday religious education program began Oct. 2 for third and fourth graders.

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Our pastor is dean.—Mrs. Elsie Leonard, McAlisterville, Pa.

Shippensburg—We closed our church year with a substantial gain in the various fields of our activities. Increased attendance was recorded in the Sunday school and at morning and evening church services. Our every-member convass for the building fund was very gratifying. We used the do-it-yourself plan instead of employing an outside organization. Two of our members taught in the community mission school in September.—Mrs. Edward Varner, Shippensburg, Pa.

Western Pennsylvania

Center Hill—Six babies were consecrated in May. We had an all-day Sunday-school rally on June 2. Miss Gladys Weaver of Juniata College was our guest speaker at our morning service on June 9. Daily

vacation Bible school was held June 10-15. A number of our folks attended the Annual Conference in Richmond. A temperance program, Alcohol in Court, was given by the senior group of the Sunday school on the evening of June 23. Four members of the Sunday school attended the regional workshop at Juniata College. Our pastor conducted services at the Old Folks' Home in Windber on Aug. 25. June 30 was rededication Sunday. Former pastors were the speakers for the day. They were Brethren J. Lloyd Nedrow, W. K. Kulp, and W. C. Sell. We observed harvest home Sunday on Sept. 15. We had evangelistic services Sept. 22-29 with Bro. Lowell Martin as speaker. Later we co-operated in the week of union services.—Flaura Bowser, Kittanning, Pa.

Meyersdale—The World Day of Prayer services were held in our church. Bro. Wayne Zunkel, pastor of the Harrisburg church, was with us for a week of services. New choir robes were dedicated at

a Sunday service. The Community chorus presented the sacred cantata, The Crucifixion, in our church. A family night banquet was held May 12 to honor mothers. Our church participated in the community vacation Bible school. Our pastor, Earle Fike, Jr., and the men's chorus held services for the residents of the Brethren Home in Windber in May. The baccalaureate services for the high school graduates were held in our church. The pastor and men's chorus had charge of the afternoon service at the Somerset county home on June 30. July 28 was the date of the dedication service for the carillon bells, which were presented to the church by a member. The church council elected officers for the year beginning Oct. 1, 1957. A farewell supper was held on July 28 for Bro. Earle Fike and his family. During the week end of Aug. 10-11 about thirty young people enjoyed a retreat at the Clapper cabin at Laurel Falls. Bro. Richard Livingston met with them and also filled the pulpit in our church on Aug. 11. We welcome our new pastor, Bro. Arthur Hunn, who was installed the first of September. One Sunday in August, Bro. James Sperry, one of our young men who is a student at Bridgewater College, preached for us. We observed World-wide Communion Day on Oct. 6.—Mrs. Elmer L. Dia, Meyersdale, Pa.

Somerset—Our mother and daughter banquet held at the Friedens fire hall was well attended. During the summer months our speakers were Sister Maud Shafer and Brethren I. C. Paul, Ronald A. Beverlin, B. E. Ewing, and Ralph E. Shober. A heifer was given for relief by one of the classes. The Somerset County Sunday School convention was held here on July 19. The senior choir received new robes which were dedicated on Aug. 4. The Eppley sisters' gospel quintet of York, Pa., presented an interesting spiritual program at our church. The annual children's day service was held on June 9. Our pastor, Bro. Galen R. Blough, resigned to accept the pastorate at Denton, Md. Bro. I. C. Paul will bring the Sunday morning messages until the vacancy is filled. Installation services were held for the new officers and teachers.—Mrs. Samuel J. Cupp, Somerset, Pa.

Florida, Georgia and Puerto Rico

Okeechobee—Our elder, Bro. C. E. Bower, and his wife were with us on Sept. 29 for our installation services. Our new pastor, Bro. Russell Snyder, and his wife were installed. Our former pastor, Bro. James O. McAvoy, returned to Bridgewater College. All church and Sunday-school officials were installed. Our ladies' aid had Miss Hallie Thomas, an Adventist missionary, who just returned from Pakistan, as a guest speaker. Our CBYF meets regularly every Sunday evening.—Cassie Arnold, Okeechobee, Fla.

Eastern Maryland

Pipe Creek—The women's council of the church entertained all families and visitors of the church with a covered dish social on May 20. The junior high classes organized a baseball team this summer and played Brethren teams in the district. Two recent guest speakers were Bro. Joseph Quesenberry and Brother Hertzburg of Germany. Bro. F. S. Carper of Palmyra, Pa., held evangelistic meetings Aug. 11-18. We were host to the Carroll County Council of Churches. Our pastor, Bro. C. R. Simmons, was the moderator of the Eastern Maryland district conference. As a part of the celebration of the 250th anniversary a love feast will be held in our church for moderators, pastors, elders, chairmen of deacon boards and their wives.—Fannie G. Myers, Taneytown, Md.

Western Maryland

Fairview—Visiting ministers during the year have been Brethren Dan Spald, Norman Harsh, Donald Mathew and Paul DeWitt and Mrs. Enos Griffith. A number of our youth attended Camp Galilee. Our council meeting was held July 26 with

Bro. Galen Fike as moderator. New officers for the Sunday school were elected. Bro. William Longenecker of Mt. Joy, Pa., held our revival, closing with a love feast. We had a large attendance at the two-week Bible school this summer. We held an all-day sing with a basket dinner on Aug. 4. Installation was held for Sunday-school and church officers on Sept. 15. Our ladies' aid bought and had new windows put in our church. We are also redecorating the interior. The men are also making many improvements. On Sept. 15 we had a dedication service for children and the Sunday-school and church officers were installed.—Mrs. Freda Knotts, Gorman, Va. W. Va.

Northern Virginia

Linville—Bro. M. J. Craun brought the message and conducted the installation service for our new pastor and his wife on Sept. 15. On the same evening we had a service of dedication for seven heifers given by the deacons and some other individuals, and for a goat given by the vacation Bible school. Robert S. Zigler showed slides of his trip to Russia. The Mennonite Hour quartet and the ladies' sextet presented a program of music recently. District conference was held at our church on Nov. 1-2. A covered dish supper for all our Sunday-school workers was held in the social room on Sept. 10. Some of our young people attended the junior rally at Greenmount on Sept. 22. Evangelistic services will be held at the Cedar Run church by our pastor, Nov. 3-10.—Mrs. Roy Kline, Broadway, Va.

Timberville, Mt. Olivet—Our women's work is finishing the project of completing, equipping and redecorating our church basement. Our church sent two heifers to Europe during the past year. Quite a number of our members attended the area leadership training school at Linville Creek in May. We also joined with the other churches of the community for vacation Bible school. Four of our young people attended Camp Bethel this summer. Brethren Joseph Miller and Robert Lucke filled our pulpit during the absence of our pastor. Bro. John Gosnell of the Middle River congregation conducted a series of meetings in July. Our CBYF has been meeting twice a month for worship services and recreation.—Goldie T. May, Broadway, Va.

Unity-Bethel and Fairview—Bro. George H. Tinsman, our pastor, resigned to assume the pastorate of the Nokesville church in Eastern Virginia. The young people at Bethel presented the play, For He Had Great Possessions. Bro. Ernest Muntzing from the Linville Creek congregation conducted one week of evangelistic services at the Bethel house. The Bethel church sponsored Dorothy Spitzer at a summer work camp in Puerto Rico. Vacation church schools were held at the Fairview and Bethel church houses. Part of the offerings went toward Dorothy Spitzer's expenses. A new lighting system has recently been installed in the sanctuary of the Fairview church house. The parsonage has been completely renovated on the inside and a new garage has been built. Bro. Earl D. Rowland began his pastoral duties in our congregation Aug. 1. Bro. Joe W. Miller was in charge of installation services. Elder D. W. Huffman was elected moderator for the year 1957-58.—Mrs. David Huffman, Broadway, Va.

Second Virginia

Barren Ridge—This summer we had the Bridgewater College glee club bring a sacred concert of music. We observed Christian Family Sunday. We had a family night supper and Bro. Charles Whitacre, pastor of the Waynesboro church, was our guest speaker. Bro. Howard Alley from Pennsylvania was our speaker at home-coming. We held vacation Bible school classes for all age groups with a very large attendance. We showed the film, The Boy Samuel, and had a fellowship supper on the closing night. Our

pastor held a marriage rededication service on June 30. A large number of our members attended Annual Conference. Our church took part in the community vesper services this year. We sponsored a community hymn sing in our church. Seven churches took part in this. Our CBYF presented the play, The Lost Church, one Sunday night. They are also going to give it in the Lebanon church. Linda L. Diehl returned home from Europe after serving the summer in a work camp under the Brethren Service Commission. Fred Diehl also returned after serving two years under the same commission in re-

habilitation work among the refugees in Austria.—Flossie V. Gibson, Staunton, Va.

Southern Virginia

Coulson—Revival services were held by Bro. George Slagle of Limestone, Tenn. Our vacation Bible school was held the week of July 14-21. Bro. Merlin Garber of Roanoke, Va., held a series of meetings at our church on Aug. 4-11. Our present pastor, Donald Clay, and elder, W. R.

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Carter, were re-elected for another year at our council meeting on Aug. 24.—Carol Burnett, Woodlawn, Va.

Mt. Hermon—Bro. Eugene Lenker spoke in July concerning an every-member canvass. Four of our young people are attending Bridgewater College this year. Anne Hayes entered BVS in September. Our women's group rolled bandages for relief as one of its projects. Our new pastor and his wife, Brother and Sister Henry C. Eller, began their pastoral work on Sept. 1. The church observed home-coming day. The Sunday-school and church officers for the coming year were installed following the morning service on Sept. 15. Bro. McKinley Coffman of Middletown, Ohio, held our revival services Sept. 15-29.—Mrs. Alfred Nolen, Bassett, Va.

Red Hill—Work has begun on the building of a parsonage for the Red Hill church.

We hope to have a full-time pastor in a year. A very successful week of revival services was conducted by Eugene Kahle of Danville, Va. This was followed by a week of intense canvassing with splendid results.—Mrs. W. J. Cornelissen, Roanoke, Va.

Smiths River-Goodwill—Bro. A. R. Shonwalter visited the church on behalf of Bridgewater College. Bro. S. H. Flora retired from active pastoral work and moved to Franklin County to their new home. Visiting ministers conducted worship services for us until Brother and Sister Clyde Hylton came the first of June to be our pastor. Bible school was held at Fairview with an average attendance of 33. Our pastor conducted revival services at Fairview. Brethren S. H. Flora and Charlie Flora conducted installation services for our pastor and his wife.—Mrs. Claude Pendleton, Stuart, Va.

First West Virginia

Beaver Run—The annual banquet of the Upper Potomac Chapter of Bridgewater College alumni was held in our church. Our vacation Bible school held in August was well attended. Bro. Harl Russell had a meeting on stewardship here. A number of our women attended the district women's rally at the Kelley Chapel church in July. Bro. Fred Bowman was our evangelist Nov. 7-17. The writer was chosen elder for the next year.—A. S. A. Holsinger, Burlington, W. Va.

Oak Grove—Clarence Moyer of Grantsville, Md., held our revival in May. At our council meeting we decided on the new building. Bro. Ervin Whitacre was the guest speaker at our home-coming in October.—Mrs. Pauline Cowgill, Ridgeley, W. Va.

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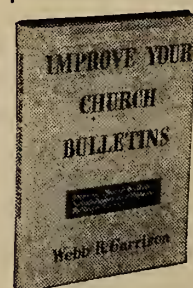
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Church of the Brethren
Gospel

MESSENGER

NOVEMBER 30, 1957

“Teach us
to pray”



What Is Prayer?

Gladden Schrock

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

NOVEMBER 30, 1957

Volume 106

Number 46

In This Number . . .

Editorial—

We Pray or We Perish	5
Face to Face	5

The General Forum—

What Is Prayer? Gladden Schrock ...	2
Biblical Patterns for Prayer.	
Marshall R. Wolfe	3
Disciplines for Daily Living.	
Anna B. Mow	6
Values of a Spiritual Retreat.	
Wilma Stern Lewis	8
Have This Mind in You.	
Gladden Schrock	10
For Those Who Pray	12
Prayer Is a Personal Experience—	
Seeking His Face.	
Mrs. George L. Detweiler	15
"We Always Received an Answer."	
Premchand G. Bhagat	15
"Praying Can Be Dangerous."	
Charles E. Weaver	18
"A Combination of Self-Effort and	
Divine Grace." Orville R. Hersch	18
"Help to See the Way."	
Mrs. Clifton Crouse	19
"As Necessary as Food."	
Ross A. Hemminger	19
"My Desk Is an Altar," Arlo Gump	20
"A Steel Girder in the Bridge of	
Peace." Juanita Fike	20
The Family Counselor	21
Reviews of Recent Books	21

News—

Kingdom Gleanings	16
News and Comment From Around the	
World	23
Church News	29

I will pray with the spirit and I will
pray with the mind also.

—1 Cor. 14:15.

Prayer is midnight toiling for the dawn.

Prayer is a thought seeking to be expressed.

*Prayer is all time, past and future, making amends with
the eternal now.*

*Prayer is the universe of stars, beautifully born against the
facade of the distant darkness.*

*Prayer is the voice of a child, spilling over fragrant fields
and woodland hills.*

*Prayer is the drunkard, weeping in despair, fearing life,
hoping almost beyond hope to become a man of God.*

*Prayer is faith, strewn through creation like seeds of wheat,
which multiply and provide the substance for life.*

Prayer is the thrill of eternal truth.

Prayer is love finding a voice.

Prayer is the meeting of all men with humble hearts.

Prayer is nature searching for its own purpose.

*Prayer is the meditation of a hundred midnight hours
poured from the soul of a lonely man.*

Prayer is man's desire to find the source of God's desiring.

*Prayer is humanity, stopping by the road for strength,
guidance, and the promise of a friend for tomorrow's
journey.*

*Prayer is the Cosmic Heart, pumping life into the farthest
ends of creation.*

Prayer is God expressing himself in creation.

Prayer is the thought of tomorrow in today's consideration.

Prayer is God in motion.

Prayer is the most serious discussion a man can have.

Prayer is the heavens smiling through the face of man.


Prayer is God's life, affirming God's divinity.

Prayer is man admitting that God is God!

THE COVER . . . Artist Harry Durkee has drawn for the cover page of this special issue a copy of the "praying hands" originally conceived by a famous German artist, Albrecht Durer. Hands are always a fascinating subject for study, but never more so than when they are brought together to form a gothic arch of aspiration and when they point a lonely worshiper toward a new understanding of prayer.



Biblical Patterns for Prayer



TO BELIEVE in the Bible is to believe in prayer, for the men and women who cross its pages are praying people. From the first altar worship in Genesis 4 to the closing of the New Testament, prayer is a part of the life of Bible characters.

Unless one has taken time to count and check the references to prayer and praying, he is not aware of how much teaching by precept and example the Bible has on prayer.

From the altar sacrifice, where the ascending smoke helped the simple worshiper to raise his aspirations to God, to the beautiful child-father relationship taught and practiced by Jesus,

Marshall R. Wolfe

Keystone

the Bible gives us a story of the growth or changing conceptions of praying.

There is also a growth in the conception as to why we pray. There is a bit of the pagan idea of praying and sacrificing to appease God and to gain his favor, the feeling that sacrifice would be pleasing to him and that he would send blessings upon the prayer. This idea was common in the time of the prophets who had to point out that it is not sacrifice or prayers that please God, but right living. This idea grows until in the Christian conception, prayer is not coaxing God for things but it is the warm fellowship with him in which the worshiper is cleansed and given power to go on with his task.

One finds in the Old Testament prayers for God to send curses upon enemies as in the imprecation Psalms where God is asked to send horrible punishment upon the innocent children of the enemy. Christian praying is surely beyond this and, yet, it is not too many years ago that Christian ministers in America were praying for the destruction of the armies of the enemies of our country.

Much of the praying recorded in the Bible is seeking God's guidance and help in personal things. How many times must Abraham have sought to know what God wanted him to do. His prayers are not recorded, but no one can live as he lived without intimate association with God. He built altars and sacrificed upon them and there made his prayers of thanksgiving and supplication but God did not stay at the altar for Abraham, for he was conscious of his presence as he moved from place to place. When Abraham's servant prayed that he might be guided in the selection of a wife for Isaac, he gives an insight into the religious life of the Abrahamic family.

And the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects (James 5:15-16, RSV).

When one prays so simply for the everyday things of life, his religion is a part of his life. How many times did the rocks of Midian hear the praying of Moses as he sought an answer to his problem of freeing his people from bondage. He must have been seeking the guidance of God when he saw the bush, for burning bushes do not appear to those who are not looking and have no eyes to see. So throughout the Bible men and women prayed to know God's will and to have him guide them in their tasks. How much of the prayer vigils of Jesus was his seeking to know the Father's will?

Intercession looms large in the praying of the Biblical characters. Think of the many occasions mentioned in the Bible story. Abraham praying for Sodom, Moses pleading for sinning Israel, Samuel praying for Saul when he was going the wrong way, the prophets praying for the people when they forgot God, Jesus praying for Peter and the other disciples, and Paul spending a life of intercession for the churches he had founded. Many are the references and often the admonition to pray for one another.

Bible praying is a natural response to a felt need. There is nothing artificial about it. It springs out of the hearts of the people, whether it be thanksgiving or supplication. There is a simple sincerity about it all. Even the long and elaborate prayer of Solomon at the dedication of the temple is a moving thing. Prayed indeed in royal robes and amid great splendor and show, yet it has warmth and is the expression of a heart that

was greatly moved. The things the people prayed about were simple everyday needs and problems. This makes prayer a natural and practical thing and not something that must be done in some formal way.

One outstanding characteristic of Bible prayers is that they worked. God was found of those who sought him. Their prayers were answered. Sometimes the answer was delayed, as in the case of Daniel and his friends, but it finally came. Sometimes the answer depended upon man's response, as in the case of Nehemiah praying for the work at Jerusalem. Nothing could happen until he was ready to go and see that the work was done. Nowhere in the Bible is there a doubt expressed by its teachers that prayer will not be answered or that God does not hear his children pray.

Sometimes we wish for the privilege of reading some of the prayers of these men of old. There are few recorded prayers in the Bible and this may be good, for we are so tended to make things formal that we might wish to use the prayer of a saint instead of praying our own. Jesus was concerned about this matter, and was careful to teach his followers that prayer is not going over a form of words nor is it assuming any one posture but it is closing one's heart to outside things and opening it to God.

It has been a difficult matter to keep from making the Lord's Prayer something to repeat. This is just the thing Jesus did not want to happen. It would be interesting to have a recording of

Continued on page 20

EDITORIAL

We Pray or We Perish

DURING the years that Thomas E. Murray, a devout Roman Catholic, was a member of the Atomic Energy Commission, he seemed to be, of all the commissioners, the most sensitive to the dangers of atomic annihilation. While he believed that nuclear strength was necessary, he repeatedly said that such strength alone could never preserve our country. In one public address he put his concern in these words, "Pre-occupation with the power of thermonuclear weapons must yield to the infinitely greater power of prayer. . . . We pray or we perish."

Who can argue with the commissioner's assertion? The answer is obvious. We must learn how to pray so that we can learn how to direct the tremendous forces now at our command into constructive channels that will benefit mankind. If we fail, we face destruction at our own hands.

But the assertion is true also in a much more universal sense. Even if we knew nothing about the atom, even if we could expect to live out our days in comparative peace and security, the alternative would still be valid: we pray or we perish.

We must learn to pray—but not merely because we have somehow reached a desperate impasse where there is no other way out. Such prayers of last resort are hardly the prayers a loving Father expects from his children. Of course, he sees us in our difficult predicaments and he listens to our appeals for his intervention. But he may well wonder why we do not also pray when we are enjoying his blessings? Why do we fail to pray when our lives are not in danger? Why do we so seldom acknowledge our dependence on God? Are we not his children in times of prosperity as well as in times of adversity? Do we always heed the threat of danger in order to be devout?

We pray or we perish—because the greatest perils to our souls may appear when we are most content with ourselves. We are most in mortal danger—spiritually—when we are most satisfied with our personal achievements. We must pray lest we perish from the barrenness of our own selfishness, lest we cut God so completely out of our lives that his Holy Spirit cannot move us, lest we seal off our souls from the life-giving Source who continues to love us and will continue to nourish us, if we will but let him come into our hearts.

We pray or we perish. No wonder the disciples of Jesus, watching their Master in earnest prayer

and sensing how vitally important to him were his moments of prayer, said to him, "Lord, teach us to pray."

Lest we perish of our own indifference, our folly, our ingratitude, our blindness, or our willful stubbornness, we must also come to him, asking, "Lord, teach us to pray."—K. M.

Face to Face

What is prayer but facing up to God,
Becoming aware of One already present,
Leaning on him who is always supporting,
Listening to a voice that has been speaking
For centuries in whispers and warnings,
In invitation, challenge, and commission?

Prayer is Abraham following where God leads;
Jacob envisioning a stairway to the skies
Or wrestling with a stranger;
Moses turning aside to see a bush aflame,
Then listening, hesitating, finally complying;
Prayer is Isaiah overcome with wonder,
Sensitive to sin and eager for God's cleansing.

Prayer is conversation with the Lord
Whose words cut deeply as they offer healing.
Prayer is wordless adoration,
Quiet gratitude, spoken praise,
Open-eyed delight in the majesty of creation,
In the loveliness of all God-fashioned things.

Prayer is silent sorrow, heavy with pain,
Yet trusting in the watchful care
That God affords his own.
Prayer is honest confession
Of sin's enormity and evil's tentacles,
Admitted without pretense or evasion,
Prayer is asking for the mercy men do not deserve,
For the forgiveness they fail to grant others.
Prayer is fellowship with the Savior of mankind,
Sharing his work and his way,
His joy and his suffering, his cross and his triumph.

Prayer is a foretaste of heaven,
A moment of eternity realized in time,
A power made available by the Spirit,
To transform life and renew it daily,
To restore the image of God
Among the sons of men.—K. M.



Saturday Evening Post

A single thankful thought towards heaven is the most perfect of prayers—G. E. Lessing

Disciplines for Daily Living

Anna B. Mow

THE world hears much about Mahatma Gandhi. His sacrificial devotion to truth has been a great challenge to Christians everywhere. As I recall the days of his leadership in India the fact which jabs my memory is what happened to his followers, some of them Christians. I saw quarrelsome members of Christian churches change into courageous men of goodwill. This did not fit my theology. I had to find out what happened.

One woman said to me, "I had bitterness in my heart for several people, but Gandhiji told us we could not be a help in his movement unless we returned love for hate in every relation-

ship. More than that, he told us we had to find ways to help those we did not love. This sounded stupid and empty to me but I did it anyway because I loved Gandhiji. Then I had the surprise of my life; I found love in my heart for those I did not like before. Something intangible

seemed to grip me and I was willing to die, if need be, for the cause of truth and freedom."

In Christ, our living Lord, we have so much more than Gandhi could be to his followers. (On the third day after Gandhi's death Mrs. Naidu cried out over an Indian broadcast, "This is the



True prayer is deliberately putting yourself at God's disposal—Harry Emerson Fosdick

Gary Williams

third day! Bapuji, rise again! Come back to us!" But he did not come back.) In our Lord's message we have an even greater emphasis on love: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (John 13:34-35). This commandment has been a great inspiring idea to us, but obeying the commandment involving the disciplines of love has been another matter.

Perhaps it is the word *discipline* that bothers us. That seems to be a naughty word in America. We are so afraid someone else will tell us what to do that we miss the transition in our own development when the outward must is supposed to become the inward ought. Or we take over a rigid ought and never grow into moral understanding. So we cannot understand that love brings the greatest discipline in life.

When Paul was a servant of the law he felt bound. After he knew Christ he called himself a bondservant or slave but he was gloriously free. The letter of James is often referred to as a letter of ethical teachings rather than spiritual inspiration. When did we ever get the idea that being doers of the Word and not hearers only was not spiritual (James 1:22)? His emphases are the disciplines of the new life. "If anyone thinks he is religious and does not bridle his tongue . . . this man's religion is in vain" (1:26). "Show no partiality . . . If a man . . . in fine clothing comes into your assembly," does he receive the place of honor while the poorly dressed man is sent to the back seat (2:1-7)? "By his good life let him show his works in the meekness of wisdom. . . . The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of

If I had one gift, and only one gift, to make to the Christian church, I would offer the gift of prayer. Prayer tones up the total life. I find by actual experience I am better or worse as I pray more or less. If my prayer life goes up, my life as a whole goes up with it. To fail here is to fail all down the line; to succeed here is to succeed everywhere.

In the prayer time the battle of the spiritual life is lost or won. Prayer is not optional in the curriculum of living. It is a required subject; it is the required subject. And there is no graduation into adequate human living without prayer. . . .

Prayer is not only the refuge of the weak; it is the reinforcement of the strong. The idea that only weak people pray is false. The strongest, noblest characters that ever earth has known—those who have done most to further the cause of humanity, have been men and women of prayer.—E. Stanley Jones.

righteousness is sown in peace by those who make peace" (3:13-18).

As a child I got the impression that being converted meant going plain. I did not know that the real, new discipline was in the heart (Col. 3:12-17). We got lost in our understanding of simplicity whenever we accepted an outer discipline as a substitute rather than an outgrowth of an inner chosen discipline. Jesus said, "But seek first his kingdom and his righteousness, and all these things shall be yours as well (Matt. 6:33). He was telling us that we have not found true simplicity until every part of life is in its true relationship to the primary allegiance to Jesus Christ. A friend of ours, a government scientist, said, "Simplicity is ordered complexity."

This simplicity has a definite relationship to what I buy and what I do not buy. But simplicity is not merely doing without. We may truly need things our grandmothers never dreamed about. A conscientious young pastor and his wife with three small children felt they had no right to an automatic washer and dryer. But they found there was greater simplicity of life in having them.

So our first discipline for everyday living is to realize that

our devotion to Christ determines our relationships to our loved ones, to those who differ from us, to all material possessions, to sorrows and losses, and even to the unknown future.

A second discipline might be to take everything about which I say, "I know I ought to but I don't" and do something about it. The good news of salvation is also to save us from the failures and frustrations of everyday living. What greater adventure than to experiment in the use of that available power (Eph. 3:20)!

Lincoln Steffens told this parable: Satan and I were walking down Fifth Avenue together when we saw a man stop suddenly and pick a piece of Truth out of the air—a piece of Living Truth. "Did you see that?" I asked Satan. "Yes" said Satan. "Doesn't it worry you? Don't you know that it is enough to destroy you?" "Yes, but I'm not worried. It is a beautiful thing now, but the man will first name it, then organize it, and by that time it will be dead. If he would let it live and live it, it would destroy me. I'm not worried."

Our Lord still says, "Be doers of the Word and not hearers only."

*In a retreat we catch glimpses
of victorious living and realize the
possibilities of our own lives*

Values of a Spiritual Retreat



Religious News Service

Wilma Stern Lewis

GOING into a retreat began with Christ himself when he asked his disciples to go apart and rest with him in a solitary place. We may well accept the words, "Come ye apart," as our invitation to withdraw from our work and surroundings to be with God in a quiet place where we can gain insight and perspective on life's deepest meanings.

A retreat provides the opportunity to hear our Lord say, "Come up higher," where a fresh realization of the glory and the wonder of being a child of God dawns upon us. The silence of a retreat helps us to open our hearts to the divine resources within. To experience reality in the words, "Be still and know that I am God," the door of consciousness has to be closed to all outside things, to persons, to worldly thoughts and influences.

In a retreat I experienced for the first time the dynamic, con-

vincing power that was working miracles in the lives of people. Here I realized what Christ must have meant when he said, "I am come that you might have life and that you might have it more abundantly." It did not take me long to discover that many persons whom I met knew Christ in a way that I did not know him. I had been interested in finding ways to strengthen my spiritual life. I knew that I needed to serve Christ in a greater way but I did not know that I needed a new concept of him.

The love, the joy, and the power in the lives of others created in me a compelling desire to search more deeply. Along with others, I had been told that if we prayed the prayer at the close of the 139th Psalm, "Search me O God, and know my heart! Try me and know my thoughts," it would surely be answered. I prayed it many times and God is still answering the prayer.

What an amazing revelation

comes to us when we begin to see ourselves as God sees us. Participating in church activity, youth fellowships, and camp work had long been a part of my pattern of living. In my own sight I was doing a sufficient amount of work and being nice enough to people to feel that I was a pretty good person. As I prayed the above prayer, slowly but surely the sins of the spirit began to be revealed to me. "Be ye transformed by the renewal of your mind" became very meaningful words.

The personal retreat may be sufficient for some to penetrate deeply into the silence which like a cloud encloses the soul and provides the conditions for spiritual growth. Others of us need the spiritual force and the reality of worship in a group retreat.

In a restless, hurrying age when many persons are building their lives upon quivering nerves, what words need to be said more than the words of the prophet Isaiah, "Say unto him, be quiet." Many of us pursue

our daily activities at a rapid pace. Even in the pursuit of our religion, the overorganization of many of our churches with their multiple activities keeps us moving so rapidly that we sometimes lose partially, if not completely, the purpose of the church.

It takes time to put our thoughts in order. If we have no time even for the personal retreat, we are surely busier than God wants us to be. The practice of quietness is the only way to keep our sense of values straight, to keep our minds cleared of misconception and confusion. Life presents many perplexing problems which can be comprehended and solved only when we come apart from the crowd and think them through in the silence.

After my first retreat, I knew that I would need many more. I knew that if I were to make any progress in my spiritual growth I would need the fellowship of others who were earnestly seeking. I had experienced the power and the love "when two or three are gathered together" that creates the conditions for answered prayer.

The "togetherness in groups" and the multiplied love makes the presence of Jesus a reality. In groups of one accord, the power of prayer is truly felt.

After every retreat, we are always reassured that the spiritual values can never be achieved in the frantic pace of daily living. We know that we must turn aside from the pressure of

The practice of quietness helps to keep straight our sense of values and to clear our minds of misconceptions and confusion

"BE STILL AND KNOW"

Mildred Long

Souls are hungry for God and know not what they crave.

Souls are confused and frustrated and know not why God seems to hide His face.

The Holy Spirit—God manifest in the world today—is all-pervading, ever present, infinite and eternal, even as God is. He enters in wherever there is room.

In the humility of a contrite heart, in the quietness of expectant faith, in the Silence of the Heavenward reach, God speaks and creation continues.

The voice of God in the human heart is His continual revelation to man. "Be still and know that I am God."

Let Silence reign, and all the powers of infinite Love and Peace and Joy begin to be at that heart's command.

In Silence the world was created. In Silence a soul is born again and finds its perfect union with the Father.

Be silent, oh my soul, and let God speak.

the crowd and seek him lovingly, patiently, and in absolute faith.

In a retreat, we catch glimpses of the victorious living that results when we step out in a daring faith upon the promises of God. We see the evidence of the power of the Holy Spirit in

those "who have tasted of the heavenly gift." We realize the possibilities for our own lives.

"He that believeth on me, the works that I do, shall he do also, and greater work than these shall he do because I go unto my Father."



NOVEMBER 30, 1957

S. F. Pannebaker

THE strangeness of the night pressed me down and bore me up. My soul unwound and clamored for relief, but the darkness swept over me with its ominous fear of the unknown. The stars shown, but gave me no hand of assistance. The moon stalked up its silver staircase and offered only a sneer, a mocking sneer that made fun and reflected the woe of a man and the cry of eternity. Nothing but the pitiful form of a man drenched with mortality.

"I am alone," I whispered, and a thundering echo of my utterance fell upon me from the walls of eternity. "Look at him, he is alone. He is alone but for honesty and a hand reaching toward life. Alone with honesty and life." I fell to my knees with fear. Horror-stricken I looked at myself, at the feeble form of matter that I had dared to trust upon, at the epitome of lostness and bewilderment, and I blushed that I could not be dead. I was forsaken. Somehow I was robbed of all that I had once foolishly thought was mine. All that remained now was a naked soul, a short reach toward life, and a finger of honesty.

Honesty? Yes, of course! No one could steal my honesty. And now it must lead me through the wastes of my struggles, through the valley of the shadow of death. I was lost save for honesty and a reach toward life. The little that I had must bear me through the night. But how can I be lifted on the wings of the air when I have no wings or power to stay the might of the winds? Who am I that I might deserve even to be lost in life? Who am I to even deserve an attempt at life?

I fell to the earth and wept. Through the centuries of the night I wept. But the tears brought nothing, only more tears; more tears and a wonderment that I had ever been created. I rent my bosom that I might find the answer, I cracked my memory that I might see some vision but always there were the same smoldering remains and the same question. That question beat within my mind again and again until I could hold it no longer, until I blurted it out onto the streams of life, "Who am I to be alive? Who am I even to be?"

Through my sobbing I heard a voice, sweet as birds at daybreak. I wondered at it, and listened. Through the branches of my despair it sifted and dropped like honey on my ears, saying, "You, man, are of the house of divinity; you are born to be a son of God."

I lifted my tear-stained cheek to the voice. A smile was born upon my lips, the darkness broke from off my face and I throbbed with boundless joy. "Why have I ever doubted?" I cried. "Why have I ever dared to believe other than in my

HAVE

Godly heritage?" And at once the veil lifted from my darkened being, and I saw God seated in eternity before me, still creating, still providing, still lifting mortals to immortality, and I knew at once my joy. It was clear, the work I had to do.

I knelt softly and prayed to God, not daring to lift my eyes to his. "O God, I have sinned that I have stolen the bounty of life and have let it die. I have sinned that I have received all, but have not given all, and thus I have not lived. Accept then, O God, all that I am that I might become more."

God smiled, and the heavens shone with his joy, and he said, "What have you to give?"

"I have two hands," I cried, "two hands to feed the poor and salve the wounds of humanity."

"What else?" said God.

"I have a voice to sing praises with, and ears to hear the harmony of life in all its divine richness. And I have eyes to behold and breath to keep pace with life and to sustain life."

"What else?" God asked.

"I have two feet to tread the passageways of life and mark footprints in the sands of life that others might see and follow. I have a heart to love all creation and to add gaiety to the tune of despair of humanity, even as you added gaiety to my sad voice. I have a soul to commune with life, and to understand the highest stains of divinity. All these I gladly give to you, and more. If I had them."

"What else?" spoke the voice.

"What else?" I repeated. "I have nothing else; I have pledged all to you."

"What else?" thundered the voice again, and its force was hot upon me. "What have you still dared not give?"

"Nothing, my Lord," I cried. "Nothing have I kept."

"What of the mind, man; the mind that was to have been as Christ's was? What of the mind, man, the mind?"

I knew that God saw through my clinging selfishness, even yet. I flung myself to the torrents of flight, over a myriad deserts I fled to avoid that pursuing voice and that stinging question. I

THIS MIND

IN YOU

A Meditation

by

GLADDEN SCHROCK

“Let this mind be in you,
which was in Christ Jesus”

sailed on and on, over miles of wasteland and despair, and always there was the voice and in the voice rang the question “What of the mind, man, the mind that was to have been like Christ?”

By the waters of a valley I threw myself on the ground; by the bubbling waters of truth I stopped and knew that I could not outrun God, for his voice was awaiting me even there. Honesty crept to my throat and I leaped across the last abyss of my selfishness. I was met by the loving hand of God and the figure of a man on a cross. I was ready to give all that I had to God.

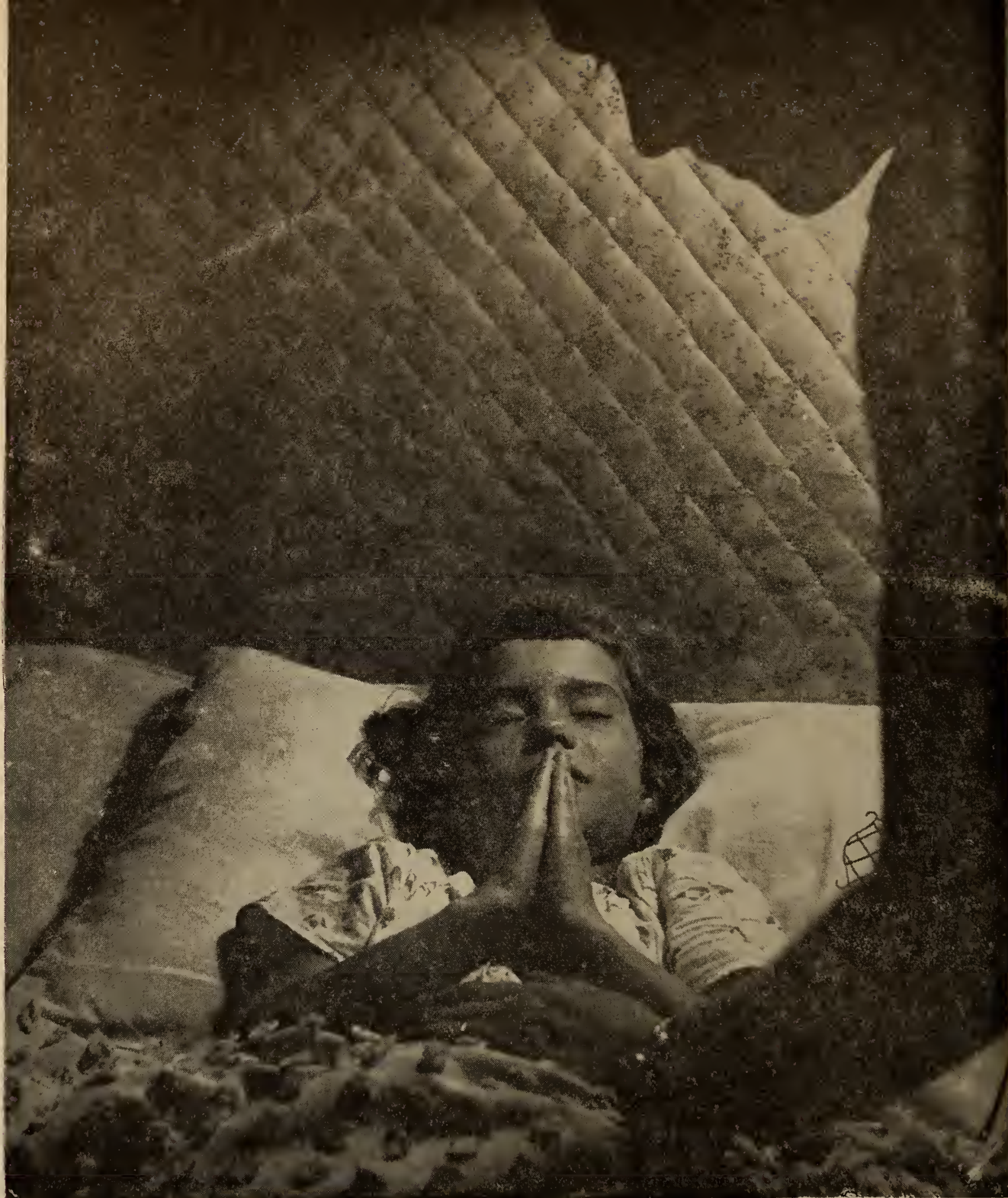
I knelt again before the cross and before God, but this time with joy enough to look into his redeeming eyes. I had given my mind! I prayed, or rather God prayed through me, and the world was alive with reality as my lips moved.

“O God, mighty Father, dearest Friend, forgive our pettish row and our feeble hope. Forgive us for the darkness that has so long prevailed upon the mind of man. Forgive us that we have never really given our minds to you and your purpose. Forgive us that we have sought eternity in the imitation of Christ’s good deeds rather than in giving the thoughts of Christ rebirth in our minds.

“We have given our pennies to you but our minds to science. We have given our cup of water to the thirsty few but have given our minds to the building of a bomb that can wipe out the thirsty and quenched alike. We have given our clothes to the needy, but have given our minds to the vile cause that creates despair and neediness in the world. We have given our words and a few minutes to the church, but our years and our minds we have given to the ridiculous race to keep up with the Joneses. We have dedicated ritual to you, Father, but have given the faith of our minds to the worship of ourselves, and thus we have fallen even lower than our birth.

“But there is hope, O God, for one by one we shall rise and view the glory of the dawn and shall dare to give our minds, unrestrained, to the holy of holies, to the highest of high causes, to the Godliest of Godly enterprises which is you, the almighty Being and Friend. There is hope,

for honesty shows that where one mind is given to your cause, as was the mind of Jesus Christ, there rests the weight of the world, and there shall your blessings be bestowed. Help us, then, O God, to dedicate our minds in the manner of the Galilean, who has shown us the way to eternity and immortality. In his name we pray. Amen.”



Tharpe from Monkmeyer

God is available anytime, anywhere

For Those Who Pray



Hays from Monkmeier



Hunton from Monkmeier

AT SUNRISE when the sky is radiant and day dawns for a family by the lakeside

AT NIGHT when the busy day is over and father reads from a well-worn Bible to children ready for bed

AT MEALTIME when children, parents, and grandparents remember to thank God for manifold blessings

H. Armstrong Roberts





Fujihira from Monkmeyer

IN BRAZIL where a pastor asks God's blessing on a birthday party for children



Fujihira from Monkmeyer

IN JAPAN where young people use a picture of Christ to guide their prayer

IN GERMANY where an elderly woman reads her Bible before "the seven stars"

Religious News Service



IN INDIA where a young student leads a worship service in a Christian home

Fujihira from Monkmeyer



PRAYER

is a personal experience



SEEKING HIS FACE

ONE of the musts of our lives is to say with the psalmist, "Thy face, Lord, will I seek." To seek his face will mean disciplining ourselves to have a quiet time with him every day. Sometimes only listening expectantly and exposing all our soul to him, being in his presence, will make a difference because we become aware of our complete dependence upon him in every phase of our life.

To see his face pushes us out of our own little valley of complaints, petty aches and pains, and that irritable fussy thing called "I" into other valleys where people live, struggle, and suffer. His face helps us not only to see these needy valleys but makes us accept responsibility to remove some of these hurts. The picture of self in our thought valley is taken down and a world map with hurt faces of our fellow men is put up. No longer do comforts and automatic appliances matter, but hungry, tired faces do matter.

At this quiet time, prejudices, pettiness, hurt feelings, and bitterness are lost and forgiveness, love and inner peace are put in place. It is made clear that with selfishness and bitterness in the heart we shall be spiritually and physically sick. This quiet time restores our confidence in the

resources of the spirit so that we can go in the valley of danger and not fear. We can say, "Not my will but thine be done," and mean it.

Quiet times should make a

difference so that our faith will hold fast when storms, darkness, and tears come to the valley.

MRS. GEORGE L. DETWEILER
pastor's wife,
Waynesboro Pennsylvania

"We Always Received an Answer"

PRAYER means to me "my breath," "my life," without which I could not live for a moment. I always depend on God through my prayers. Whatever I am and would be is by grace of the heavenly Father through prayer.

I pray for spiritual growth, for more adequate knowledge and wisdom, for guidance in my daily work, for finding my way out of trouble, for more strength for service and helping others, for the purification of God's people and his church, and for the growth of his kingdom. I am happy to say we always receive an answer, sometimes favorable, sometimes unfavorable, but accepted with joy.

I am physically not so strong that I may be able to carry on my teaching, preaching, and other programs without power from on high, and that power has come through prayer. For the last forty-three years I have depended on him. In 1943 I had to undergo an operation. The doctors advised me that the sooner the better. But my wife and I had fear. We put our case before him and waited to

hear from him. No answer was received for several days. But one day it came through one of our friends. She sent me a card with a Bible text, which read, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Our fear disappeared.

I had a serious heart attack last June. We prayed many times with tears in our eyes. We have had satisfactory answer from our Father and Savior. However, our hearts felt a little doubt about it. We prayed that our doubt should be removed from our hearts. One day at our family worship my wife was reading the scripture lesson. When she read, "If thou canst believe, all things are possible to him that believeth." I at once felt that that was the answer to our prayer.

PREMCHAND G. BHAGAT
*secretary, Joint Council of the
Church of the Brethren
in India*

Turn to page 18

KINGDOM GLEANINGS

A new monthly sheet, *I Ran Across These Illustrations*, will be sent free upon request to ministers, directors of religious education, editors of local church papers, and leaders of youth. Write: Kirby Page, Box 247, La Habra, Calif.

Frank E. McCune of Chesterton, Ind., died on Nov. 9. Brother McCune had retired last January after fifty years in the pastoral ministry. A fund has been established in his memory, and books will be purchased for the library of Bethany Biblical Seminary.

Children of four hundred seventy vacation church schools during 1957 gave a total of \$19,714.57 in offerings. This is one of a number of the significant aspects of the annual vacation church school report which was prepared by the children's work department.

Arthur L. Rummel, who recently became pastor of the Ten Mile congregation in Western Pennsylvania, is eager to have the names and addresses of any Brethren who have moved into Washington and Greene counties. His address is 2411 Palm St., Natrona Heights, Pa.

The Brethren Fellowship in Boston met for Thanksgiving Day dinner at the home of Orville Gardner. There are twenty-three adults and twelve children in the group. Keen interest has been shown, and the organizational meeting was successful. Ernest L. Lashlee is chairman of the group.

William I. Book, elder of the First church, Philadelphia, Pa., suffered a heart attack at the close of the service of dedication for the new building of the congregation on Sept. 29. Though he had been in the hospital since, he is making a satisfactory recovery and expected to return home early in November.

H. J. Boyd, R. 3, Box 628, Modesto, Calif., has about eighty copies of the book on the Life of John Kline. He would like to close them out. Brother Boyd also would like to obtain used copies of the book, *God's Means of Grace*, by Yoder. If you are interested, please contact Brother Boyd directly at the address given.

At Quaker Hill, Richmond, Ind., twenty-three leaders from Southern Ohio held a leadership training institute on Oct. 18-20. David Wieand, Dan West, and Jesse Ziegler gave some outside help; otherwise it was a home-grown effort. Many became aware of themselves in surprisingly helpful ways. For a few it was almost a new conversion.

New Resources for Schools on Race Relations

Two new audio-visuals on race now available are *The Broken Mask*, rental \$8.00 for black and white, \$12.00 for color motion picture, and *Crossroad* at Cedarhurst, filmstrip renting for \$1.00.

New literature on race relations includes *Housing Without Racial Barriers*, twenty-five cent booklet on open occupancy housing, and *A Perspective on Nonviolence*, a twenty-five cent guide for community action.

Elder J. C. Beahm of Grantsville, Md., died at York, Pa., on Nov. 4. Brother Beahm had been seriously injured in an automobile accident earlier in the fall.

The anniversary hymn tune contest was won by an entry from Ernestine Hoff Emrick. President Deane Edwards of the Hymn Society of America named a panel of three distinguished members of the society who judged the forty-nine entries submitted. A decision was delayed by the death of the wife of one of the judges. Now a plate must be made and printing done before the leaflet containing the anniversary hymn, the Mack hymn, and the departure hymn will be ready for distribution. Further notice of availability will be given.

The Brethren Student Christian Movement Conference, which includes students from Brethren colleges and Brethren students from non-Brethren campuses, is being held at Juniata College Nov. 28-Dec. 1, 1957. The theme of the conference is *Modern Rivals to Christian Faith*. Guest leaders are Jesse H. Ziegler and Mrs. Miriam Frey. Other leaders include college faculty members: Warren Groff, Robert A. Byerly, Armon C. Snowden, Robert McFadden, Daniel Long, T. Wayne Rieman, Burton Metzler, and John Middlekauff, pastor, Huntingdon, Pa.

Brethren concerned about faculty salaries in our church colleges will be interested in the salary scale just announced by Yale University and in comparing the new scale with the one in operation in 1940:

	1940 Scale
Instructor	\$ 5,000— 5,500 \$2,400
Assistant Professor	6,000— 7,000 3,500
Associate Professor	9,000— 9,500 5,000
Professor	11,000—18,000 7,500

Yale says that, while the Ford Foundation helped, the increases were made possible by giving them first priority and effecting "substantial economies" in all departments of the university.

Southern Ohio's simultaneous every member canvasses yielded an average giving increase of 33%, according to a summarization of results released by Moyne Landis, executive secretary for the district. One pastor enumerated his congregations' outstanding benefits from the canvass as (1) The church is now in a position to teach New Testament stewardship more effectively; (2) the budget (built after canvass) is assured by commitments rather than indefinite dreams; (3) the giving following the canvass is on the level of an act of worship rather than project giving; (4) the commitments represent tangible expressions of Christian faith; (5) the canvass developed new leadership; (6) the total effort produced a real spiritual awakening; (7) the larger income of the prebudget canvass enables the church to accept increased responsibility for outreach programs.

With Our Contributors

Marshall R. Wolfe, professor of Bible emeritus, Bridgewater College, Virginia.

Anna B. Mow, associate professor of Christian Education, Bethany Biblical Seminary, Chicago, Illinois.

Wilma Stern Lewis, homemaker, Swarthmore, Pennsylvania.

Gladden Schrock, senior at Manchester College, North Manchester, Indiana, and chairman of the National Christian Youth Movement.

Brotherhood Theme: Brethren Under the Lordship of Christ

From time to time mail is still sent to the Brethren Service Commission in Kassel, Germany, at the former street address or APO address. It is requested all persons corresponding with this center send their mail addressed to: Brethren Service Commission, Witzenhacuserstrasse 5, Kassel, Germany.

Daily Bible Readings

Dec. 1	.....	Rom. 13: 7-14
2	.....	Jas. 1: 1-27
3	.....	Gen. 1: 1-31
4	.....	Ps. 8: 1-9
5	.....	Ps. 139: 1-24
6	.....	Matt. 20: 17-29
7	.....	Eph. 4: 1-32

New BVS Training Director

Robert G. Mock, pastor at Everett, Pa., has been appointed as the new Brethren Volunteer Service training director. He with his wife and two preschool children will go to New Windsor, Md., in the middle of February to take up this work.

Standing Committee Delegates

Eastern Maryland: Berkley O. Bowman, W. Newton Long; alternates, Ralph E. White, Byron M. Flory, Jr.

Northern Virginia: Joseph M. Mason, Robert L. Sherfy, Mark S. Roller; alternates, Max W. Fisher, Joseph E. Whitacre, Don Glick.

La Verne College

First semester enrollment includes 323 full-time and 130 part-time students. Of the full-time, 155 are from the Church of the Brethren, 75 of them from the District of Southern California and Arizona, 34 from Northern California, 30 from Washington, 7 from Oregon, and one from Canada. There are fifteen international students from Alaska, Canada, Germany, Hawaii, India, Jordan, Korea, The Netherlands, Puerto Rico, and Thailand.

Two honorary degrees were conferred by the college upon two of its alumni at the opening convocation exercises on Sept. 22: Oscar H. Edinger, president of Mount San Antonio College, and Glen G. Vaniman, superintendent of Citrus High School and Junior College. In addition, twenty-nine Baccalaureate degrees were conferred upon seniors who had completed their work during the summer.

Faculty faces to reappear in the present semester include: Herbert Hogan, who has been on leave to complete his doctoral study; Dorothy Merritt, who was touring and studying in Europe; and Enid Fischer and Eunice Swank, who have completed their Master's degrees. During the current year, Dwight Hanawalt and Dorothy Dupler are completing course work for their doctorates at Indiana and Southern California respectively.

The trustees, at their fall meeting on Oct. 5, announced a new phase of the major development program—a two-year, \$750,000 goal. This phase includes remodeling of the gymnasium, a campus health center, scholarships, faculty salary raises, underwriting the current operation, debt retirement, and endowment. A substantial amount of the advanced goal has been pledged.

Two new trustees have been elected by church dis-

tricts. Escil Hiser, pastor of the Medford church in Oregon, succeeds Mrs. B. M. Lininger, whose term had expired; and in Southern California J. Marion Royon of La Verne, recently retired superintendent of the La Verne schools, succeeds Crawford Brubaker, whose term had also expired.

Gifts totaling \$168,311 have been announced for the year ending Aug. 31. This total includes \$44,162 from congregations, individuals, and organizations in the churches of the college region. Of the total, \$81,990 (including the \$38,500 from the Ford Foundation) were designated for specific purposes.

During the year, Sept. 1, 1956, through Aug. 31, 1957, 703 different students (excluding duplicates) attended La Verne in regular, extended day, and summer sessions. Summer session 1957 final enrollment figures: in the regular session, 246; postsession, 75.

Home-coming activities were scheduled for Nov. 8 and 9. A dramatic presentation on both Friday and Saturday evenings, the basket dinner on Saturday noon, and the La Verne-Cal Poly football game at 2:00 Saturday afternoon highlighted the events. Junior and senior high school students from the church youth groups were invited as guests of the college.

The Church Calendar

December 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Paul's Triumphant Witness. Phil. 1. Memory Selection: For to me to live is Christ, and to die is gain. Phil. 1:21 (R.S.V.)

Dec. 1-6 General Assembly, National Council of Churches, St. Louis, Mo.

Dec. 8 Universal Bible Sunday

Dec. 22 Christmas World-wide Offering

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Pa.

Jan. 1 Inaugural love feast, 250th Anniversary, Germantown, Pa.

Jan. 5 Inaugural Sunday for 250th Anniversary

Jan. 5-12 Week of Prayer

Love Feasts

Maryland	Ohio
Jan. 4, 2:30 and 7 pm, Broad-fording	Dec. 8, 7:30 pm, Sugar Creek

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Earl K. Ziegler of Woodbury, Pa., in the Martinsburg church, Pa., Dec. 1-8.

Gains for the Kingdom

Two baptized in the Brick church, Va. Three baptized in the Shelton church, Va.

Two baptized and one received by letter in the Decatur church, Ill. Twenty-one added to the Lafayette church, Ind. Five baptized in the Yellow Creek church, Ind. One baptized in the New Philadelphia church, Ohio. Seven baptized in the Salem church, Ohio.

Prayer is a personal experience

"Praying Can Be Dangerous"

THROUGH experience I have become thoroughly impressed by a few facts about praying. Praying can be dangerous. I do not think I have ever prayed definitely for trouble, but I have often prayed for guidance. By this praying I have at times been led into a course of action cross-grain to public opinion, common custom, or official planning. Being in such a position can be quite painful. It is not much fun to lose patients, to be removed from an office in which you have been giving admittedly good service, or to have your children shunned, just because praying has compelled you actively to support temperance or peace, for example.

Praying can give peace and relaxation. There is nothing more satisfying than to know you are loyal to God's guidance. To be in close contact with God and to feel his approval makes it easy to accept just about anything. I have found, too, that by praying for mean and depressing people or situations they cease to worry me. I can then present myself in a more helpful way.

Praying is essential for spiritual vitality and growth. I have often noticed that the people with the most winsome, energetic, and dependable Christian personalities are strong in praying. I always wish I could be more like them.

CHARLES E. WEAVER

*physician,
Manheim, Pennsylvania*

"A Combination of Self-Effort and Divine Grace"

PRAYER is the most revolutionary thing that can enter the life of man. Prayer at its best means fellowship, communion, devotion, dedication, consecration, obedience, peace, joy, hope, understanding, vision, trust, victory, eternal life. All these and more are in prayer.

Without faith it is impossible to please God. But faith, a redeeming, saving faith, is impossible as long as hidden sin remains in one's life. There will be only a deep yearning for the things that are profoundly believed in but remain just beyond one's grasp. There will be the appearance of reality, but a lack of power.

No one needs to be confused or in doubt. You must be born again. Only those who qualify in this regard fully understand how profoundly true this is and

of necessity must be. There will never be a substitute for the best—for truth, for obedience, for divine revelation.

If doubt, distress, fear, anguish, remorse, bitterness torment the soul, these need not be. Peace, radiant joy, and trust are the birthright of every man. If a man wants them enough he can have them, but he must be willing to surrender the things which have closed the windows of his soul to God's light and salvation.

Prayer will enable such a man to make restitution, to ask forgiveness, to receive pardon, to go forward without the burden of guilt on his shoulders, to experience a deep, abiding peace, to know what it means to be born again. A fervent prayer does change life. Prayer brings man to God.

Prayer is a combination of self-effort and divine grace; both



He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise. He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

—World Christian Digest

Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

—1 Thess. 5: 16-18.

are inseparable essentials for adequate living. Prayer recognizes Christ as the true vine and man as the channel which utilizes the flow of life coming from the vine. The branch does not need to try to grow; it only needs to use the life coming through the vine. Prayer appropriates divine grace.

Answered prayer means that divine grace has passed into the branches; that divine grace has quickened the mortal body, has brought life to the individual. Our need is to keep in touch with the vine and utilize this inexhaustible means of life.

ORVILLE R. HERSCH

dairy farmer, Manassas, Virginia

"Help to See the Way"

THANK you, God, for another day with its joys and challenges. Then, as you dress for the day, you recall a difficult issue facing you. "Give me, O God, the strength to carry through." And you do feel a strength and courage from a Living Presence. You come through with an inner satisfaction and breathe, "Thank you, God."

Young people come for guidance and instruction. You feel inadequate. "Father, show me the way. Fill me and use me." You pray for a revitalization in the local church. And when it begins to show, you pray harder than ever that it may grow and reach out to the community, to the nation, and to the world.

You look at a group of young people with their powerful potentialities and pray that "they may find you, God, and creatively help build your kingdom on earth." Now and then you single out one or two who seem to need extra "help from you, God."

A group of women are meeting. You think of the homes and families they represent. Again you pray that the moments together may bring a new insight, love, and understanding, that each may take an inner calm and devotion back to her daily cares and responsibilities.

There were days when you had to pray while you ran because of the push and pressures of day-to-day living with the large family on the farm, where tasks never seemed to come to

an end. But you prayed, and prayed hard, many times, when the babies were on their way, when each started to school, as new, ever-widening friendships and responsibilities called for more patience and help from God. Then as each started out into the world, as each found his mate, as new babies arrived, prayers of joy and thanksgiving, prayers for more faith and love, prayers that all may be used in "thy service."

"And now, dear God, I thank thee for life itself, for responsibilities and joys, for health and happiness, for family and friends, and most of all for thy love and care and for thy great kingdom on earth. But I will always need your help to see the way. Amen."

MRS. CLIFTON CROUSE

*homemaker and
women's work leader,
Queen Anne, Maryland*

"As Necessary As Food"

PRAYER rests squarely upon the cornerstone of my faith in God. God is my Father, he does understand me, he does love me, he does want to help me, he is eager to help me become a free person, he does want fellowship with his children, he is ready to share his life with me.

With this profound trust and confidence in God it is as natural to pray and visit with God as it is to breathe. Prayer in my life is more than asking. It is more an effort to have God guide me than to grant some immediate need. Prayer to me is a tool that can be used in many different ways. Prayer is the constitution of my life. I need constantly to interpret my constitution in light of my daily living. I need God's help to guide me.

It is not difficult to learn to do business with God. I find many opportunities each day to visit with God. As I drive to work I can start out by repeating Bible verses and this leads me into



communication with God. Maybe it is about a problem I shall have to make a decision on and I need God to guide me. Maybe it is about some friend I should say a word to or write a short note of encouragement to, but whatever the problem or circumstance, I always feel better after this short visit with God. During my working hours at the office I have used reminders which frequently bring me face to face with God and the moment or two of just waiting for God's spirit reassures me.

There are times when I need God as a companion much more than in normal days. On these occasions I can visit with God best to get by myself. If I could just reveal in living words the many, many times God has clearly guided me by flashing across my mind some thought that never crossed my mind previously, and how this has brought relief from my burden, then I could open the door for others to see the value of prayer.

Prayer in my life has become as necessary as food itself. I depend on many frequent conversations with God to bring discipline and harmony and energy to my task of daily living.

ROSS A. HEMINGER

*businessman,
Wenatchee, Washington*





"My Desk Is an Altar"

A BUSY schedule has made it necessary for me to learn to talk to God on the run. (I am on the run, not God.) Whatever the situation, at any time I find him present and ready to communicate if I am tuned in.

His laws have been discovered in every field of study I have attempted. To me his handiwork and presence are most evident in the things he has made, including human personality.

Quiet retreats, alone or in a fellowship of people, are precious periods for communication with God. However, I find him just as meaningful everywhere. My desk is an altar as well as a work bench. The sidewalk, the highway, or an airplane are grand places for prayer, and it is in these places that the most unusual answers come.

It is my custom to speak to a friend when I meet one. To me it would be "high-hatting" God not to talk with him often and in many places. I find it a good practice to speak to him audibly at times even when no other person is present. It would not be possible for me to keep going very long or enthusiastically without the awareness of his presence or a talk with him.

ARLO GUMP

*insurance company executive,
youth counselor,
Garrett, Indiana*

"A Steel Girder in the Bridge of Peace"

THE story of my experiences working here in an institution for the mentally ill until my school starts would be incomplete if I omitted the part I believe to be the most important. I have had the desperate feeling of one who has just let go of a rope which is swinging out over a river and cannot quite make it to the other side. In other words, I have felt that I could not speak good English anymore but that I could not grasp German either. One of the Protestant sisters, who is the only person here who speaks English, was with me my first evening here, when I began to realize that now I am "on my own." She is a truly Christian woman and must have sensed my feeling of inadequacy. As

she arose to leave after we had had sweet fellowship together in prayer, I was very conscious that already I had found one true German friend. She invited me to a prayer meeting several nights later. It is only a small group of German women, but there is the place where I feel entirely at home and one of them. Certainly this is one of the steel girders in the bridge of peace. Not only must we learn to live and work together as brothers; we must come together before God, who is the Creator and Maker of us all, in prayer for each other and our brothers the world over.

JUANITA FIKE

*McPherson College student
spending exchange year in Germany*

Biblical Patterns for Prayer

Continued from page 4

one of Paul's prayers as he carried the problems of one of his churches to the throne of God, but it will be a richer experience for us to become so interested in the church that we will intercede for her promotion.

The altar scene in Revelation 8 has a very stirring thing to say about praying. Here the angels brought the prayers of the saints and mingled them with the incense upon the altar before the presence of God. As the fire glowed the smoke ascended to God and an angel filled a censer with the fire and poured it upon the earth and there was thunder and lightning and an earthquake and great noise. Whatever else may be symbolized here, there is one clear message for the Christian. It is surely a great picture of the power of prayer. It assures the Christian that his prayers reach the presence of God, and when they reach there something happens upon the earth.

In a day when we are tempted to think evil is so powerful that it must prevail, we need to see this picture. If united Christendom would sincerely pray, who can tell what revolutions might happen upon the earth? Do we want a genuine revival of religion today? It can be had, but saintly people must pray it in by way of the throne of God. The kingdom may be coming slowly because many do not sincerely pray for its coming.

An Ancient Prayer

O thou, who art the Light of the minds that know thee, the Life of the souls that love thee, and the Strength of the thoughts that seek thee, help us so to know thee, that we may truly love thee, so to love thee that we may fully serve thee, whose service is perfect freedom; through Jesus Christ our Lord. Amen.

"Ask, and it will be given you; seek and you will find; knock, and it will be opened to you. If you then who are evil, know how to give good gifts to your children, how much more will your Father . . . give good things to those who ask him?"—Matt. 7: 7, 11.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am being pressed to join a lodge. I have heard the reasons for not joining and for the most part I agree. Yet some fine people I know belong to such organizations and find them helpful. I know that the church should provide a social group in which newcomers are welcome but often the church fails at the point where the lodge succeeds.

Reader.

Dear Friend,

The problem you present is a very real one that often confronts Brethren today. Your letter tells us how lodges often give a greater acceptance to their members, and how they offer a fine group spirit. By contrast, the church, at least in certain areas, appears to be somewhat indifferent to the real basic need of persons which says that we all must have secure friendship groups. It is not for us to say where the fault lies, for indeed we do not know, but at least it is well for us to recognize that all of us as church members can never do too much to make our church a vital fellowship for all.

We agree when you say in your original letter that the secret aspect

of these societies is not truly the basic issue, because as you mention, these secret items are probably pretty insipid. It is rather that they offer what the church does not, in the way of making people feel "at home." Since the problem lies here we feel that one should evaluate whether to join or not to join in light of some of the following comments.

First, if becoming a member of a lodge will definitely interfere with your church life you must decide where your highest allegiance lies. Second, you should ask yourself, "In which way can I contribute most to myself, my family, and my community, not in view of the immediate situation but rather seeing my life and the life of my friends and children in total?"

By and large we feel that what you are asking about reflects the feelings of a number of persons in our church who believe in one way or another that our fellowship has not adequately met the challenge the lodges present in our society. In many ways perhaps this challenge is an enlivening one in that it should make us sit up, take notice, and then make strong attempts to invigorate our congregations.

Clyde and Katherine Weaver.

children can make mistakes gracefully and be courageous enough to profit by them. Recognize that the child tends to emphasize values he finds others emphasizing. Recognize that the skill of living abundantly lies largely in one's interpretation of his environment, not in the actual richness of it."

This book is a real help in learning to understand children and in helping them do their own growing and learning.—Glee Yoder, McPherson, Kansas.

***Some Christian Words.** W. R. Mathews. Macmillan, 1956. 96 pages. \$1.75.

This is a book of radio talks delivered by the author who is the Dean of St. Paul's in England. Dr. Mathews takes a dozen short words and examines some of the fundamental ideas of the Christian church. He deals with the words *holy, sin, forgiveness, the cross, resurrection, heaven, hell, life eternal, sacrifice, salvation, peace, mercy*. In explaining these words he gets below the surface and states plainly the ideas and experiences which lie behind the words and which are so important in the New Testament and in Christian teaching. These short studies have a simple clarity which makes a direct appeal to those who wish to have a clearer understanding of the important points of Christianity. Pastors would do well to consider using this book as a supplementary reading in membership training classes for adults.—Stewart B. Kauffman.

The Eternal Flame. Joseph H. Jackson. Christian Education Press, 1956. 126 pages. \$2.50.

Dr. J. H. Jackson, pastor of the large Olivet Baptist church in Chicago, was one of several ministers chosen to respond to an invitation from the Evangelical Christian Baptists of Russia to conduct a ten-day preaching mission in Russia. The book is basically an account of that mission. However, one does not read far until he discovers that this book is much more than that. Dr. Jackson evidently studies the philosophy of Russia's past as well as the present; so he constantly gives the reader interpretations and insights which are valuable and encouraging in these days when one hears so much of the bad news.

Dr. Jackson, himself a devoted Christian, sensed that in Russia there is this "eternal flame" of the Christian gospel, and that instead of the

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Baffling Eyes of Youth.** John K. Donohue. Association Press, 1957. 251 pages. \$3.50.

Many church people are baffled by the rising juvenile delinquency rate in our country. In this book you will find that the alarm of delinquency is not only prevalent in our time but in days gone by, too. While the spotlight is being focused on delinquency today, we find that most people are unable to cope with the problem successfully. The author has given his life to serving youth as a social worker, a Y.M.C.A. club leader, and a probation officer. He knows what is effective and is not speaking from theory alone.

"Teen-age gangs can be useful or destructive" depending how we integrate them into the community. The church, youth serving agency,

the schools, city and county public offices need to work together. It is this kind of co-operation that is needed to build a constructive program for youth. Pastors and youth workers will find this book very helpful.—Ed Crill.

***What We Learn From Children.** Rosey, Marie, and Menge, J. W. Harpers, 1956. 164 pages. \$3.00.

One reads this book with an increased understanding of children as well as increased awareness of how much remains to be discovered about the development and nurture of human personality. As a teaser, four suggestions concerning the climate in which children should live are offered: "Treat a child with the same concern and seriousness with which you would like to be treated. Provide an atmosphere in which

government smothering it, the flame burns brighter as the years progress. He points out the rapid gains in church membership, especially since the very low point of 1941. He is optimistic as to the future of the Christian church in Russia.

Since many of the people in the cities and the churches which he visited with the rest of his delegation had never seen a Negro, and had only heard of them through the news or from reading Uncle Tom's Cabin, he gives some humorous and delightful episodes which his presence caused among them. The writer bears a strong witness to the ecumenical reality of the Christian church.

The book is of special interest to Brethren who may have heard Dr. Jackson speak at the 1955 Annual Conference at Grand Rapids.—*W. Glenn McFadden, Elgin, Ill.*

American Society. Luke Ebersole. McGraw-Hill, 1955. 510 pages. \$5.50.

The further this reviewer read through American Society, the more he was convinced it is a "must" for our pastors, district boards, and other church leaders. In fact, while it was written (and is widely used) as a college text in sociology, it seems the writer succeeded immensely in couching its pages in a very popular and easily readable style. The chapters on rural communities and life provide insights for all rural church leaders. City pastors, boards planning new city churches, and city church workers need the insights which the chapters on urban life supply. To those charged with social education and action work in the church the data in this publication are indispensable, perhaps especially the chapters on social stratification and mobility.

Interest in this book will be enhanced for many of our readers in the fact that the writer grew up in our church, has served in various capacities in it, and is now active in a community church near the University of Tennessee, where he serves as a professor. He has centered the content of the book in four areas: (1) people, describing population origins, immigration, minorities, population growth and distribution; (2) communities, describing in several vivid chapters rural and urban life and their contrasts; (3) classes, showing the various class levels in which people live, then our attitude to their class, and to what extent they move from one class to another;

and (4) an excellent section on institutions, including family, economics, governmental, educational and religious institutions. Short summaries at the end of each chapter add to the clarity of the book. An underlying assumption is that society is in a constant state of change and continuing adjustment to that change.—*A. Stauffer Curry.*

The Twelve, The Story of Christ's Apostles. Edgar J. Goodspeed. Winston, 1957. 182 pages. \$3.50.

In the direct and readable style for which the author is noted, this book presents a vivid portrait of the twelve apostles. Treating them both singly and in pairs, both as individuals and in various relationships, Goodspeed succeeds in producing for the reader a fresh encounter with Peter, James, John, and the others within the setting of their epoch-making mission. The relation of the apostles to the New Testament gospels and letters is analyzed with care.

Goodspeed draws not only upon Biblical but also upon traditional sources. He moves outside the New Testament as such by surveying briefly the writings of the "Apostolic Fathers" who, contrary to what the title might imply, were thought to stand one generation on this side of the actual apostles. Included in this group of writings are: The First Letter of Clement, The Shepherd of Hermas, The Teachings of the Apostles, The Letters of Ignatius, and others. He also gives a short summary of the apocryphal "Gospels" and "Acts" and "Revelations" which bear the names of apostles. The relation of the apostles to the so-called Apostles' Creed is discussed.

This is a valuable book for ministers as well as laymen, and would enrich both church and college libraries. While this book contains much that is familiar, especially to the scholar, in an interesting and scholarly way it brings together for the student no less than the layman much that is of abiding interest to the Christian community.—*Warren F. Groff, Bridgewater, Va.*

***The Psychology of Adolescence.** Dr. Arthur T. Jersild. Macmillan, 1957. 438 pages. \$5.00.

This book is well worth the required reading time by parents and teachers of adolescents of junior high or senior high school age. Not only does it give attention to the physical, mental, and spiritual phases of development from childhood through puberty into adulthood, but it does so from the angle

of having the adult understand and enter into this "growing up" process in a healthy way. The author believes in the concept that understanding of self and understanding of others are closely intertwined.

The high school senior or college student would be able to understand himself better by studying this book.

Studies comparing children in grade school with the same children in junior high, high school, and also as adults show very interesting facts about ourselves, proving again that those attitudes developed before school age tend to remain with us forever.

Each junior high school teacher should read this book. Teachers (and parents) tend to be adolescent themselves in some areas. Dr. Jersild reminds us that before we can help others we must have thought through our own philosophy of life, and maybe grow up ourselves.—*Helen M. Kauffman, Elgin, Ill.*

Prayers for a Woman's Day. Josephine Robertson. Abingdon Press, 1957. 79 pages. \$1.00.

This is a pocket-size book in which short informal prayers for various occasions are given. These prayers are particularly for women and their everyday living. There are various types of prayers to meet the high moments and low moments in the life of a woman. A number are directed toward the demands of particular occasions in the experience of women.

The neat little book provides refreshing thoughts for quiet moments in the life of women. It is worth having.—*Anna M. Warstler.*

***Delinquency: Sickness Or Sin?** Richard Vincent McCann. Harper, 1957. 179 pages. \$3.00.

The author takes a positive approach to the basic questions underlying delinquency and presents a program by which the church can use the opportunities afforded by delinquency as a means to assist the delinquent and prevent further problems. While we may never be able to rid our society completely of the problem, we may reduce it to a minimum. But beyond this, we may demonstrate the effectiveness of the gospel through its application to the delinquent as an object of our total concern.

This will demand time and energy. But the evidence of those who are doing such work indicates rich rewards for those who will apply themselves. The church may therefore become both a redemptive and a preventive agency within the community.—*James Renz.*

News and Comment From Around the World

Three Hundred Children Returned to Hungary

Three hundred children who fled from Hungary during last autumn's revolution have been returned to their parents in Hungary, according to a letter from Bishop Gerhard May, Evangelical bishop in Austria, to the Lutheran Church in Hungary.

Bishop May, replying to a request from the Hungarian Peace Committee asking the Austrian churches to do everything possible to return the children, pointed out that all children whose parents sent a written request for their return have been sent back to Hungary. He expressed his readiness to intervene in all cases where parents write genuine letters, with a confirmation from their local pastor.

The bishop observed that many children left Hungary looking for adventure and not for political reasons. He said that the Austrian government has tried to see that the children were returned to their homes in an orderly manner and that the Protestant Church had tackled the problem several times.

Shipping Containers to Advertise Religion

The newest medium that will be used to promote support of churches and synagogues is the shipping container. The Committee on Religion in American Life announced that a program had been worked out by which business firms will be able to carry on their shipping containers, at no extra cost, a message advertising religion. It features a picture of a boy and girl and the words, "Give them a faith to live by. . . . Worship with them this week."

The RIAL committee recently reported that several million dollars' worth of advertising will be contributed by business to its 1957-58 campaign to increase regular attendance and support for all churches and synagogues. The highlight of the program is a national "go-to-church" drive in November.

National Council to Conduct Study of Ministers' Salaries

An intensive study of ministers' salaries will be conducted by the National Council of Churches with the aid of a \$33,500 grant from the Rockefeller Brothers' Fund. It will be directed by Dr. Samuel W. Blizard, professor of Christianity and society at Princeton Theological Seminary.

The study will be carried out in

co-operation with the church and lay leaders of the council's member bodies. It will seek to establish the salaries actually received by the ministers as distinct from housing and fringe benefits, and suggest ways in which co-operative religious agencies may aid denominations and local churches in solving salary problems.

According to the 1957 Yearbook of American Churches, the average salary for ministers of three major denominations in 1954 was about \$4,000 a year. In comparison, architects, dentists, and lawyers earn more than twice that yearly average, and physicians and surgeons more than three times.

California Loyalty Oath Issue to Supreme Court

Four California Protestant churches have asked the Supreme Court to declare unconstitutional a state law requiring a loyalty oath from religious and charitable organizations as a condition for tax exemption.

The law prescribes that organizations applying for tax exemption must sign an oath that they do not and will not advocate the overthrow of the governments of the United States or of California by force, violence, or other unlawful means, or support of a foreign government against the U.S. in the event of hostilities.

The churches maintain that the law infringes upon their freedom of religion, by using the indirect means of a denial of tax exemption as a method of limiting them in their right to make moral judgments about the state. Quakers complain that the California law sets up an arbitrary classification between those who are willing to take a loyalty oath and those who for conscientious reasons oppose such oaths.

Heroism of Christians in Saving Jews From Nazis Revealed

One million more names would have been added to the 6,000,000 Jews who perished in the Nazi-occupied countries of Europe during World War II but for the help and protection of Christians, according to a Jewish authority.

Dr. Philip Friedman, Polish-born lecturer in Jewish history in the graduate division of Columbia University, makes this estimate in his new book, *Their Brothers' Keeper*. The volume records how Christian laymen and clergymen—Protestant, Roman Catholic and Eastern Orthodox—helped the oppressed escape the Nazi terror.

Christians of India Warned They Must Be Vigilant

The president of the all-India Conference of Indian Christians recently said that Christians of India must "exercise a never-failing vigilance in seeing that they are not molested or deprived of their religious and civic rights bit by bit." The president referred to the recent destruction of a four-story Protestant community center at Raipur by a mob of demonstrators who were protesting an alleged expression of disrespect by the center's superintendent toward a Hindu idol that had been brought into the building.

Dr. Asirvatham warned that "so long as communalists and fanatics are at large, what happened in Raipur may happen in other parts of India just as well." He urged that for the protection of their legitimate religious and civic rights, Protestants and Roman Catholics, fundamentalists and modernists, old Orthodox and neo-orthodox, should band themselves together and take joint action.

Three Out of Four Tax Dollars Go for Military Purposes

More than three dollars out of every four that the federal government collects in taxes now goes for military purposes and to pay the cost of past wars. The American Friends Service Committee gave these figures in an analysis of the fifty-nine billion dollars it said the first session of the 85th Congress this year had authorized for all purposes.

The direct appropriation for "military might" will amount to 67.3 cents out of every dollar. The bill for past wars, including interest on the national debt of World War II and veterans benefits, takes 8 cents.

Nonmilitary items of the federal budget total 24.7 cents. This includes one-half cent for the conduct of foreign relations; 1.9 cents for economic aid to underdeveloped areas; 5.2 cents for all federal agricultural programs, and 5.7 cents for housing, labor, health, education and social security.

N. Y. Protestant Council Sets Evangelistic Campaign

An expanded program of evangelism calling for a budget of nearly \$1,000,000 and a three-month Crusade for Church Attendance beginning in January, have been planned

by the Protestant Council of the City of New York.

The go-to-church drive is to be conducted by Protestant churches as part of a follow-up to the recent Billy Graham crusade in New York. The former Graham offices will serve as headquarters for the evangelism campaign. As part of the campaign churches will hold all-night prayer meetings and prayer rooms will be established at Pennsylvania station, Grand Central terminal and Long Island railroad station.

Christians in Egypt Protest Against Discrimination

Christians in Egypt have protested to President Nasser against an alleged "policy of discrimination and injustice" which is aimed against them. Representatives of the Coptic Patriarchate, of the Patriarchate of the Uniate Church, and representatives of Egyptian Protestantism have sent a joint letter to the Egyptian president condemning unlawful acts involving discrimination against Christians.

They complain especially about restrictions which virtually prevent any new church building being erected. They protest because church marriage laws are disregarded, Christian schools are being closed, Christians are being removed from the governing bodies of Christian schools, and there is discrimination against Christians who apply for state positions and posts in private business.

Japan May Have Evangelical Academies

Evangelical academies patterned on those inaugurated in Germany after World War II may soon be started in Japan. The academies are not schools in the American sense but centers for discussing theological questions as well as social, political, vocational, and other current problems in the light of the Christian faith. The academy movement has spread during the past several years to Norway, Sweden, England, Holland, France, Switzerland, and other countries.

Total Giving to Churches Passes Two Billion Mark

For the first time in history total giving by churches in the United States has passed the two million dollar mark. Contributions totaling \$2,041,908,161 were reported this year by 52 Protestant and Eastern Orthodox church bodies making an all-time record.

Of this total eighty-one per cent was reported for local congregational expenses. Contributions to benevolence—including foreign and home missions and relief abroad—amounted to a little less than nineteen per cent. Per member giving for all purposes showed a new high average of \$56.74 this year compared to \$52.88 last year. This was broken down into \$46.01 for congregational expenses and \$10.74 for benevolences for each member.

Of the twenty highest per member contributors for all purposes the Seventh Day Adventists lead again with \$202 this year. The second is the Wesleyan Methodist Church with \$197, followed by the Evangelical Free Church of America with \$165. The latter two are tithing churches.

Near East Nations Hold Curriculum Conference

Seventeen delegates from six nations of the Near East met near Beirut, Lebanon, recently in a curriculum conference and workshop to make plans for Arabic and Armenian Sunday-school materials. They completed a syllabus of three-year, undated, cycle-graded lessons for the Middle East.

The editor of the new curriculum will work closely with the eleven-member editorial board representative of churches and countries of the region and of the two Sunday-school organizations serving there. The first lessons are to go into use in January 1960. Materials will include a guidebook for teachers and a songbook for children, visual aids, and possible courses in theological seminaries on the new lessons.

Mennonite Brethren Groups to Merge

Delegates to the seventy-eighth General Conference of the Krimmer Mennonite Brethren Church have voted to merge with the Mennonite Brethren Church of North America. The Krimmer Mennonites are descendants of Russian immigrants from Crimea, where the denomination was founded in 1869. The Mennonite Brethren Church of North America was established by a group who came to this country from Russia in 1874.

Publish New Translation of Bible from Aramaic

A new translation of the Bible from the Aramaic dialect, the language spoken by Christ, has been published by the A. J. Holman Company. George M. Lamsa translated the work.

The new translation contains several hundred textual changes from the

standard King James Version. The translator has been engaged in Aramaic and Biblical research for the past thirty years, the last eighteen of these studying and translating the Peshitta, the authorized Bible of the Church of the East.

New York Library to Display Rare Bibles

For two months the New York Public Library will place on display twenty-five rare first editions of the Bible. The editions are arranged chronologically from the Gutenberg Bible, first book printed from movable type to the Aitken Bible, first Bible printed in English in this country.

The Sauer Bible is included along with others indicating landmarks in the history of the printed Bible. The library's Gutenberg Bible is the first copy brought to America. Only 200 copies of the Gutenberg Bible are believed to have been printed in Mainz, Germany, between 1450 and 1455.

Swedish Church Convocation Bars Ordination of Women

The biennial Convocation of the State Lutheran Church of Sweden voted sixty-two to thirty-six against a proposal that women should be ordained as pastors. The action automatically killed a government-sponsored bill introduced in parliament permitting women to be ordained as ministers.

Prior to the vote debate had begun in parliament on the government's bill favoring women pastors. Following the action, Sweden's royal chaplain, made a newspaper appeal to women not to leave the State Lutheran Church because of its action barring their ordination. The chaplain had joined eighty-nine other Stockholm pastors in a statement favoring women pastors, but he urged the women to remain in the church and fight with leaders there for a change of attitude.

Report Yugoslav Regime Bars Import of Bibles

Informed sources in Belgrade have reported that Yugoslav Communist authorities are refusing to allow the British and Foreign Bible Society to import Bibles. The society is the sole supplier of Bible texts in Yugoslavia. At one time it furnished churches in that country with from fifty to sixty thousand copies of the Bible a year.

Now the society is receiving only up to thirty Bibles a month by registered mail. No Bibles have been printed in Yugoslavia since it became a Communist-ruled country after World War II.

Interest in Spiritual Healing Grows Among Churchmen

More than 6,000 Protestant clergymen and laymen from all parts of the United States and Canada spent four days in Philadelphia recently discussing the role of spiritual healing.

Among the laymen were doctors and psychiatrists. Speakers complained that many members of the medical profession and many Christians have "a closed mind" about miraculous cures of bodily ills through the power of faith and prayer.

The meeting was sponsored by the International Order of St. Luke, an interdenominational group which is today the most prominent focus for spiritual healing in Protestant communities here and in other countries.

Dr. Alfred W. Price, rector of St. Stephen's Episcopal church in Philadelphia, summed up the conference findings by saying that "our aim is to restore the healing ministry to its rightful place as an integral part of the church."

Dr. Price is warden of the International Order of St. Luke. The order, which has its headquarters in the United States, includes both clergy and laymen. The latter comprise physicians, surgeons, psychiatrists, nurses and others who minister to the sick. It is spreading to countries in Europe and other parts of the world.

The Philadelphia clergyman said that his church has a prayer fellowship group of ninety-seven members all of whom have "received healing at the altar." He said the group receives 2,000 requests a week from over the world for prayers to aid sick persons. The group meets monthly for such prayers.

A survey made by the National Council of Churches shows that the highest number of practitioners of spiritual healing is found among Methodists, with Episcopalians second. Other major denominations where spiritual therapy is largely practiced today, the survey disclosed, include the Lutherans, Baptists, United Brethren, Congregationalists, Evangelical and Reformed, and the Nazarenes. Religious healing has been a traditional practice among Christian Scientists, who have over 10,000 members trained exclusively as "agents of healing."

A report presented to the Virginia Methodist Conference at Roanoke, Va., in June said "alert churches are returning to the practice of spiritual healing." The report urged more churches to adopt "the practice of our forefathers in praying for the mentally ill and of exercising the healing power

of the communion."

The ninety-seventh General Assembly of the Presbyterian Church in the U.S. (Southern) at Birmingham, Ala., last spring adopted a report which denounced faith healers who make "incorrect interpretations of the Scriptures" to justify "bizarre practices" and claims of cures.

However, the report pointed out

Unique Church Merger Marks Tenth Anniversary

A unique experiment in Christian reunion was commemorated in Madras, India, when the Church of South India—the largest non-Roman Catholic body in the entire East—observed its tenth anniversary.

Services were held in St. George's Anglican Cathedral almost duplicating the rites there on Sept. 27, 1947, which inaugurated what has proved to be the first successful attempt at union between Anglicans and denominations of nonepiscopal backgrounds.

Regarded as a milestone in Christian history, the Church of South India was formed through a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies. It numbers well over a million adherents and stretches from Hyderabad to Cape Comerin, from Madras to Mysore, and from Vizianagoram to Calicut. It has more than 1,000 clergy, mostly Indians, and about half the bishops of its 14 dioceses are also nationals.

The anniversary of the Church of South India is of particular interest because of two other similar projects—also involving the union of episcopal and nonepiscopal bodies—are under way in this Asian area.

One of the projects, which is nearing completion, is the North India Union Scheme affecting the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the Methodist Church (British and Australian Conference), the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren, and the Disciples of Christ.

The Church of South India united the four Anglican dioceses of Madras, Travancore, Tinnevely, and Dornakal, the South Indian Provincial Synod of the Methodist Church, and the South India United Church. The latter body was itself a union of Presbyterian and Congregational churches.

The merger was of particular interest because of India's standing as a mission country in which nine of the eleven living religions of the

world are found. The Christian forces there thus have a special need to combine their strength and spiritual energies in the task of Christianization.

Another vital aspect of the union was that it brought into existence a church that was truly Indian and not a subordinate branch of any overseas church. It was inaugurated just about a month before India became independent.

Never Can It All Be Written

Kirby Page

"THERE are also a great many Other things which Jesus Did, which if they were Written one by one, not Even this world, I believe, Could contain the books Which would be written." Thus endeth the Gospel Of Saint John. And we in Our day may well ask, What hyperbole would be

Ample to portray the total Influence of our Lord upon All mankind in succeeding Centuries. A complete Bibliography of Jesus in All tongues, a full list Of all written works about Him—how colossal would be

The number of massive Volumes filled! Imagine What would happen to the Books in our largest Library if, with the blade Of a razor, every reference To Jesus, his teaching and Influence, was cut out! Consider the imprint made By the Carpenter of Galilee

Upon literature, philosophy, Theology, architecture, art, Music, government, economics, And all social relations— Upon human ideas and ideals And achievements. This

Mighty stream of light and
Power has brought joy and
Redemption to a numberless
Multitude, for the simple

Reason: above every other
Might in the universe, save
Only the infinite energy of
The Eternal, Jesus has been
Able to generate holy love—
An adoring communion with
Our heavenly Father, and
A continuing effort to
Do God's will in acts of
Lovingkindness— and to

Weave a seamless garment
Of ardent fellowship of man
With man and with God.
Only the boundlessness
Of the universe, and
The timelessness of eternity
Can contain a record
Of all the things
Which Jesus has done.

Anniversaries

Mr. and Mrs. Irvin Fissgus of Goshen, Ind., celebrated their golden wedding anniversary on Oct. 20, 1957, at their home. They have one son, two daughters, ten grandchildren and three great-grandchildren. — Mrs. Lewis Dixon, Goshen, Ind.

Mr. and Mrs. L. L. Lininger of Sebring, Fla., celebrated their fifty-eighth wedding anniversary on Oct. 8, 1957.—Mrs. A. L. Marchand, Sebring, Fla.

Mr. and Mrs. George Hollar of Nappanee, Ind., celebrated their golden wedding anniversary on Sept. 22, 1957. They have four sons, four daughters, seventeen grandchildren, and two great-grandchildren. They are members of the Nappanee church.—Hazel Grasz, Nappanee, Ind.

Mr. and Mrs. Jesse Tully of Gotha, Fla., celebrated their golden wedding anniversary on Oct. 6, 1957, at the home of their daughter at Goshen, Ind. The Tullys have also two sons and four grandchildren.—Mrs. Lewis Dixon, Goshen, Ind.

Obituaries

Batdorf, William W., was born Nov. 1, 1892, near Frystown, Pa., and died Sept. 26, 1957. He was a member of the Richland church, Pa. Survivors include his wife, Ada, three daughters, two sons, eleven grandchildren, nine great-grandchildren, three sisters, and two brothers. Funeral services were held by the undersigned and Earl S. Lehman in the Richland church. Burial was at Frystown.—Michael Kurtz, Richland, Pa.

Bechtel, Ira, son of Michael and Elizabeth Bechtel, was born in Woodbury, Pa., Sept. 29, 1872, and died in Altoona, Pa., Oct. 21, 1957. In 1895 he was married to Elizabeth Replogle, who died in 1934. He was married to Mary Hinton in 1941. She survives with six sons, a foster daughter, twenty-four grandchildren, twenty-nine great-grandchildren, and one sister. He was a faithful member of the Roaring Spring church for many years, and a member of the Bethany Bible class. Memorial services were held in the Roaring Spring church by his pastor, Berkey Knaevel. Interment was in the Greenlawn cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Bloom, Emma Sarah, daughter of Gilbert and Hannah Woods Thomas, was born in Clearfield County, Pa., Sept. 23, 1892, and died Oct. 9, 1957. In 1906 she was baptized in the Greenville church, which she served in several capacities. In 1915 she was married to Wilbur H. Bloom, who survives together with two sons, four daughters, four brothers, and seven grandchildren. Funeral services were conducted by Brethren Louis Knepper and George Dilling in the Greenville church. Interment was in the adjoining cemetery.—Shirley Haag, Grampian, Pa.

Bowers, Harry L., Sr., son of Joseph and Elizabeth Beistel Bowers, was born March 26, 1887, in Donegal, Pa., and died Feb. 18, 1957, in Johnstown, Pa. He is survived by his wife, six children, two brothers, two sisters, ten grandchildren, and one great-grandchild. He was a member of the Roxbury church. Funeral services were held in the John Henderson funeral home by Bro. D. Alfred Replogle. Burial was in the Maple Spring cemetery.—Viola Rummel, Johnstown, Pa.

Bowman, Cora Anna, daughter of George and Emily M. Bowman, was born near Boones Mill, Va., Oct. 2, 1878, and died at Martinsville, Va., Sept. 21, 1957. She had been a member of the church since childhood and had served as a Sunday-school teacher for many years. She was also active in women's work. She was married to L. A. Bowman on March 29, 1894, and served with him in the ministry for more than half a century. Surviving are her husband, three sons, eight grandchildren, and eleven great-grandchildren. Funeral services were conducted at the Jones Chapel church by her pastor, Bro. William Eichler, assisted by Bro. W. C. Sweitzer. Interment was in the Rose Lawn cemetery.—Lula B. Nolen, Martinsville, Va.

Brunk, Simeon E., son of Hugh and Nancy Brunk, was born Oct. 8, 1873, near Dayton, Va., and died Sept. 10, 1957. On July 26, 1896, he was married to Sue Hale. He became a member of the Church of the Brethren in 1905. Surviving him are his wife and two sons. He was buried in the New Carlisle cemetery, Ohio.—Ross L. Noffsinger, Springfield, Ohio.

Carr, Lucy Price, daughter of Henry and Anna Showalter Beahm, was born March 26, 1872, near Lowry, Va., and

died June 15, 1957, at Marathan, Ohio. She united with the church in her early years. In June 1897 she was married to William Price, who died in July 1946. She was married to William Carr in April 1949. Surviving are her husband, one daughter, and two brothers. Funeral services were conducted by Brethren Roscoe Pringle and Howard Watkins in the Stone Lick church, Ohio. Interment was in the Newtonsville cemetery.—Mrs. John M. Garst, Dayton, Ohio.

Charles, Albert M., son of Silas and Mahalah Warner Charles, was born in New Providence, Pa., Dec. 14, 1872, and died Oct. 12, 1957, in Sterling, Ill. He was a faithful member of the Sterling church for many years. His wife, Hattie Garra Charles, preceded him in death on May 8, 1945. Surviving are one daughter and two grandchildren. Funeral services were held at the Melvin funeral home by his pastor, Theodore Whitacre. Interment was in the Riverside cemetery.—Katherine A. Miller, Sterling, Ill.

Cook, Mary Melissa, daughter of Thomas and Judith Digman, was born Sept. 28, 1874, in Maryland, and died Oct. 4, 1957. She was a long-time member of the Church of the Brethren. In 1896 she was married to Abraham Cook, who died in 1915. Survivors include six grandchildren, six great-grandchildren, one brother, and one sister. Funeral services were conducted at the Virgo C. Kinsey funeral home by Bro. William Kidwell. Interment was at Roseland Park cemetery.—Mrs. Richard Johnston, Royal Oak, Mich.

Crawford, John William, son of August and Lucy M. Payne Crawford, was born Oct. 1, 1863, and died Aug. 23, 1957, at Johnstown, W. Va., the oldest member of the Johnstown church he had served as a deacon for many years. His wife, Lacy J. Rockwell Crawford, died on Feb. 26, 1938. Surviving are three sons, three daughters, nineteen grandchildren, and twenty-nine great grandchildren. Burial was in the church cemetery.—Virginia L. French, Cherry Run, W. Va.

Crooks, Charles, was born April 24, 1872, in Bedford County, Pa., and died Aug. 15, 1957. He is survived by his wife, Verla Shaffer Crooks, and one sister. He was a member of the Lutheran Church. Services were conducted by Bro. A. Jay Replogle. Burial was in the Rummel cemetery.—Mrs. Warren Hoover, Windber, Pa.

Deeter, Emry B., son of David and Amanda Beck Deeter, was born April 24, 1878, and died Sept. 6, 1957. He was a member of the church for many years, serving as deacon, church school superintendent, and on boards and committees. He was married to Grace Sollenberger, who preceded him in death in 1954. He is survived by one son, two daughters, two grandchildren, one brother, and three sisters. Funeral services were conducted by Brethren Robert Higgs and Ray O. Shank. Burial was in the Highland cemetery, Covington, Ohio.—Ethel Manning, Covington, Ohio.

Driver, Sarah C., daughter of Jacob and Lydia Solomon Driver, was born

July 15, 1863, and died Aug. 15, 1957, in Beaverdam, Ohio. She was a member of the Pleasant View church. She is survived by four sisters and one brother. Funeral services were held in the Pleasant View church by Bro. Worth George. Burial was in the Lewis Grove cemetery.—Mrs. Clifford Driver, Elida, Ohio.

Early, William Henry, son of Jacob and Mary Miller Early, was born Sept. 1, 1878, and died Aug. 30, 1957. In 1904 he was married to Adda May Miller. He was a member of the Stony Creek church, Ohio. Surviving are two sons, four daughters, twelve grandchildren, and three great-grandchildren. Funeral services were held at the church by Bro. John Tomlinson. Burial was in the Huber cemetery near DeGraff, Ohio.—Mrs. Mary Early, Bellefontaine, Ohio.

Ecenrode, Harvey Leed, son of Albert and Lizzie Leed Ecenrode, was born in Millway, Pa., and died in Ephrata, Pa., Sept. 26, 1957, at the age of sixty-seven years. He was a member of the Ephrata church. His wife, Amanda Mohler Ecenrode, preceded him in death in 1946. Surviving are three daughters, four sons, one stepson, two sisters, and two brothers. Funeral services were held in the Ephrata church by Bro. J. A. Robinson. Interment was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Gibbel, Lizzie R., daughter of Christian and Mary Royer Wenger, was born at Brownstown, Pa., Jan. 21, 1863, and died Oct. 1, 1957, near Lititz, Pa. On May 31, 1885, she was married to Cyrus R. Gibbel, who died on Oct. 7, 1923. For seventy years she was a faithful member of the Middle Creek church, Pa. She is survived by one son, two daughters, two grandchildren, and six great-grandchildren. Services were held in the Middle Creek church by Elders R. W. Schlosser, Bard Kreider, and R. E. Myers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Harmon, Abram C., died at his home in Greencastle, Pa., Oct. 19, 1957, at the age of seventy-one years. He was a member of the Falling Springs church for many years. Surviving are one daughter, one brother, and four sisters. Funeral services were held at the Minnich funeral home in Greencastle with the writer in charge. Burial was made in the Brown's Mill cemetery.—Samuel D. Lindsay, Hagerstown, Md.

Haynes, Elma, daughter of William I. and Mary Jane Wertz Anstead, was born in Somerset County, Pa., Feb. 18, 1886, and died in Johnstown, Pa., July 19, 1957. She was married to Robert N. Haynes, who died in 1948. Surviving are a brother and a sister. A member of the Roxbury church, Johnstown, she served as director of children's work for a number of years. Funeral services were held at the H. M. Picking Sons mortuary by her pastor, Bro. D. Alfred Replogle. Interment was in the Grandview cemetery.—Viola Rummel, Johnstown, Pa.

Helsel, Alonzo, son of Levi and Margaret Hainey Helsel, was born at Roaring Spring, Pa., March 4, 1877, and died

July 7, 1957. He was married to Margaret Brown, who died on Dec. 19, 1943. He is survived by four sons, three daughters, four brothers, and one sister. Funeral services were held in the Albright church by Bro. D. I. Pepple. Burial was in the adjoining cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Huckins, Sue, daughter of Blake and Blanche Massey, was born July 9, 1921, near Hammon, Okla., and died Oct. 2, 1957. On Nov. 30, 1939, she was married to Roy Huckins; two children were born to them. She was a member of the Thomas church, Okla. Funeral services were conducted by Bro. Delbert Smith at the Thomas church. Interment was in the Mound Valley cemetery.—Mrs. Harold Hamar, Thomas, Okla.

Jarboe, Fred W., son of J. W. Jarboe, was born near Lawrence, Kansas, in 1883, and died at Elliott, Iowa, Oct. 1, 1957. He was an active Christian all his life. His wife died in 1948. He is survived by one son, one daughter, three brothers, and four sisters. Funeral services were held in the Elliott Christian church by Rev. William Lee. Burial was in the Morton Mills cemetery.—J. Edwin Jarboe, La Verne, Calif.

Jones, Sara Smith, was born Oct. 24, 1882, and died Aug. 24, 1957. She is survived by two daughters, two grandchildren, and one sister. She was a member of the Lansing church, Mich. Funeral services were conducted by her pastor, Bro. Jack Kline.—Mrs. Emma Engle, Lansing, Mich.

Jones, Willie May, was born May 15, 1903, and died Sept. 12, 1957. She was a member of the Montezuma church, Va. She is survived by her husband, two sons, and two grandchildren. Funeral services were held at the Beaver Creek church, Va., by Brethren Simon D. Glick, Ernest Coffman, and the undersigned. Burial was in the adjoining cemetery.—Paul D. Crumley, Dayton, Va.

Jordan, Elmer Andrew, was born June 10, 1897, and died Oct. 7, 1957. He was a faithful member of the Beaver Creek church. He is survived by his wife, three children, four grandchildren, and four brothers. Funeral services were held at the Beaver Creek church by Brethren F. Wise Driver, Simon D. Glick, O. S. Miller, Ernest Coffman, and the undersigned. Burial was in the Sangerville cemetery.—Paul D. Crumley, Dayton, Va.

Knepper, Flora Inscho, daughter of Jeremiah and Elizabeth Mangus Berckbile, was born May 17, 1879, in Somerset, Pa., and died March 9, 1957, in Johnstown, Pa. She was a member of the Roxbury church. Surviving are nine children, thirty-one grandchildren, fourteen great-grandchildren, three brothers and one sister. Funeral services were held in the John Henderson funeral home by Bro. D. Alfred Replogle. Interment was in the Lovett cemetery.—Viola Rummel, Johnstown, Pa.

Koogler, Charles, died at Bellefontaine, Ohio, at the age of eighty-three years. He united with the Stony Creek church in 1915. He is survived by his wife, Emma Mohr Koogler, one daughter, two

grandchildren, and two great-grandchildren. Funeral services were conducted by the undersigned at the Reeder funeral home. Burial was in the DeGraff cemetery.—C. Walter Warstler, Eaton, Ohio.

Landes, Walter D., son of Emmett and Edna Leedy Landes, was born in Allen County, Ohio, April 6, 1890, and died Aug. 20, 1957. He became an active member of the Pleasant View church at an early age. On June 12, 1912, he was married to Nina Byerly. In 1918 he was elected to the ministry and served the Marion, County Line, Pleasant View and Sugar Creek churches. He is survived by his wife, one son, three daughters, and eight grandchildren. Funeral services were held at the Pleasant View church by Bro. J. Oliver Dearing, assisted by Bro. Worth George. Interment was in a nearby cemetery.—Mrs. Clifford Driver, Elida, Ohio.

Long, Virgil, was born Nov. 1, 1898, and died Sept. 16, 1957. He was a member of the Lansing church, Mich. Surviving are his wife, two sons, two daughters, and several grandchildren. Funeral services were conducted by his pastor, Bro. Millard Wilson.—Mrs. Emma Engle, Lansing, Mich.

Lope, Mary, daughter of Henry and Annie Mangus Lope, was born in Waterford, Pa., May 17, 1865, and died July 16, 1957. She is survived by a son, three grandchildren, and five great-grandchildren. She was a member of the Roxbury Church of the Brethren. Funeral services were held at H. M. Picking Sons mortuary by Bro. D. Alfred Replogle. Burial was in the Berkeley cemetery.—Viola Rummel, Johnstown, Pa.

Madden, John, died at his home in DeGraff, Ohio, Feb. 23, 1957, at the age of forty-three years. Early in life he united with the church. He is survived by his wife, Wilma, one son, two daughters, his mother, and several brothers. Funeral services were conducted by the undersigned and Reverend Mostandcr, pastor of the Methodist church, at the Rexer funeral home. Burial was in the DeGraff cemetery.—C. Walter Warstler, Eaton, Ohio.

Miller, Sarah Josic, daughter of Lymnan P. and Martha Brogan Shafer, was born Dec. 13, 1885, and died at Lima, Ohio, Aug. 16, 1957. On Oct. 26, 1907, she was married to John D. Miller, who died on Oct. 28, 1942. She was a member of the Pleasant View church. Surviving are three daughters, one son, nine grandchildren, and two great-grandchildren. Funeral services were held at the Pleasant View church by Bro. Worth George. Interment was in the adjoining cemetery.—Mrs. Clifford Driver, Elida, Ohio.

Muffley, Eva, daughter of Christopher and Barbara Yockey, was born Jan. 11, 1877, in Marshall County, Ind., and died Sept. 26, 1957. On Aug. 2, 1897, she was married to Alpha L. Eversole, who died May 3, 1908. On Nov. 5, 1913, she was married to Isaac Muffley, who died on March 1, 1947. She was a loyal member

of the church for almost sixty years. Surviving are three sons, two daughters, thirteen grandchildren, and fifteen great-grandchildren. Funeral services were conducted in the Bremen church by the undersigned, assisted by Bro. C. C. Cripe. Burial was in the Bremen cemetery.—Jack Kline, Bremen, Ind.

Myers, D. Emerson, son of David B. and Charity Garnand Myers, was born in Miami County, Ind., April 6, 1882, and died June 30, 1957. On Nov. 10, 1912, he was married to Susie Hartle-road. He was a member of the Pipe Creek church. Surviving are his wife, three sons, one daughter, eight grandchildren, two sisters, and one brother. Funeral services were held at the Pipe Creek church by Bro. Willis Maugans, assisted by Bro. Forest Hostetler. Burial was in the Metzger cemetery.—Mrs. Wayne Klepinger, Bunker Hill, Ind.

Noll, Melinda Burkholder, was born Jan. 15, 1863, and died Oct. 3, 1957. She was a faithful member of the Church of the Brethren. Survivors include one daughter, two grandchildren, five great-grandchildren, and two great-great-grandchildren. Funeral services were conducted in the Richland church by Brethren Earl S. Lehman and Ray A. Kurtz. Interment was in Steinmetz's cemetery near Schoneck.—Michael Kurtz, Richland, Pa.

Ream, William S., son of Mr. and Mrs. Samuel Ream, was born in Johnstown, Pa., Aug. 3, 1872, and died Feb. 16, 1957. He is survived by his wife, four daughters, six grandchildren, one great-grandchild, and one sister. He was a member of the Roxbury Church of the Brethren. Funeral services were held in the John Henderson funeral home by Bro. D. Alfred Replogle. Interment was in the Grandview cemetery.—Viola Rummel, Johnstown, Pa.

Roberts, Clyde L., was born Aug. 5, 1895, and died Sept. 12, 1957. He is survived by his wife, Myrtle Roberts, five children, and seven grandchildren. Funeral services were held in the Wilkinson funeral home by Bro. Glenn A. Heckman. Interment was in the Green Mountain cemetery.—Deloris McConnaughey, Lionier, Pa.

Seiders, Adam R., son of Michael and Sophia Royer Seiders, died Sept. 24, 1957, at the age of seventy-nine years. He was a charter member of the Lebanon church, Pa. He is survived by three sons. Memorial services were held at the Rohlands funeral home, in charge of the undersigned, his pastor, and Rev. S. R. Bachman of the United Church of Christ. Burial took place in Wolf's Union cemetery.—Carl W. Zeigler, Lebanon, Pa.

Stauffer, Harvey, son of Elias and Anna Hollinger Stauffer, was born near Pittsburg, Ohio, Jan. 15, 1870, and died at Sebring, Fla., Oct. 6, 1957. He united with the church in March 1893. He was a charter member of the Fairview church in Canada and later of the Shepherd church in Michigan. In 1905 he was

elected to the ministry and was ordained to the eldership in 1909. He attended Bethany Biblical Seminary in 1910 and 1911. In 1906 he was married to Agnes C. Denlinger, who died in 1934. Surviving are one daughter, two sons, seven grandchildren, and one sister. Memorial services were held at Sebring, Fla., by Bro. Myrl Weyant and at the Happy Corner church, Ohio, by Brethren Paul Kinsel and Ora DeLauter. Burial was in the Ehrstine cemetery near Trotwood, Ohio.—Glen E. Stauffer, Middlebury, Ind.

Studebaker, John S., son of Isaac and Mary Snell Studebaker, was born March 30, 1896, in Miami County, Ohio, and died Oct. 4, 1957, at his home near New Carlisle, Ohio. In February 1916 he was married to Garnet Roof, who died in January 1925. Later he was married to Myrtle Orth Shroyer. He became a member of the Church of the Brethren in his youth. Survivors are his wife, a son, two daughters, seven grandchildren, three brothers and three sisters. Funeral services were held in the New Carlisle church by the undersigned, assisted by Bro. H. H. Helman. Interment was in the New Carlisle cemetery.—Chester I. Harley, New Carlisle, Ohio.

Swartz, Ella F., daughter of John and Anna Clem Nealis, was born April 17, 1891, in Hampshire County, W. Va., and died Oct. 8, 1957. On Nov. 25, 1908, she was married to Benjamin Swartz. She was a member of the Fostoria church, Ohio. She is survived by her husband, five brothers, and three sisters. Funeral services were conducted by the undersigned. Interment was in the Fountain cemetery.—Paul B. Haworth, Fostoria, Ohio.

Varner, Caroline, daughter of Samuel and Minnie Shaffer Burkhardt, was born Oct. 29, 1894, and died in Johnstown, Pa., April 14, 1957. Surviving are her husband, four children, eight grandchildren, two sisters, and one brother. She was a member of the Roxbury Church of the Brethren. Services were conducted in the John Henderson funeral home by Bro. D. Alfred Replogle. Burial was in the Grandview cemetery.—Viola Rummel, Johnstown, Pa.

Warfield, Ruth, daughter of Paul and Nettie Hibshman Ziegler, died Oct. 2, 1957, in Reading, Pa., at the age of forty-two years. She was the wife of William Warfield, who survives. She was a member of the Lebanon church. Memorial services were held by her pastor in the Rohland funeral home. Burial was in the Grand View Memorial Park cemetery.—Carl W. Ziegler, Lebanon, Pa.

Weddle, Alice, daughter of Jacob and Margaret Harman Hylton, was born June 15, 1872, and died July 24, 1957. She became a member of the Church of the Brethren at an early age; she taught Sunday school for many years and was active in women's work. She is survived by her husband, Norman E. Weddle, and one sister. Funeral services were held in the Topeco church by Brethren Maurice Strausbaugh and S. B. Alderman. Burial was in the adjoining cemetery.—Lillian B. Cockran, Floyd, Va.

Wolfe, Ralph E., son of Levi and

Mary Kreiser Wolfe, was born Nov. 18, 1926, and died at Aberdeen, Md., Oct. 15, 1957. He was a member of the Fredericksburg Church of the Brethren, Pa. Survivors are one brother and five sisters. Funeral services were in the Strauss funeral home in Jonestown by I. W. Heisey and S. G. Meyer. Burial was in the Cedar Hill cemetery.—Grace E. Meyer, Ono, Pa.

Yoder, John Ray, son of Glenn and Gladys Miller Yoder, was born Aug. 26, 1944, and died Sept. 17, 1957, at New Paris, Ind., as the result of an accident. He was a member of the Maple Grove church, Ind. Surviving are his parents, one brother, one sister, and the maternal grandparents. Funeral services were held at the Maple Grove church by the undersigned and Bro. Emery Kintner, pastor of the church. Burial was in the Maple Grove cemetery.—Eldon Evans, Argos, Ind.

Zeigler, Arthur Gordon, son of Harry and Mamie Hartman Ziegler, was born April 6, 1908, at Manchester, Pa., and died at York, Pa., May 28, 1957. On June 16, 1939, he was married to Elizabeth L. McDowell. To this union were born a son and a daughter. He was a faithful member of the men's Bible class and a member of the Fireside quartet. Funeral services were held in the New Fairview church by Brethren Jacob Miller, Murray Lehman, and Norman Reber. Interment was in Stump's Union cemetery, adjoining the church.—Charles Cleaver, York, Pa.

Church News

Northern California

Laton—While our pastor attended Annual Conference our guest speakers were Brethren Clarence Yoder from Fresno, Herbert Ruthrauff from La Verne College, and Fred Brunk. The young people had charge of one Sunday morning service. Our church was host to the circuit CBYF rally in June. Several of our members attended the various summer camps as directors, leaders, and cook, as well as just campers. A two-week Bible school was held in July. Money was raised for four sheep for Ecuador. Promotion day was Sept. 29, when Bro. Harper S. Will, of South Bend, Ind., was guest speaker. Bro. Herbert Ruthrauff was with us on Sept. 24, representing La Verne College. He showed slides of the campus and of campus life.—Mrs. Glen Dooley, Laton, Calif.

Waterford—During August we had as guest speakers Bro. John Price of Modesto, Calif., Rev. Neil Moore of Waterford, and Mr. and Mrs. John Cline, retired missionaries to the Navahos, who showed slides of their work also. Our pastor, Bro. Claude Dadisman, represented the church at the Asilomar school for mission education directors. Nine young persons, their sponsor, Mrs. Evelyn Price, and the pastor attended the young people's conference in Chico. The women's work held two all-day planning sessions and also spent one day canning

fruit for the Lybrook mission. The Sunday evening programs for September have been filmstrips and discussions on the goals in the religious training of our children. The Sunday-school teachers and officers were honored with a banquet at which Bro. Lorell Weiss of Empire was the speaker. We joined the Baptist church in seeing the film, *More Than Champions*, and in the fifth Sunday evening union service. The pastor of the Baptist congregation brought the message.—Sarah D. Sutphin, Waterford, Calif.

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Southern California and Arizona

Pasadena—The vacation church school under the direction of Mrs. Paul Studebaker was well attended; kits were bought for the children of a Japanese immigrant ship. Three of our members served on the staff at Camp La Verne this summer. Bro. Donald Wirth of Redlands was guest speaker for three Sundays in August. During his vacation Pastor Paul Studebaker served as pastor at Sequoia and Yosemite National Parks. The women of the Glendale and Glendora churches met with the women of our church to hear Rev. Carl Doss, the father of twelve adopted children of mixed races. Brethren S. Loren Bowman and Bob Richards spoke at the morning and afternoon services when the new sanctuary and chapel were dedicated. Greetings were also brought from the district and the local church council as well as from former pastors.—Betty Cohick, Pasadena, Calif.

South Bay Community—A missionary program was given by Brother and Sister Everett Fasnacht. Bro. Mathew Meyers of Glendale, Calif., was guest speaker at a men's fellowship meeting. Bro. Calen K. Walker, our district temperance director, spoke to us on May 5. In the absence of our pastor this summer the guest speakers were Brethren L. C. Smith, H. L. Ruthrauff, and A. R. Coffinan. Daily vacation Bible school was held July 29–Aug. 9. The average attendance was 152. Our project was chicks for foreign relief. Dedication services were conducted by Bro. Frank Howell for our every-member stewardship visitation canvass Aug. 11. Thirty-nine of our people attended family camp at Camp LaVerne over Labor Day week end. The last unit of our Sunday-school facilities will soon be completed. The church board has been reorganized with Bro. Loren Bowman as moderator. The women are making comforters for relief.—Mrs. Merton Wolfe, Redondo Beach, Calif.

Washington

Seattle, Olympic View Community—The women's service guild has set up three interest groups for the women of the church. One group has taken over the making of candles for the altar as well as the flower arrangements each Sunday. Many women who cannot attend an afternoon meeting take advantage of the evening study group. Bro. Dewey Rowe was a speaker at the Idaho district meeting in October. While he was away we had guest speakers; sev-

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eral laymen also assisted. The harvest dinner on Oct. 11 was a success because of the co-operation of all. Scheduled for November is the choir concert directed by Mrs. Karl Gaylord.—Mrs. Calder Muirhead, Seattle, Wash.

Sunnyslope—The construction of our new educational wing is progressing. On Sunday night, Oct. 13, we had a "summer's end" program. Those who had been on trips during the summer shared their pictures and experiences. We collected clothing and sheets for World Community Day, Nov. 1. Two adults were baptized on World Communion Day; we observed communion in the evening.—Mrs. H. N. Williams, Wenatchee, Wash.

Southern Iowa

Monroe County—Brother and Sister Kenneth Carr were speakers at our birthday supper. Brother Lyle Albright was in charge of the installation services for our pastor, Bro. Elmer West. Our church made a contribution to a family whose home was destroyed by fire. Bro. Richard Burger of Udell, Iowa, conducted our revival meetings, Aug. 20—Sept. 1. Four accepted Christ. Mrs. Darlene Cloyd and Mrs. Gladys Henderson were delegates to district meeting. Sixteen have been baptized and one received by letter.—Mrs. Christine Morris, Avery, Iowa.

Southeastern Kansas

Verdigris—During the summer months our pastor was with us the first and third Sundays of each month; during the months school is in session he will come the first three Sundays in the month. The ministerial board will take charge of the other Sundays. We had a number of filmstrips, one by Mrs. Raymond Davis and one by Clara Kaufman. We decided to have a basket dinner on the first Sunday of each quarter. One of our junior girls attended camp at Oswego. One of our members attended the dedication service for the parsonage at Overland Park. Some of the women were at the women's work rally at Gravel Hill in July. The women have been preparing clothing and making comforters for relief. The men farmed the church farm.—Awilda Matile, Madison, Kansas.

Northern Missouri

Plattsburg—Bro. Guy Brammell terminated his pastorate here in November because of health. Almost all of our congregation attended the district meeting at Mound City. We are entertaining the Missouri state youth conference this month. Mrs. Rea Norton, president of women's work, attended regional conference. Our local women along with the district women have as a project the partial financing of the youth of the district who will attend the national youth conference next year. For our Sunday evening meetings we are planning a study of the history and beliefs of our church. The women will study Christ, the Church and Race at their winter meetings and also have a few lessons on Japan. Four were baptized in October.—Bernice H. Cook, Plattsburg, Mo.

Oklahoma

Bartlesville—Gary G. Myers, our new pastor, and his wife came to Bartlesville in August. District meeting was held in our church on Aug. 20-23. At the church council on Sept. 14 we elected church and Sunday-school officers. Because of damage from a hailstorm the roofs of the church, parsonage and garage had to be replaced. The junior and senior high school students have organized a CBYF and are meeting each Sunday evening before service. The women's work group is making comforters for needy families in the community. We have prayer meeting each Wednesday.—Mrs. T. J. Larimore, Bartlesville, Okla.

Northern Illinois and Wisconsin

Cherry Grove—Our church was host to a district teachers' meeting and to a stewardship meeting. June Wenger of Goshen, Ind., was summer youth counselor for our area. On July 21, Bro. Don Snider of Dixon showed pictures taken while he was director of Brethren Service in Germany. On Aug. 4 the women presented the pageant, Women of the World. The ladies' aid continues to sew once a month for relief. Rev. Thomas Cleworth and Bro. Ralph Fry filled the pulpit while our pastor was away. On Aug. 25 we visited other

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churches and received much inspiration. A number of the women attended the women's work workshop at Camp Emmaus in September. Our pastor and a group from the church had services at the Brethren Home at Mt. Morris on the afternoon of Sept. 29. The Sunday school has been newly organized and we have dedicated teachers and officers.—Mrs. Lulu Sword, Lanark, Ill.

Southern Illinois

Champaign—Our Bible school, in charge of Barry and Arlene Deardorff, had an average attendance of ninety-four. The mission offering totaled \$64. Barry Deardorff was also our summer pastor. Our refugee family has moved to Tuscola because the husband secured work there; the Yugoslavian youth is attending the university on a scholarship. Garnett Phibbs, our pastor, left in September and David Waas, a graduate student at the university, is serving as interim pastor.—Mrs. Mary Slade, Savoy, Ill.

Peoria—On Sept. 29 we had a fellowship hour for the parents of the boys and girls in the children's department. Special recognition was given the teachers. Eleven teachers are attending the leadership training school. Bible reading is being emphasized during the coming year. On Oct. 13 we had a fellowship meal at noon honoring all the new members of the past year. An evaluation of the work of the year was given by the commissions at the business meeting. The average church attendance for the year was 119. The church continues to grow in stewardship. Brother and Sister J. F. Baldwin attended the regional conference.—Mrs. Ira T. Hiatt, Roanoke, Ill.

Middle Indiana

Logansport—Three of the Sunday-school classes are serving as church hosts

for a month at a time. The aid is making comforters for the Kentucky mission. Muriel Weybright, the district youth director, met with our CBYF, which has reorganized. They have services on the first and third Sundays of the month. During the summer our pastor spoke at the state hospital and a number of nursing homes. Reports of Annual Conference and district meeting were heard from the delegates. The summer campers were in charge of the vesper service held at Spencer Park. We are having evening services twice a month during the winter months. Guest speakers have been Howard Keim of Peru, Ind., Clayton Miller, chaplain of the state hospital, John Hoffman, a Manchester College student, Ralph Smeltzer of Elgin, Ill., Paul Hoffman of Detroit, Mich., and Harry Harshberger.—Laura Wells, Logansport, Ind.

Pipe Creek—We had our birthday supper on Oct. 10. On Laymen's Sunday, the laymen of the district exchanged churches; Joe Balsbaugh and Raymond Musselman of Mexico spoke in our church. At our council meeting officers for the coming year were elected.—Mrs. Wayne Klepinger, Bunker Hill, Ind.

Northern Indiana

Lincolnshire, Ft. Wayne—In July the church was incorporated and the name changed officially to Lincolnshire after the subdivision in which the new church will be located. The church was also authorized to issue bonds. The details of the sale of the old church have been worked out. Three deacons were elected recently: Otho Wolf, Fred Roop, Russell Dailey. The pastor and his family are living in the new parsonage. While the pastor, Glen Baird, was in the hospital after an automobile accident, the moderator, Mark Schrock, brought the message on Sept. 8. Paul M. Robinson, president of Bethany Seminary was the guest speaker on Oct. 20. Herbert Fisher held evangelistic meetings, Nov. 17-24. On Oct. 6 we began to hold church school and worship services in the parsonage basement, which is in the new community we shall be serving.—Mrs. Quinter E. Hollenberg, Ft. Wayne, Ind.

Southern Indiana

Union Grove—Our rally day program was held on Oct. 6. During the summer months the attendance was only a little below normal. The young people are sponsoring the church choir. At the September council Bro. B. D. Hirt was elected moderator for the coming year. The church is in the process of remodeling and adding classrooms. Almost all of the cost was raised in three weeks, largely because of the co-operation and unity of the members. The women's work contributed for foreign relief eleven comforters and eight pillows in addition to other bedding and clothing. The women have also given material aid to community homes in times of sickness or death. Men's work will continue to manage the church farm.—Lula R. Tinkle, Anderson, Ind.

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Northeastern Ohio

Canton, Maple Avenue—Our vacation Bible school in June was well attended. On July 1 Bro. Perry Hoover became pastor of the church here. Our church was represented at the various camps at Camp Zion. The women are co-operating with the Council of United Church Women; they are also busy in relief work. Bro. Russell West preached one night recently. Brother and Sister Howard Dickerhoof have been appointed advisers for the young people of the district. The church has purchased a parsonage into which the pastor will move after repairs are made.—Florence Dickerhoof, Canton, Ohio.

Springfield—Our church building fund totaled \$20,120 at the end of a year of unified giving. Bro. M. Guy West conducted our evangelistic meetings in October. Bible study meetings are held each Wednesday evening. The junior

choir and instrumental group, directed by Lois Lorah, presented an evening program on Nov. 10 in connection with a hobby display at the church. On Sept. 29 Bro. W. M. Beahm conducted a district Christian education conference in our church. Pastor Jacob T. Dick held dedication services at the homes of Glen Hawk and Roger Ingold. Pastor Dick conducted the Religion in the News program on Akron radio station WCUE each Saturday morning in September. Some of the youth spent a week at New Windsor processing clothing. Anthony Van den Doel, now at Bethany Seminary, was relicensed to the ministry. The churches of the community held union vesper services during Mogadore's sesquicentennial celebration. A reception and tea sponsored by women's work honored all new members. Special Sunday evening serv-

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ices included a candlelight wedding vows renewal, vespers by the lake, and a dedication of tools. The ladies' aid has voted to disband after forty-one years of service.—Mrs. Luella Cordier, Mogadore, Ohio.

Northwestern Ohio

Eagle Creek—Three youth attended the regional youth conference at Manchester College. Several attended camp at Mountain Lake in July, and our pastor and his wife, Brother and Sister Harold Miller, were leaders. Others served as counselors. Bro. Guy Buck of Smithville, Ohio, held a week's meeting in August. On the last day of the meeting a consecration service was held for two

girls going into Brethren Volunteer Service. Two were baptized. Six youth attended the CBYF cabinet workshop at camp in August. On Sept. 8 Brother Musselman installed our new pastor, Bro. Raymond Ridsen, at an afternoon service. Two representatives of the Brethren Home at Fostoria presented the needs of the home at a meeting on Sept. 22. A film on stewardship was shown during the morning service on Sept. 29. Bro. Blair Helman, president of Manchester College, was the guest speaker at our home-coming on Oct. 6. Bro. Dean Faringer moderated the quarterly council meeting at which it was decided to transfer support from Sister Wilma Krepes to Brother and Sister Donald Fike. The pas-

tor and his wife were delegates to district meeting in November.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Southern Ohio

Painter Creek and Red River—Nevin Coppock was guest speaker at the program on church extension. A fellowship meal and the film, Road to Jericho, marked our observance of family night. Mrs. Robert Stoltz was the speaker at the mother and daughter meeting. Bro. Ernest Wall brought a temperance message on July 7. Fern Snider and Olive Fourman were the directors of the vacation Bible school. In the absence of our pastor, Brethren Paul Noffsinger and Ray Shank preached for us. Since our last report five have been baptized and three received by letter. The older youth class sponsored the purchase of an electric organ, which was dedicated on Oct. 13. A junior choir has been organized.—Mrs. Jennie Bagwell, Greenville, Ohio.



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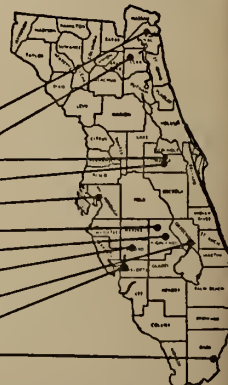
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Church of the Brethren
Gospel

MESSENGER

DECEMBER 7, 1957

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

DECEMBER 7, 1957

Volume 106

Number 47

In This Number . . .

Editorial—

The Good News Through Printing . . . 5
A New Type Face 5

The General Forum—

The Living Word. Dale Ott 3
Time Traveler (verse).
Theda Lenore Pobst 4
Supporting Our Heritage.
Charles E. Dumond 6
O God, Who to a Loyal Home (verse).
Harry Emerson Fosdick 8
Brotherhood Staff Changes.
Norman J. Baugher 9
The Family Counselor 10
Traveling Instructions (verse).
Ernestine Hoff Emrick 11
When the Bible Is Tested by the Mind
of Christ. Kirby Page 11
The Space Satellites. Frances Fenner . 12
Learn From Me (verse).
Mildred Allen Jeffery 13
Each in His Own Tongue 14
Reviews of Recent Books 27

News—

Kingdom Gleanings 16
News and Comment From Around the
World 18
Church News 30

Toward His Kingdom—

Brethren Contribute Staff.
Andrew H. Holderreed 20
Spiritual Growth and Nurture.
Sara Shisler 21
Summer Service Calls 22
Birth of a New Congregation.
Leland Wilson 24
From the Mailbag 24
Making Christmas Christian.
Jessie B. Carlson 25
New Audio Visuals on Race 26
New Literature 26
Project-of-the-Month for December . . . 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Vulnerable

You are to be congratulated for printing the article in the Oct. 12 issue of the Messenger, "Can Brethren Repent?" Not only is it a stirring call to us to abandon the smug self-satisfaction which is probably our greatest sin, but the article is a literary masterpiece as well. Having worked closely with both the Friends and the Mennonites, I suspect Mrs. Long's message could apply with equal force to those groups as well. Pacifists are especially vulnerable to self-righteousness.—Delbert Barley, Ithaca, N. Y.

Keen Observation

Just finished reading for the third time "Can Brethren Repent?" It's an excellent article. Not really a "pat on the back" for us Brethren, but a very keen observation and word picture of what Inez Long saw, and probably what each one of us can see by searching for the facts and the tendencies. Her name should have been "Pauline" for she writes with the strength of a Paul.—Owen Kintney, Wenatchee, Washington.

Honest and Penetrating

May I be among the first to congratulate you on the courage and vision required on your part to print as lead article on Oct. 12 the arresting analysis by Inez Long, "Can Brethren Repent?" Seldom has the Messenger or any other of our official organs dared to publish for public consumption such honest and penetrating corporate self-understanding.

Most of us Brethren seem capable of "confessing" only as far as did one debated sentence in a Richmond Annual Conference statement, i. e., that we regret that our position has not been more clearly understood or more fervently taught. We "regret," not that we may not have all the truth, but that those with minds and hearts of their own do not always agree with us, even though they have clearly understood our views. Actually, in plain fact, we regret that everybody else is not like us, and we beat our own chests in self-condemnation for this fact as if it were evidence of a lack of faith or energy on our part. Hence, we continue to scramble around for more "methods," new gimmicks by which we can holler louder, print more profusely, or manipulate more shrewdly, to distribute more vigorously our hermetically sealed assumptions.

But this article cuts underneath

such superficial considerations of how we can make the world over in our own Brethren image, and dares to challenge the basic assumptions which underlie such peripheral problems. Perhaps we need now to ask not just how we can "do it better," but whether and why this assumed goal is a justifiable Biblical and Christian mission. So many times we have allowed anybody to ask how it can be done; we have to our own detriment feared and discouraged questions as to why or whether. This alone is the concern of those who have tried to help our beloved denomination to develop her program out of a theological rather than a methodological emphasis purely . . . —Garnett E. Phibbs, Wilmington, Del.

Repent for a Virtue?

I find myself disturbed by Inez Long's article, "Can Brethren Repent?" in the Oct. 12 Gospel Messenger. I'm glad the 250th Anniversary Committee has asked us to start our celebration with repentance, for we very much need to repent. But it seems to me that Mrs. Long has erected straw men to knock down and, in one case, has urged repentance for a virtue. Such a call can only confuse and cloud the real issues.

I'm afraid I don't feel a bit repentant at the idea that "we like ourselves just as we are, the clean pietists who disdain unjust means for just ends." Rather than repent at holding this ideal, we need to repent because too often we have failed to live up to it and have made use of unjust means. To be grateful to God for his ability to bring good out of evil is one thing; to be grateful for the evil itself is something quite different.

To assert that the Brethren idolize the minority is only half a truth. As a denomination and as individual congregations we have actively co-operated with the great movements of Christianity today, such as the National and World Councils of Churches. Let us rejoice in the progress we have made even as we repent of our slowness.

"We have snuffed out the joy of the Christian life." We are in danger of doing this, but I could not agree that this has happened. Spend time with a BVS unit, act as an adviser to a youth group, sit in on a meeting of ministers when they meet for fellowship, talk with some of the more

Continued on page 28

THE LIVING WORD

he hoped to build up his collection of antiques.

Now in the business of antiques this may be well and good. However, in the matter of God's revelation to man this principle does not necessarily follow. Old concepts and insights may still have validity. But woe unto us if we do not seek to lay hold of that truth which God would reveal to us in our own time. This means searching for truth wherever it can be found. But for the Christian especially it means searching and researching for the Living Word revealed in Scripture.

might just happen to read first about Samuel hewing "Agag in pieces before the Lord" (1 Sam. 15:33), and wonder what guidance this offers him in his search for Christian faith.

We will not labor the issue. The point to be made is that generalizations about scriptural authority may do more harm than good in inspiring one to accept the "inspiration of Scripture." To reduce the Bible to a mechanical, jot-and-tittle manual of spiritual authority eclipses the very Living Word to which it (the Bible) calls us.

Therefore, in the best Brethren (and we trust Christian) tradition, let us remember that a most vital meaning of the concept of the "inspiration of Scripture" is not that the Bible was written by mechanical puppets of God but rather by inspired sons of God—by personalities, who, as in Job's case, had "contended with God" in attempting to receive his truths. Scripture, therefore, must be measured not just by the written words, but by the "I-thou" relationship which inspired men to write down their convictions.

Sometimes these convictions were warped by inadequate concepts of God—sometimes by the attrition of personal struggle, for example, the psalmist's cry, "My God, my God, why hast thou forsaken me?" (Ps. 22:1). What has this expression of doubt to do with divine inspiration? Out of context, very little. Interpreted literally, mechanically, jot-and-tittle-wise, you cannot wring much inspiration out of it. But seen in its total context, seen as one man's courageous confrontation with God in the search for spiritual truth, inspiration wells up richly in the passage, a deeper inspiration than can ever be gained by mechanized theories of revelation and discovery. The total



H. Armstrong Roberts

The written word should lead us beyond the page to the Living Word, Christ himself

Dale Ott

IN A story which I recall from boyhood, an old lamp vender goes through the streets yelling, "New lamps for old! New lamps for old!" By offering new lamps in exchange for old,

Now with all respect to the old expression, "The Bible says . . .," neither Christian theology nor Christian ethics can be reduced to such generalized treatment. As a plea for authority, the old cry may reaffirm sentimental piety within many people. However, it is unfortunate if the new convert, in his quest for Christian truth, is dismissed simply with the exclusive exhortation, "The Bible says . . .," but is given no guidance for interpreting or understanding. He

picture in the Twenty-second Psalm is not found in the first verse. The total picture is summated in the twenty-fourth verse, "For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

So let us remember as we read the Scriptures that the written word is purposed to lead us "beyond the sacred page"—to the Living word himself, even Christ.

And then, secondly, if we would hold sacred the concept of the "inspiration of Scripture," we must interpret the Bible in the light of progressive revelation and progressive understanding. That the New Testament goes far beyond the Old Testament does not diminish the inspiration of the latter. Few Biblical books are more inspired of God than the Psalms and the books of the prophets. Nevertheless, the New Testament goes far beyond the Old. Christ is added. He has entered history. He has broadened and changed earlier concepts of God. He has added the dimension of *agape* love. He has fulfilled the prophet's dream of that time when God shall dwell in the midst of his people.

The tragedy is that many Christians still attempt to spell out their theology and ethics by Old Testament concepts, adhering to the Sermon on the Mount only wherein it seems practical, declaring a moratorium on it wherein it is "obviously impractical." Such refusal to look beyond the old is difficult to understand when Christ himself called men to new vision. "You have heard that it was said to the men of old, . . . But I say to you . . ."

Then there is always the danger, of course, that even the emancipating message of

the New Testament will be interpreted mechanically and compartmentally instead of surveying its total message. Still others kill the spirit of Christianity by trying to reduce the New Testament to a rule book of "do's" and "don'ts" so that it sounds like a page from the Talmud. Their emphasis is still on the outer disciplines of the law rather than on the inner discipline of love, the discipline of the inner Christ. To fail to distinguish at this point is to misunderstand one of the major differences between Judaism and Christianity, especially with regard to ethical motivation.

In Joy Davidman's book, *Smoke on the Mountain*, the story is told of a missionary in a dark corner of Africa where the men had the habit of filing their teeth to sharp points. He was hard at work trying to convert a native chief. The chief was very old, and the missionary was very Old Testament—his version of Christianity leaned heavily on thou-shalt-not's. The savage listened patiently.

"I do not understand," he said at last. "You tell me that I must not take my neighbor's wife."

"That's right," said the missionary.

"Or his ivory or his oxen."

"Quite right."

"And I must not dance the

war dance and then ambush him on the trail and kill him."

"Absolutely right."

"But I cannot do any of these things!" said the savage regretfully. "I am too old. To be old and to be Christian, they are the same thing!"

How many Christians today hold the old chief's confusion, completely missing the point of Christianity, regarding it as something external, negative, joyless, old, sapless?

A part of the problem lies in the fact that one's concept of scriptural inspiration so easily becomes static and lifeless. And it follows that one's approach to the Scriptures will reflect his preconceptions. Thus even though the New Testament goes far beyond the Old and is the highest written source of God's revelation to man, it too will fail to "move" us if we expect God to reveal himself mechanically through written words alone. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son. . .," reads Heb. 1:1-2. That is good news coming to us from written Scripture. But of what benefit will it be if we are not led to a living confrontation with Christ, the Living Word, of whom the Scripture speaks? Of what benefit will it be if we do not search for the inner light beyond the sacred page?

Would you be inspired by Scripture? Then do not reduce it to a mechanical instrument of God's revelation. Use it as a workshop for your own confrontation with God. Study anew the whole Biblical drama of God's revelation to man.

Would you be inspired by the Scripture? Then remember that the New Testament fulfills what the Old is waiting for. It tells of a God who in these latter days has spoken through a Son. Let him, the Living Word, enter your life and direct your paths.

Time Traveler

THEDA LENORE POBST

Once I saw a ruler sad
Wash his hands and turn away
From the Innocent that day.
Blind to truth's clear-shining ray.

Now I watch a world gone mad
Fearful of the skies above,
Atom-blinded to his love . . .
Peace no more the gentle dove.

Strangely mingled, good and
bad . . .

Hope lies near and yet so far.
Wandering widely, wandering far,
Man still seeks the shining star.

EDITORIAL

The Good News Through Printing

FROM the beginning years of the New Testament church until today Christians have been publishers. Long before the invention of printing various methods of reproducing manuscripts had been employed for the purpose of publishing the glad tidings, the good news of Jesus Christ.

Before the time of Christ there were extensive libraries which had assembled precious tablets and scrolls. Around the time of Jesus there were also groups like the Essenes who devoted much of their labor to writing, copying, and preserving such literature as has recently been discovered in the Dead Sea Scrolls. It is not surprising that not long after the time of Jesus, Christians recognized the need to become publishers. They believed that Paul's letters should be distributed widely. The gospel records should be made available to readers. Antioch, Ephesus, and Rome became centers of Christian writing and publishing.

Dr. Edgar Goodspeed points out that the Christians were among the first to adopt new methods of publishing the gospel. They turned from scrolls to folded pages that set the pattern for modern books. Says Dr. Goodspeed, "Fifty years after Jesus, Christianity was a publishing faith, exhausting the best known publishing techniques of the day and even going beyond them."

The new invention of printing in the fifteenth century was used first to reproduce by mechanical means the pages of the Bible. From the time of Gutenberg to the present, scholars, translators, editors, typographers, and printers have combined their skills to provide men with readable and understandable versions of the Bible in the language they use daily.

When printing was first invented, the Bible was available in only thirty-three languages. Even by 1804, when the Bible society movement began, the Scriptures had been published in only seventy-one languages. But thanks to the modern missionary movement and to the persistent work of Bible translators and the Bible societies, the number of tongues in which the Scriptures are available, at least in part, has finally increased to 1,109. While this is cause for rejoicing, it must be noted that there are at least 1,000 more languages into which no part of the Scriptures has been translated.

So the challenge to translators, printers, and distributors remains. As millions around the world are learning to read, the demand for Chris-

tian literature constantly increases. High-speed presses, low-cost printings, talking-book editions, illustrated gospels—all these techniques are now employed by the various Bible societies and by Christian publishers as means of proclaiming the good news of Jesus Christ.—K.M.

A New Type Face

IN ORDER to provide a Bible for German-speaking colonists in America, Christopher Saur worked against great odds to produce his German Bible by 1743. He found it necessary to provide his own paper and ink, also to cast his own type. In this manner he became not only the publisher of the first Bible to be printed in a foreign language in America, but also one of the fore-runners of the giant printing industry of modern America. Yet it should not be forgotten that the same compulsion to "publish glad tidings" that inspired Christian publishers from the first also prompted Saur to devise and create and develop new facilities for printing the Scriptures for his time.

Many of the great European printers of the 16th and 17th centuries devoted their talents to printing Bibles. They were also type designers and the names of Granjon (France), Janson (German), Caslon (England), and Bodoni (Italy) have become associated with type faces that are still in use today. Some of our recent Brethren publications, Horizons for example, have been set in Baskerville, a type created by an English printer of the 18th century, whose Bible is considered as one of the finest examples of the printer's art.

Alert readers have already observed that the Gospel Messenger is now appearing in a new type face. The designer of the type is a contemporary graphic artist, W. A. Dwiggins. He based his letters on type created by Scotch type founders in the 18th century, but he modified and adapted it so that it became an entirely new alphabet, attractive and artistic, but always quite readable. The designer, in deference to the Scotch type that inspired his work, calls the type face "Caledonia."

For the same reason that early Christian publishers turned to new techniques, for the same reason that men like Christopher Saur created their own materials for printing, the Gospel Messenger seeks the most effective and appropriate means to bring to its readers the good news of Jesus Christ and his church.—K.M.

Supporting Our Heritage

Charles E. Dumond

Delegates from each congregation vote on matters of business which come to the Annual Conference



THE Church of the Brethren, preparing to celebrate its two hundred fiftieth anniversary, has every right to support its heritage. It shall be the purpose of this article to review a few of our particular teachings which Dan West has described as our "unique recipe" in Christianity.

It is my own feeling that Brethren, in order to support individual group personality, will have to emphasize the combination of personality traits which cause the Brethren to be different from other churches. At the same time the individual group, just as the individual person, must lose itself in the larger group society, the church universal, if it is to find meaningful expression in these years.

Let us then examine the following teachings that support our heritage.

We are a New Testament church. Across the Brotherhood we have noted comments on church bulletin boards, "No creed but the New Testament." "No law but love." The New Testament is our creed and since the time of Alexander Mack and the Schwarzenau organization the connecting thread in our history has been to follow its teachings. In instances of differing interpretations the question was asked, "What did Jesus say and do?"

We have had a latitude of expression in regard to this idea. This has been fortunate, for cultural and industrial changes have also influenced our ways of thinking. The individual with his own mystical and often subjective insights was permitted the freedom of interpreting the New Testament. Guiding his creative thoughts, mystical insights, and adventuresome revelations would be the printed word, the New Testament, the Spirit, the church, and the revelation as expressed through the Christ of the New Testament.

Brethren must guard the heritage which proclaims the New Testament as their creed. The greatest dangers to this belief are from liberal sources which would throw out this spiritual control teaching, and from conservative elements that would turn a traditional interpretation of the New Testament into a creed. As we maintain this portion of our heritage we should humbly recognize that other Christian groups turn to the New Testament for their rule of faith and practice. At times in our history we have made a creed out of a verse in Matthew while ignoring other verses in Acts. The absence of a creed has given us a latitude of expression within the framework of the New Testament.

We Brethren cherish our close fellowship. Our name indicates fellowship, and since the original baptisms along the River Eder in Germany Mat-

threw 18 has been a central teaching to preserve this rich fellowship. Annual Meeting, district meeting, regional meeting, all evidence our close fellowship.

This group identification is good for the individual. Acceptance, belonging, a feeling of spiritual kinship are bonds which should not be broken.

However, to our own hurt, our close fellowship often was a closed fellowship. Many times it extended only to those that came from Brethren physical heritage. This was contrary to the command of Christ in Matthew 28:18, but Brethren excused themselves by saying that they were a "separate" people. As a result, our fellowship today is one of the smaller fellowships in Christendom.

Let us continue this close fellowship, but also fling open our arms in love to those not yet acquainted with our traditions and practices.

Then too, one of the factors in our group personality is *our continuing peace witness*. Love is God in action. The Brethren gave expression to their peace witness out of a witness to love, and our historic pacifist position has no meaning except within this theological framework. Brethren in times of peace and war have made their witness to love, for they have felt that love is our business.

In recent years the Brethren have demonstrated their faith in action through Brethren service. Love demanded that we be more than opposed to war but that we witness to its alternative. This program, springing from the spiritual foundations of our peace witness, has been the most creative experience in Protestantism in the past decade.

Brethren have witnessed to this heritage "beyond their own." M. R. Zigler of the World Council of Churches and Andrew Cordier of the United Nations have made an interdenominational and international witness to our peace position in this decade. Others will have to carry on this tradition in the awakening tomorrow.

In maintaining our peace witness we must be more than pacifists. We need to be activists of love. Often we were pacifists who lost our compassion. Compassion expressed through international and local Brethren service is a corrective recommended by our Brotherhood for this former illness.

The rites and sacraments of the New Testament have been maintained by the Brethren. Holy communion, the love feast, feet washing, the holy kiss, the covered and uncovered head, anointing with oil, holy marriage, baptism, and dedication of children are rites and sacraments of the New Testament which have meaning only as we perceive the spiritual ideas which they convey.



Religious News Service

Compassion shown through feeding the hungry will give a positive witness for peace and goodwill

I personally feel that Brethren have done much to preserve these New Testament practices. Some of our Brethren claim that certain rites and sacraments have grown obsolete. If this is true, we do not feel that it is the fault of the rites and sacraments but rather our failure of proper interpretation and teaching. Often we talked about dipping people three times without any discussion about "why baptism." Then, too, in the teaching of the covered and uncovered head many people talked about the shape, and type of lace, and failed to emphasize the central idea behind the teaching, reverence to God.

In maintaining our heritage let us not make idols out of external forms but teach the spiritual ideas which these rites and sacraments convey.

Another element present in Brethren heritage is *genuine living*. Brethren have always claimed that our faith must be genuine. Their foundation for this position was the Book of James, from whence they said, "A man's works must express his faith." In holding this position they did not deny the Pauline concept of grace in salvation, but claimed that if God's grace was present in our lives it would create genuine living.

Out of this New Testament teaching has grown the philosophy of the simple life. Elton Trueblood, in *Alternative to Futility*, pointed out the need for a reawakening of this valid teaching in our America. We Brethren must again teach simplicity of living, not for the sake of acquiring more real estate but to increase the kingdom and rid our lives of pressures and anxieties.

One of the greatest tragedies is our failure to relate the matter of simple living to material possessions. We dodged the real issue by picking on such items as dress or Tertullian's idea of jewelry. A dark page of our history is the extensive discussions and frequent rulings since the 1804 Annual Meeting on the question of garb as it related to the simple life.

Alexander Mack emphasized simple dress and did not speak of a certain style or cut or garb. In the first issue of the *Gospel Visitor*, Elder Henry Kurtz in *The Fraternity of German Baptists* dealt at length on this question. Since this writing in 1851 many people were excommunicated from our fellowship, schisms were fashioned, time so precious lost, all because of external drapery! In 1911 Annual Meeting ruled that all Brethren ministers should wear the garb. This ruling has never been rescinded.

The Brethren still believe in the simple life although almost all the preachers were "out of garb" at the 1957 Richmond Conference. This indicates that the Brethren have never thoroughly enforced legislation but have slowly evolved to ever-changing positions.

In his book *Studies in Brethren History* Floyd Mallott asks, "What happened?" Then he writes, "The Dunker elder bought an automobile and stepped on the gas; out of the window went his broadbrim, followed by his wife's bonnet, followed by his whiskers."

In spite of the dark picture presented in the previous paragraphs, I have noticed that the Brethren are still a genuine people that will preserve the witness of simplicity, the idea of truth and honesty, the expression of daily witness to faith in work, living, and worship. It is to be hoped that the Brethren tomorrow will not be tied always to creedal tradition which keeps them from advancing with the times. The present time needs the witness of simplicity and we feel the Brethren may be able to make that witness.

Finally, we Brethren have been a *congregational representative* church. We have seen the inherent dangers in both episcopal and purely congregational polity. By being a Brotherhood of individual congregations represented at Annual

Meeting we have sought to preserve values in all governmental systems.

Unfortunately, even this position in recent years has often been inadequate, for some congregations are too independent and isolationist, while others never have a creative thought of their own. Some adolescent congregations, experiencing growing pains, yearn for directive guidance and our district boards, secretaries, regional fieldmen point out several alternatives open to the congregation with no positive direction or willingness to accept the responsibility of decision. As a result we are gradually developing a new approach within the framework of the congregational representative church.

We have a witness through our particular individual church to make to the world. The test is whether our souls are large enough to compassionately share our faith with others in a waiting world.

O God, Who to a Loyal Home

Harry Emerson Fosdick

*O God, who to a loyal home
Didst trust thy Son divine,
Where faithful love and patient work
Made daily life benign;
With contrite shame thy grace we claim,
And lift to thee our prayer:
Redeem our oft unworthy homes
Till all is Christlike there.*

*Deliver us from sins which harm
Our homes, and mar their peace.
May selfless and devoted love
Make strife and discord cease.
With anxious zeal, for mankind's weal
And world-wide peace we pray;
But all in vain, if wayward homes
Cause childhood's steps to stray.*

*Thou art our Father, and from thee
All faithful families spring,
To homes, where love and honor dwell,
Thou dost thy blessings bring.
O God of love, send from above
Thy succor, swift and strong,
That from such homes stout souls may come
To triumph over wrong.*

*We pray that childhood's latent powers
May grow to bless mankind;
That we may guide aright young lives,
For unguessed good designed.
O Father God, whose Son has trod
Such lowly paths as we,
Help us to build on earth true homes,
Till we come home to thee.*

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Kenneth McDowell



Everett Fasnacht



J. Henry Long



Don Rowe

Brotherhood

Staff Changes

Norman J. Baugher

ORGANIZATIONAL CHANGES

Organizational changes and subsequent changes in staff responsibility have received much attention from the General Brotherhood Board during the past year as reported to the Richmond Annual Conference. Through these organizational changes the board seeks to provide a more efficient and enlarged service to the church.

Robert Greiner, who is serving as executive secretary of the Finance Commission and treasurer of the board, has assumed

also the general managerial responsibility for our printing and merchandising interests. The administrative alignment for the work of the financial representative, now carried by H. Spenser Minnich, was shifted from general services to the Finance Commission. Brother Minnich continues as secretary of the Pension Board and Mrs. Helen B. Flory as assistant in Pensions. Revie Slaubaugh serves as director of sales and merchandising and Doris Walbridge as assistant in merchandising.

Gerald Flory is serving as director of production.

These moves unite all the fiscal operations of the general Brotherhood under one administration. Helen Smith continues as administrative assistant to the executive secretary of the finance Commission. The board has created the position of assistant treasurer and personnel for this position is reported below under personnel changes.

A new department of social

welfare has been set up under the Brethren Service Commission to carry responsibilities in temperance education and action, work with Brethren-related welfare institutions, co-ordination and counsel in general areas of social welfare, and supervision of the Brethren Placement Service. James Renz, who carried responsibility in both temperance and home and family life under the Christian Education Commission, has been appointed director of social welfare. The board is seeking personnel to assume responsibility in home and family life under the Christian Education Commission.

Another organizational move involves the shift in administration of the audio-visual education department from general services to the Christian Education Commission. Wendell Eller continues as director of audio-visual education.

PERSONNEL CHANGES

J. Henry Long assumed responsibility on September 1, 1957, as executive secretary of the Foreign Mission Commission succeeding Leland S. Brubaker, who had resigned for reasons of health. Brother Long comes to this new responsibility with a background of three years' experience as associate secretary in foreign missions, a demonstrated ability in administrative work, and a keen interest in and insight into the mission program. During his service on the mission staff, Brother Long carried responsibility in mission education and recruitment of missionary personnel and served as one member of a board deputation to the church in India.

Just prior to his service on the foreign mission staff, Brother Long was for five years director of audio-visual education on the Brotherhood staff. He has

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have a problem which is weighing heavily on me but it is not my own problem. I was widowed and then found a fine man from the Church of the Brethren and am happily married again. But it is for women and men who have never met a companion or lost a companion in some way that I am concerned. When I see friends so sorely in need of companionship my heart really aches for them, for I realize too well the good part of life they are missing.

Do you know loneliness can be a terrible thing? I had a little taste of it before we were married but God opened up a wonderful new life to me for which I am thankful. I am hoping that through his help and your help in some way we can do the same for these deserving souls. If through the church these people could meet it would be wonderful. The young people meet in the colleges, but should not something be done to provide a meeting place for those who are older so they too could have the same opportunity?

The trouble is not that some of these men and women cannot find companionship. But they want companions with the same standards and surely the church is the place to find such.

Do you have any suggestions as to how the church can help with the problem for people like those whom I have in mind?

Happily Married.

Dear Friend,

You have put your finger on a

problem that needs much more attention from the church than it has received, but you have touched only one part of it. You have written of the loneliness of mature adults who have never had or have lost a life companion.

I am thinking also of the widely prevalent feeling of relatively uselessness of persons at the age of retiring or at the age of the "change of life." I am thinking of the tendency for those of us who are younger to take over all the chief responsibilities in the church and leave those who are older without responsibility.

Were you not thrilled to read in the Gospel Messenger that there is now a volunteer service program for adults? Here is one new answer that would help in all the directions of which we have been speaking. It would be a way of finding a companion with similar ideals. It would contribute to one's feeling of usefulness. It would give a feeling of worth.

There are other ways now available for mature adults to meet. Annual Conference continues to be good for young and old as a meeting place. Many couples have met in Florida or California. The most natural and helpful way for "eligibles" to meet is to be at the same place at the same time. None of the artificial gimmicks will quite take the place of this way. Good friends can help to bring such conditions about.

In a local church or community, fellowship in work, play, worship, and study provides the first opportunities for establishing friendships.

Jesse H. Ziegler.

had experience in pastoral work and in relief work in Europe.

Brother Long is a graduate of Elizabethtown College and Bethany Biblical Seminary. He has also taken some graduate work in world missions.

Mrs. Long is the former Mildred Fogelsanger of Shippensburg, Pennsylvania. The Longs have three children, Nancy 8, John Scott 6, and Barbara 2.

Bro. Everett Fasnacht, missionary on furlough from India,

is serving on the foreign mission staff as interim director of education and recruitment. Brother Fasnacht's background of work on the India field since 1940 is most helpful as he gives attention to matters of missionary education and recruitment of mission personnel. He and his family anticipate returning to India following the 1958 Annual Conference. Shortly thereafter, J. Benton Rhoades, former missionary to Ecuador, will assume

this responsibility on a permanent basis.

Brother Fasnacht's family is living at 38 Woodland Avenue, Elgin, during this year. The Fasnachts have two children, Robert Paul 17, and Dean Merrill 13.

Brother Fasnacht is a graduate of McPherson College and has a Master of Arts degree from Colorado State College of Education. During his service on the India field he was engaged in educational and evangelistic work.

The General Brotherhood Board has called *Kenneth E. McDowell* to the newly created position of assistant treasurer. Brother McDowell will begin this work on December 1. In this position he will carry responsibility in the preparation of financial reports and statements, in general accounting, cost accounting and control, in receipts and disbursements, direct centralized purchasing, and in work with commissions and staff associates on budget matters.

Brother McDowell brings to this position a proved ability in accounting and business administration coupled with a dedication to the work of the church. He is a graduate of Juniata College, where he majored in economics. Following graduation from college he had several years' experience in accounting and office management and administration.

During the past four years Brother McDowell has served in India as secretary-treasurer of the Inter-Mission Business Office in Bombay and for the past year as field secretary for the India mission.

Mrs. McDowell is the former Edythe Bowman. The McDowell's have four children, Robert 12, Susan 9, David 5, and Kenneth Michael 1.

The observance of the 250th Anniversary and the launching

of an Anniversary Call have received much attention throughout the Brotherhood. Much work has already been carried forward through the work of the 250th Anniversary Committee and the regular channels of the General Brotherhood Board. However, as the anniversary year approaches this work requires a vast amount of attention and the board has pointed *Donald E. Rowe* to serve as director of the Anniversary Call, beginning in early November for a two-year period.

As director of the Anniversary Call, Brother Rowe will give general oversight to carrying out the plans and the publicity for the celebration, establish and direct the necessary field structure for the promotion of the Call, co-ordinate the services of the Brotherhood and the regional staffs in this effort, and integrate the plans and activities of the Brotherhood Fund department with the general plans and objectives of the 250th Anniversary Call.

When the Bible Is Tested by the Mind of Christ

Kirby Page

THE Bible is a book of life, but often it has been so used as to become a book of death. On the authority of the eighteenth verse of the twenty-second chapter of Exodus, thousands of women in many lands were tortured and burned at the stake, for it says plainly: "Thou shalt not suffer a witch to live."

A passage of Scripture was for centuries the foundation of the doctrine of the divine right of kings, for the thirteenth chapter of Romans begins: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whoever therefore resisteth the power, resisteth the ordinance of God." The right of even the worst tyrant to reign was justified on the ground that he was God's agent on the throne. King and kaiser and czar long used this passage as authority for their demand that their subjects pay every tax im-

Traveling Instructions
ERNESTINE HOFF EMRICK
The man who travels separate from God
Will lose his way on unfamiliar sod;
But he who takes his Leader by the hand
Can walk securely this uncharted land.

Brother Rowe's experience in church work includes the pastoral ministry at Dixon, Illinois, and Pasadena, California, and service as regional executive in the Western Region for over three years prior to his call to the directorship of the Anniversary Call.

Brother Rowe is a graduate of Manchester College and Bethany Biblical Seminary. He is the son of Brother and Sister Dewey Rowe of Seattle, Washington. Mrs. Rowe is the former Mary Wright, daughter of Brother and Sister Van B. Wright of Colorado Springs. The Rowes have three children, Robert 10, Carol 7, and Susan 5.

posed and fight every war waged.

The fifth chapter of Ephesians was for centuries used as a chain to bind women in subjection to men, for it says; "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ is head of the church."

A hundred other passages, when considered the infallible word of God himself, have been used in defense of torture, war, slavery and other iniquities.

The Bible is a book of life when it is read as a record of man's understanding of the revelations of God. Every passage may be tested for degree of maturity by the mind of Christ. Every chapter should be read with the realization that the character of God has always been as good as Jesus was good when on the cross he prayed for the men who were torturing him.

THE SPACE SATELLITES?

Frances Fenner

RADIO and TV spokesmen interrupted themselves to pant the latest bulletins. Congressmen demanded investigations. Newspapers ransacked their files and hounded deadline-pressed reporters to flash out cryptic communications gushing over the teletypes. The stock market gasped, rallied and dived.

Cultural esteem, national pride seemed to suffer severe setbacks. To be outdone, to be scooped *by them*; it was unthinkable, unspeakable! Heads

must roll! Perhaps it was a false alarm, a mistake. But, no, a steady *beep-beep-beep* from outer space reminded us that the satellite (*theirs!*), the red moon, the "Sputnik" was orbiting faithfully, on course.

To scientists, informed laymen, the launching of this steppingstone into the cosmic unknown was no surprise. Readers of Horizons for Young People had summarized for them the International Geophysical Year, the satellite program, and operation moonwatch in a neat

piece of editorial timing geared to the opening of the current IGY, July 1, 1957, to December 31, 1958 (see Horizons for June 23, July 7 and 21).

Nearly a decade ago the late Secretary of War James Forrestal announced work on a space station. On July 29, 1955, the White House notified the world of the prospective launching of a baby moon as part of the concerted international effort known as the International Geophysical Year.

More than 8,000 scientists in 2,000 stations from 64 nations are engaged in this extensive investigation of our corner of the universe. At the opening of this year the bibliography required more than fifty closely packed pages to list the books and articles that had been released, mostly in nontechnical language, for public consumption.

What, then, is the emotional, the psychological basis for the near-hysteria that accompanied this eventful milestone in the eternal war on ignorance? Is it possible that the fallacy of a national policy of "second-to-none" is exposed? Can a generation brought up on the doctrine, "so strong no one would dare attack," stomach the evidence of technical competency in an arch rival?

Psychologists agree with theologians in expounding the hate—



U. S. Naval Research Laboratory

Model of man-made earth satellite designed to provide data for International Geophysical Year is studied by Dr. John P. Hagan, head of Project Vanguard. Blackboard sketch shows orbit of first rocket

fear-ignorance relationship that can be reversed only by the knowledge — understanding — friendship — love progression. The fear of the unknown is as old as primitive man who lived in terror of evil spirits supposed to haunt objects and forces among which he eked out a precarious existence.

The power of reasoning that distinguished man from animals is accompanied by an irresistible curiosity that drives him relentlessly forward in pushing back the frontiers of the great unknown. Like religion, science leaps national frontiers in deference to the universal laws of nature, the essential oneness of the world made so by the act of creation.

The urge to know compels the scientific mind to share, to exchange, to compare notes, to meet as allies against that universal enemy, ignorance.

This unifying force was officially evidenced during the first International Polar Year in 1882-83 when scientists gathered and interpreted information about the northern lights, weather, and magnetism yielding important advances in modern weather forecasting and radio communication. Half a century later, the Second International Polar Year was launched resulting in rapid advances in electronic developments such as radar.

Eager to use new skills and tools, to take advantage of the eleven-year cycle of sunspot activity now at crest, and to keep abreast of astonishing scientific discoveries and inventions of the current generation, the third such international co-operative venture has been initiated.

The current International Geophysical Year has been in stages of planning and preparation for a number of years. The satellite program is an important —but not the only—aspect of this broad international undertaking. Far more than technical or ma-

"Learn From Me"

MILDRED ALLEN JEFFERY

When I took up my cross
It was possible for me
To follow Jesus, or
Ask him to follow me.

I tried the last way first
And met with stormy weather
Until I learned that we
Should walk along together.

terial advantage is involved. Of course, improved and longer ranged weather prediction will be useful. More accurate maps and charts, improved communications, new comforts and conveniences will make this a materially better world.

The dispelling of fears of the unknown must necessarily bring about increased security based on understanding of the physical environment in which mankind is placed to live his temporal span on earth.

Beyond this, the continued revelation of the wonders of the universe, the magnificence of divine plan, the sublime reason and order of the laws of nature should strengthen and invigorate our faith in omniscient and omnipotent God.

The heavens declare the glory of God;
The firmament showeth his handiwork.

Even laymen casually familiar with the rough outline plans for the satellite program are aware that advance planning carved out areas of investigation for the various teams making up this multinational venture. The bases in Antarctica are here and there, exchanging findings, reports, and appropriate congratulations.

The U. S. satellite program is generally east-west, the spheres launched at an angle forty-five degrees from the equator. The U.S.S.R. satellite was intended to be launched north-south, canvassing the polar regions. When an instrumented trial experiment successfully engaged its

intended orbit, why should not the announcement jubilantly be made? What would we have said, had it been ours?

Congratulations, with redoubled efforts to keep previous commitments as to facilities and timetables, are in urgent order. Hysterical denouncements, "sour-grapes" deprecations, militaristic interpretations, and sabre-rattling ill befit a people of Christian, democratic tradition dedicated to fair play, good sportsmanship, and the cause of peace.

When the tumult and the shouting dies, we should remind ourselves that the good or evil in a stick or stone, the atom or the spaceship is locked within the motive and intent of the hand at its control. The motivation and intention of our participation in the International Geophysical Year is in behalf of the pursuit of knowledge, as sixty-four nations combine forces against a common enemy, ignorance.

A sober, thoughtful investigation of the circumstances attending the pioneer journeys into the space frontier should leave us humble as individuals and proud of our fellowship in the brotherhood of man.

With Our Contributors . . .

Dale Ott is pastor of the Bella Vista church in Los Angeles, California.

Charles E. Dumond is pastor of the Church of the Brethren at Wichita, Kansas.

Norman J. Baugher is the general secretary of the General Brotherhood Board, Elgin, Illinois.

Ernestine Hoff Emrick, a pastor's wife and homemaker, lives at Napanee, Indiana.

Kirby Page, whose home is at La Habra, California, is a well-known author and social evangelist.

Frances Fenner, a homemaker living at Afton, New York, is a granddaughter of Galen B. Royer, former church leader.

Mildred Allen Jeffery lives at Medford, Oregon.

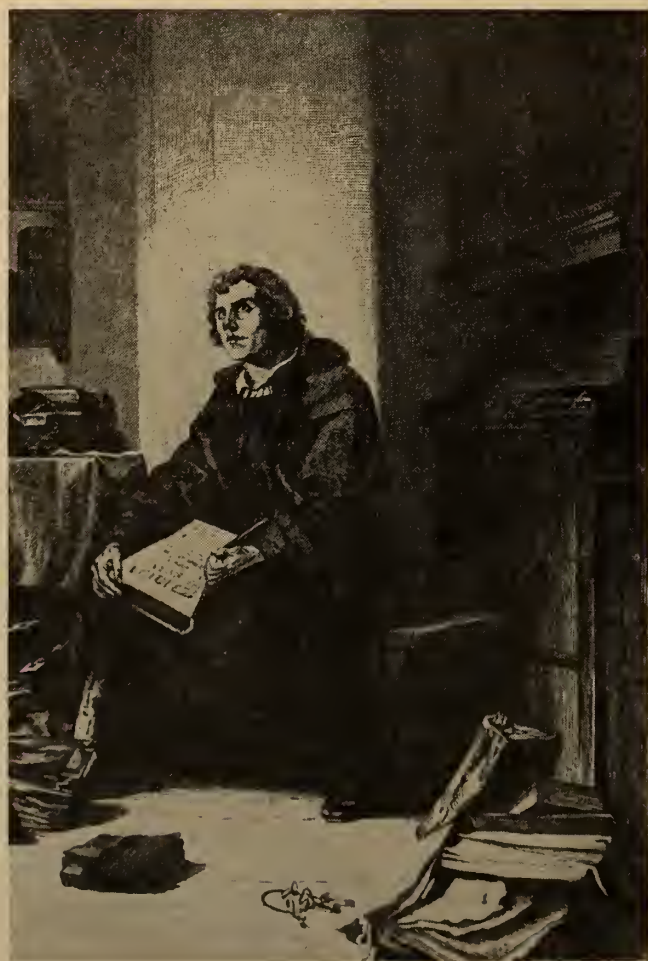
The Bible speaks to

Each in his own Tongue



John Wycliffe sends out his itinerant preachers with his English translation of the Vulgate Bible in 1381. Through his own preaching and that of his itinerant priests he spread the doctrine that the Scriptures are the supreme authority and not the church

The first proof comes from Gutenberg's press. He is believed to have been the first printer to use movable type and the Bible the first book so printed



In the castle of Wartburg Martin Luther, in uninterrupted meditation and study, produced his German translation of the New Testament, published in 1522



Reading the Bible from the translations of Wycliffe, Tyndale, or Luther became an offense in England in the sixteenth century, which, when discovered ended with the burning of the heretic at the stake



Navaho Indians on a reservation in New Mexico hear the Bible read in their own tongue. The Navaho Bible has just recently become available to them

Schoenfeld Collection from Three Lions

Religious News Service

David Livingstone reads the Bible to his men. He was the first white man of modern times to penetrate into the unknown depths of darkest Africa, 1849-1873



KINGDOM GLEANINGS

Watch for the elective unit on race relations, Christ, the Church, and Race, by Garnett Phibbs in the January and February issues of the Bible Study Monthly.

Attention Gospel Messenger Agents: The new subscription rates for the Gospel Messenger, effective Sept. 1, 1957, are as follows: 100% club, \$2.25; 75% club, \$2.75; regular, \$3.50.

Women's work officers and directors who served last year should hand to their successors all materials coming to them from the women's work office at Elgin, Ill. The mailing lists have not yet been completed for the new year.

Recreation leaders laboratories will be held Dec. 26-31 at Juniata College, Huntingdon, Pa., Bridgewater College, Bridgewater, Va., and Manchester College, North Manchester, Ind. These are valuable for children's workers, adult workers, local church recreational committee members as well as for youth and youth counselors. Send your registration to the regional offices immediately.

Women's work announces two pieces of material relating to the 250th anniversary. These are a play entitled *Through the Years* and a dedication service. The price is 10c each or the two for 15c.

Ross D. Murphy and C. Ernest Davis represented the Church of the Brethren at a meeting of the Advisory Council of the American Bible Society, Nov. 19 and 20. The British and Foreign Bible Society has always carried by far the larger share of Bible society work around the world. Sharply rising costs of production plus greatly increased demands for the Bible because of increases in both population and literacy make it impossible for the British to carry the full load any longer. The American Bible Society has had to come to the rescue and desperately needs \$153,000 by the end of 1957 to pick up its commitment which will need to be a continuing one. In responding to the situation Americans need to remember two things: First, Great Britain is still paying for the Napoleonic wars; second, Protestants in the U. S. A. receive three fourths of the income of Protestants throughout the world. Think of this need on Universal Bible Sunday.

Daily Bible Readings

Dec. 9	.....	Matt. 22: 1-17
10	.....	Rom. 8: 14-39
11	.....	1 Cor. 13: 1-13
12	.....	1 John 4: 1-21
13	.....	Matt. 5: 1-26
14	.....	Matt. 5: 27-48
15	.....	Matt. 6: 1-18

Briefs From General Brotherhood Board Meetings

The General Brotherhood Board met in regular session Nov. 12 to 15. Building, Personnel Relations, Goals and Program, and Executive committees met prior to the first session of the board.

250th Anniversary Call

The 250th Anniversary Committee reported on continued planning for the events associated with the 250th Anniversary. This committee was asked to draft an anniversary message to be submitted to the Des Moines Con-

ference and to be presented to ecumenical organizations, governments, etc.

The board spent much time on the Anniversary Call attempting to evaluate the most urgent needs and to determine program emphases. The board reaffirmed its action setting up three main emphases in that part of the Call program which will be above the current ongoing program. These are: church extension around the world, advancement of the cause of peace, life and leadership for Christ. A listing of items within each of the three main emphases was approved. These items will be used in publicity as illustrative of needs and what could be done if the total amount of the Call (\$2,600,000) were raised.

Don Rowe, newly appointed director of the Anniversary Call, presented plans for the promotion of the Call through a mission to the churches.

Ministry and Evangelism

The board approved the recommendation of the Ministry and Home Mission Commission to establish a department of ministry and a department of evangelism in place of the present department of ministry and evangelism. In this reorganization, the board will be discontinuing the service of the traveling evangelist from the central offices. Stewart B. Kauffman, the present director of ministry and evangelism, will be asked to serve in one of these areas and new personnel will be sought for the other.

Loan Interest Rates

The board approved the change of loan interest rates effective Dec. 1, 1957, as follows: Church and farm loans from 4% to 5%; parish farm loans from 3 to 4%; student loans, after change to repayment basis, from 4% to 4%. This change in rates does not affect current loans.

Church Extension Loan Fund

The creation of a church extension loan fund was approved. This will be in addition to the investment and annuity funds currently being loaned to congregations. This new loan fund is being created to assist in (1) purchase of building sites, (2) erect parsonages, (3) erect church buildings or units thereof, and (4) major remodeling of existing church structures. The fund will be established chiefly through the sale of church extension investment notes issued for five years at four per cent interest. Details on the operation of the loan fund may be secured from the Ministry and Home Mission office.

Re-entry Into Poland

Approval was given to re-entering Poland which is now open to Brethren to carry on work on agricultural and other exchange, work camps, and similar projects. A Brethren representative will be placed in Poland.

Negro Resettlement

A plan of resettlement for Negroes and persons of other minority groups into Brethren communities, much like the resettlement program for refugees and displaced persons, was approved. The sponsor will assume responsibility for transportation, housing, employment, introduction into the community, and spiritual fellowship for the persons so sponsored. The Brethren Service Commission will work out with the church, educational, and other agencies the selection of persons to be resettled. This work will be under the direction of Ora Huston, social action director.

Personnel

The board approved the employment of Floyd E. Bantz, now pastor of the Kansas City church, Mo., as executive secretary of the Western Region. A call was issued

Brotherhood Theme: Brethren Under the Lordship of Christ

to the executive secretaryship of the Christian Education Commission to succeed C. Ernest Davis upon his retirement Sept. 1, 1958; also to the office of European representative in the World Council of Churches-director of Brethren Service in Europe as of Sept. 1, 1958, when M. R. Zigler will be retiring. Announcements will be made if and when persons who are being called to these positions give affirmative answers. Earl M. Zigler now serving on the India field was appointed field secretary for a three-year term. Galen Snell was appointed director of the Lybrook Indian mission beginning Sept. 1, 1958, when the Ernest Ikenberrys will retire from the work.

International Christian Service Program for CO's Approved

A civilian service program for conscientious objector draftees of foreign countries, to be known as International Christian Service for Peace, was approved by the board. The Brethren Service Commission will join with the Mennonite Central Committee in setting up an international administrative committee of which M. R. Zigler has been named chairman, and an operating budget for the program. The International Fellowship of Reconciliation and the World Council of Churches, as well as several European church groups, are expected to co-operate in giving direction to the program, which aims to "provide a channel through which young men in various countries can render a voluntary service as Christian pacifists in places of need."

Representation at Older Youth-Young Adult Conference

The Christian Education Commission approved representation by delegates of the Church of the Brethren to the Older Youth-Young Adult Conference to be held at Lake Geneva, Wis., July 21-26, 1958.

Club Work Manual Approved

A manuscript on club work in the church was approved by the Christian Education Commission for publication during the coming year. This manual will give guidance to local churches as they plan for club work for their children and youth.

Joint Meeting Planned With Brethren Missionary Board

The Foreign Mission Commission made tentative plans for a joint meeting with representatives of the Brethren Missionary Board in March. The two groups will discuss common concerns related to the work in Nigeria.

Representation at Schwarzenau Convocation

Plans were announced for the representation of our churches abroad at the Church Convocation at Schwarzenau in August 1958. William Bhagat, principal of the Vocational Training College at Anklesvar, will represent the church in India. He will be accompanied by his wife. Anggaya Mshelbwala, who is now studying in England, will represent the Nigerian Brethren. Juan Benalcazar, principal of our school in Ecuador, will represent the church there.

Bhagats and Benalcazars to Study in States

Mr. and Mrs. William Bhagat will come to the United States following the Schwarzenau observance and spend a year at Bethany Seminary. Mr. and Mrs. Juan Benalcazar plan to attend Manchester College for further training next year.

Resolution

The General Brotherhood Board approved a resolution presented by the Brethren Service Commission to urge our United States Department of State to proceed as

rapidly as feasible to complete arrangements with the Peoples Government of the Republic of China for travel between China and the United States by newsmen, churchmen and others.

BVS Unit Directors Conference

The Brethren Service Commission approved a conference and leadership training laboratory for directors of Brethren Volunteer Service units to be held Feb. 9-16, 1958.

Wilbur Mullen to Work Camp Conferences in India

Wilbur E. Mullen, director of the Brethren Service program in Germany and a previous chairman of the Co-ordination Committee for International Voluntary Work Camps, has been invited to attend the eleventh Conference of Organized Voluntary Work Camps, the Second Southeast Asia Training Camp on Work Camp Methods and Techniques, and an Orient-Occident work camp study program to be held in India in December 1957 and January 1958. The Brethren Service Commission gave approval to an acceptance of this invitation.

New Building at Modesto

During the June meetings of the General Brotherhood Board, approval was given for the construction of a building for the Brethren Service Center at Modesto, Calif. The report given to the Brethren Service Commission indicated that the building is near completion. Dedication services will be held late this winter.

Church Loans Approved

Applications for \$127,000, covering ten church loans, were considered by the Ministry and Home Mission Commission. Not enough funds were available to approve all of these.

Reading Course for Ministers to Be Created

Plans were approved by the Ministry and Home Mission Commission for the creation of a three-year reading course for licensed ministers who will not be able to pursue college and seminary training.

The Church Calendar

December 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: That I May Know Christ. Phil. 3; 2: 25-29; 4: 18 (in this order). Memory Selection: I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. Phil. 3: 8 (R.S.V.)

Universal Bible Sunday

Dec. 22 Christmas World-wide Offering

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Pa.

Jan. 1 Inaugural love feast, 250th Anniversary, Germantown, Pa.

Jan. 5 Inaugural Sunday for 250th Anniversary

Jan. 5-12 Week of Prayer

Love Feasts

Maryland

Ohio

Jan. 4, 2:30 and 7 pm, Broad-fording

Dec. 8, 7:30 pm, Sugar Creek

News and Comment From Around the World

Southern Baptists Adopt Record Foreign Missions Budget

The Southern Baptist Foreign Mission Board recently adopted the largest budget in its 112-year history in an amount reaching more than \$9,600,000. The figure is a million dollars higher than the budget for the current year. About eight million dollars will be spent in the thirty-eight countries in which Southern Baptist missionaries are located. The balance will go for administrative and promotional purposes within the United States.

Disciples Ready for Merger Discussions With United Church

Delegates to the annual assembly of the International Convention of Disciples of Christ reaffirmed their readiness to enter into merger discussions with the new United Church of Christ. They also approved plans

for launching a ten-year United New Church Advance in 1960 for the establishment of new congregations in this country and abroad.

The minimum objective during the Advance is two new churches a week or 100 a year. The mission field churches of the Disciples of Christ marked up a ten per cent membership increase and a gain of almost twenty per cent in contributions for the year.

Delegates endorsed foreign economic assistance programs and voiced the hope that an increased share of U. S. development funds will be channeled through UN agencies.

First Rural Reconstruction Course Held for Church Workers

A course on rural reconstruction for church workers, the first of its kind, was held last summer at Berea College in Kentucky under the auspices of Agricultural Missions, Inc. I. W. Moomaw, executive secretary, said the pilot project was undertaken because of the growing interest of the churches in technical assistance work. He reported that thirty-two missionaries, foreign students, and young people under appointment took the course.

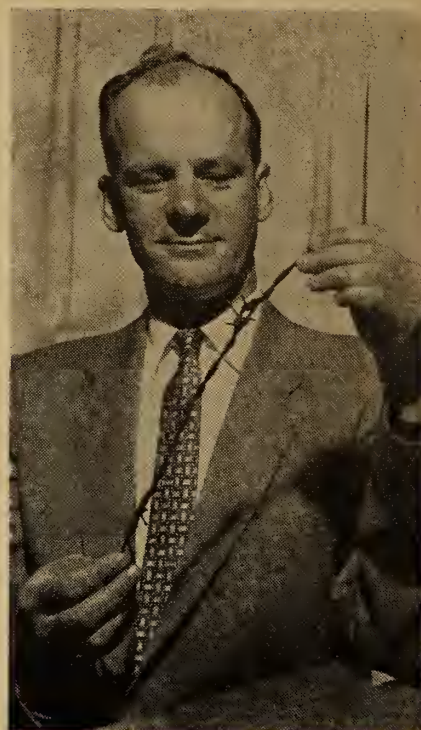
Quaker College Bars Military Research

Haverford College, a Quaker school, has announced that it will neither request nor accept Department of Defense grants for research. It said such grants are a "threat to free academic inquiry" and in conflict with the peace principles of the Society of Friends. The college also said it will not permit faculty members to engage in any military research on the Haverford campus or on college time.

The board of managers decided that it would be contrary to Quaker principles to seek money from the Defense Department even for nonmilitary research grants. But any research proposal made by the government to the college will be considered on its merits, if completely nonmilitary in nature.

Government Reports Decline in Theology Degrees

American colleges and seminaries awarded 4,397 Bachelor of Divinity degrees, or their equivalent, during the last academic year. Sixty-five of the degrees went to women. This was a decline of 127 over the previous year. A reduction also was reported



Religious News Service

Vernon F. Miller, pastor of the Fresno church and president of the Fresno Council of Churches, holds a strand of barbed wire taken from the "Iron Curtain" which separates West and East Germany. He obtained the wire during a two-month stay in Germany, where he served as director of a work camp. Brother Miller said that although the German churches are separated "each West German church has a counterpart in East Germany and the two churches maintain their fellowship through interchange visits"

in the number of graduate degrees given in theology. There was also a sharp decline in graduate training in religious education. These reports were issued by the U.S. Office of Education.

Jewish Groups Oppose Religious Question in Census

Inclusion of a question on religious belief or affiliation in the 1960 federal census has been opposed by the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. They claim that such a step would violate the constitution, and serve as a dangerous precedent, leading to future pressure by religious groups on the census bureau for other questions of a religious nature.

The International Religious Liberty Association has also asked the Bureau of Census not to include a religious



The Council of Churches of Greater Trenton, N. J., announced recently the appointment of Garnett Phibbs as its first executive secretary. At present interim pastor of the Wilmington Church of the Brethren, Del., Brother Phibbs will take up his duties with the council part-time on Jan. 1 and after June 1 will be on a full-time basis. A minister for fifteen years, he has served in the parish ministry for thirteen years, at Bassett, Va., and Champaign, Ill., in addition to his present charge. He has also served a Baptist, a Congregational, and a Seventh Day Baptist church in Connecticut

question in the 1960 decennial census. The association is an interdenominational group founded by Seventh-day Adventists in 1888. A spokesman for the association said it did not question the government's right to ask a citizen his religious affiliation, but objected to making the answer mandatory.

Protestants Formally Organize Decent Literature Commission

A national Churchmen's Commission on Decent Publications, a representative Protestant group, has been formally organized to campaign against obscene literature. The organizational meeting in Washington, D.C., brought together churchmen from denominations affiliated with the National Council of Churches, the National Association of Evangelicals, and several unaffiliated Protestant groups.

The commission voted to solicit membership from churchmen of all denominations. Among the commission's purposes are the encouragement of higher standards of publication and of "necessary federal, state and local laws to curb the publishing and distribution of indecent and obscene publications," and co-operation with other local and national groups for stricter law enforcement.

Korean Presbyterians Back World Council

The forty-second General Assembly of the Presbyterian Church in Korea unanimously approved a report expressing continued support and confidence in the World Council of Churches. But the assembly opposed those in the ecumenical movement who, it said, are working toward "uniting all denominations and forming one single church."

The delegates approved a plan of co-operation with three Western missions associated with the church in some phases of work. These are missions of the Presbyterian Church in the U.S.A., Presbyterian Church in the U.S. (Southern), and Presbyterian Church of Australia.

Warns Arab Refugees May Face Starvation

Church World Service leaders were told recently that if funds pledged to the United Nations by many countries for the relief of nearly one million Arab refugees are not forthcoming soon they will face starvation.

Dr. Tracy Strong gave the warning and added that the Middle East situation will worsen as a result. He said the United States had pledged to the UN Relief and Work Agency 70 per

cent of a projected \$23,000,000 fund for Arab relief. Great Britain pledged 20 per cent and other nations 10 per cent.

The payment lag is among the other nations. However, this lag may hold up part of the American funds since Congress has made United States payments contingent upon those of other countries.

German Evangelical Church Dying Out in Polish Occupied Areas

The German Evangelical Church in the Polish-occupied parts of East Germany, once one of the most prosperous in Germany, has become a dying body with only 100,000 left of its former 3,000,000 members. Protestants in this area do not have any clerical leadership or proper church management and only a primitive religious life exists with small groups of laymen meeting for services and religious classes.

Parishes receive no financial support from the Polish government and expenses have to be covered entirely by contributions from the faithful.



Helper Project

Six goats arrived at the Garkida mission station on Oct. 13, thirty-eight days after sailing from New York. The trip included the ocean crossing and a 1,000-mile truck trip over rutted African roads. These Nubian goats, contributed by Brethren donors in Pennsylvania, Virginia, and the Lybrook Indian mission, are the first to be shipped to the Nigerian mission. Shown above is Robert A. Hess, a missionary returning to Nigeria who cared for the goats on the trip. Harold A. Royer, who will be in charge of the animals, says, "Give our thanks to the sponsors who made the goats possible. The people showed great interest all along the way and several have already asked for stock"

The Evangelical Church in Germany and its various welfare organizations are trying to keep up connections with the parishes by sending worship aids for lay preachers and individual believers in isolated areas. They also organize shipments of relief parcels.

President Gets Bible to Mark Half-Billion Distribution

President Eisenhower recently received a 9-pound 1,051-page family Bible to mark distribution of the first half-billion volumes of Scripture by the American Bible Society. The President expressed appreciation for the gift and for the society's work since its formation in 1816.

The society hopes to distribute its second half-billion copies in the next twenty-five years, increasing its present rate of distribution from fifteen million copies a year to twenty million.

Revised Version of Apocrypha Published

A Revised Standard Version of the Apocrypha was published on October 1, by Thomas Nelson & Sons on the fifth anniversary of the publication of the Revised Standard Version of the Bible. The Apocrypha comprises fifteen books or portions appearing in the Latin Vulgate Bible of 1592 but which are not in the Hebrew Bible or the Hebrew Canon of Holy Scripture.

With the exception of one, these books appear in the Septuagint, a Greek version of the Old Testament. Because of their inclusion in the Latin Vulgate, the church throughout the medieval period looked upon these books as belonging to the Scripture, though they were not unaware of their lack of canonical status among the Jews.

News Briefs

Evangelist Billy Graham has accepted an invitation to conduct a crusade in Australia in 1959. He was invited by a committee representing church and evangelistic organizations. The announcement of the coming campaign was made by the Anglican Archbishop of Sydney and Primate of Australia.

Anti-religious persecution has largely disappeared and there is freedom of religious worship in Communist Poland, according to a group of American Quakers who returned from a visit to that country. They were members of an eight-man delegation which spent two weeks in Poland under the auspices of the Polish Institute of International Affairs.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Andrew Holderreed, right, confers with D. J. Bhonsale. Brother Holderreed is a staff member and Brother Bhonsale represents the Brethren on the managing Board of United Theological College, Poona

INDIA

Brethren Contribute Staff

Holderreeds Assigned to Union Theological College

THE Church of the Brethren co-operates with six other missions and churches in the financial support and staffing of the United Theological College of Western India, located in Poona, the great educational center of the Deccan Plateau. In response to an invitation from the college, the General Brotherhood Board through its Foreign Mission Commission has assigned the writer and Mrs. Holderreed to the staff. Their tour of duty began on their return to India from furlough in June 1957.

This new step on the part of the Church of the Brethren represents an increasing interest and share in the work of the church at large in India. In 1944 the first contacts were made

Andrew H. Holderreed

and we affiliated with the college and aided with grants. Since that time a number of our young men have received their training for the ministry here. With the new trends, the need for a numerically larger and better trained ministry has become evident. We Brethren are aware of this and are trying to lend our resources to the meeting of this paramount need of the Indian Church.

The Theological College was opened in 1878 at Ahmednagar by Dr. R. A. Hume. By 1930 it seemed wise to broaden the base of support and the area served; so the school was reorganized and moved to Poona. Since then the number of supporting groups has increased. The college has an affiliation with the famous Serampore College, the leading theological

institution in India. The curriculum is modeled after that of Serampore, and students (high school graduates) who pass the examinations successfully receive the L.Th. diploma from Serampore.

The course of study covers a full three years in residence. Fourteen of the twenty-nine courses are directly concerned with the content and study of the Old and New Testaments. In addition, there are courses in theology, church history, pastoralia, religious education, English and Marathi literature, and Greek. The medium of instruction is Marathi, the language of the surrounding area, but supplementary reading is assigned in both English and Marathi.

The composition of the present student body is as follows: Fourteen are studying for the L.Th. diploma, four are enrolled for the college diploma, and eight of the wives of students are enrolled in the diploma course for women. The number of students by denominations is given below.

Full-time
Students Wives

American		
Marathi	3	3
Anglican	2	
Australian	1	
Brethren	1	
Church of		
Scotland	2	2
Methodist	2	1
Presbyterian	6	2
United Church of		
North India	1	

In addition to the academic schedule and the stated periods of worship and private devotions, the students carry on regular week-end practical work in fifteen places in and around Poona. These include a leper hospital, a school for delinquent boys, a Christian hospital, a camp for laborers in a military center, and several small churches without resident pastors. In these varied situations the students receive valuable experience in the many phases of a sound pastoral ministry.

One of the great concerns of the church in India is the need for more pastors. The national average is one pastor for seven congregations. In the area served by this college, it would seem there is an immediate need for at least a threefold increase in the

number of pastors available each year. As this college is the only one training ministers for a large part of the Marathi-speaking area, an expansion program is under way. The initial stage of the renovation of an older dormitory and the construction of a new one has been completed. The electrification of the dormitories is largely completed. The next stage has been put into effect, namely, the admission of a third class, thus rounding out the schedule by taking in and graduating a class each year. Another building project is to begin yet this year: the erection of a chapel, which, in addition to providing a suitable place of worship, will release badly needed space for classrooms and library.

In this current year several new things have been started. The college has acquired a tape recorder and has initiated a class for speech improvement and the objective study of sermon delivery. Another project undertaken this year is the printing of new textbooks in the Marathi language, two books being in process at present. Along with this a library of mimeographed notes has been prepared for all the main courses, looking forward to further revision and the eventual printing and circulation as basic Marathi texts.

A third new work has to do with extension service of the Theological College in churches. A staff member has been assigned half time to carry out a Bible teaching mission. This consists of two-week intensive courses in basic Bible teaching designed to stimulate fresh interest in Bible study and a fresh examination of the meaning of the Scriptures for these days. The response has been excellent.

Another phase of this extension service has been the opening of ~~two~~ night classes at the college for lay members of Poona covering the life of Christ and New Testament writings. Again the response has been surprising and has led to the making of plans for the opening of another session in one of the city churches. It is proposed that this will feature a three-year course of study leading to a certificate in lay leadership. In these various ways the Theological College is endeavoring to lend its aid in raising the standard of training and quality of the leaders of the church.

Considering other theological schools as well as this one, a great need is that of securing adequate funds. The National Christian Council is working on the problem of finding endowments

for these institutions. It is to be hoped that such will be forthcoming. In some cases, grants for additional buildings are needed. Here, for example, the college has for many years depended largely upon the kindness of one mission for the housing for its staff. It would certainly be advantageous to have more of the staff members centrally located.

No one mission or church in India has the strength or the resources to develop and carry on such a program

as the Theological College now has and plans to undertake. In happy contrast to the attitude of marking time, found in many places in these days of uncertainty, here in the United Theological College of Western India, members of staff and student body from seven missions and denominations are carrying on an aggressive and constructive program of training for the church in India. It is a privilege for the Church of the Brethren to be a part of this worthy enterprise.

Waka Training School provides

Spiritual Growth and Nurture

Fourth in a series on the Waka Training School, Nigeria, West Africa

Sara Shisler

WHAT Waka is doing for the spiritual nurture and growth of her students may be divided into four parts. Each student has regular Biblical instruction each school day. A daily class in Christianity is part of the timetable. The students also attend Sunday school on Sunday.

It is the aim of the Waka staff that the students shall go out not only as trained teachers, but also as church leaders in the communities in which they shall be teaching. Therefore, we are giving them a course in worship planning and sermon preparation. There is also a club in which the members are given training as song leaders. There are several choirs which not only enrich our worship services with their singing but which also give the choir members training in singing Christian hymns effectively.

Each morning there is a fifteen-minute devotional period which all

students attend. There are worship services every Sunday morning and evening. Emphasis is put on quiet and reverence during the services. We earnestly desire for our students vital worship experiences while at Waka, ones which shall be an inspiration and a challenge to them all their lives.

The students are required to do practice teaching as part of their training and since Waka is a Christian school we feel that they should also have practice in the various religious activities in which they will be called upon to take part after they leave school. In most of our worship services the worship leaders and the song leaders are students. Often the speaker is one of the students. The teachers and the song leader in the children's Sunday school are students.

More than half of the students are enrolled in a class in village evangelism which meets during the time of

Continued on page 26



Lloyd Studebaker

Nigerian children at worship. Waka students are prepared for leadership in church and religious activities as well as in education

SUMMER SERVICE CALLS

How will you serve in 1958?

Institutional Service

CHICAGO, ILLINOIS

Dates: June 8-Aug. 31.

Number: 6 girls.

Project: Assistance to nurses and other hospital duties at Bethany Hospital.

Contact: Personnel Department, Bethany Hospital, 3420 Van Buren St., Chicago 24, Ill.

ELGIN, ILLINOIS

Dates: June 8-Sept. 6.

Number: 35 men and women eighteen or older, one year or more of college required.

Project: Work as regular ward attendant at the Elgin state hospital for the mentally ill. Group living, study, worship, recreation in interracial unit.

Cost: Personnel will receive regular hospital salary, but will pay board and room plus seven per cent of salary to Brethren Service Commission.

Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Community Service

CHICAGO, ILLINOIS

Dates: June 30-Aug. 15.

Number: 4 fellows and 4 girls, eighteen or older.

Project: Work with First church, Chicago, sponsored day camp program for community children of all social, economic, and religious backgrounds. Work in crafts, recreation, and religious instruction.

Cost: \$1.00 per day, possible scholarship aid.

Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

FRESNO, CALIFORNIA

Dates: July 13-Aug. 24.

Number: 4 to 6 mature youth.

Project: Work with established community center program of playground supervision, club work center maintenance; four weeks vacation Bible school with community children.

Cost: \$1.00 per day, possible scholarship aid.

Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Work Camps

PINEY WOODS, MISSISSIPPI

Dates: June 15-July 19.

Number: 8 fellows and 8 girls.

Project: Work in repair and redecoration of Piney Woods Country Life School in connection with some of the students at the school. Will face the racial problems and try to look at them through the eyes of the Negro people in this community.

Cost: \$1.00 per day.



"What can this be?" Work campers in community service projects find opportunity to "make discoveries" in many areas of life with children from different backgrounds and cultures.

Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

BALTIMORE, MARYLAND

Dates: June 24-Aug. 24.

Number: 6 fellows and girls, mature.

Project: Work in part of city-wide slum rehabilitation program in Negro community; work with children in recreation, crafts, religious instruction.



Work campers in Baltimore help to transform slums such as these into decent places in which to live

Cost: \$1.25 per day, possible scholarship aid.
 Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

MILLS MOUNTAIN, VIRGINIA

Dates: July 27–Aug. 30.
 Number: 6 fellows and 6 girls, sixteen or older.
 Project: Physical labor on school grounds and play equipment and teaching vacation Bible school.
 Cost: \$1.00 per day, possible scholarship aid.
 Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Earn and Serve Projects

Dates: Summer months. Training retreat, May 31, at McPherson, Kansas. Evaluation retreat, Sept. 13, at McPherson, Kansas.
 Suggested places: Kansas City, Kansas; Minneapolis, Minn.; Pueblo, Colo.; Pampa, Texas; Tulsa, Okla.; Springfield, Mo.
 Number: 40 students.
 Project: "Earn and Serve" provides the opportunity to earn by local employment and serve in a church in a needed area during free time. Service is the motive—earning is included to help students serve the church while receiving income for school financing.
 Cost: Each person's share of maintenance.
 Contact: Leon Neher, Western Region Youth Office, McPherson, Kansas.

EUROPE

Work Camp Tour and International Work Camps

Dates: Leave New York for Amsterdam by plane—June 16. Return from London to New York by plane—Aug. 23.



Deep thinking and sharing of ideas are important parts of the peace seminar in Europe. Here representatives of Holland, Germany, the United States, and Japan ponder over a specific problem related to peace

Tour: Holland, Belgium, France, Switzerland, Italy, Austria, Germany. Stop overnight in youth hostels, hotels, European homes, Brethren center. See refugee camps, service projects, points of historical and religious interest, tourist attractions. Meet service workers, government and church officials.
 Work Camps: Live and work with young people from six to ten different nations in work camps in Germany and in Austria.
 Peace Seminar: Live with young people from many countries to study the important issues of peace in our world.
 250th Anniversary: Celebrate the 250th Anniversary of the Church of the Brethren in the programs at Kassel and Schwarzenau.
 Contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.
 Plan now for your summer of service.



A Turkish boy and an American girl combine forces in clearing rubble. Understanding between nations is made easier by a common task



Healthy muscles develop as young people pull together on a worthwhile task. An extra spurt of adrenalin is needed as these girls tug at a heavy rock at the Mills Mountain playground



Artist's sketch of the new parsonage of the Overland Park mission

CHURCH EXTENSION

Birth of a New Congregation

Leland Wilson

SEPTEMBER 15 was a climactic day in the life of the Church of the Brethren in Kansas. From across the prairie, as far west as Quinter, from the cities and hamlets of the state, trekked the Brethren on a pilgrimage to new life. For the first time in a quarter of a century they were to witness the birth of a new congregation in Kansas.

Almost 200 persons were present for the open house and parsonage

dedication of the Overland Park mission, to be known as the Cherokee Hills Community church, in suburban Kansas City.

The moderator of Northeastern Kansas, James H. Elrod, brought greetings from the district. Dr. Stanley Stuber, general secretary of the Council of Churches of Greater Kansas City, welcomed the new church

into the fellowship of churches in the city. Those assembled were told "This Is the Place" that the Brethren are to serve in a new community in the dedicatory address by Bro. Donald E. Rowe.

Pastoral Program Begun June 1

A pastoral program was begun here on June 1, 1957, with the calling of the writer. In the parsonage, which is located on part of the church site and has a large basement planned for use as a chapel, the first worship service was held on Aug. 4, with twenty-nine persons in attendance. Regular church school classes and morning worship services have been held since that time. The community has responded well with much interest indicated.

This month the state church extension committee, working for the three districts of Kansas, will make the final payment on the church site. Money borrowed to build the parsonage will be repaid over a ten-year period.

Ahead lies the building of a Christian education unit and a sanctuary. The former is to be constructed as soon as financing can be arranged. Preliminary architectural drawings have been considered, with plans being developed for the erection of a creatively designed church that will truly show forth the glory of God.

From the Mailbag

Another important project that is getting started is a Bible school that will give a higher type of training than we have given heretofore in Nigeria. We have a class of about fifteen young men who are this year completing a two-year Bible course. Few, if any, of these men have more than a fourth grade education. They are all married men and have been Christian leaders in their own communities.

The proposed Bible school will not enroll anyone who has not completed the elementary education course. In addition to the Bible work, it is proposed that they be given instruction in improved farming methods so that they may be better able to support themselves as lay leaders in a rural Christian community. We hope that this can be done.—H. Stover Kulp, Mubi, Nigeria, W. Africa.



First church in Baltimore, Md., observed its fiftieth anniversary and home-coming on Sunday, Sept. 29. Guest speakers were the moderator of First church, Ralph E. White; former pastors, Murray L. Wagoner, I. S. Long, and Jacob F. Replogle; Mary Grace Martin, J. Herbert Miller, David K. Hanawalt, and David J. Markey.

The first organized congregation in the Baltimore area (1907), First church has had a unique home mission role. Through financial help and the giving up by letter of many of its own members, First church has assisted in the establishing of at least three other congregations in the area—Dundalk, Friendship, and Reisterstown.

Making Christmas Christian

Jessie B. Carlson

CHRISTMAS is a magical time! It is magic to children with its excitement, its planning for surprises, its happy secrets. The magic is heightened by the pungent odor of Christmas greens and cookies baking, the glitter of tinsel, the colors of gay ribbons, the beauty of the Christmas crèche.

Christmas is magic for adults, too. It recalls happy scenes of their childhood. It turns their thoughts to friends and loved ones far removed by time and distance. It softens their hearts so that they wish to provide for children and other loved ones that which will bring them joy and satisfaction.

Christmas is magic to the business world, too; so magical, indeed, that each year sees the season lengthened by decorations and toys and gifts being displayed earlier than the preceding year.

But what has all this magic done to the real meaning of Christmas? How many children see the Christ Child in the gaudy decorations, the Santa Claus legend, the emphasis on getting instead of giving? In the rush of Christmas buying, card writing, house cleaning and decoration, how many adults feel the wonder of the love of God revealed in the manger scene? Is the Nativity anything more to the business world than a gimmick to stimulate trade?

The church must bear a share of the blame for this state of affairs. Many times it has fostered the spirit of getting rather than giving. Very often the church school has given time to the study of the story of the first Christmas, to be followed by the annual Christmas party at which Santa Claus arrived in a red velvet suit, long white beard, and jingling bells to pass candy and gifts to all assembled! Then we decry the lack of a spiritual experience at Christmas! Or in the rare instances when Christmas falls on a Sunday and might be the crowning climax to a unit of study on the nativity, what happens? Many times church school is not held because families "want to be at home on Christmas morning!"

How Can Christmas Be Made More Christian?

How can the spiritual magic of

This article is one of the series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations

Christmas be lifted up so as to preserve the religious meaning of this day that is so special to Christians? By planning well in advance, several things may be done. One church met this problem by beginning, early in December, family night dinners at which time the emphasis was on the value of worship during the Christmas season. At each meeting two or three families set up worship centers. These varied from simple to more elaborate—those that could be arranged in a very small space to those that required a large space. Each family that planned a worship center also planned a worship service. At the close of each evening, one of these families conducted the worship.

During the entire month of December, families were urged to set up a worship center at home, and, if it was not a regular part of their daily living, to begin the practice of family worship. The worship services prepared by the various families for the four family night dinners were mimeographed by the church office and made into an attractive booklet. An additional service, prepared by the minister, was included for use on Christmas Day. The booklet suggested that containers for Christmas cards and gifts be a part of the center. One part of the worship service was an expression of love and gratitude for friends and loved ones who remember one another at Christmas and sent cards and gifts to show their friendship and love.

The response of the members of the church was gratifying. There were many expressions of appreciation from those who had discovered anew the real meaning of Christmas as they had worshiped with their families.

A Family Workshop

Another church planned a series of family workshops during December. They began each evening with a covered dish supper as early in the evening as it was possible for the fathers to reach the church from their places of business. After dinner a definite period of time was allotted to making home decorations for use during the Christmas season. The things

made included candles, door decorations, mantle decorations, tree decorations, and figures for a crèche. Each one was as simple or as elaborate as the ability of the persons and their muscular control allowed. Each family chose an activity in which all its members could contribute something to the project. The evening ended with a brief worship service in which the worship leader spoke of why we make our homes beautiful at Christmas; of how such beauty can enhance the real meaning of Christmas.

A Neighborhood Project

A group of parents, concerned about the commercialization of Christmas, organized a neighborhood project which met one night a week to make Christmas cards. All of these cards had a religious motif. Each member of the family worked at what he was able to do. Young children cut out and made envelopes. Some of them were able to add touches of color to the designs that parents or older brothers or sisters created. Each week as they worked, the story of the first Christmas was read from time to time from the Bible and various books. Carols were sung. Each evening closed with a prayer of gratitude for friends we like to remember, and for Christmas, with its spirit of love that helps us to remember one another. This project was so successful that the group was asked to lead a similar project at the church the next year.

An Advent Workshop

Another church planned and carried out an Advent workshop. This began on a week night before the last Sunday in November. Families met at the church for a covered dish supper, after which candles were made. Every member of the family participated according to his ability. As the work was being done, someone explained Advent: that it was the season in which to get ready for Christmas. At the close of the work period a worship service was held. This had been mimeographed in advance and it was given to each family who then used it at home on the following Sunday as they lighted the first Advent candle. Each succeeding week another candle was made. Each succeeding Sunday during Advent, another candle was added to the candle holder, and lighted with an appropriate service at home. This culminated in a family worship service on Christmas Day.

Christmas Party

One group of church school teachers was dissatisfied with the annual Christmas party. It had been a tradition to have songs and stories as the children noisily awaited the arrival of Santa Claus who presented each with a bag of candy and an orange. As the teachers expressed their convictions that this type of party undermined their efforts on Sunday to teach the real meaning of Christmas, they began to make some long-range plans. They recognized that it probably would be difficult to make all the desired changes at once, but by making some changes each year, they would eventually reach their goal.

The first change was the time and length of the party. Traditionally it had been held at eight o'clock on Christmas Eve. Reasoning that families wanted to be at home on Christmas Eve, the party was planned for 6:30 p.m. on Dec. 23, to last just one hour. Mothers gave their children an early supper at home. Fathers ate a sandwich downtown and came directly to the church. This meant that everyone could be at home by 8:00 p.m.

Games were played and songs were sung. Then Santa came that year to talk to the children, but the bag of candy and the orange were eliminated.

"Thank goodness for that!" one young mother exclaimed. "I won't have sticky, messy children to put into a clean car and to ruin my clothes before we get home."

"Now Jim won't be sick all night," said another.

The next year the games were eliminated in favor of trimming a Christmas tree for a sick or shut-in member of the church. Parents and children all participated, knowing that after they had enjoyed it, Grandma Black would receive the tree. When the tree was finished, a few carols were sung, and Santa once more appeared.

The third Christmas party began with the tree trimming. A few family games were played, then carols were sung. The Christmas story was read from the Bible as some young people formed a living crèche. White gifts for others were brought to the manger, and then families left quietly. Both parents and teachers were enthusiastic about this party.

"It helps us reach our purpose to

understand the real meaning of Christmas," the teachers say.

"It is peaceful, restful, and spiritual," the parents say.

These are some ways that churches and individuals have tried to make Christmas more Christian. There are many other ways in which this may be done. As the magic of Christmas loving and giving is combined with thought, imagination, and a desire to serve children and their parents, and with advance planning, any church can make Christmas more Christian.

Spiritual Growth

Continued from page 21

the adult Sunday school. It is that group that is responsible for Sunday preaching in twelve surrounding villages. Some of them walk many miles each Sunday in order to conduct worship services in the villages to which they are assigned.

BRETHREN SERVICE

New Audio-Visuals on Race

The Broken Mask tells the story of two young college students who come to grips with the man-made barriers of prejudice against the color of a man's skin. Through their experiences they come to realize that each of them has a challenge to recognize and assume his full share of responsibility for harmonious living. See picture spread in July 21 issue of *Horizons*. Color film rents for \$12.00; black and white for \$8.00.

Crossroad at Cedarmonst is a black and white filmstrip telling of a Negro family who builds a home in a white community and plans to move into it. The opposition becomes very strong.

MATERIAL AID

Project-of-the-Month for December

Medical Kits

If two thirds of the world's people never have enough to eat, then what greater proportion have never known freedom from illness and pain! Medicinal supplies in the hands of trained workers can alleviate much suffering. Suggested items for a kit are:

Band-aids	Vaseline	Gauze Pads and Bandages
Antiseptic Powder	Bicarbonate of Soda	Adhesive Tape
Aspirin Tablets	Vicks or Mentholatum	Absorbent Cotton
Iodine	Boric Acid Powder	Toothbrushes and Toothpaste

Additional materials needed to support the health program in the Lybrook Indian Mission are:

Cotton Tipped Applicators	Merthiolate
Wooden Tongue Depressors	Rubbing Alcohol

For additional information on pharmaceutical samples, midwifery supplies, and medical and hospital needs for the mission program in Nigeria write to the Director of Material Aid, Brethren Service Center, New Windsor, Md.

Questions raised by the various neighbors who are "for" or "against" will stimulate group discussion. Rents for \$1.00.

New Literature

Housing Without Racial Barriers is the title of the November 1957 issue of *Social Action*. This booklet looks realistically at the facts and fantasies of open occupancy housing, "the next step in race relations." 25c per copy.

A Perspective on Nonviolence, a practical guide for community action in America prepared by the Friends Peace Committee, explains concisely just what nonviolence is and how it can be used to correct injustices. It also raises a number of questions for discussion or reflection to help each person gain his own perspective. 25c each.

Peace Education in Churches is the second of a series of peace booklets by Dan West. This resource book for local church leaders gives many helpful suggestions for making the peace education of the local church what it should and can be. 50c each.

A recently prepared **Social Welfare Packet** has been added to the list of study packets on social concerns available. This basic study packet sells for \$2.00 and contains material on housing, civil defense, the aging, mental health, and general articles on social welfare.

The Test of Faith, a new booklet prepared by Dan West, tells the stories of Frederick H. Richards and Edward C. M. Richards, father and son who took the way of conscientious objection to war. 25c each.

Order from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Stewardess. Eleanor Bockelman. Wartburg Press, 1956. 71 pages. \$1.25.

This book in the words of the author feels "from her own experience—that today's woman is so hurried by the fragmentation of her life and the demands made on her by home, family, church, community, etc., that the only way in which she can fulfill her Christian responsibility is to recognize that, above all, it is a matter of stewardship."

The author challenges women to become informed about the real meaning of stewardship in the life of women. She directs her thoughts to married women, mothers, especially. This book lends itself to individual reading or to a group reading and discussion.—*Anna M. Warstler.*

***Your Wedding Work Book.** Natalia Belting and James R. Hine. McKinley Foundation, 1952. 82 pages. \$2.00.

Every bride-to-be wants her wedding day to be a very special occasion. Oftentimes she has to rely on many sources for assistance in planning the occasion. In some cases plans either come at the last minute or are hastily put together.

In this guide will be found suggestions for planning in detail, beginning three months in advance of the wedding day. Suggestions cover everything from time of day, flowers, suits and gowns, to simple receptions, acceptable wedding music, seating arrangements, and the planning of the honeymoon.

This book, when used as a companion piece to *Grounds for Marriage* will certainly help release the bride-to-be and her fiancée from a lot of anxiety and last-minute preparation and aid in making the occasion one to be happily remembered for all of life.—*James Renz.*

The Unfolding Drama of the Bible. Bernhard W. Anderson. Association Press, 1957. 124 pages. 50c.

It is a rare achievement for a brief book to succeed in introducing the Bible as a whole, and to present it in terms that can be easily grasped by most young people and adults. The author conceives of the Bible as a drama in three acts, together with a prologue and an epilogue. His analysis is contained in eight studies, excellently adapted for use by adult church school classes. Each one includes suggested readings, references for further study and questions for

discussion. But the book can also be read straight through as a means of gaining a point of view that will help the Bible reader to "stand within the Bible and to look out at the world through the window of Biblical faith." The author believes that the Bible may be regarded as "God's Manifestos" and that through the Bible God can speak personally to the reader who will heed his voice.—*Kenneth I. Morse.*

***Armed With Courage.** May McNeer and Lynd Ward. Abingdon Press, 1957. 112 pages. \$2.50.

Biographies of seven great persons are told in this beautiful book. Florence Nightingale, Father Damien, George Washington Carver, Jane Addams, Wilfred Grenfell, Mahatma Gandhi, and Albert Schweitzer are in this procession of courage and adventure undertaken in service to humanity. This is a valuable book for the junior department and for a junior's personal library.—*Hazel M. Kennedy.*

When Boys and Girls Sing. Warner Press, 1957. 160 pages. \$1.95.

This is a new hymnal for children and will fill the needs of many churches that want a single songbook to care for all their music needs in the children's department. The editors of this hymnal have preserved a multitude of the finest hymns for use with children. In addition, they have included quite a number of the better type "gospel songs" that children's leaders often request. There are very few songs that could be pronounced objectionable—the most notable one, I suspect, is "Onward Christian Soldiers."

In the Topical Index, all titles are coded to indicate the age level at which the songs can be used most meaningfully (K for kindergarten, P for primary, and J for junior). There is a Title and First Line index, too. A third index, Children's Choir Index, will be a great aid to leaders seeking junior choir numbers.

Two outstanding sections of this hymnal are Aids to Worship, which includes responsive readings, prayers and litanies, and choral readings, and Let's Sing to God, an interesting introductory letter to boys and girls telling about the hymnal and inviting them to sing. Leaders of children should note the Preface, too.—*Mildred Etter.*

Getting Help From the Bible. Charles M. Crowe. Harpers, 1957. 211 pages. \$2.95.

This is one of the most helpful and

inspiring books on using the Bible to answer life's deepest questions it has been my privilege to read. It is sane and sensible and yet thrilling. One must read thoughtfully to receive its message, but in doing so will be richly rewarded.

Apt quotations from the Bible and illustrations from the lives of many people who have found the answers, make this book a real tonic. Keen insight and real help is given on many themes.—*Merlin Shull.*

***Essentials of Social Group Work Skill.** Helen U. Phillips. Association Press, 1957. 180 pages. \$3.50.

This book deals with a reliable, definable skill that is necessary for the social group worker to have. In this manner the author makes distinction between social group work skill and method or process.

Through using four areas of skill (skill in use of situational limits, in communicating on the feeling level, in meeting and using the reality of the present, and in developing and using relations between members), it is indicated that the worker may be effective in relation to purpose.

While this book is written for usage in a specific and somewhat limited field, the concepts presented in it are applicable to the work done by minister, teacher, or other leader in the church. It is for this reason that church workers would do well to read and profit by it and the use of its concepts.—*James Renz.*

Prayers for Daily Use. Samuel H. Miller. Harpers, 1957. 128 pages. \$2.00.

Beauty of language and facility of expression characterize these two hundred and sixty-three Prayers for Daily Use. Here are ninety-five morning prayers and ninety-five evening prayers together with six prayers each for Advent, Christmas, the New Year, Lent, Palm Sunday, the Lord's Supper, the cross, Easter, the church, Thanksgiving, and All Soul's day.

This book would be more usable if the author had included a table of contents listing the prayers by types rather than by such general designations as "morning prayers" and "evening prayers."

Those whose spirits are nurtured by written prayers will find this little volume of genuine help. It can also assist those who find their own praying, public or private, stereotyped and in need of variety as well as beauty of expression.

Dr. Miller is adjunct professor of philosophy of religion at Andover-Newton Theological School and lec-

turer in pastoral theology at Harvard Divinity School.—*David J. Wieand, Chicago, Ill.*

You Can Have a Better Marriage. Dr. Barney Katz, The American Press, 1956. 177 pages. \$3.00.

This book was written by a prominent psychologist and marriage counselor. It covers a wide area of material relating to marriage and family life including love and affection, finances, sex techniques, in-laws, health, children, religion, etc. These subjects are covered briefly but in a thorough, clear manner. The language is simple, yet scientific, and should enable people to understand their marriage problems and assist them in finding a happy and better marriage. The material presented would be helpful to engaged couples seeking counsel as well as to married partners who are meeting problems. The author includes a marriage inventory process for husband and wife and gives several such examples.—*Emory and Velma Smith, Lafayette, Ind.*

The Scrolls and the New Testament. Edited by Krister Stendahl. Harpers, 1957. 308 pages. \$4.00.

Already there have been several good books on the Dead Sea Scrolls, as well as some of popular character that are not so good. This one is outstanding as reflecting the opinions of a cross section of competent scholarship on various aspects of the relationship of the scrolls to the New Testament. Twelve different scholars have written fourteen perceptive chapters, covering such topics of interest as the origins of Christianity, the life and work of John the Baptist, the Lord's Supper, the Sermon on the Mount, the early Jerusalem church, Paul's life and thought, and the Johannean gospels and epistles. Here is solid meat for the minister or Christian educator who really wants to get to the bottom of this thing and learn what the best scholars in the field have to say about it.—*Chalmer E. Faw, Chicago, Ill.*

New Missionaries for New Days. E. K. Higdon. Bethany Press, 1956. 198 pages. \$1.75.

Missionary motivation and qualifications for world mission service are the substance of this well-written book. The reasons for testing and processes of selecting candidates are explained and illustrated. Although prepared for readers of another denomination, the Brethren situation is similar in enough ways to make this book useful for those who are contemplating missionary service as a career, pastors and others who recruit for church vo-

cations, and secretaries of missions in local churches.

The author writes out of sixteen years' experience as executive secretary of missionary selection and training in a Protestant denomination. In that capacity he has direct contact with a large number of missionaries. He has drawn on his own early experience as a missionary as well.—*Everett Fasnacht.*

***Mental Illness, a Guide for the Family.** Edith M. Stern. Harpers, 1957. 95 pages. \$2.50.

This guide on mental illness is a frank and sympathetic handbook that removes the dread of mental illness and the mystery of mental hospitals. The book is long overdue as a tool for the counselor and for families faced with the difficult experience of accepting the illness and adjusting to the special behavior of the patient recovering to a possibly new level of normalcy.

The author makes it clear that mental illness is an illness and not a disgrace. Her wide experience and sensitivity to those most closely concerned give understanding and encouragement with substance.

The advantage and the comfort of the information in this book for the relatives of mentally ill patients and their counselors will make it one of the outstanding contributions to human rehabilitation.—*J. Aldene Ecker, Fox Valley Mental Health Clinic, Elgin, Ill.*

Readers Write

Continued from page 2

radiant Christian souls in any church. I for one have found more real, care-free joy in Christian circles than outside them.

A call to repentance must be based on a clear understanding of the sins for which we need to repent. I hope that there will be other articles forthcoming which will also delve into this matter and help us understand our shortcomings and lead us to real repentance.—*Merlin G. Shull, N. Canton, Ohio.*

Reporting Baptisms

Reporting in our yearbook the baptisms for each individual congregation as in the 1957 Yearbook, should spur our pastors to greater effort in soul winning. It will reveal the weak spots in our denomination; it will aid us, the church at large, where help is needed. The work of the church is winning of lost souls and should have priority in all church work. Every Christian should be a witness for Christ and reporting baptisms will stimulate our efforts. The lay members are the

bulwark of the Church of the Brethren and to interest them they must receive information. Christ came to earth, in the flesh, not to call the righteous but sinners to repentance, and the lay members are eager to know how many sinners are called in the various congregations.—*A. L. Maust, Garden City, Kansas.*

Obituaries

Danner, William S., son of Jesse and Catherine Stremmel Danner, was born July 23, 1863, at York, Pa., and died Oct. 6, 1957, in Canton, Ill. On Oct. 12, 1890, he was married to Mary Stremmel, who preceded him in death on Sept. 22, 1949. He was the oldest member of the Astoria church and was a regular attendant at all services until two years ago. He is survived by three daughters, one son, one sister, eight grandchildren, and nine great-grandchildren. Funeral services were held in the Astoria church by Bro. Walter Young, pastor of the Woodland church. Interment was in the Woodland cemetery.—*Mrs. Jesse Wherley, Brownings, Ill.*

Gibble, Agnes, daughter of Harry and Mary Bickler Gibble, was born in Lebanon County, Pa., Jan. 21, 1892, and died Oct. 24, 1957. She was a member of the Fredericksburg congregation, Pa. She is survived by one sister and one brother. Funeral services were held at the Strauss funeral home, Jonestown, by Hiram Gingrich. Interment was in Spring Creek cemetery, Hershey.—*Grace E. Meyer, Ono, Pa.*

Hoover, Dr. O. L., son of David E. and Roselda Hoover, was born Aug. 11, 1891, and died suddenly Oct. 16, 1957. Brother Hoover was a graduate and faculty member of both Manchester College and Ohio State University. For many years he served as a Sunday-school teacher and as clerk of the church. At the time of his death he was treasurer of Southern Ohio. He willingly gave his time, energy, and talents to the church and community. He is survived by his wife, Marie Kindell Hoover, and one son. Pastor Carl Cawood conducted services at the Pleasant Hill church, assisted by district secretary, Moyne Landis.—*Mrs. Beecher Beery, Pleasant Hill, Ohio.*

McNairn, Fannie Grace, daughter of John H. and Mary Myers Petre, was born Nov. 22, 1908, and died suddenly at her home near Hagerstown, Md., May 17, 1957. On Oct. 10, 1935, she was married to John McNairn. Surviving are her husband, two sons, four brothers, and five sisters. She was a faithful member of the Longmeadow Church of the Brethren and a teacher of the primary class for ten years. Funeral services were conducted at the Longmeadow church by Brethren Harold Kettering and Wilson Shearer. Burial was in the adjoining cemetery.—*Mrs. J. S. Peachy, Hagerstown, Md.*

Miller, Octavia V., was born March 13, 1897, and died Oct. 10, 1957. She was a member of the Montezuma church,

Va. She is survived by one daughter, one granddaughter, and two brothers. Services were conducted at the Montezuma church by Brethren Paul Crumley, F. Wise Driver, and Simon D. Glick. Burial was at the Oak Lawn cemetery in Bridgewater.—Paul D. Crumley, Dayton, Va.

Oster, Lisa Beth, daughter of Mr. and Mrs. John Oster of Mt. Pleasant, Pa., was born Aug. 25, 1957, and died Oct. 7, 1957. Services were held in the Grimm funeral home by Bro. Carl E. Yoder. Interment was in the Mt. Joy cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Miller, Calvin Quinter, was born Jan. 19, 1884, and died Sept. 1, 1957. He was a member of the Montezuma church, Va. He is survived by his wife, two daughters, a foster son, nine grandchildren, six great-grandchildren, two sisters, and one brother. Services were held at the Beaver Creek church by Brethren E. S. Coffman, Paul Crumley, and F. Wise Driver. Interment was in the Beaver Creek cemetery.—Paul D. Crumley, Dayton, Va.

Ramsey, Anna Viola, was born Feb. 15, 1878, at Fredericksburg, Iowa, and died Sept. 5, 1957, in Modesto, Calif. On Feb. 17, 1903, she was married to Wilbur Floyd Ramsey. She was a member of the Church of the Brethren at Reedley, Calif., and was very active in her church until her last illness. She is survived by her husband, four children, eleven grandchildren, ten great-grandchildren, one sister, and one brother. Funeral services were conducted by the writer in Reedley. Interment was in the Reedley cemetery.—Harvey R. Hostetler, Reedley, Calif.

Royer, Bessie May, daughter of John and Mary Ann Puderbaugh, was born in Darke County, Ohio, April 12, 1885, and died Oct. 10, 1957. She was united in marriage to Oliver Royer on Sept. 7, 1907. To this union were born ten children. Surviving are her husband, three sons, five daughters, sixteen grandchildren, one great-grandchild, and two brothers. She served with her husband in his pastoral ministry for forty-two years. Funeral services were held in the Pleasant Hill Church of the Brethren by Carl Caywood and Moyne Landis. Interment was in the Pleasant Hill cemetery.—Mrs. Beecher Beery, Pleasant Hill, Ohio.

Statler, Effie, daughter of Albert and Christina Shaffer Berkey, was born Nov. 30, 1887, in Windber, Pa., and died Sept. 30, 1957. She was an active member of the Rummel church. She and her husband were elected to the office of deacon on March 31, 1937, and served faithfully. She was married to John Statler, who survives along with one son, two daughters, three sisters, and five grandchildren. Funeral services were held in the Rummel church by her pastor, Bro. A. J. Replogle. Burial was in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Studebaker, Benjamin F., son of Isaac and Mary Snell Studebaker, was born July 2, 1889, in Miami County, Ohio, and died Sept. 12, 1957, at his home in New Carlisle, Ohio. He became a member of the Church of the Brethren in his



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youth. He was married on Dec. 25, 1909, to Nellie Teach. Survivors are his wife, one daughter, three sons, seven grandchildren, one great-grandchild, three brothers, and three sisters. Funeral services were held in the New Carlisle church by the undersigned, assisted by Bro. H. H. Helman. Interment was in the New Carlisle cemetery.—Chester I. Harley, New Carlisle, Ohio.

Teter, Jesse Roy, was born Jan. 30, 1890, at Carleton, Nebr., and died at his home in Tustin, Calif., Oct. 7, 1957. He was a devoted worker in the church, serving in the office of deacon for many years. He is survived by one son and two daughters, seven brothers, and five sisters. Funeral services were conducted

by Elder John Wyne and the undersigned. Burial was in Melrose Abbey Memorial park, Santa Ana, Calif.—Robert Mays, Santa Ana, Calif.

Wargo, Elwood, son of John and Gladys Statler Wargo, was born at Rummel, Pa., Feb. 21, 1935, and died at Windber, Pa., as a result of a motorcycle accident, Aug. 6, 1957. He is survived by his parents and three brothers. He was a member of the Rummel church. Services were held by the pastor, Bro. A. Jay Replogle. Burial was in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

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Williams, Robert Taylor, son of I. N. and Nolina Taylor Williams, was born near Johnson City, Tenn., April 11, 1885, and died suddenly at Jonesboro, Tenn., May 20, 1957. He was a member of the Church of the Brethren. He is survived by his wife, Alma Bashor Williams, to whom he was married forty-two years ago, one son, one daughter, two grandchildren, two brothers, and two sisters. Funeral services were held at the Fairview Methodist church by Rev. Beverly A. Smith and Bro. Ova Edwards.—David N. Williams, Jonesboro, Tenn.

Wonderlich, Aaron, son of F. A. and Adeline Wonderlich, was born Jan. 26, 1869, and died May 11, 1957. On Dec. 16, 1896, he was married to Mabel Lemley. He was a faithful member of the South Keokuk church, Iowa. Survivors are two daughters and one grandson.

Funeral services were conducted in the South Keokuk church by Harley Yates. Interment was in the Brethren cemetery.—Mrs. Irene Wallerich, Ollie, Iowa.

Church News

Southern California and Arizona

Glendale—For the first time in its history the church has adopted a budget, and has planned for an every-member canvass. In July the parsonage adjoining the church grounds was dedicated. A weekday church school for those in the children's department was held one day a week for six weeks. Three youth attended the regional youth conference in Chico in August. Church and church school officers were elected at the council meeting. The program committee has planned a year of interesting activities.—Mrs. Don Heatwole, Glendale, Ariz.

La Verne—Recent pulpit guests have been I. V. Funderburgh, H. L. Ruthrauff and Lorell Weiss. We had a successful every-member canvass, combining the local and the building funds. The church honored Mrs. Myra Welch, author of *The Touch of the Master's Hand* and other poems, on her eightieth birthday. J. Jack Melhorn directed a series of meetings on *The Church and Race*; Jesse Moses, Dr. Harry V. Ball, and Robert Cannon, representing the Negro race, were speakers. The pastor, Galen B. Ogden, taught a course on *Brethren Beliefs*. The building program of the Manor in Hillcrest Homes is progressing.—H. M. Brubaker, La Verne, Calif.

Southern Iowa

South Keokuk—The district youth conference met in our church in July. We co-operated with two other churches in a two-week vacation Bible school. Bro. D. L. Pepple held a week's revival the first part of September. Two were baptized. Several attended the district meeting at Libertyville.—Mrs. Arthur Wallerich, Ollie, Iowa.

Western Kansas

Hutchinson—The church has purchased lots to build a new structure and is selling the present building. The two districts in western Kansas have combined into one, known as Western Kansas. The pastor of our church, Charles E. Dumond, was chosen moderator of the district. One of our local art students, Dan Crouse, has built a large cross for the front of the church. Wilma Boyer, who has received an award from the public schools as honor teacher, is serving as our Sunday-school superintendent for the eighth year.—Mrs. O. F. Hornbaker, Hutchinson, Kansas.

Salem—Seven juniors and five junior highs attended camp at Pawnee. The church contributed to the CROP drive held in the community. The men's work group presented the film, *A Leap to Heaven*, the story of Bob Richards. The church made a contribution to the Overland Park mission in Kansas City. A candlelight communion service was held

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Social Work

No. 319. Wanted: Superintendent and matron for Brethren Home for the aged in Girard, Ill. Thirty beds. Brethren community. Needed by March 1. Contact: Mr. Adam Weddle, Girard, Ill.

on World Communion Sunday. While the pastor was on vacation the laymen had charge of the services. J. M. Carney was elected moderator at the September council meeting. Our annual report shows a gain of twenty in attendance over that of last year.—Mrs. Glen Seitz, Nickerson, Kansas.

Middle Missouri

Kansas City—Bro. Ralph Skaggs, the state fieldman, preached on Aug. 11 in the absence of our pastor, Bro. Floyd Bantz. Twenty-six, including eight helpers, attended the junior and junior high camp on Aug. 19-24. During the month of September A. Wayne Carr conducted a stewardship campaign in the church. D. S. Paul, a minister in the Independent Church of India, spoke during the Sunday-school hour one Sunday about the churches and government of his country. Bro. Hylton Harman moderated our fall council meeting. Bro. Archie Patrick of Oklahoma City, Okla., held a preaching mission, Oct. 13-20. Two letters were received and two await baptism; one was baptized previously. The women's work district rally was held in our church on Oct. 19.—Mrs. Gertrude Gaba, Kansas City, Mo.

Nebraska

Beatrice—While our pastor was on vacation, messages were brought by Leon Neher, regional director of youth, Laban Wagner, district president of men's work, and W. G. Wine, county superintendent of schools. Nine babies have been dedicated. A new circle of women's work has been organized for those who cannot attend the meeting at night. The delegates to district meeting, Ira Gibbel and Wilma Sutton, gave their reports the following Sunday. Edward Duncan, district fieldman, moderated our council

meeting, since the moderator had moved to Oregon. John Ditmars was elected as moderator. Action was taken to establish a building fund. The CBYF is planning to send several representatives to the national youth conference next August. The film, *The Red River of Life*, was shown on Oct. 15. We had an every-member canvass the first part of September. The Busy Brethren ladies' circle celebrated their second anniversary on Oct. 15.—Mrs. Albert Kuhn, Beatrice, Nebr.

Northern Illinois and Wisconsin

Lena—On July 14 the church held the morning worship service at Camp Emmaus. Eleven children and youth attended the various camps at Emmaus, and the church furnished some of the leaders for the camps. The sectional youth field worker, June Wenger, met with our CBYF in July. Following the morning service on Aug. 18 a basket dinner was held at the church to meet Bodo Witte, the German student staying with the pastor's family. Our youth participated in the three sectional meetings on evangelism held at the Freeport church and in the district-wide meeting at the Mt. Morris church. From Aug. 25 to Sept. 22 stewardship was emphasized through the use of films and talks by Bro. John Eller, who met with the church one Saturday evening and the following day. Fourteen teams carried the story of the church to the homes of the members on Sept. 29. The Eugene Burtons served as our delegates to district meeting.—Mrs. Alvin L. Miller, Freeport, Ill.

Southern Illinois

La Place—At the family night birthday party, Lee and Helen Gorden showed pictures taken on their travels abroad. For three Sunday evening services we had discussions on the love feast. A district devotional life rally for the churches in our area was held in the Springfield church. Two have been received by letter and four baptized. The junior high group and their leaders attended the junior high rally at which Earl Garver, dean of Manchester College, was the speaker. We co-operated with the Methodist church in a vacation church school. We were represented at all the camps except the family one. Grace Arnold and Gertrude Traxler were the delegates to district conference. On Sept. 29 a promotion service was held in the morning and the installation of church and Sunday-school officers and teachers in the evening. Bro. Rufus King began evangelistic meetings on Oct. 27. Brother and Sister George Cripe celebrated their golden wedding anniversary on Oct. 27.—Mrs. Gertrude F. Traxler, La Place, Ill.

Middle Indiana

Flora—The women sponsored the mother and daughter banquet and a picnic for the children at the city park. The district meeting was held in our church, Aug. 15-16. Eleven heifers were dedicated at this meeting, and Dr. Wolfgang Koehler, forestry secretary in the embassy of the Federal Republic of Germany, accepted them in behalf of his country.

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Robert L. Calhoun

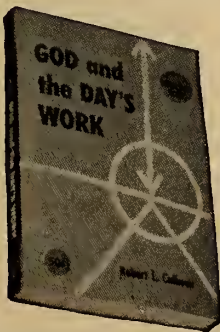
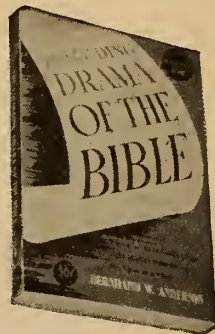
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The men of the church made an every-member canvass. They also sponsor a midweek publication called the *Dodger*. On promotion day, Sept. 29, the children presented a program during the morning worship hour. Our church sent two truckloads of furniture, utensils, and clothing to the Flat Creek mission, Ky. When the pastor and his wife visited the mission they received a request for a bell for the church. One has been se-

cured and sent to them. A Bible study class is being started with eighteen persons enrolled.—Mrs. Helen Wagoner, Flora, Ind.

Northern Indiana

Goshen City—To be eligible for half the camping fee to be paid by the church

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campers must earn a certain number of points through church and Sunday-school and camp attendance. Plans are being made for our part in the 250th anniversary celebration. The school of missions will study the history of missions in the Church of the Brethren. Bro. John D. Long of Lancaster, Pa., held our evangelistic meetings, Oct. 13-20. On Oct. 27 we had a ground-breaking service for our new church. The men of the church joined the men of the district in contributing lambs for Ecuador.—Mrs. Lewis Dixon, Goshen, Ind.

Mexico—Charles Oberlin was re-elected moderator at our council meeting. E. Paul Weaver, Helen Hunt, and Jerry Fisher served as delegates to district meeting. Jerry Fisher was elected to the ministry. Four have been baptized and two received by letter. The attendance and offerings have increased during the last year. The women of the church are beginning to work on their district project in addition to making comforters for relief and rolling bandages for hospitals. Nov. 10 was our annual harvest and home-coming day.—Nellie Musselman, Peru, Ind.

Little Pine—The men of the church planted popcorn which the rest of the members helped to harvest. The men have purchased some road signs giving directions to the church. Alta Housour, a missionary to Formosa, spoke one Sunday evening, sponsored by the women's work. At another evening service two of the deacons and several of the young men gave talks. Bro. Dale Hess showed slides and a movie. The trustees have made arrangements to purchase the ground across the road from the present church building for the new church which is now being planned. The members of our church attended the district meeting at Camp Mack. Several of the women attended the women's camp.—Mrs. Glen Ryman, Goshen, Ind.

Southern Indiana

Lafayette—Eighty-nine children attended the vacation church school. The German family, Mr. and Mrs. Richard

Billepp and their two daughters, sponsored by the church, are attending church services regularly. Twenty-one persons have been received by letter or baptism. The women's work was recently host to the Tippecanoe County United Church Women's meeting. Prior to our every-member canvass we had the film, The Split-Level Family. On Oct. 13 Bro. Harold Statler delivered the sermon on the subject, What Are You Worth? Three of the teachers attended the Christian Service training school sponsored by the county council of churches. Bro. R. H. Miller was the speaker for our week-end evangelistic meetings, Nov. 15-17. Earl Garver, dean of Manchester College, and Anna B. Mow, member of the Bethany Seminary faculty, were leaders at an area meeting held in our church on Nov. 26. We plan to have special studies on peace in observance of the 250th anniversary.—Mrs. Byrd Leslie, Lafayette, Ind.

Meditations on Brethren Life

DAILY DEVOTIONAL
BOOKLET for use during
January, February,
March, 1958

25c per copy
\$2.00 Dozen

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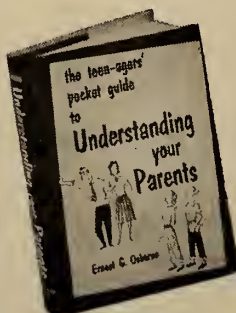
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the teen-agers' pocket guide to

UNDERSTANDING YOUR PARENTS

ERNEST G. OSBORNE



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This is a good book to have around the house. Maybe parents will pick it up and get some hints too!

\$1.75

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Kimi Koseki

Courtesy, Lit-Lit

Child of Light

KIMI KOSEKI is the Japanese Christian artist who painted the nativity scene pictured above. She has shown the Christ Child as a baby in a basket, in accord with customs in rural Japan. Of course, the mother and the visitors who kneel in adoration are pictured as Japanese, for the nativity is never national; it is universal. The birth of Jesus, though it was the turning point of history, is more than an event to be dated on a calendar; it is an experience that repeats itself in many lands and in many eras.

This year mission study groups are giving special study to Japan. The picture above will appear in full color on Christmas cards distributed by the Committee on World Literacy and Christian Literature, an interchurch agency that works closely with foreign mission programs in many countries. Through Christian literature as well as through Christian art millions of people may discover for themselves that Jesus of Bethlehem is not only a Child of Light, but indeed the Light of the world.

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

DECEMBER 14, 1957

Volume 106

Number 48

In This Number . . .

Editorial—

Child of Light	1
"That Thy Way May Be Known." Harold Fasnacht	5

The General Forum—

Santa or Savior. Ernestine Hoff Emrick	3
Christmas Comes to Hawaii	6
The Story of a Picture. Glenn D. Everett	8
What Is Christmas? (verse). Velta Myrle Allen	9
Event (verse). Theda Pobst	10
As Wise Men of Old (verse). Ellis Guthrie	11
A Divine Colony. Kirby Page	11
"To Us a Son Is Given" A Light in Darkness. Jaime Redin . .	12
A Child of Hope. Yaji Kabura M. Mshelia	13
The Prince of Peace. Reshamlal A. Gamadia	14
The Family Counselor	15
Reviews of Recent Books	15

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	28

Toward His Kingdom—

We Tried an Observation School. Lillian Poettinger	20
Boys Club and Girls Club Work. Edgar S. Martin	21
Junior Highs Visit a Synagogue. Paul R. White	21
Girls Can Learn. Jean Shank	22
Out of the Mailbag	22
All-Africa Conference Planned	22
What Shall We Have for Supper? Dorris Blough	23
Beryl and Vivian McCann	23
Larchmont Village Church to Serve the Community	24
September BVS Unit	24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Nothing in Doubt

How wonderful a thing it is that the Bible is written simply, so that any who wish to read it will find that the Lord left nothing in doubt. "A little learning is a dangerous thing"—not because it is wrong in itself, but because we tend to reason instead of taking things by faith. Abraham believed God and it was imputed to him for righteousness. The Bible also states that the Lord puts things in clay vessels to confound the wise. Our natural reasoning would expect to find things of value in a fancy gold or silver bottle, but God says that he puts it in clay vessels.—Mabel Champ, Central Point, Oregon.

Ironie

Isn't it ironic how the Russians put up Sputnik right when our headlines were reserved for "World" series, which aren't world but national. The "beep beeps" hourly remind us there is more than the U.S.A., and bigger things are happening than baseball.—Don Snider, Dixon, Illinois.

Stewardship Impact

The Sept. 14 issue of the Gospel Messenger has reached my desk, and I want to congratulate you and your staff on the tremendous stewardship impact of this issue.—T. K. Thompson, New York City.

Not Running Away

I am a 1957 graduate of Bethany Biblical Seminary. I feel that many persons, including "Concerned," who wrote a recent letter to the Messenger, feel that we are shirking our Christian duty and running from a community, because of the proposed move of Bethany Seminary. I do not feel that way. Let me tell you why.

The primary purpose of Bethany Seminary is to educate. It is the graduate school of theology for the Church of the Brethren, and not a mission home. True enough, Bethany Seminary does influence the surrounding community, owing to the type of individual who attends. All of our Brethren colleges do likewise. But this individual comes to seminary to study and not primarily to influence the community.

I feel it is a bit naive and sentimental to assume that it is necessary to live in the present Bethany Seminary community for three years in order to prove your worthiness for Christian service. I also believe it is unfair to say that those who dislike

and hesitate to live in such a community will not be good Christian workers. Last year, 1956-57, three students had their automobiles stolen (two never recovered), one student had over \$500 of power tools stolen, one couple had \$30 and a billfold taken from their third-floor apartment, and two Seminary ladies were robbed at night with the threat of bodily harm. Add to this other examples, plus the property damage to automobiles and the constant possibility of bodily harm and you can better understand how Brethren who come to be educated must feel.

The physical arrangement at Bethany Seminary is not adequate. Bethany is crowded with no room to expand. Buildings are in need of major repair. Classrooms in old buildings need to be reconditioned. There is very, very limited parking space. Many feel, considering everything that it might be wise to build elsewhere. I am one of these and I do not call it "running."

The community needs to be served. I personally would like to see some of our adequately fixed, contented, observing Brethren move into the community, work hard through First church, maybe start a real, valid mission, and serve the community, instead of criticizing struggling students, who come to study and cannot stand a lot of property damage, for desiring a more adequate atmosphere.—Paul W. Hoffman, Detroit, Mich.

Adequate Salary

Does the old bromide, "The preacher moved away and didn't pay his bills," reflect more on the preacher's financial immorality or more on his congregation's irresponsibility concerning adequate salary? In these days of prosperity, is this question pertinent? I would answer the question by pointing to the portion called congregational irresponsibility. It takes us a stubbornly long time to move completely from free ministry to adequate salary for the minister. Ironically, home mission areas which need the most money get the least. Ministers need to be rich to go into certain areas where they are gradually made poor and insolvent. May we remember what the Bible says: "The laborer is worthy of his hire" (Luke 10:7). Heretofore, the attitude in some places has been: "The laborer is unworthy of his hire."—Myron C. Horst, York, Pa.

Santa or Savior

Ernestine Hoff Emrick

Which shall it be, America—

Santa or Savior?

The time has come when you must choose.

Whom will you honor this yuletide season—

a genial old gentleman in a red suit, skimming
the skies in a reindeer sleigh

or

a newborn babe wrapped in swaddling clothes
and lying in a manger?

To whom will you turn with grateful hearts on
Christmas Day—

the supposed donor of teddy bears and doll
buggies, fur coats and shaving lotion

or

the proven giver of inner joy, eternal life,
and goodwill among men?

Almost you have chosen the former.

You have placed him in store window and
schoolroom, on fireside hearth, greeting card,
and gift wrapping, and above all in the be-
lieving mind of every child.

For whose advent do your little ones wait in
wonder on Christmas Eve?

Where is the child whose dreams are filled
not with visions of sugarplums but with the
song of the angels, whose eyes shine with the
reflection *not* of tinsel and colored lights
but of the star of Bethlehem?

And what have you done with Him whose name
the season bears?

You have relegated Him to the manger scene
on the church lawn when you should have
let Him be born in your hearts.

Will you then rename the season, hereafter greet-
ing one another with a hearty "Merry
Santamas"?

For with Christ put aside, there is Christmas
no more.

Let a Christian nation be Christian at Christmas,
of all times.

Or, else, let a pagan nation at least be honest
and acknowledge that which it worships.

America, before there is no turning back, con-
sider which you will be!

Have done with your rationalization that Santa
is the spirit of giving.

Recognize him for what he is—the spirit of
secular materialism, disguised as a benevolent
grandfather.

Return again to Him who taught men how to
give through the supreme gift of his Son
on that first Christmas night.

Your fathers took that Gift and hung it on a
tree.



Religious News Service

Will you now crucify Him anew each year on
a Christmas tree?

Weigh well the gifts that each can grant you—
a piece of glitter whose satisfaction lasts from
today's excitement to tomorrow's trash can
or
peace of soul whose comfort all eternity can-
not bring to an end.

Which would you have your children's children
remember—
one who delivers toys from the North Pole
or
one who delivers men from the bondage of sin?

Which is myth and which is truth?
One or the other will prevail; the years shall
prove it.

"Choose you this day whom you shall serve."
Which shall it be, America—
Santa or Savior?

Do your children hear the *Night Before Christmas*
or the story of the Baby born in Bethlehem?



Religious News Service

EDITORIAL

"That Thy Way May Be Known"

Guest Editorial by Harold D. Fasnacht

OUR Lord's command to his disciples to teach all nations and to preach the gospel to every creature was a timeless one and one without geographical limitations. In his concern for all people of all times, he saw through the centuries yet to come, and no doubt also recalled the words of the psalmist, "That thy way may be known upon earth, thy saving health among all nations."

And, of course, the gospel itself knows no limits of time, place, or boundary. Every age needs it desperately, for it is the Word of God that speaks to people. It calls them from what they are to what they ought to be. It calls them to declare his glory, for people are his people, his children. They all deserve to have opportunity to declare this glory.

The gospel does something to people. It changes their way of life because it changes their hopes and their beliefs, and, therefore, what happens to them. One's mind is haunted with the gospel writers' oft-repeated statement, "And he had compassion on them," as one views conditions today in other lands.

A few minutes' walk through the vast spaces of the railroad station in Calcutta or along the dirty corridors of the Kalighat Hindu Temple or beside the sacred waters of the Ganges reveals to the compassionate Christian the intense need of the gospel. Here is a revelation of the need for a gospel that speaks to people. For among those to be found in these places are the diseased, the blind, and the hungry. But there are also the hopeless, the helpless, the desperate, and those too resigned to raise a finger in their own behalf. They bear the marks of the sad and lonely; they have never known joy. They are burdened with unbearable loads of despair, and there appears no hope. They cry out in desperation, but there is no god to answer!

Contrast this with the exuberance one feels upon entering one of the small villages where a Christian community has been established. One comes into the presence of a group of those who have found what the Way of Life can mean. To be sure, it has not meant deep freezers, push buttons, elevators, or jet power, and it has not relieved every suffering. But there is joy because there is hope. There is hope because there is a promise. And the promise is being made real through love and concern, fellowship and sharing.

The writer can testify that it does make a

To us a Child of hope is born,
To us a Son is given;
Him shall the tribes of earth obey—
Him all the hosts of heaven.

His name shall be the Prince of Peace,
For evermore adored—
The Wonderful, the Counselor,
The great and Mighty Lord.

His power, increasing, still shall spread;
His reign no end shall know;
Justice shall guard his throne above,
And peace abound below.—John Morison.

difference. In many a village in India, the gospel is a living word to those who have come in contact with Christians. The missionary himself, or one who bears the marks of conversion to a new way of life, is influencing others by his own deeds of goodness and love. He becomes a leaven for the gospel because others learn to believe in him and see in him the personification of what is good. There is evidence of the living Christ. They can say, "Unto us a Son is born!"

Students of comparative religions tell us that there is good in every religion, and this is no doubt true. But it is only in Christ that there is the whole core of all that man needs: boundless love, unwavering faith, eternal hope. And these will be known only as his followers exhibit them. It is not enough to talk about the good life. Lost mankind does not understand words about the abundant life. Words about the Sermon on the Mount are meaningless until they are embodied in the person of those to whom they have become real.

Our Lord intended for his followers to continue his work, to preach the gospel everywhere, to gather together the children of God that are scattered everywhere. The doors of faith are opened to the extent that consecrated people everywhere help to open them. Is it not time that we learn this? Unless we share in word, deed, and substance with those who hunger and thirst and those who do not yet know the glory of God, we have retained for ourselves too great a portion of the heathen that is in us.

Finally, let us remember that America is known around the world as a Christian nation. What would that mean to you if you had never known a person who was truly noble and just and merciful? How would you judge America if you had never known hope, satisfaction, or a life of meaning?

There is yet time, and a way. Lord, let us help to make thy way known upon the earth.



Mary on a donkey and Joseph at her side act their parts in serious eagerness

Christmas Comes to Hawaii

Nativity plays are enacted all over at Christmas time in Hawaii. The story is the same, but the setting is different. Here, where people of many races live peacefully together, the children who participate in the story, “. . . and on earth peace, good will toward men,” come from Chinese, Korean, Japanese, or European stock. They are Hawaiians all, but the faces and their coloring are different; they make Christmas a festival of universal joy in the truest sense.

Preparations take weeks, costumes are made as if the young wearers came straight out of the Bible. And when the great day finally arrives they are all just little children anxious to do their best to perform in the eternal story, believing in the truth of their Lord's birth. Time stops and from the mouth of children of many races comes nothing but the words of the miracle of Christ's birth. Palms stand around, automobile horns blast in the distance, but the Hawaiian children give the play of plays.

There is a genuine Biblical flavor
to the gifts brought to the Infant
Christ child by the three kings.
Tropical fruits and flowers from
their Hawaiian soil are their
offerings



The angels around the manger
are all Oriental brunettes, but
their adoration cannot be
surpassed by any of other
children far from Hawaii, their
homeland

Photos by Monkmeier



The Story of a Picture

Glenn D. Everett



Religious News Service

Warner Sallman (right) receives the Upper Room award for World Christian Fellowship from Dr. Manning Potts, editor of Upper Room

MORE THAN one hundred million copies make the Head of Christ by Sallman the most popular painting by any artist now living

THE blustery wind for which Chicago is famous was whipping up particles of snow on a December night back in 1923, as Warner Sallman, a struggling young commercial artist made his way, as he did each Tuesday evening, to a Bible class at the Chicago YMCA.

The class was conducted by a young ministerial student, Charles Ray Goff, who was preparing for the ministry at Garrett Biblical Institute on the campus of Northwestern University in nearby Evanston. The group which met the young student preacher that night was unusually large, considering the bitter weather. Somehow, Goff had a magic faculty for making stories of the Bible come alive, and his class was attended not only by a number of young men like Sallman, but by many businessmen from the Loop area and

even an eighty-year-old retired engineer.

This evening Sallman listened, enthralled, as Goff related the teachings of Christ, telling how the Master and the small band of disciples made their way through the villages of Galilee. It seemed to Sallman that Goff gave body and flesh to Jesus that he had never possessed before in Sallman's reading of the Bible. Here was Jesus as a young man, a vigorous preacher, a man unafraid of the rabbinical authorities or the bigoted Pharisees.

That night Sallman went back to his room, but he could not sleep. He kept thinking about some of the pictures of Jesus he had seen in the art gallery in Chicago, and representations of the Master in various stained glass windows in churches and cathedrals. They made Jesus seem austere, remote, ethereal.

Some medieval artists had represented him as a hollow-eyed ascetic. The more Sallman thought about it, the more he realized that these pictures could not have been the Jesus of history either, for Jesus had died on the cross at the age of only thirty-three, and few of the artists made Christ look that youthful.

It was one night a month later that Sallman again thought about the matter. He had been reading the Bible before retiring and once again there flashed in his mind the picture of the vigorous young Christ.

Sallman has said subsequently that it did not come to him quite as a dream, but as a sort of an inspiration which began to flood him as he lay in bed with his eyes shut, trying to quiet the strange turmoil that he felt within him.

Suddenly, there was Christ visualized before him, not as an ascetic "holy man," but as a robust young man of perfectly normal, healthy appearance. Jesus had a kind face, bespeaking love and compassion, but with eyes that showed a spark of blazing fire, a sternness and righteousness of purpose. This was the Christ who could, with a commanding voice, spellbind the multitude, and, with decisive boldness, drive the money-changers from the Temple. It was not a Nordic Christ, with blond hair which many northern European artists, with a naive disregard for Christ's Jewish birth had depicted on their canvasses. It was Christ with black flowing hair and a face one could expect on a Jew from rural Galilee.

When Sallman awoke in the morning, he could not wait to get to his easel. There he seized a piece of charcoal and on a piece of heavy white paper, he executed a charcoal sketch of the head of Christ as it had come to him the previous night.

WHAT IS CHRISTMAS?

VELTA MYRLE ALLEN

Christmas is a time to be with those we love.
Christmas is a time for symphonies above
To chime the carols of the Christ Child's birth,
To ring through all the world and to the ends of earth!

Christmas is a time when little children sing!
Christmas is a time when everyone will bring
Their gifts of love as symbolizing man's goodwill
For peace on earth . . . the hope within us still
Shall brightly burn and keep the Christmas spirit gay
And fill the world with joy and love on Christmas Day!

In just five hours the sketch was done.

Sallman, like many another artist, in his early career did not have many publishers waiting for his work. However, he did have one regular commission. It did not pay a cent, but the editor of the *Covenant Companion*, a monthly paper for Christian young people, was always eager to publish any of Sallman's contributions.

Sallman was a member of the Evangelical Mission Covenant Church. His father was a native of Finland, a carpenter by trade. His mother was Swedish. They settled in Chicago about 1887 and Warner was born there in 1892.

When Sallman finished his sketch of the Head of Christ, he hurried over to the office of the Covenant Press, the denomination's publishing house, and showed it to the youth paper editor. The editor liked it immediately and announced that it would be his cover for the February issue. By four o'clock, Sallman recalls, the picture was in the hands of the engraver and a plate was being made. That is how quickly it happened.

This was the modest beginning of what has come to be the most famous picture of any artist now living in the world!

Times were hard for artists in the 1930's because of the depression, and Sallman had a wife

and three growing sons to support. As a little sideline, he developed a chalk talk which he used to give for audiences. He would draw pictures for them while he lectured. He decided to add a basic sketch of his Head of Christ to the lecture as a concluding feature. One evening in 1939 he was giving the chalk talk to a group of college students. It was without a fee, as were many of his church talks. When the group saw the sketch of Christ, they asked him to do it in color. He protested that it would take an hour, but they said they would miss supper, if need be, to stay and watch him. For the first time, he used colored chalk. The result was a picture that won reverent approbation from the fascinated audience.

The next year, 1940, a group of students from North Park College, which is situated on Chicago's North Side, came to Sallman in his studio. Several among them had been at the chalk talk in church. They remembered vividly the Head of Christ he had drawn for them. These students were graduating and preparing to enter the ministry of the Covenant Church and they wanted to make a present to the college. There had been a regular class gift in which they had participated, but they

wanted to make a special gift, one just from the ministerial students, in appreciation of what the college had done for them.

The students only had thirty dollars among them. Hardly much of a commission for an artist of Sallman's growing stature. However, they asked Sallman if perhaps he would just do them a little sketch in colored chalk such as he had done at the church that evening. Sallman smiled. A chalk sketch would not last, even if put under glass. No; to be suitable for what they had in mind, it would have to be a full-dress oil painting on canvas. The \$30 which the students offered would hardly pay for the canvas and frame, but something about their sincerity struck Sallman. He agreed to accept the commission for the painting of the "Head of Christ" and assured them that despite the pressure on his time, he would try to make it one that the college could display without embarrassment.

Sallman expected to spend only a short time at it, for other important work was waiting. But as two days passed, then three, and four, Sallman began to realize that this picture was going to take longer to complete than he had anticipated. For the longer he worked at it, the more vividly did he begin to see his Master.

After sixteen years of contemplating his representation of Christ, Sallman at last had the picture in his mind with striking, lifelike clarity. As the canvas neared completion, it seemed to Sallman that the Master would actually speak to him, so full of vigor did the countenance appear.

One day two of Sallman's customers called on the long distance telephone. Anthony W. Kriebel and Fred M. Bates, officials of Warner Press, Ander-

son, Indiana, the publishing house of the Church of God, insisted on coming to Chicago to discuss some book illustrations. Wearily, Sallman agreed to see them. He put a few more finishing touches on his Head of Christ and then put it up on the mantle in his living room, satisfied that the seminary students would be pleased with it when they came to pick it up.

Kriebel and Bates soon were at the door. They came in and opened up the portfolio they had brought with them. Suddenly, Kriebel's eyes fell on the picture on the mantel. He gasped. This was beautiful! This was incredible! Such vibrant life in this portrait of Jesus!

Bates echoed Kriebel's sentiments. When had Sallman painted this? What was he going to do with it?

Oh, it was just a little commission for some students up at North Park College, Sallman explained. They were going to come by that week end to pick it up and give it to the college as a graduation gift.

Oh, no! The men from Indiana would not hear of such a thing. This was a great picture. It should not be hung in some hall of a little obscure church college. It should be shared

with Christians the world round. They offered on the spot to print 100,000 copies of it for framing, if Sallman would give permission.

Sallman hesitated. If he gave the gentlemen from Warner Press this painting, he would have to do another one for the students at North Park. Could he go back to his easel and duplicate it?

At last, he left the decision up to his wife. She urged him to let the publishers have it, pointing out that they might be able to put it into thousands of Christian homes. And so that is how the original oil painting of Sallman's Head of Christ came to be sold for \$100—plus one per cent of royalties.

Sallman went back to his studio and painted a second Head of Christ. This one differs from the original in that the background is white instead of dark shadow. The students, none the wiser as to the cause for the additional week's delay, for Sallman was too embarrassed to tell them he had been talked out of the first one, were thrilled by their painting. To this day there are many experts who think that the North Park portrait is even more lifelike.

Today the painting for which the students paid \$30 is prob-

EVENT

THEDA POBST

If we could walk across the age-old desert
And trace the steps the eager wise men trod
Would that same star rain richly down upon us
The fire that burned their hearts long nights ago?

If we could kneel beside the humble manger
And lay our gifts beside the blessed Babe
Would he restore the sweet lost peace within us
That came to earth that night with God's own Son?

Our hearts are like the hearts of wandering shepherds,
And all our gifts are humble ones and small.
Our days are filled with humdrum work and duties
The Star of Love the high point of our lives.

ably worth \$30,000. But it is not for sale. The college has enshrined it in its main hall where it is the institution's most prized possession.

Warner Press brought out lithographic reproductions of Sallman's Head of Christ. The public response was instantaneous. Somehow this painting did represent Christ as many people feel He must have looked. The popular acceptance among members of the Church of God was tremendous. Theirs, like the Covenant Church, is a small denomination, however, and Kriebel and Bates thought Sallman's work deserved a larger audience. They drew a deep breath, resigned their jobs, and went into business for themselves in Indianapolis as publishers of religious art. Their principal asset was a contract with Sallman.

By the end of 1957 more than 100 million copies of Sallman's portrait will have been published and the present rate of sale is over one million copies a month. This is the most popular picture in the world by any living artist and soon may exceed the number of copies reproduced of any religious painting in history except Leonardo Da Vinci's Last Supper.

Meanwhile, Dr. Charles Ray Goff, now a nationally famous preacher and pastor of Chicago's downtown Methodist Temple, was quite unaware of the fact that he had inspired this picture or had any connection with it until he was on a round-the-world trip a couple of years ago.

He found Sallman's Head of Christ in many Christian homes in the Orient. He even found the portrait in the home of one whom he knew was a Buddhist. Asked why he had this painting on his wall, the man said, "Oh, I just like that fellow. He has an honest face."

"This is the universal appeal of Christ which Warner Sallman



has captured with his brush," Dr. Goff declares. "He has given us a portrait of Christ that every man can understand, a potent instrument for the missionary, the most effective bond that unites the world-wide Christian fellowship, our love for the Jesus in this picture."

When Dr. Goff returned to Chicago, he went to see Warner Sallman, who in his modest and deferential way told him for the first time the story of how his lectures at the YMCA inspired the picture.

"I didn't paint it, you did," Sallman told his friend.

As Wise Men of Old

ELLIS GUTHRIE

The Wise Men sought the Christ Child fair,
And guided by the star,
They found the very Son of God;
Though traveling from afar.

May we, as they, the Christ Child seek,
Put off all doubt and care,
Give him first place in heart and life,
And him with others share.

Dr. Goff shook his head.

"I didn't paint it either, Warner," he said. "I just read the New Testament in those Bible classes."

"It was the way you read Christ's words," Sallman pointed out. "You made Christ seem so vivid to me, as though he were right there himself."

Dr. Goff looked intently at his former student.

"Warner, if I didn't paint it, and you didn't paint it," he declared, "it must be that God painted it, using us as his human agencies."

A Divine Colony

Kirby Page

IF YOU would deepen your appreciation of the sheer goodness of God, reflect upon the quality of life exhibited by the best members of the best human families ever to live on this earth. Then remind yourself that all this superior love is merely a faint reflection of the character of God, whose holiness is far above human goodness.

The most moving record of a mother's devotion to her children, the tenderest story of a husband's care of his wife, the loveliest account of human friendship—these point to the goodness of God. So it is not strange that our Father loves the wicked while they are wicked, and that he forgives the erring and thus prompts repentance, and that he seeks the lost

until he finds.

Truly we are members of the divine family, dwelling with our loved ones in the mansion of God. Three hundred years ago Thomas Traherne exclaimed: "Your enjoyment of the world is never right, till every morning you awake in heaven; see yourself in your Father's palace, and look upon the skies, the earth and the air as celestial joys; have such a reverend esteem of all as if you were among the angels. Till you can sing and rejoice and delight in God, as misers do in gold, and kings in scepters, you never enjoy the world."

Jesus taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Beginning in me, dear God, beginning in me!



A Light in Darkness

Jaime Redin

I WRITE this sketch of the meaning of Christmas to the Indian, feeling and sensing their emotions, and with a great weight on my own heart, for I grew up with them in an intimate relationship. Although in my youth I grew away from my Indian friends, today, since learning the true way of our Lord, I am again working with them and I not only know them, but they know me.

In our community here in Llano Grande, a great majority of the native people are still in the period of semicivilization.

A large part of them work in the cleaning of the streets in the capital city of Quito as *barrenderos* or street sweepers; others work as household servants. Therefore, they come back home from the city, bringing new customs to their families and



Jaime Redin, part-time pastor of the church at Calderon, is president of the interdenominational youth organization of Quito and surrounding area. He is a musician and composer of hymns and choruses.

wearing showy new clothing.

The meaning of *La Noche Buena*, or Christmas Eve, the birth of the Baby Jesus, is only a vague concept in the mind of the Indian. Although all have been baptized into the Catholic Church, probably not more than five or ten per cent will attend the well-known midnight mass in the church. Some folks, as a mark of devotion, carry a little idol of the Baby Jesus on a tray filled with flowers and fruits along with large wax candles, and other trays with flowers and smoking *saumerio* (an incenselike powder derived from a local tree and burned for its fragrance) to the church and pay for a mass.

Returning from the church all go to a home to drink, and they drink a great deal of *chicha*, the liquor made of fermented corn or other strong drinks such as *trago* or *aguardiente*, a fermented and distilled sugar cane drink. Hardly anyone understands the significance included in the almost universal observance of Christmas, for their old pagan customs are mixed in with those of the Catholic Church until all is very degenerate.

The little children have never enjoyed Christmas, for it is seldom that a toy is ever given to a child, and what is given is of little value such as a forty centavo tin whistle or a ten centavo balloon. The *patrones* for whom the parents work sometimes give worthwhile gifts to the children and thus the children have a little pleasure. Sometimes public school funds are set aside for buying toys at Christmas for children of country schools but many times these do not ever reach the children for the funds

a SON is Given"

disappear in the hands of the professors or someone who works for the board of education.

The idea of the white people of Spanish descent and the *mestizos* is to pay little attention in helping the Indian realize the joy of knowing the true meaning of the birth of our blessed Savior and since few Indians are educated, they cannot rise out of their sleeping condition. They are more inclined toward drunkenness, idolatry, and sex degeneracy which makes up their entire life and thus keeps them always in extreme poverty.

Indian children begin to work at the age of eight and ten years, boys and girls as well, for it is more profitable for the parents when the children work. They must give all they earn to their parents, except for a few articles of clothing. Their food consists of toasted, parched corn, called *tostado*, and other grains, with little else, and therefore their earnings add to the income of the family. Some of the young folks who are a little better educated do not want to return to their homes and the old customs, and for this reason many parents are afraid to educate their children for fear they will lose their respect.

We thank God that finally we have a ray of light in the gospel of salvation and many, by means of the divine Word, are learning to know the true meaning of Christmas.

Blessed Christmas which brings us redemption;
Redemption glorious, which gives us light and peace,
And to our humble Indian, joy and liberty.

As I close, I would like to

make clear that the Mission Rural Brethren, in establishing a school in this community, is breaking the darkness of the power of Satan and today's children are now celebrating a Christmas full of joy, with new songs of praise to the Redeemer. They take home sweets, cookies, and toys which they have received because of the love of God as revealed in the hearts of Christian people.

The important fact remains

that from here on it is necessary to give more stress to the work of our Lord among these young folks who are being educated, for they will play an important part in the civilization of their people of tomorrow, whether it be they themselves or their sons who learn the true meaning of Christmas. Merry Christmas and glory in the highest, and peace to men of goodwill. Amen.

Translated by Josephine Flory

A Child of Hope

Yaji Kabura M. Mshelia

IT IS for us that Jesus Christ is born. It was written by the prophet that he is going to be born for us and it truly happened. He was born and saved us from our sins.

I include myself to say, to us a child of hope is born, because I get something great from him, as well as others. I am satisfied with my share that I get from his great blessing. He does renew a right spirit within me. His great blessing is for all, even the sinners.

People of long ago did not live happily, healthily, and with education as we do now. The child of hope was born to us because Americans heard the news earlier than we heard it in this area. They did not care about the distances between us but set out directly and happily and endured all troubles on the way here to let us hear the good news too. In addition to bringing the news, hospitals and schools were built to keep us healthy and strong to work and to have us progress in knowledge and to

give us deeper understanding of the comeliness of his kingdom on earth, which really brought better life.

I almost became a lame person, had it not been for the Child of Hope that brought the mission here to help in every way. I was very badly injured in a football match and was healed by the mission doctor in the Garikida hospital.

Even now I do not fear death for the Child of Hope has come and let us know that there will be a better home for us in heaven when we accept him and have faith in him too.

In my community most people find and believe that to us a Child of Hope is born. He loves everybody in the community and saves us from our sins. For all workers, everywhere he stays with them and gives them strength, health, and wisdom, increases their patience, deepens their insight that their working may be to his glory.

Jesus was excellent on the earth and a great helper. Many

people in our community try to be like him. They help widows and those who meet accidents such as the burning of their compounds, sickness, and others.

In national life in Nigeria, most of the leaders are non-Christians. The work that is being done and the way the government helps the Christians and the newspapers that we read show that we have many people in the country who know that a Child of Hope is born to us.

This means something great to the country indeed.

It is said that years ago the leaders who were non-Christians did not care about helping the Christians and the pagans. Now all kinds of people get the same help from the government of the country, such as setting out schools, dispensaries, and scholarships to another country. All people are forgetting the wrong practices and customs through the name of the Christ.

The Prince of Peace

THE Bible tells us that man is God's most wonderful creation. God has created a beautiful world and given it to man for his use. In this creation God's special hope was that man was to live a happy life in the wisdom and guidance of God. But after a time man exercised his independent will and sinned against God. Then there came to man difficulties and disappointments. For mankind daily a cloud of pain and suffering grew and man's life and thinking became more and more evil. Concerning man's evil way, the Bible through Isaiah repeatedly tells us: "The ass knows his master's crib, but man does not know his creator"; "From the sole of his foot even unto his head, there is no health in him. His whole body is spoiled"; "All our righteousnesses are as filthy rags."

All glory and praise to our loving heavenly Father that he did not leave mankind helpless and alone to suffer the pain of his sin in a life of evil. To save man, God provided a way of salvation. By his grace God has also given his promise of a hope for everlasting life. This promise was given 600 years before the Christian era in the writings of Isaiah: "For unto us

Reshamlal A. Gamadia

a child is born, unto us a son is given" (Isa. 9:6).

This promise refers to our Lord Jesus Christ. In the fullness of time, in the village of Bethlehem, in Israel, Jesus Christ was born. He left the presence of the Father to search for every one of lost mankind and to take them to the fellowship of God. Jesus Christ proclaims the never ending love of God to men. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

This is for all men. The message was first given to simple shepherds. They were watching their flocks by night in the hills around Bethlehem. The angel of God came to them with this glorious message. This good news was also given by God to some wise men. These wise men knew the signs of the heavens.

Reshamlal A. Gamadia, pastor of the Vali congregation, India, is a graduate of Vocational Training College and the two-year Bible School course. Reshamlal has been active in adult literacy and youth work



For to us a child is born,
to us a son is given;
and the government will be upon
his shoulder,
and his name will be called
"Wonderful Counselor, Mighty
God,
Everlasting Father, Prince of
Peace."

—Isa. 9:6, R.S.V.

Just as the message of the newborn Son of God was given to the illiterate and poor shepherds as well as to the scholarly and rich wise men, so today this message of hope of eternal life is for all men in all sections of society. The Son of God says to us, "I am the Light of the world. He who follows me will not walk in darkness, but will walk in the light of life." Today he also says, as always, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In Christ there are no Jews or Greeks, no bond or free, civilized or barbarian. In each society unity comes in Christ. Now we are no more strangers or foreigners, but fellow citizens in the family of God.

As Jesus is the hope of the world for each individual and for each society, so he is the hope of each nation. Go, make disciples in all nations. The message of Jesus Christ, the Son of God and the Prince of Peace, must be proclaimed to all nations. How great is the need for peace among nations today. Jesus is the Prince of Peace for the nations. He is the message of hope and peace. He is the example of complete love in our time for all nations. His wisdom is, "Love your neighbor as yourself."

On this Christmas, how necessary it is for each individual, society, and nation to hear the voice of Jesus, learn of him, and let his spirit enter their lives. May our gracious heavenly Father give his peace and his blessing to all men on this birthday of his Son, our Savior.

Translation by Wendell Flory

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What is the best procedure to determine if a child is mentally defective? At what age can it be determined if such is the case? Where can we find the best authorities to consult on such matters?

Concerned Parents.

Dear Parents,

If a child is seriously mentally defective it can be determined at birth by an abnormal cephalic index (a

type of head measurement). Where such abnormality is not readily apparent and the parents are still in doubt, the best procedure is to consult a good pediatrician. This doctor should be told expressly of the fears about the child's defectiveness, and if he is competent he will then either carry out his own tests or refer the parents to another doctor, perhaps a specialist in the field.

Clyde and Katherine Weaver.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

A New Testament Wordbook. William Barclay. Harpers, 1957. 128 pages. \$2.50.

For the Christian worker who knows "little Latin and less Greek"—that includes most of us—a book like this small volume by a New Testament scholar is a necessity. A teacher in the University of Glasgow, Dr. Barclay has for several years contributed brief articles on New Testament words to the British Weekly. In response to demands from readers thirty-seven of these word studies have been collected in book form. They include such basic words as *charisma*, the gift of God; *ecclesia*, the church of God; *evangelion*, the good news; *kalein*, the calling of God; *koinonia*, the Christian fellowship; *leitourgia*, the Christian service; and *soteria*, the word of salvation. The writer examines the words in their original uses, pointing out what they meant to those who first wrote and heard them. He goes further in many cases to suggest how such significant words can illuminate our understanding and guide our practice of the Christian life today. —Kenneth I. Morse.

Living Close to God. Dale Oldham. Warner Press, 1957. 176 pages. \$2.75.

The title of this book is indeed the greatest desire of the one who would be truly Christian. The author is a leading minister in the Church of God denomination. The one great passion of this fine man of God is to lead others into a closer fellowship with God and into a growing and an increasingly effective service in his kingdom.

The author gives many challenging

and beautiful illustrations from the lives of people who have been redeemed and who have lived a life with Christ. The power of prayer becomes more and more real to those who fully surrender their lives to Christ. Brethren people will especially appreciate his firm belief in the power of God in one's life to heal the body, to cleanse from sin, and to make of one a good steward of talents and possessions. The author says, "Perhaps there is a great deal more to this matter of living close to God. But to be grateful, to love, to serve, to give, to worship and adore, to learn to pray well—these are the essence of the quest." And the author goes all the way, the surrender must be complete and the results will be beyond what one could ever expect. —Merlin Shull.

***Felembé.** Jens Larsen. Muhlenberg, 1957. 275 pages. \$3.50.

This is a novel, the title of which is derived from an African tribe who loved their young missionary and called her the endearing name of the title.

This is a beautiful story of a young couple who gave their lives to the missionary cause in Africa. It is woven with a tragic love story as well as a triumphant one in which a rich girl triumphs through an inner call to real sacrifice in the heart of Africa. The heart of the book attempts to unfold to us the understanding of the Christian meaning of true sacrifice in God's kingdom. It is a book for both young people and adults.—Anna M. Warstler.

***Twelve Baskets Full.** Margaret T.

Applegarth. Harpers, 1957. 245 pages. \$3.00.

This volume contains more interestingly related, unusual stories of individual giving than any previous book it has been my privilege to read. Most of the hundreds of remarkable quotations about money and stewardship in the thirty-two chapters are seldom seen in print. The widely known author did a prodigious amount of reading and research before beginning the writing of a work that will greatly enrich individual and group life throughout Protestantism, and even beyond this huge segment of world population.

Taking as her central theme the gospel story of the loaves and fishes, Miss Applegarth has employed her special brand of attractive insight. A cursory glance at this partial list of chapter titles reveals the scope and freshness of the book: Checkbook Into Prayerbook, Some of My Best Friends Are Tithers, Pennywise and Otherwise, Murder in the Cathedral Every Sunday, Charity in a Cold Climate, Drawing on the Bank of Saints, Six Impossible Things Before Breakfast.

This is a book for devotional reading. It is also a source of numerous new illustrations for ministers and lay leaders. A leading ecumenical figure avows this "is the finest book in the Christian stewardship field." I agree with him.—Harl Russell.

To Live Again. Catherine Marshall. McGraw-Hill, 1957. 335 pages. \$3.95.

Catherine Marshall has inspired the hearts of thousands of people with her writings about her preacher husband, Peter Marshall, who was chaplain of the Senate and pastor of the old New York Avenue Presbyterian church in Washington, D. C. when he died in January 1949. Now she picks up in the book, *To Live Again*, the story of her life without Peter, its emotions, its plans and work, its fulfillment. With a gifted pen, she goes into detail about the emotions of loss and loneliness and the facing of the days ahead. The reading becomes chatty and personal. The reader learns how her books came to be written and how the motion picture of Peter Marshall's life was produced. The reader is impressed that beneath all Catherine Marshall has done and written, there is a deep sense of spiritual motivation. A profound impression from reading the book is that the author feels the presence and guidance of God in her plans and in her writing.—Edith Barnes.

KINGDOM GLEANINGS

The 250th Anniversary Year will be inaugurated Jan. 1, 1958, by a love feast in the Germantown church. Participants will include wide representation from the Brotherhood. Because of limited facilities participation in this occasion will need to be by invitation only. Each district has been invited to send one representative. Invitations have gone to several representative groups and to the pastors and wives of the North Atlantic District. Many local churches and some districts are also planning inaugural love feasts.

A district peace institute was held in Northwestern Ohio at the Dupont church on Nov. 22-23.

Russell G. West of Wiley, Colo., will be available for two evangelistic meetings in the Western Region in 1958 as follows: July 1-13 and July 15-27.

Our Church of the Brethren colleges last year had a total endowment income of \$165,075 but found it necessary to spend \$205,543 in student aid. This is one indication that they need a more adequate financial foundation.

New Hope church, Ind., has eighty copies of the 1925 edition of the Church of the Brethren Hymnal in good condition they will sell at a reasonable price. If any church is interested, write to Mrs. Bessie Carpenter, 645 N. Randolph Ave., Clarksville, Ind.

United Church Women has received a grant of \$20,000 from the Fund for the Republic. The current award will be used to carry out a program of human relations workshops on how to deal with controversy. The program was started throughout the country last year. United Church Women is a general department of the National Council of Churches representing ten million American women.

Clifford B. Huffman, a member of the Lancaster Church of the Brethren, Pa., was elected president of the United Churches of Lancaster County at its recent meeting. The church council has ninety-two member churches of thirteen denominations. Brother Huffman is a deacon, the assistant moderator, and chairman of the church board of his church; he also serves as Sunday-school superintendent.

Sputnik reactions in official Washington and constructive alternatives to the arms race are presented in the December issue of the Friends Washington Newsletter. This issue will be sent to pastors and Brethren Service representatives as usual and also to women's work directors of peace and citizenship and aid-service, as well as to professors in the Brethren colleges and seminary. Additional copies will be available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., at 15c each.

A flyer describing the new filmstrip, *Exiles in the Holy Land*, has been distributed to pastors, Brethren Service representatives, and women's work directors of peace and citizenship and aid-service.

Word has been received by the social welfare director that ministers or others who are interested in attending the 1958 session of the Summer School of Alcohol Studies at Yale University should make application soon after Jan. 1, 1958. The school begins on Sunday, June 29, and closes on Thursday, July 24. Interested persons should contact the Social Welfare Director, Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brethren Life and Thought, the quarterly publication of which Edward K. Ziegler is editor, begins its third year with a growing subscription list, including the libraries of thirty-one theological seminaries. Though it is an unofficial publication, the quarterly is "published in the interests of the Church of the Brethren." Information concerning subscription rates and membership in the Brethren Journal Association can be obtained by writing to Clyde E. Weaver, 3600 W. Foster, Chicago 25, Ill.

Daily Bible Readings

Dec. 16	Matt. 6:19-34
Dec. 17	Matt. 7:1-29
Dec. 18	John 3:1-17
Dec. 19	Titus 2:1-15
Dec. 20	Isa. 11:1-9
Dec. 21	Isa. 53:1-12
Dec. 22	John 1:1-18

Changes in Travel to Europe Schedule

The new schedule for plane transportation arranged by the Brethren Service Commission for the anniversary travel to Europe is as follows: Eastbound, June 25 and July 1; westbound, Aug. 21 and 26. Negotiations for shorter periods of time in Europe are also being planned. Reservations should be made immediately. Write the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Changes of Address

H. Lamar Gible, pastor of the Good Shepherd church, Kensington, Md., changes his street address in Kensington to 11126 Newport Mill Road.

Kenneth R. Blough, from Hollsopple, Pa., to R. 5, Carlisle, Pa. Brother Blough is now serving the Huntsdale church.

Norman A. Seese, formerly pastor of the Crummet Run church, W. Va., should now be addressed at Denton, Md.

European Project Assignments

Ruth Davidson has been assigned to work with the refugees at Camp Friedland, Germany. Byron Swayer is working on Heifer Project visitation. Giles Gamble is assigned to the HELP project in Sardinia. Ethel Myer is serving as housemother at the Kassel center. Edith Merkey is assigned to the girls' refugee camp at Westertimke, Germany.

Reassignments include Nancy Hoff from housemother to the Kassel business office; George Camp from maintenance at Kassel to Karlsschule, Vienna; Dick Kinter from Berlin to maintenance at Brethren House.

Brotherhood Theme: Brethren Under the Lordship of Christ

Manchester College

The regional conference of the Central Region was held on the college campus, Oct. 21-24, bringing to the campus such speakers as Charles A. Wells, Frank Laubach, Norman J. Baugher, Paul H. Bowman and C. Ernest Davis.

The student enrollment has reached a new high this fall. Full-time students number 947 with 79 part-time and Saturday extension students making a grand total enrollment of 1,026, an increase of 52 over one year ago. The student body comes from nineteen states and four foreign countries, and represents twenty-three church denominations. A total of 495, or slightly more than 50% of the full-time students, are members of the Church of the Brethren.

The board of trustees at its annual meeting voted to approve the preliminary plans for a new science hall as prepared by McGuire and Shook, architects of Indianapolis. It is expected that final work will be done on the plans by Jan. 30 and that construction will begin early in the spring. This building will house the biology, physics, chemistry, mathematics, and earth science departments.

A preliminary site plan for the development of the campus prepared by Metropolitan Planners, Inc., of Indianapolis, was also approved. This plan has grown out of an intensive study of future building needs of the college.

The board of trustees also voted to establish the emeritus rank which may be awarded to faculty and administrative officials of the college who retire after long and distinguished service. This rank may be given to those who qualify after Aug. 1, 1956. The first to receive the emeritus honors were V. F. Schwalm, president emeritus, and A. R. Eikenberry, the rank of professor of psychology, emeritus.

Between 500 and 600 alumni and former students of the college attended the annual home-coming activities held on the campus on Oct. 19. The classes of 1932, 1947, and 1957 held class reunions during the day.

Nearly 1,000 high school students from high schools all over northern Indiana visited the campus on high school day on Oct. 12. Nineteen high school bands with more than 700 musicians from these same high schools were featured during the day's activities.

The annual leadership training school for church workers is being held on the campus, beginning Oct. 28 and running for five consecutive Monday nights through the month of November. Ercell Lynn, professor of religion at the college, is dean of the school.

Donald Royer, professor of sociology, is taking a three-month sabbatical leave during the fall term. He plans to use the time for writing, research planning, and the observation of teaching methods in a number of colleges and universities in the east.

McPherson College

Nine McPherson College seniors have been selected for Who's Who Among Students in American Universities and Colleges. They are Sara Ann Coffman, South English, Iowa; Duane Fike, Ramona, Kansas; Richard Herder, McPherson, Kansas; Elsie Lucore, Arriba, Colo.; Dwight Oltman and Marlo Oltman, Enders, Nebr.; Sidney Smith, McPherson, Kansas; Willard Stucky, McPherson, Kansas; and Mary Lou Wise, Nevada, Iowa.

On Nov. 1, \$491,516 had been pledged to the McPherson College development fund campaign. Included in

this total is \$175,323 from the community of McPherson, the college student body, and faculty. One hundred six churches of the region have pledged \$192,383. Individuals in the region and selected alumni have pledged \$123,810. The goal for the current campaign is \$725,000.

Nearly 200 alumni returned to the campus on Nov. 2 for the annual home-coming festivities. Highlights of this year's activities included the student program for alumni, the alumni tea, the recognition of two former football teams, and the coffee hour after the game.

The college athletic department, in co-operation with McPherson civic clubs, sponsored the appearance of James Jeffrey, former all-Southwest Conference half-back from Baylor University, and an ardent speaker in behalf of the Fellowship of Christian Athletes. The Nov. 5 program was presented in the McPherson Convention Hall.

Three one-act plays were presented by the Players Club on Nov. 15. Duane Fike, senior, Glenna Hawbaker and Joan Walters, juniors, were student directors.

The college a cappella choir and the chapel choir, accompanied by the college-civic orchestra, with Prof. Donald Frederick directing, presented Mendelssohn's A Hymn of Praise, during the Western Region conference.

Miss Della Lehman, professor of English, will conduct a party of fifteen to twenty people through Europe next summer. Emphasis will be placed on the literary and art cultures of the countries visited. College credit may be received from this tour.

Fifty-two student teachers are in the eight-week period of supervised practice teaching in the public schools in the area. Under this plan students spend the entire day for the eight-week period at the school. This is the second year for this type of student practice teaching.

The Church Calendar

December 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christian Joy. Phil. 4. Memory Selection: My God will supply every need of yours according to his riches in glory in Christ Jesus. Phil. 4:19 (R.S.V.)

Dec. 22 Christmas World-wide Offering

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Pa.

Jan. 1 Inaugural love feast, 250th Anniversary, Germantown, Pa.

Jan. 5 Inaugural Sunday for 250th Anniversary

Jan. 5-12 Week of Prayer

Love Feasts

Maryland	Ohio
Jan. 4, 2:30 and 7 pm, Broad-fording	Dec. 29, 7 pm, Dupont West Virginia
	Jan. 5, 6:30 pm, Moorefield

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?
Bro. William Longenecker of Mt. Joy, Pa., in the Moorefield church, W. Va., Dec. 29-Jan. 5.

News and Comment From Around the World

Heifer Project Passes 10,000 Mark in Cattle Shipments

Heifer Project has shipped more than 10,000 head of cattle to thirty-four countries since 1944. The 10,000th heifer is now grazing on a pasture in Mississippi. She was one of twenty-three Jerseys and Guernseys recently shipped to that state to help destitute cotton farmers change over to general farming.

The relief and rehabilitation agency was formed thirteen years ago to send livestock to war-ruined countries. Its program has since been expanded to include aid to underdeveloped areas. In addition to heifers it ships chicks, ducks, bees, goats, rabbits, and sheep. Under the heifer Project program each recipient family agrees to pass on the first-born female calf to another needy family.

Baptists Announce Plans for Jubilee Advance

A watch night prayer service in some 75,000 churches in North America on New Year's Eve will open the six-year Baptist Jubilee Advance program. Seven major Baptist bodies in the United States and Canada, representing some 18,000,000 Baptists will participate in the evangelism effort. The final year of the advance, 1964, will mark the 150th anniversary of organized Baptist work on a national scale in North America.

Baptist bodies participating in the advance are the American Baptist Convention, Southern Baptist Convention, Baptist General Conference of America, North American Baptist General Conference, National Baptist Convention of America (Negro), National Baptist Convention, U.S.A., Inc. (Negro), and the Baptist Federation of Canada.

Quakers Ask UN to Press for Renewed Disarmament Negotiations

American, British, and Canadian Quaker groups have sent telegrams to the eighty-two delegations to the United Nations, urging them to "work actively for unanimous assembly action looking toward renewed disarmament negotiations." The Quakers called for suspension of nuclear weapon tests and an end to the production of such weapons and elimination of A and H weapon stockpiles. They urged that outer space devices be used only for peaceful purposes.



C. Hadley Smith

A new chapel, known as the Garden of Prayer Community church and provided by the Farmers' Co-op of King Ferry, New York, was dedicated on Aug. 14. Shown above are, from left, LeRoy Dick, pastor of the Church of the Brethren at King Ferry and religious co-ordinator and adviser to the chaplain; Rev. K. A. Roadarmel, general secretary of the New York Council of Churches; Rev. William Chapman, chaplain of the King Ferry migrant workers' camp; Mrs. Pearl Wilson, chairman of the dedication planning committee; and James Wilson, member of the dedication committee

Sumatra Church University Gets Ford Grant

The Ford Foundation has approved a grant of \$282,000 to Nommensen University in Sumatra for a four-year program to strengthen and develop its school of economics. The school was established three years ago by the Batak Church, the largest Protestant body in Indonesia. The grant will be administered by the National Lutheran Council under a co-operative relationship with the university.

The university was opened by the Batak Church in 1954 and is named after Ludwig Nommensen, a missionary of Danish nationality, who was sent out by the Rhenish Mission Society of Germany in 1861 and became known as the "Apostle to the Bataks." The university has around 700 students.

New Civil Rights Commission Comprises Active Churchmen

President Eisenhower has named a prominent Roman Catholic priest and five active Protestant laymen to the new six-man Civil Rights Commission. The five Protestant churchmen are retired Supreme Court Justice Stanley F. Reed, Assistant Secretary of Labor J. Ernest Wilkins, former Gov. John S. Battle of Virginia, Dean William G. Storey of Southern Methodist University, and Dr. John A. Hannah, president of Michigan State University.

The commission will investigate

charges that citizens are being denied the vote for reasons of "color, race, religion, or national origin." It will also "collect information concerning legal developments constituting a denial of equal protection of the laws under the constitution."

National Council Groups Approve Design for Air Force Academy Chapel

Proposed plans for an ultramodern chapel at the Air Force Academy near Colorado Springs, Colo., were enthusiastically approved by the Department of Worship and Arts of the National Council of Churches. Last August the House of Representatives approved a \$3,000,000 appropriation for construction of the chapel after previously refusing to allocate the funds.

Under the present plans a two-level structure will contain three chapels, a Protestant one seating 900, a Roman Catholic with seats for 500 and a Jewish house of worship that seats 100.

Churches May Launch Special Ministry for Handicapped

The nation's co-operating Protestant churches have taken the first important step in blueprinting a special ministry for handicapped or otherwise exceptional people. Sixty religious leaders and specialists in the care of the handicapped have outlined a program that calls on the churches to

set up special courses in religious education under specially trained teachers for physically and mentally handicapped people and for youth and adults in prisons. The leaders further urged that church-operated camps and similar enterprises open their gates to the blind, deaf, or crippled.

Launch Plans for Research Center on Reformation

A group of scholars launched plans to establish a center for research on the Protestant Reformation at Concordia Theological Seminary in St. Louis. The Foundation for Reformation Research, supported by a \$100,000 fund, will gather material for the research center. The collected materials will be available to students and scholars and will be housed in a library at the seminary. A full-time director will be named to head the work.

Religious Groups Join in NAACP Supreme Court Appeal

Fourteen national organizations, most of them religious groups, joined in submitting a "friends-of-the-court" brief to the U.S. Supreme Court, upholding the right of the National Association for the Advancement of Colored People to enjoy freedom of association.

The brief was filed in connection with an appeal by the NAACP against a 1956 Alabama Circuit Court decision holding the group in contempt of court and fining it for refusing to turn over to the Alabama Attorney General a list of its members in that state. The brief does not enter into any question about segregation or integration, but argues entirely on the constitutional freedom of association.

Lutherans Ship Three Million Pounds of Cheese to Yugoslavia

A ceremony of dedication was held recently in Green Bay, Wis., for a freighter that was loaded with 3,000,000 pounds of cheese shipped by Lutheran World Relief for use in the school-feeding program in Yugoslavia.

The cheese, valued at \$780,000, was obtained from U. S. government surpluses. It will be distributed by the Yugoslav Red Cross to an estimated 2,000,000 school children in 14,000 schools.

Methodists Pledge Fund to Aid Denomination's Colleges

Fifty-four Methodist conferences in the United States have pledged to give a total of more than \$24,000,000 during the next three years to the

denomination's colleges and Wesley Foundations. The money will go for current operations. It will be in addition to money raised in capital fund campaigns to increase and improve physical facilities.

A total of 118 colleges, universities, theological schools, and other institutions in the United States are related to the Board of Education of the Methodist Church.

President to Set Fixed Annual Day of Prayer

A spokesman for the White House recently indicated that President Eisenhower has decided to proclaim the first Wednesday in October each year as a national day of prayer. The President will try to enlist the co-operation of religious leaders of all faiths so that the day will be marked by appropriate observances.

In the past the White House has not conferred with religious groups concerning the date for the prayer proclamation or asked for co-operation from the churches other than in the formal language of the proclamation itself.

National Council Commission to Study "Popular Arts"

A National Council of Churches commission will study to what extent comics, motion pictures, popular songs, advertising, and radio-TV "soap operas" influence contemporary religious life.

The survey will be made next year by psychologists, theologians and leaders in each of the five "popular arts."

Two years ago the National Council's department of Christian life and work issued a statement on the role of the arts in society and the church's responsibility to them. It declared that the church must find out what today's people are really like through the books they read, the films, TV shows and plays they see, the music they hear, and the buildings in which they live, work, and worship.

News Briefs

Encouraging results have been reported by the YWCA in Manila, which supports four social centers helping needy persons earn a living. The small industries begun by the YWCA are varied: pig raising, colportage, making paper bags, sewing. Sewing machines, a gift of Church World Service, are used by 4,500 women to mend and make clothing. The women pay a modest fee to cover the upkeep of the machines.

Ninety-seven of the 139 Conferences in the Methodist Church have approved a proposed amendment to the denomination's constitution which sets up a procedure for the gradual dissolution of the Central (Negro) Jurisdiction and the integration of its churches, on a voluntary basis, into the five white geographical jurisdictions. Only six Conferences have rejected the amendment.

The attention of sixty million Protestants and two million Eastern Orthodox will be focused on St. Louis, Mo., the first week of December, when the Fourth General Assembly of the National Council of Churches meets there. The conclave will bring together hundreds of prominent Protestant and Orthodox churchmen among assembly delegates and guests. The theme of the assembly will be "Oneness in Christ."

Lutheran World Relief has designated the week of Nov. 24-Dec. 1 for its 1957 Thanksgiving clothing appeal. The agency serves the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod. More than four million pounds of clothing were distributed abroad by the agency last year.

Some 25,000,000 one-dollar bills bearing the motto, In God We Trust, were recently put in circulation by the Treasury Department. They are the first American paper currency to bear the motto which has appeared on U.S. coins since 1864. Bills of higher denominations containing the motto will be printed as additional presses of a new type are installed. It will be several years before the new currency is in full circulation.

A resolution commending church groups and individuals who have given "effective Christian witness" in the school desegregation crisis in the South was adopted recently by the General Board of the National Council of Churches. The council also approved a resolution praising President Eisenhower for his actions in the Little Rock situation upholding decisions of the federal courts.

A Baptist Union of Italy has been formed, placing the administration of Italian Baptist co-operative affairs almost entirely in the hands of Italian churchmen. The new union consists of fifty-seven churches and forty-one preaching stations. Baptist work was begun in Italy in 1863 by English missionaries who were followed by Southern Baptists from the United States in 1870.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The guest teacher gave to the second grade children and to the observers sessions that were full of rich Christian living and loving

We tried

An Observation School

AFTER completing a ten-session training course using audio-visuals, one of our teachers remarked, "This has been a great help to me; now if I could just see my class being taught." Actually to see problems answered and dissolved is better training for a teacher than learning or using prepared situations or problems.

Some of our needs are: learning to gear our teaching to the child's pace, discipline both for the teacher and the child, and learning and using new methods.

A plan was formulated whereby all of our teachers and interested parents could benefit from an experience that would help fill these needs—an observation school.

We asked persons who were qualified teachers in the field of religious

Lillian Poettinger

education to teach these sessions. They gave of themselves and their time to help make our school a success.

What better time for the observation school than Sunday mornings during our church school periods? Where, in our church, could we have the classes was a problem. It was suggested that we use the fellowship hall, for there we would have plenty of room for the sessions and the observers.

However, the teachers in our church school felt they would like to see these classes taught in the same amount of space available to them, the same materials used, and the same equipment. We felt the latter would be more beneficial to our local group.

We decided to use a class from each of the children's departments: kinder-

garten, primary, and junior. Our first sessions were held in the kindergarten during October 1956, the following February in the primary department, and in the junior department during March. The number of sessions in each group depended on the length of the unit in our Brethren Graded Series (four or five weeks).

Our sessions were from 9:30 to 10:30 a.m., but we asked all observers to be in the room and seated by 9:15 a.m. This was to enable them to observe the teacher before and also *when* the first child arrived. Given to each observer before entering the room were three sheets of paper.

I. Basic Rules for Observing a Session:

1. You are not attending a show.
2. Please guard carefully against doing anything that will disturb; enter the room quietly; do not talk. Above all, never laugh at interesting remarks the children make or comment on them to your neighbor.
3. Arrive on time as school will begin with the arrival of the first child.

II. Twenty-three Ways of Observing Intelligently, Carefully, and Prayerfully.

Some of these were:

1. Notice room setup.
2. What is the teacher's aim for the session?
3. Are the pupils taking part?
4. Are the pupils really learning?
5. Are there evidences of worship?

III. The Teacher's Session Plans for the Session This Morning.

This prepared the observers to follow carefully and to know at all times the direction of the teacher.

After the children were dismissed at 10:30, the observers and the leader discussed the session or any questions or problems pertinent to the age group observed. This same procedure was carried out in all three departments.

We tried this method of training and feel it has helped all our observers. Evaluation remarks were made such as, "It has helped me slow up when I teach." "I am going to do all I can to promote having the children's worship in their own classes, as it has been proved to me that it can be done and the results are a true worship," was a remark made by a guest observer from one of our other Brethren.

ren churches. Other observers commented on the various methods used.

This has been an excellent training program for us and a very gratifying one. Now we are planning to have an all-day workshop, featuring crafts for children. Our teachers have requested such an experience to help them further their training.

When teachers want and continually seek training, we are coming closer to the goals of Christian education that we all desire for our children.

Boys Club and Edgar S. Martin

BACK in 1955 the Men's Fellowship group of the Christiansburg church, Virginia, began to realize that they had a wonderful opportunity to work with the boys of the member families. It was discussed almost every regular meeting of the fellowship, and finally a committee was appointed to think through the possibility of organizing and sponsoring a Boy Scout troop.

After several months of discussing this idea it was decided that they would like to organize a Boys Club, sponsor it, and have some of the men meet with the group. The idea was presented to the fellowship and was accepted.

Soon a group of the boys met at the church to have recreation, fellowship, and refreshments. At this meeting the idea of a Boys Club was talked about and before the meeting adjourned there had been effected an organization and our Boys Club was well on the way. The club has adult

Junior Highs Visit a Synagogue

Paul R. White

WOULD you like to visit a synagogue?" asked the teacher. "Yes," was the unanimous reply of the junior high class of the Fraternity church, Winston-Salem, N.C. What prompted such a question by the teacher?

In the session on Using the Bible in Worship, a discussion was to be launched upon the topic, How the Scriptures Were Used in the Synagogue. A story in the materials, entitled One Book Becomes Many Books, told of a class visiting a synagogue to see firsthand some of the history they were learning. Why not take this class to a synagogue so they too could see, thought the teacher. The story would then become alive.

The pastor was told of their plans and he contacted the rabbi whom he knew personally and made the arrangements. The group was to attend the Friday night worship and then have an explanation of the service. Thus on the date set, two carloads of junior highs along with the teacher, Lonnie Senter, and his wife, and the pastor and his wife drove six miles to attend the Sabbath worship.

The service began with the singing

of hymns and the reading of the liturgy of the day. Some of the reading was in Hebrew; other parts were in English. The highlight of the service was the reading from the Torah. The rabbi assisted by two laymen took the scroll from the ark, opened it and read it as it was done in the days of Jesus.

After refreshments, the rabbi took the class back into the sanctuary and explained the service. He took the scroll from the ark where the pupils gazed at its ancient symbols and its strange language. A period of questions and answers followed in which the rabbi enlightened them on many details of the scroll and worship.

The reaction of the pupils was more than the teacher had anticipated. Comments came freely, "They [the Jews] are just like us," and "You hardly believe the story (One Book Becomes Many) until you witness a Jewish service." Those who attended eagerly told all the details to ones who had missed the trip. The Old Testament and the Hebrews' customs now take on new meaning. The teacher was convinced that the trip was well worth the time spent and the teaching process was greatly aided.

counselors and junior counselors.

The Boys Club meets twice a month in a regular meeting and from time to time has a special activity, such as skating, overnight camp, etc. At the regular meetings there is a planned program with devotions, business, and recreation. Each member takes part

in some way—by reading the scripture, leading in the prayer, serving as an usher for the offering, or conducting part of the recreational activities.

At the end of this article appears the set of rules and the motto which the boys themselves set up. It took several meetings to formulate their "laws."

The Boys Club was not organized very long until the girls of the church began to request such a club for themselves. One of the women's circles was asked to consider sponsorship, which they did. The result was the organization of a club for girls. They meet once a month in a home of the church with a program similar to that of the Boys Club. They also plan for special activities.

This past year there has been an average attendance of thirty for both groups. We feel that this is a wonderful beginning and that much more can be done. I am certain that within this group are to be found leaders for the church of tomorrow.

Continued on page 26



Recreation shared informally by men and boys opens the way for the deeper values of fellowship—study and worship

NIGERIA, WEST AFRICA

Girls Can Learn

Jean Shank

The fifth article in the series on the Waka Training School tells about the senior primary school for girls — the reason for having it and the routine of the school

WHY have a senior primary school for girls? Both boys and girls are together in the lower grades, but, for the most part, the girls are given little encouragement or individual instruction in school by men teachers. They are scarcely recognized. When competitive entrance examinations are given for senior primaries, the girls fall by the wayside. This is one reason for establishing a school for girls at Waka—to enable more girls to continue with their education at a school geared for training girls, i. e., with an emphasis on the domestic sciences, at the same time maintaining a standard level of education.

This is the third year for the Waka girls' school, meaning that the school now has all three classes—five, six, and seven. There are fifty-four girls enrolled, and nearly all are from Christian homes. The school will accept any candidate who meets its entrance requirements but naturally encourages Church of the Brethren girls. There is one Mohammedan student. The ages of the girls range from ten to eighteen years.

Since it is a boarding school there are plenty of teaching opportunities out of class as well as in class. The sleeping dormitories house six girls to a unit. Pounding, grinding, cooking, and cleaning duties are all shared by the girls. Their day is full from 6:00 a. m., to 9:30 p. m., since they do all their own work in addition to their studies.

The actual school year is composed of forty weeks in school with a short holiday midyear and a longer one at the end of the year. For these breaks the girls return to their homes. English is used in senior primaries for all instruction, but as soon as the dismissal bell rings, three or four other languages are heard, with Bura predominant. The girls come to Waka from all over the mission but all learn Bura as it is the local language.



Robert Hess

Girls of the Nigerian mission field study both academic subjects and homemaking

Daily classes include formal instruction in Christianity (Moslems are excused from these classes). More than half of the girls are baptized Christians and most of the rest are receiving instruction prior to baptism.

In their free time the girls may be heard lustily singing, "I've been workin' on the railroad," or some of their rhythmic songs accompanied by clapping or dancing; or they may be seen playing a brand of softball, or tossing stones in an African version of "jacks." The general atmosphere around the girls' school is similar to that around a girls' dormitory in the States.

The staff at the Waka girls' school is quite pleased to have a Nigerian teacher, Miss Comfort Minso, who is especially helpful in bridging the gap between foreign teacher and African pupil.

Out of the Mailbag

The big epidemic of measles and whooping cough in our neighboring village of Kaurwatikari has about run its course after taking a death toll of 150 children and 50 adults. Can you imagine what this has done to a comparatively small village? Just now the epidemic of measles has struck the West Margi tribe and we have been flooded with them at the dispensary. For about three weeks we have had from fifty to seventy-five

patients living and sleeping at the dispensary. For their sleeping quarters we have only two small round huts. They have been stacking up in the huts as many as can get in, sleeping out on the dispensary veranda and the rest on the cold, wet ground. We got the school children to make temporary shelters for them.

Yesterday was truly a wonderful day. Dr. Paul Petcher and Charles Baldwin baptized forty-five. There were 313 people at the service. There was a beautiful communion service with all forty-five of the newly baptized participating.—Naomi Baldwin.

All-Africa Conference Planned

IN JANUARY of 1958 a very important missionary conference will be held in Ibadan, which is the largest city in Nigeria. It is called the All-Africa Christian Conference. It is expected that most of the delegates will be African Christians representing churches from all over the continent of Africa south of the Sahara.

The Northern Nigeria Mission Conference, which represents all the Protestant missions working among 17,000,000 people of Northern Nigeria, have chosen Bro. Stover Kulp to be the missionary representative from Northern Nigeria.

NIGERIA, WEST AFRICA

What Shall We Have for Supper?

Dorris Blough

HOW often a housewife ponders that question, whether in America or Nigeria. If it is during the time our gardens are bearing, it is not a difficult problem. However, if it is during the interlude between gardens, the choice is not great. Because we secure our food supply so differently from you people, I want to tell you about it.

Meat is our most important item. We are able to purchase beef in market once a week. We send someone after it. That way we do not have to see the meat lying out with flies swarming over it and the smell of spoiled meat heavy on the air. The beef is so tough and stringy that it must be prepared carefully or it will be as appetizing as shoeleather.

Several families usually go together and buy a pig, of which there are plenty in Garkida. It is excellent pork, not too fat. We put the bacons and hams in a brine and sugar cure for a week, then smoke them in home-made furnaces.

Some people have chickens. Eggs are sometimes available but usually quite scarce.

Bread is the next necessity. We feel fortunate in having a man who bakes wonderful bread. Of course, one just has to forget about all the weevils which were sifted out of the flour. We sift it carefully with the finest sieve we can find, then heat the flour in the oven, hoping to kill the eggs.

Our milk is delivered to the door each morning, not in chilled quarts, but in a gourd on the head of the daughter of the "milk man." It is measured out by quarts. We pay six cents a quart for whole milk. Then it must be boiled for five minutes. Some people pasturize theirs, but boiling is simple and the children like it just as well. It is stored in the refrigerator over night and skimmed the next morning. I have all the whipping cream I can use and plenty of butter. We are fortunate as some stations have no milk available and must use powdered milk.

Recently a store has been set up here in Garkida for the convenience of the missionaries. Before that each missionary had to purchase his supplies for a year in Jos or send in with someone who was going. Now one man does all the buying and saves us

much time and many headaches. He stocks the essentials such as flour, sugar, canned fruits and vegetables, meats, soap, salt, matches.

Except for the fun of growing things, one wonders sometimes if it would be cheaper to buy all foods instead of trying to grow them. By the time seeds arrive here, they are very expensive as they must be ordered from the States or England. Then we must purchase fertilizer, pay a gardener, dig wells, buy sticks and rope for pole beans, etc. Nevertheless, we will continue to have gardens, for what could take the place of that first fresh tomato or the first picking of peas?

The major part of canned foods available in Nigeria is from England. The English idea of good food is sometimes different from ours. They put mint and green coloring in most of their peas. The variety of vegetables available is not large. One of our favorites is corn, but they do not grow it. So if we want good peas, beans, or corn, we must can them.

We have some sort of fruit the year round from the orchard, and Nigerian canned pineapple and grapefruit are available as well as peaches, pears, etc., from South Africa.

Guinea corn, field corn, and wheat are available to be ground for cereal and breads.

MEET YOUR MISSIONARIES



Beryl and Vivian McCann

BERYL ROYCE McCANN, youngest son of Darwin J. and Edna McCann, was born July 22, 1929, at Waverly, Kansas. He has one brother and one sister.

Beryl's education was in several different schools in Oklahoma as his father was a minister and elder. He graduated from the Putnam City high school in Oklahoma City in 1947, and then enrolled in McPherson College. Between his freshman and sophomore years, Beryl had a summer pastorate in Garber, Iowa. He returned at the end of his sophomore year to spend a year as their pastor.

Beryl was active in summer camps and youth work and very early made a personal commitment to full-time Christian service. While he was pastoring at Garber he felt that God wanted him to serve in a different capacity—as a foreign mission worker.

Beryl returned to McPherson, changing his major to pre-med. He was active in chapel and a cappella choirs at McPherson. In September 1952, he enrolled at the University of Oklahoma School of Medicine. After graduation in June 1956, he took his internship at the Wesley hospital,

Wichita, Kansas.

Vivian Cherry McCann, daughter of Mr. and Mrs. Clarence Cherry, was born July 22, 1934, at Sweetwater, Okla. Early in life her goal became nursing; so following graduation from high school in Delhi, Okla., she enrolled at the University of Oklahoma School of Nursing. She graduated in September 1955, and obtained her registration.

During their freshman years on the campus of the medical center Beryl and Vivian became acquainted. They were married July 22, 1953. The next three years were devoted to finishing their schooling. They have one daughter, Sandra Lynne, born Jan. 22, 1956.

Beryl, Vivian, and Sandra attended Annual Conference at Richmond in June and then attended the missionary training conference at Meadville, Pa., in July.

They arrived in Nigeria, Sept. 15, 1957, to begin their first term. Their address is Garkida, via Jos, Nigeria, West Africa.

Sometimes during the season when we are getting nothing from our gardens, and we are eating from cans, we feel a bit sorry for ourselves. Then we see the Africans eating guinea corn mush with a side dish of

greens; never any cakes, pies, or ice cream, rarely fruit and sometimes a little meat. Then we realize what a banquet we have compared to theirs.

Note: Dorris Blough has completed her first term of service in Nigeria and has returned to the States.

Larchmont Village Church

To Serve the Community

THIS CHURCH will be a community church. The church planning and strategy committee of the Northern California Council of Churches plans for church locations to prevent overlapping and to provide churches in all communities. Larchmont Village has been assigned to the Church of the Brethren. All people will be welcome in this church. The object will be to have a strong church here that will minister to all people in the community who desire it. Regardless of denominational background or affiliation people are joining hands in community churches which are administered by many different denominations that are members of the National Council of Churches. You are invited to show your community spirit as we share in this venture. You will soon have a church in Larchmont to serve you and your children.

To the residents of Larchmont Village the above was recently written. Here in a beautiful subdivision northeast of metropolitan Sacramento in the North Highlands section the Church of the Brethren is building a new church.

The Community

Here there are a thousand homes. Another twenty-five hundred homes will be added to the tract as rapidly as the construction can be pushed. Good schools have been provided; an adequate shopping center will soon be erected. But to date no churches have been built in the village.

The Brethren have been granted a comity allocation for the corner of Watt Avenue and Q Street. At this location over an acre of land has been given to the district for a church building site by Bro. M. J. Brock of Southern California.

First Pastor Called

Bro. Richard C. Wenger, formerly of Olympia, Wash., is serving as pastor for this new church project. With



Richard E. Wenger, first Larchmont pastor

his wife and three children they moved to Larchmont in August, and began active work in the community in September.

Survey Conducted

Here a thrilling drama of kingdom extension has been unfolding. Excellent publicity folders describing the purpose of the new church and telling something of the history and beliefs of the Church of the Brethren were mailed to every home in the village. A thorough and systematic canvass of the entire community was made.

By the end of October, one thousand homes had been visited in the survey. One hundred thirty families evidenced strong interest in the new venture and requested being put on the mailing list.

An interested nucleus of forty families have formed a fellowship and are starting activities under Brother Wenger's leadership. It has been necessary to open a church building fund account to receive the gifts of those who wish to contribute for the new church.

On Sunday, Oct. 20, Sunday school, worship services, and youth fellowship meetings were begun. Eighty-three persons and a staff of nineteen teachers and helpers attended the first Sunday-school classes which were held in nine homes in the community. Forty-one persons attended the first worship service; eleven young people met for the first youth fellowship meeting.

Preliminary plans for the future church building are now being drawn by Bro. Arthur Dean, the Brotherhood church building counselor.

September BVS Unit

THE September 1957 Brethren Volunteer Service unit began its two-month training period on Sept. 2 and concluded its training in early November. This group of young people participated in study and classes, discussion, work, recreation, and worship together. This unit, with its fifty-seven members, is the largest unit of volunteers ever to complete its training at New Windsor, Md. These young people, like other units, were eager to begin their terms of service at the following projects:

Ann Arbor, Michigan

Jerry Dolby, Huntington, Ind., is serving in the University of Michigan hospital as a human "guinea pig."

Baltimore, Maryland

Sylvia Bucher, Harleysville, Pa., and Dan Judy, Keyser, W. Va., are working in the West Pilot House project, a community rehabilitation program in Baltimore, Md.

Bethesda, Maryland

Bob Carpenter, Chicago, Ill.; Paul Christman, Ann Arbor, Mich.; Mary Dilling, Lancaster, Pa.; Darl Hinkle, Wiley Ford, W. Va.; Lois Johnson, Ashburnham, Mass.; Roger Killian, Bryan, Ohio; Gerald Rhodes, Johnstown, Pa.; Margaret Ridsen, Homeworth, Ohio; and Shirley Ullery, Kremlin, Mont., are serving as normal control patients at the National Institutes of Health at Bethesda.

Chicago, Illinois

Dorothy Lentz, Myerstown, Pa., and Leona Wilson, Wenatchee, Wash., are working in the Chinese nursery in Chicago. Gerald Coomer, Mt. Carmel, Ill., and Ann Warner of



Dolby Bucher Judy Carpenter Christman



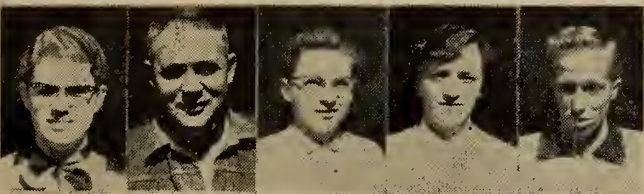
Dilling Hinkle Johnson Killian Rhodes



Ridsen Ullery Lentz Wilson Coomer



Warner N. Groff Haviland Manuel Mitchell



E. Groff Mishler Hummer Hershey Melvin



Stump Baile Livingston Dobson Fillmore



Hutchison Stites Williams Cain Huber



Longenecker Barton Butterbaugh Gosnell Peterson



Frantz Whitacre G. Born M. Born Brogan



Shanck J. Connelly T. Connelly Hixson Keller



Kestner Ochenrider Coy Petersime Mourer



Sampson, Haynes

Union, Ohio, are working in the Inter-City Parish in Chicago.

Cleveland, Ohio

Nancy Groff, Marietta, Pa.; Paul Haviland, Haverford, Pa.; Hildreth Manuel, Scat Pleasant, Md.; Ann Mitchell, Chicago, Ill., are working at the Inter-City Protestant Parish in Cleveland.

Creekville, Kentucky

Elaine Groff, Lancaster County, Pa.; Bob Mishler, Glendale, Ariz.; and Ann Hummer, Manheim, Pa., are working in a home mission project in Creekville.

Cuba, New Mexico

Janice Hershey, New Kingston, Pa.; Richard Melvin, Greenwood, Del.; and Dean Stump, McPherson, Kansas, will be assisting in the work at the Lybrook Indian mission at Cuba, N.M.

Elgin, Illinois

Martha Baile, Warrensburg, Mo., and Dick Livingston, Johnstown, Pa., will be assisting in the work at the Brotherhood offices in Elgin.

Europe

Lyle Dobson, Nampa, Idaho; John Fillmore, Nampa, Idaho; John Hutchi-

son, Cordova, Md.; John Stites, Detroit, Mich.; and Gary Williams, Enders, Nebr., will serve in the Brethren Service program in Europe. They will spend a period of orientation at Kassel, Germany, before being assigned to various European projects.

Falfurrias, Texas

Bob Cain, Dayton, Ohio; Jim Huber, Elida, Ohio; Arlen Longenecker, Columbiana, Ohio, have been assigned to the Brethren Service farm at Falfurrias, Texas, where they will

work with the Latin-American people of that area.

Hastings, Minnesota

Charles Barton, Elkhart, Ind., is serving in the state hospital at Hastings. This work is food preparation in a research program which is designed to learn the effects of certain foods on the human body.

Kent, Washington

Ruthanne Butterbaugh, Elizabethtown, Pa., will be serving as a pastor's assistant in Kent, Wash.

Kingsport, Tennessee

Nancy Gosnell, New Windsor, Md., and Ellen Peterson, Ellendale, Del., are assisting in the home mission work in Kingsport.

Mills Mountain, Virginia

Vonda Frantz, Sunfield, Mich., has been assigned to a home mission project in Mills Mountain, Va.

Modesto, California

Eunice Whitacre, Luray, Va., is working in the recreation program of the Community church in South Modesto, Calif.

New Windsor, Maryland

Glenn and Marlene Born, Seattle, Wash.; Dan Brogan, Salem, Va.; and Nancy Shanck, Potsdam, Ohio, have been assigned to New Windsor, Md., where they are assisting in the total program of the Brethren Service Center.

Belle Glade, Florida

Janice and Tom Connelly, Bryan, Ohio; Sylvia Hixson, Quakertown, Pa.; Leah Keller, Lititz, Pa.; Kathy Kestner, Twin Falls, Idaho; Marla Ochenrider, Conemaugh, Pa., will work in the nursery for the children of migrant workers and also help with recreation and classes for the older children in Belle Glade, Fla.

Puerto Rico

Arlene Coy, Elkhart, Ind., and Esther Petersime, Gettysburg, Ohio, have been assigned to the Brethren Service project at Castañer, P.R.

Richfield, Utah

Sharon Mourer, LaPorte, Ind., and Nancy Sampson, Williamstown, Ohio, have been assigned to Richfield, Utah, to assist in the church there.

Caravanning

Anne Haynes, Bassett, Va., has been assigned to caravanning in local churches in behalf of Brethren Volunteer Service.



Harry R. Bowman

The new building of the First Church, Philadelphia, Pa., now located at 8707 Cheltenham Ave., Wyndmoor, was dedicated on Sept. 29. Calvert N. Ellis, president of Juniata College, was the speaker at both the morning and the afternoon service. The pastor, Marvin E. Clingenpeel, led the litany of dedication and the elder, William I. Book, offered the dedicatory prayer. The First church hopes to serve the community and to grow in the Lord's service

Boys Club Work

Continued from page 21

Boys Club Rules

- I, as a member, will do my best to:
- Keep the Ten Commandments.
- Help those in need.
- To show respect to those in charge and to older people.
- Care for things as if they were mine.
- Be clean, modest, and good.
- Be thoughtful.
- Be reverent.
- Read my Bible daily.

Motto

A Christian boy will work, love, honor, share, respect, and do his best.

Anniversaries

Mr. and Mrs. William Becker celebrated their golden wedding anniversary on Oct. 27, 1957. They have three children, five grandchildren, and four great-grandchildren.—Leo H. Miller, Yakima, Wash.

Mr. and Mrs. David H. Cassel celebrated their golden wedding anniversary on Sept. 21, 1957. They have five children and sixteen grandchildren. They have served the Indian Creek church in the office of deacon for many years.—J. Wilford Price, Vernfield, Pa.

Mr. and Mrs. W. B. Devilbiss celebrated their sixty-third wedding anniversary on Nov. 8, 1957. They have

three daughters, nine grandchildren, and seven great-grandchildren.—Mrs. Roy Gerhard, Ottawa, Kansas.

Mr. and Mrs. Chris Sharp celebrated their golden wedding anniversary on Nov. 17, 1957. They have six children, eleven grandchildren, and six great-grandchildren.—Leo H. Miller, Yakima, Wash.

Obituaries

Bailey, Amanda, daughter of Jacob and Sally Barncord, was born June 2, 1874, and died at the Mennonite Home at Maugansville, Md., Sept. 24, 1957. Her first husband, Archibald Reed, died many years ago; her second husband, George Bailey, also preceded her in death. She was a faithful member of the Broadfording Church of the Brethren, Md. She is survived by a foster daughter and two stepchildren. Funeral services were conducted by her pastor, Bro. Stanley Earhart. Interment was in the Broadfording cemetery.—Mrs. Edith Myers, Hagerstown, Md.

Bollinger, Elizabeth Moyer, was born in Harmony, Pa., Sept. 2, 1862, and died in Payette, Idaho, April 9, 1957. At the age of sixteen years she united with the church and remained active throughout the rest of her life. On Dec. 30, 1883, she was married to D. D. Bollinger. In 1913 the family moved to Fruitland, Idaho. She is survived by three sons, one of whom is a missionary in India, five daughters, fourteen grandchildren, thir-

ty-two great-grandchildren, and two great-great-grandchildren. Funeral services were held in the Fruitland church by the undersigned.—Stanley Sutphin, Fruitland, Idaho.

Branthaver, Emma C., daughter of Benjamin Franklin and Mary Hoover Branthaver, was born in Franklin County, Pa., Nov. 8, 1878, and died at the Brethren Home, New Oxford, Pa., June 7, 1957. She was a longtime member of the Back Creek church, Pa. Two brothers survive. Funeral services were conducted in the Lininger funeral home by the undersigned. Interment was in the Spring Grove cemetery, Lemaster, Pa.—M. B. Mentzer, Chambersburg, Pa.

Clemens, Mary Agnes, daughter of James and Belle Parks, was born Nov. 27, 1899, and died Nov. 8, 1957, at Richmond, Mo. She was married to Claud Clemens on May 22, 1918. She was a member of the Bethany church, Mo. She is survived by her husband, four sons, four daughters, and fifteen grandchildren. Funeral services were conducted at the Wakenda church by the undersigned, assisted by Bro. Harold Correll. Interment was in the Wakenda cemetery.—Byron E. Dell, Norborne, Mo.

Cooper, Brown M., was born Nov. 5, 1882, and died Nov. 7, 1957. He was a member of the Methodist Church, but had been active in the Church of the Brethren until his health failed. Surviving are his wife, four daughters, five sons, three brothers, two sisters, and twenty-six grandchildren. Funeral services were held in the Fairview Church of the Brethren by Bro. Daniel Spaid, assisted by Bro. Eugene Mathews. Burial was in the Fairview cemetery.—Freda Knotts, Gorman, W. Va.

Cornelius, Leona M., daughter of Louis and Mary Michaux, was born in McDonald, Pa., Jan. 26, 1899, and died at Roaring Spring, Pa., Oct. 27, 1957. She was married to Joseph F. Cornelius on Jan. 25, 1943. Surviving are her husband, one daughter, five stepchildren, and fourteen grandchildren. She was a member of the Martinsburg church, Pa. Funeral services were held at the church by her pastor, Roy S. Forney. Interment was in the Reformed cemetery, Hopewell, Pa.—Mrs. C. O. Beery, Martinsburg, Pa.

Decker, Patience, daughter of Elias and Sarah Putnam Berger, was born March 7, 1872, in Somerset, Pa., and died at Sterling, Ill. She was married to John Decker in 1910. She was a member of the Sterling church, Ill., for many years. Two sons and a granddaughter survive. Funeral services were held at the Melvin funeral home by Rev. Harry Shiffer. Interment was in the Riverside cemetery.—Katherine A. Miller, Sterling, Pa.

Firestine, Robert S., son of John and Katie Firestine, was born June 11, 1905, and died in Lebanon, Pa., Sept. 2, 1957. He is survived by his wife, Caroline Balsbaugh Firestine, two daughters, one son, one sister, and two brothers. He was a member of the Reformed Church but attended the Myerstown Church of the Brethren regularly. Funeral services were held in the Myerstown church by Bro. Samuel Longenecker and the under-

signed. Burial was in the Heidelberg cemetery.—Frank H. Layser, Myerstown, Pa.

Forney, Harlan Milton, son of David H. and Leah Forney, was born Oct. 28, 1887, at Davenport, Nebr., and died at Modesto, Calif., Sept. 2, 1957. In 1918 he was married to Elizabeth Fike. He is survived by his wife, one son, three grandchildren, one sister, and two brothers. He was a member of the Modesto church. Funeral services were held at the Salas Brothers funeral chapel, by his pastor, Bro. Leland A. Nelson, and Bro. Morris Frantz. Burial was at Lakewood Memorial park, Hughson, Calif.—Mrs. Ralph Webber, Modesto, Calif.

Frick, Elmer E., son of Nathan and Sara Frick, was born July 5, 1894, at Kent, Ohio, and died in Louisville, Ohio, Oct. 15, 1957. He was married to Nova Royer on May 14, 1919. Surviving are his wife, two daughters, two granddaughters, and two brothers. He was elected to the ministry on Sept. 7, 1919, and ordained to the eldership on June 14, 1931. He served as pastor of the Eden church for a total of fifteen years. For many years he taught an adult class at the Center church. Funeral services were held in the Center church by the undersigned, assisted by Bro. C. C. Louder. Burial was in the Center cemetery.—Harlan C. Grubb, Louisville, Ohio.

Geist, James, son of Russell and Mary Geist, was born in Whitley County, Ind., Nov. 25, 1934, and died as the result of a plane accident. On Dec. 22, 1956, he was married to Patsy Walgamuth, who survives along with his mother, one brother and one sister. Nine years ago he was baptized into the Church of the Brethren. Funeral services were held by the undersigned and Hubert Newcomer. Burial was in Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Grafton, Sara K., died at Sellersville, Pa., Oct. 21, 1957. She was a faithful member of the Indian Creek church, Pa. She is survived by her husband, Leroy M. Grafton, her father, Wallace M. Ziegler, and nine brothers and sisters. Funeral services were held at the Indian Creek church by Brethren Joseph Moyer and Elmer Moyer. Interment was in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Hamel, Oral Edith, daughter of Enoch and Ann Coles, was born Jan. 4, 1889, near Nora, Nebr., and died Sept. 28, 1957. As a girl she joined the Methodist Church and later became a member of the Bethel Church of the Brethren, Nebr. She was married to Martin Hamel on Jan. 12, 1910. Surviving are her husband, one son, two daughters, five grandchildren, and one sister. Funeral services were held at the Baptist church in Holbrook. Burial was in the Holbrook cemetery.—Mrs. D. D. Griffith, Carleton, Nebr.

Hereter, Jacob I., son of Isaac and Otelia Sherfy Hereter, was born July 6, 1879, and died Oct. 11, 1957. His wife, Grace Newman Hereter, preceded him in death. One son survives. He was a member of the Church of the Brethren and was active in church work, having taught church school for many years.

Funeral services were conducted at the Bender funeral home by his pastor, Bro. Robert Knechel. Interment was in the Evergreen cemetery, Gettysburg, Pa.—Mrs. John E. Trostle, Gettysburg, Pa.

Heffner, Grace, daughter of Charles and Nancy Gordon, was born near Juniata, Pa., Jan. 3, 1888, and died Oct. 17, 1957. She was a member of the Little Swatara church. Surviving are a daughter and a granddaughter. Funeral services were held in the Schucker funeral home by the undersigned. Interment was in the Ziegler cemetery at Rehrersburg, Pa.—Conway E. Bennett, Bethel, Pa.

Hoffman, Katie S., daughter of Samuel and Anna Stauffer Kulp, died Oct. 11, 1957, at the age of seventy-six years. She was married to Eugene E. Hoffman in 1906. She was a member and faithful attendant for many years of the Skippach church. Surviving are her husband, two daughters, six sons, twelve grandchildren, two sisters, and two brothers. Funeral services were conducted in the Skippach church by Bro. Ralph Jones. Interment was in the adjoining cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Jones, Sarah E., daughter of Michael and Nancy Johnson Smith, was born Oct. 24, 1882, at Salisbury, Pa., and died Aug. 24, 1957, at Lansing, Mich. She became a member of the church at the age of twelve. Her husband preceded her in death in 1956. Two daughters survive. Funeral services were held by the undersigned at the Estes-Lodley funeral home in Lansing. Burial was in the Deepdale cemetery.—Jack Kline, Bremen, Ind.

Martin, Alice W. Royer, daughter of Aaron and Susanna Wolf Hummer, was born Feb. 14, 1873, and died Oct. 27, 1957. She was a member of the Akron church, Pa. Surviving are her husband, Amos M. Martin, eight children, eleven stepchildren, seventeen grandchildren, and eighteen great-grandchildren. Funeral services were held in the Akron church by Brethren Harry S. Dohner and Elwood Shelly. Interment was in the Wolfe's cemetery in Lancaster County, Pa.—Minerva Rudy, Akron, Pa.

McNalley, Flora Bell, daughter of John and Elizabeth Holsinger Wentz, was born at Bakers Summit, Feb. 13, 1882. On Dec. 1, 1906, she was married to Augustus McNalley, who preceded her in death. Surviving are one son, four grandchildren, five great-grandchildren, two brothers and two sisters. She was a member of the Albright church, Pa. Funeral services were held at the K. R. Miller funeral home by Elder A. Emmert Frederick. Interment was in the Holsinger cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

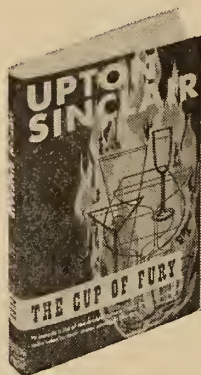
Moberly, Iva Nora, daughter of William and Emila Wilkerson, was born at St. Joseph, Mo., Nov. 7, 1865, and died at Yakima, Wash., Oct. 23, 1957. She was a faithful member of the Yakima church. On March 3, 1886, she was married to John Leslie Moberly. Survivors are one son, one daughter, seventeen grandchildren, forty-two great-

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grandchildren, and seven great-great-grandchildren. A memorial service was held in the Keith and Keith funeral chapel by the undersigned. Interment was in the Yakima cemetery.—Leo H. Miller, Yakima, Wash.

Patterson, William F., son of Thomas N. and Margaret Blessing Patterson, was

born July 29, 1868, and died at the age of eighty-nine years. On March 30, 1893, he was married to Elizabeth Heller, who died in 1924. He was a member of the North Winona church, Ind. He is survived by two daughters, two sons, seventeen grandchildren, and thirty-seven great-grandchildren. Funeral services were held in the McHatton funeral home in Warsaw, Ind., by Bro. William Overholser.—Mrs. Russell Hanawalt, Pierce-ton, Ind.

Ritchey, Fannie F., daughter of Samuel and Emma Snyder, was born in Snake Spring Valley, Pa., May 11, 1880, and died Oct. 17, 1957. She was married to Staily Ritchey on Dec. 25, 1898. Her husband, four daughters, four sons, fifteen grandchildren, twenty-eight great-grandchildren, one sister, and one brother survive. Funeral services were conducted by Brother Isaac Wareham and Rev. Richard Tome in the Barefoot funeral home in Bedford, Pa. Burial was in the Bedford Memorial park.—Sara Snyder, Everett, Pa.

Sembower, W. F., son of Adam J. and Elizabeth Sembower, was born at Casselman, Pa., Aug. 24, 1881, and died Sept. 24, 1957. He was a member of the United Brethren Church for many years. Surviving are his wife, Grace Boyer Sembower, eleven children, eighteen grandchildren, and three great-grandchildren. Funeral services were held at the Mills and Mickey funeral home by Bro. W. F. Berkebile. Interment was in the nearby cemetery.—Mrs. Walter Berkebile, Rockwood, Pa.

Church News

North Atlantic

Green Tree—Five have been baptized and ten received by letter. Our church and church school will furnish a room in the new women's residence at Juniata College in memory of Harvey S. Replogle, former pastor. The women's circle meetings will use the study book, *Prayer*, by Frank C. Laubach. Four babies were dedicated. The children presented a program on Children's Day. We also observed Father's Day with a father and son banquet. Mr. and Mrs. Eli Stoltzfus were delegates to Annual Conference. The largest community Bible school to date was held for two weeks in June. Our church is a member of the Phoenixville Council of Churches. John Keiper, director of youth work in the district, spoke to the junior and senior high students during one Sunday-school period in August. At the council church officers were elected for the ensuing year. Mrs. Helmuth Braendel of Paoli, Pa., was guest speaker on rally day. We also had an installation service for Sunday-school teachers and officers.—Mrs. Harry Buckwalter, Norristown, Pa.

Eastern Pennsylvania

Elizabethtown—Our local church membership has been divided into groups under the leadership of deacons and ministers, who work with the pastor in mak-

ing calls, reporting needs, and fostering fellowship among the members of the church. In November an every-member visitation was made under the direction of the stewardship commission to enlist time, talent, and finances for the church. Bro. Wayne Glick of the department of religion at Franklin and Marshall College, taught a course on the Christian's Use of the Bible, for six Wednesday evenings beginning Oct. 9. A German exchange student is living in one of our homes for this year. One of our girls has joined the last BVS unit; this group spent one week end in our church. The pastor and his family moved into the new parsonage in September. The vacation Bible school, which was held in August, had for its theme Missionary Outreach. We have an extended session for children each Sunday. Our summer youth program was greatly helped through the leadership of a local college student working with the youth counselor and the pastor as a summer service project. The Eastern Region conference met in our church on Aug. 21-23 and the district Christian education conference on Sept. 2.—Mrs. Elmer S. Eshelman, Elizabethtown, Pa.

Hatfield—Two delegates represented our women's work at Camp Swatara in July. Many from our Sunday school attended the various camping programs. Bro. Harold G. Jones of Harleysville, Pa., was speaker at a men's-work-sponsored program. Bro. Milton Hershey of Manheim, Pa., brought the message at our harvest home service. The offering was divided among the Neffsville orphanage and two of the local hospitals. Sister Sara Halladay, president of national women's work, spoke at a meeting sponsored by the local women. Our church choir gave a program in August, and a concert in the East Fairview church in September. Brother and Sister Earl Nyce represented the church at the Labor Day Christian education conference. Bro. Ralph Schlosser of Elizabethtown was the evangelist for our two-week revival meeting. Seventeen stood for Christ. One of the Sunday-school classes gave a program on men and movements in our church, centering around biographical sketches of church leaders. Eight of our young people are in college and one young man is at Bethany Seminary.—Mrs. William G. Nyce, Lansdale, Pa.

Middle Pennsylvania

Albright—Our evangelistic meetings were held June 2-16 by Bro. Harold Martin of Spring Grove, Pa. Six were baptized following the meetings; one had been baptized before. At our quarterly council on Sept. 3, officers were elected for the coming year. Our official board planned and carried out a special visitation campaign to strengthen the faith of members and win the lost for Christ. Our love feast was held on Oct. 13. Our two-week revival began on Nov. 11; Bro. Noah Martin of Ephrata, Pa., was the evangelist.—Mrs. D. I. Pepple, Woodbury, Pa.

Upper Claar—Lower Claar and our church held a joint Bible school in the

evenings of June 3-14; the attendance was the largest ever. Our pastor and our elder were delegates to Annual Conference. A number of our young people attended Camp Harmony. For our Sunday evening services Brother Ebersole is leading a study of the Book of Genesis. On Sept. 22 we had installation services for the church and Sunday-school officers. The pastor was the speaker at the harvest service on Sept. 29; the "Lord's share" offerings were brought in for the building fund. A number of our members are attending the district leadership conference.—Stella Walter, Claysburg, Pa.

Southern Pennsylvania

York, First—Pastor Guy West conducted a membership class for children and had a service of dedication for parents and young children. The council meeting adopted a new constitution for the church, providing for a church board of the church officers and twenty-four elected members; six commissions will care for the program of the church. Sixty-two members of the church attended Annual Conference. Our children and young people attended Camp Swatara. Instead of a daily vacation Bible school a day camp was conducted for the children. In place of an evening service at church on Mother's Day, a program of worship in the home was planned by the family life committee. Two films, *The Promise*, dealing with Pentecost, and *Leap to Heaven*, about Bob Richard's life, were shown. The Boy Scouts and the Girl Scouts had camp outs and hikes. Two exchange students are in our congregation this winter. During the summer months we had two worship services, at 9:00 and 11:00 a.m. Union vesper services were held in the park on Sunday evenings. A copy of the Upper Room is mailed to each member with the newsletter. We entertained the children and staff members of the Children's Home in Carlisle one Sunday. The CBYF sponsored a district skating party, had Dean McCauley of Elizabethtown College speak, collected food for overseas Brethren Service workers. The BVS unit from New Windsor was the guest of the youth group. Rev. Ernest T. Campbell, pastor of the First Presbyterian church in our city, spoke at a Sunday evening service.—Mary A. Lehman, York, Pa.

Western Pennsylvania

Ligonier—Because of the increased enrollment in the Sunday school we need additional classroom space; therefore, we are adding classrooms, a study, and a library. The church has given a sum of money to a family in which there has been illness. Our assistant minister, Ronald Morgan, and his family have returned to Bethany Biblical Seminary. Bro. James Pearson of Conemaugh, Pa., held our evangelistic meeting, Nov. 3-10. Bro. Glenn Hechman, our pastor for four years, has gone to the Welty church, Pa.—Dcloris McConnaughey, Ligonier, Pa.

Sipesville—We had a successful vacation Bible school, June 3-14. Our pastor, Earl C. Brubaker, and his wife at-

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tended Annual Conference. A male chorus from Meyersdale gave a program in our church on June 30. Vesper services on the Ernest Maust farm were sponsored by the women's work. Our evangelistic services were conducted by Bro. Russell G. West. Twelve were baptized and five received by letter. We held our love feast on Oct. 6. We elected church officers and delegates to district meeting at our council meeting.—Mrs. A. G. Maust, Sipesville, Pa.

Windber—We have called Bro. Ernest H. Walker to be our pastor. Bro. G. E. Yoder was our interim minister this summer. We joined with the other Protestant churches of Windber in a vacation Bible school. Fifteen of our youth attended Camp Harmony. On Sept. 8 we elected officers for the church and Sunday school. Mr. and Mrs. Harry Howells are the adult advisers for the CBYF. Circuit I rally was held in our church on Sept. 8. The women of the Brethren Work Association entertained the Western Pennsylvania women's work rally on Sept. 27. The children's department had charge of the opening service of Sunday school on rally day, Oct. 6. Foster Heckler gave a short talk and the pastor's sermon concluded the morning. One was baptized in the afternoon.—Mrs. Florine Dell, Windber, Pa.

Florida, Georgia, and Puerto Rico

Winter Park—Thirty members were added to the church last year, seventeen by baptism. Eighteen attended Annual Conference. The church has received a charter of incorporation. Our new building program, which includes an educational building, a fellowship hall, and a youth center, began on Sept. 8. Pastor Russell Showalter conducted a dedication service for children. Installation services for the new officers and teachers were held on Sept. 29. We observed Laymen's Day on Oct. 27. Russell G. West will be our evangelist for January 1958. Our church held a communion service on Nov. 24. We plan to have a love feast on Jan.

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5 in connection with the 250th anniversary celebration. We will have our Thanksgiving service and dinner on Nov. 28.—Mrs. Olive Brallier, Orlando, Fla.

Mardela

Denton—Our new pastor, Bro. Galen Blough, was installed on Oct. 6 by our elder, Bro. Walter Mahan. Brother Mahan also officiated at our communion the same day. A number of our women attended the two-day Mardela women's meeting at which Anna Warstler was the leader. Phyllis Seese was in charge of our vacation Bible school. Our juniors, junior highs, and youth attended camp at Camp Mardela. Several members were at the district meeting at Easton. Our ladies' aid is preparing clothing for the relief center at New Windsor. The women's work has completed furnishing the kitchen in the new fellowship room. The men's work sponsored the 100% Messenger Club.—Mrs. S. H. Krabill, Denton, Md.

Eastern Maryland

Good Shepherd—A year ago H. Lamar Gible became the first pastor of the Wheaton Fellowship, now called the Good Shepherd church. Chartered on Jan. 6 with sixty members, the church was officially recognized as a congregation by the Eastern Maryland district meeting in September. Seven members have been received since charter Sunday. A lot has been purchased for a future building site, and a new parsonage acquired and dedicated on Nov. 17. Guest ministers have been Brethren Valentine Hartman, Leroy Doty, Berkley Bowman and John Kneisley. Our communion service was held in our regular place of worship, the Palisades elementary school, on Oct. 6. Our group was well represented at the Christian workers conference at Frederick. Several of the men attended the district men's supper at Flower Hill. Both women's and men's work groups have been organized. Sunday evening services during the summer months were fellowship gatherings closing with a vesper. An afternoon retreat was held to plan the year's program. Our first every-member canvass has been completed.—Mrs. Robert Willoughby, Kensington, Md.

Locust Grove—We had our first every-member canvass under the leadership of Bro. Bruce Runkles of Frederick. Our pastor, Bro. J. Ira Metzker, accepted a call to the Ridgely church, Md. Our first full-time pastor, Bro. J. Donald Plank, began his work here on July 1. Elder O. P. Jones and Bro. Saylor Cabbage, representing the district ministerial board, were in charge of the installation services. Bro. Irving Norwood was in charge of the vacation Bible school, held the first two weeks in July. On Sept. 22 Brethren Irving Norwood, Alton Esworthy, and Roland Warfield and their wives were installed in the office of deacon. The deacons plan to carry on a program of visitation. Bro. Russell Shoemaker represented the church at Annual Conference, and Brother Plank and Russell Klein were delegates to district meeting. Twenty-four of our youth attended

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No. 320. Wanted: Two people to work in Brethren Home in Flora, Ind. One would do the cooking. The home provides one-half cottage furnished, lights, heat, laundry, and meals. For further information contact: Russell A. Kuns, Superintendent, The Brethren Home, Flora, Ind.

No. 321. A recreational leader is needed at Gillespie-Selden Institute, Cordele, Ga. The institute is a community center under the guidance of the Board of National Missions of the Presbyterian Church in the U. S. A. and is working with the Negroes of the community. The term of service would be for two years or longer. Qualifications call for a Negro or white man, at least 22 years of age, with a Bachelor's degree in health and physical education. The position is open either on a voluntary or salary basis. Contact: Department of Missionary Personnel, Presbyterian Board of National Missions, 156 Fifth Ave., New York 10, N. Y.

the district CBYF round table at the First church, Baltimore. One of the projects of the CBYF this year is to raise money to send a group to the national youth conference next August. We have a 100% Messenger Club again this year. Interest and attendance have steadily increased since the coming of our full-time pastor, and we are looking forward to a stronger program and a more active church. We plan to build a parsonage near the church, hoping to have it ready by late spring. Our pastor conducted our evangelistic meetings.—Mrs. Harry A. Klein, Frederick, Md.

Middle Maryland

Johnsontown—Home-coming day was observed on Sept. 15. Three hundred

persons attended the services. In the afternoon special music and special speakers were heard. The Sunday school presented new pulpit chairs to the church.—Virginia L. French, Cherry Run, W. Va.

Longmeadow — Evangelistic services were conducted by Bro. Perry Huffaker, Aug. 26—Sept. 1. Since then two have been baptized and two received by letter. Our stewardship campaign was a rich, spiritual experience, and the offerings from commitments will amount to \$307 per Sunday. Included in our program for the year are plans for a badly needed educational building. The church was well represented at both the Hagerstown and the County Council of Churches leadership training schools. On Laymen's Sunday Brethren Frank Bywaters and James Mason shared the pulpit. The young people had a boating party on the Potomac one Saturday evening, followed by a picnic and vespers. At the council meeting Brethren Mark Keener and Kermit Strite were elected to the office of deacon. Men's work, women's work, and the youth have been participating in community activities, giving programs at the Rescue Mission, welcoming new members, and visiting those who are sick.—Mrs. Joseph Peachey, Hagerstown, Md.

Manor—In the early summer eight officials of the state Youth Temperance Council were guests for the day at our church. During the afternoon they presented a public program and featured a film showing the camp at Rocks, Md. The Hagerstown YTC was present at this program. Bro. L. W. Shultz gave an interesting talk and showed a film on Brethren Service in Europe on June 30. Bro. Arthur Scrogum gave a report of Annual Conference on July 7. Our vacation Bible school, held July 15-19, had an average attendance of fifty-eight. While our pastor was on vacation Brethren Arthur Scrogum and Charles Wasson, Jr., conducted services at Manor, and Bro. Wayne Nicarry of Greencastle served two Sundays at the Downsville church. The CBYF had charge of the devotions and Bro. Max Parmley, who was working in our district, delivered the message at the program sponsored by the WCTU at the Rescue Mission in Hagerstown. The Little Temperance League had a public speaking contest on Aug. 12. On Aug. 15 Brother and Sister Parmley presented a program of vocal and instrumental music for the benefit of the organ fund. On Aug. 19 the organ committee sponsored a farewell party for the Parmleys. The women collected a quantity of clothing and grease for relief. Two of our junior highs attended Camp Peniel this summer. Bro. Perry Huffaker was song leader and speaker and Bro. Richard Petre organist at the dedicatory services for the electric organ. A number of our teachers attended the leadership training school in Hagerstown. Sisters Bertha Stover and Margaret May were delegates to district meeting. Brethren David Baker, Lawrence Long, and Daniel Moats were elected deacons.—Naomi Coffman, Hagerstown, Md.

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eyed like himself) coolly snubbed the little white bunny in their midst, the spirit of protest awoke in him. Spotty, his family and friends worked everything out, however, and a most happy ending is the result. A delightful book.

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Martinsburg-Vandevillesville — The annual fellowship of the Council of Church Women was held in our church. Bessie Honsacker, district director of children's work, was in charge of the district planning institute for vacation church schools. Mrs. Selma Kindig and Mrs. Robert Byrd, delegates to Annual Conference, presented their reports on two Sunday mornings. Two of our workers attended the laboratory school for children's workers at Bridgewater College. Our morning worship services was broadcast over the local radio station during the month of August. The Ministerial Association sponsored the union vesper services during the summer months. Bro. L. W. Shultz gave a lecture on Europe illustrated by color slides. Other guest

speakers have been Brethren Arthur Scrogum, C. N. Grubb, and S. Fred Spitzer. Recent films shown have included *Love Thy Neighbor*, *What Happened to Hannah*, and *Martin Luther*. Mrs. Silas Petre, president of district women's work, was the speaker at the local women's work banquet. Anna Warstler, national director, was present for an evening of inspiration and fellowship recently. Vandevillesville sponsored a community get-together at the close of a local survey of the area surrounding the church. Bro. S. Fred Spitzer moderated our fall council, at which officers and teachers were elected and

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the budget raised ten per cent. Our evangelistic services will be held in January by Bro. Harper S. Will of South Bend, Ind.—Doris A. Byrd, Martinsburg, W. Va.

Mountain View—We had a personal shower for our summer pastor, Bro. David Rittenhouse, and his family the last of August before they returned to Bethany. The following week our first full-time pastor, Byron Berkey, and his family arrived. Since his coming a number of activities have gotten under way. The pastoral committee planned the Sunday evening programs until Jan. 1.

Brother Berkey organized a men's chorus. Our church was represented at the district meeting. The delegates gave their reports the following Sunday. Our pastor and five of our youth were present at the district youth banquet at the Pleasant View church. The deacons and their wives entertained the "undershepherds" at a supper to initiate the program of visitation in the community.—Mrs. Charles Walker, Inwood, W. Va.

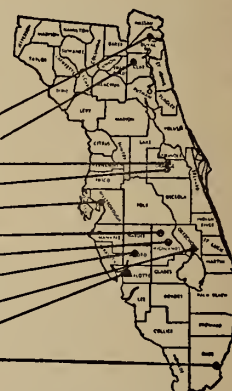
First Virginia

Cloverdale—Bro. Dan West was the guest leader at the annual meeting of the

conscientious objectors in this area. Brethren Ned Crumpacker, L. L. Jonas, and David Rogers were recent guest speakers. In the absence of our pastor, Bro. O. S. Garber preached. Our church was presented a pair of large brass candlesticks, more than a century old, by a descendant of Bro. B. F. Moomaw. Our pastor was in charge for the joint installation service for the officers of the men's, women's, and youth groups. Eleven of our women attended the women's district rally at Roanoke. A worship for district presidents, officers and pastors' wives was held at our church in August. The vacation school offering of \$50 was sent to CARE for Europe. The children's department presented a Children's Day program. Dale Mankmyer, a Bridgewater College student, showed pictures of his work in Egypt to our youth group. Ed Stone and J. Weldon Myers spoke at the youth banquet.—Mrs. W. K. Murray, Roanoke, Va.

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MESSENGER

DECEMBER 21, 1957



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Three Lions

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around
Press

DECEMBER 21, 1957

Volume 106

Number 49

In This Number . . .

Editorial—

Image of the Invisible	5
In Spite of Boundaries	5

The General Forum—

It All Began in Galilee. Harold A. Bosley	3
The Essence of Christmas.	
Ellis G. Guthrie	6
Christmas in the Tyrol, Austria	8
If Every Day Were Christmas. Glenn Zug	10
Love's Gift (verse). Jean Leathers Phillips	11
Christmas Offertory Prayer (verse).	
Zana Maxcy Hild	12
In a Manger (verse). Clement Bontrager	13
Bible Preaching. J. M. Blough	14
No Room. Idabelle H. Hayes	15
Christ and Christmas. Patricia Brate ..	15
The Family Counselor	27

News—

Kingdom Gleanings	16
News and Comment From Around the World	18
Church News	29

Toward His Kingdom—

A Church Is Born in Boulder Hill.	
Kenneth Yingst	20
Faith and Daily Work	21
Another Peter's Confession.	
Kathryn Kiracofe	22
Domestic Science a la Buraland.	
Charlotte McKay	23
African Churches Welcome Former Missionaries. Nwua D. Balami	23
Sweep Clean the Path.	
Marianne Michael	23
Pathway of a European Exchange— 1957	24
Planned Publicity for the Local Church.	
Howard J. Burnett	26
How to Get the Resources of a Church Library Used	26
"Why Don't My Materials Come?" ..	27

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Can Brethren Repent?

In the true order, repentance is the first step in the Christian life. We should now be ready to "go on to perfection, not laying again the foundations of repentance . . ." (Heb. 6:1). However, wherein we have erred from the way we need to return and repent.

While I was reading this article, "Can Brethren Repent?" many questions arose, too many to enumerate. Are all these accusations hurled at the Brethren just and true? Are Brethren in general so deluded as to be strangled by the premise: "The small minority is an ordained trustee of truth." Is it true that "we have snuffed out the joy of Christian life"?

"We need to repent of our pride . . ." No question about that, but shall we repent by giving up the "earmarks of our church" and putting on the earrings of the world to conform to the "culture" in our community? Let us bear in mind that many of these earmarks are scriptural gems, and as such are embedded in our Brethren beliefs.

The third premise seems to imply that we should repent of adhering closely to plain gospel teachings so that we may be loved. Can this be right? Christ says: "If ye were of the world, then would the world love his own" (John 15:19). New Testament teaching is not that we be loved of the world, but rather that we love God and keep his commandments.

Do we take undue pride in our Brethren heritage? Much as we appreciate and are grateful for the faith and labors of the early Brethren, would it not be better instead of stressing our Brethren heritage to use the term Christian heritage, since we are "joint-heirs with Christ; if so be that we suffer with him" (Rom. 8:17). —Florence L. Breshears, Omak, Wash.

Can Brethren Repent?

In her article on this subject, Sister Inez Long must include those who are responsible as leaders of the past for the church conditions of the present, the old people, like me.

Unfortunately, for me and probably for others, much of what she says is couched in figures of speech hard for me to decipher. If we are guilty, we should be the first to repent, but how can we repent when we do not understand the accusation? Indictments should always be clear. Perhaps in some future article she can translate it for me.

A church as old as ours that has

grown as little as ours must have some great weakness if not evil in its history. We may well spend much time in self-examination in the months preceding our celebration. We may need more articles on repentance, but I shall be more interested in hearing what we should be and how to get that way. That is the practical end of repentance. —Paul Mohler, Pasadena, Calif.

No Better — Unless

I read in our Nov. 2 issue Brother Bittering's article, "Who Is Really Hurt?" I like it and wish it could have wider circulation than our paper can give. I think I have a fine thought and if I never tell anyone of it, it can do little good. I have adopted this philosophy and would that all men would adopt it too. I am no better than my fellow man unless I live better.

I decorated two schoolhouses this past summer and in each one appears the pledge to our flag. As all of our boys and girls know, it ends "with liberty and justice for all." To say the least it is an absurdity to ask those colored boys and girls to give that pledge if they cannot have the same opportunity our white pupils have. Then we expect the boys to go out and fight for our country along with our white boys.

No one need point an accusing finger at another race because of an evil deed some one has committed. I cite you to the Greenlease kidnapping case and I challenge anyone to point to a more brutal or inhuman deed than that and no colored people were involved.

I don't think the races should intermarry. —M. W. Petry, Minot, North Dakota.

Non-American but Christian

Concerning Clarence Heeter's letter to the editor in the Oct. 26 issue, I trust you will do as he asked, and discontinue sending him the Messenger. Apparently all previous issues haven't done him any good.

Perhaps all the Clarence Heeters should bow and thank our Lord they were born WHITE AMERICAN.

After I read his letter I surely was thankful that I was born NON-AMERICAN, but Christian Canadian. —John P. Beagle, Arrowwood, Alberta, Canada.

P.S. No offense at all to the American Christian fellowship who are making every attempt to abolish segregation.



It All Began in Galilee

Japan International Christian University Foundation

*The Christmas season should be
an introduction to the duty and
privilege of Christian discipleship*

Harold A. Bosley

ALTHOUGH Jesus was born in Bethlehem of Judea, his home was in Nazareth of Galilee. Here he spent at least nine tenths of his life. Here, in the words of Luke, "Jesus increased in wisdom and stature and in favor with God and man." He must have been deeply influenced by his experiences over the years in Galilee. They were the formative years of his life. His broad knowledge of nature, and of human nature, of the ways of man, and the will of God, indicate that he did not miss much that went on around him each day of his life.

The Galileans had a reputation for independence that neither the Romans nor the Judeans particularly relished. The Black Eagle of Rome was

quartered in every city and in almost every village of Galilee, for there was likely to be trouble anytime, at any place, and for almost any reason. The sturdy highlanders of Galilee caused the Romans as much trouble as the Scots caused the English at a later date.

The Galileans were a vigorous, industrious people, inured to hardship, and much at home amid the shifting circumstances of the world. They were deeply religious and were devout believers in the faith of their fathers. They made their pilgrimages to Jerusalem and accepted the general leadership of the priesthood of the temple.

Nazareth was one of the larger cities of Galilee. It lay within easy reach of the highways of

commerce that linked North, East, and South. To live in Nazareth was to see and feel the pulse of every important movement and trend in that corner of the world. It is safe to say that not a day passed without people pausing before the carpenter shop and passing the time of day with the young carpenter in charge. In such circumstances it was no small feat to "increase in wisdom and stature and in favor with God and man."

Thus the growing boy saw the world as it focused on Nazareth of Galilee. Here he lived and worked through all but the last three years of his life when he stepped quietly and decis-

ively onto the stage of history. It was in Galilee that he found his way in the will of God. It was in Galilee that he gathered round him fellow Galileans as disciples, through whom and through whose disciples his influence moved far beyond Galilee, Jerusalem, and even Rome herself. Beginning in Galilee, the movement centering in his life and teachings has spread to the ends of the earth.

As of old, wise men as well as common people approach him whose life and teachings are the beginning of it all. The wise men of old brought their exotic and symbolical gifts. The wise men of the modern world bring

varied gifts, but all seek to praise him with the highest valuations they can command.

Voltaire called Jesus "an incomprehensible mystery." While there is much about him we do not understand, incomprehensible is hardly the word for him; immeasurable, perhaps, but not incomprehensible. As a matter of fact, his teachings are searchingly simple and direct. His hearers protested them often enough, but seldom on the ground that they did not get his point; it was usually on the ground that his point had caught them dead-center—and they did not like it.

Other judgments seem to

come much closer to the mark. Spengler calls him "an incomparable figure." Ibsen hails him "the greatest rebel that ever lived." Will Durant concludes that he is "God's highest incarnation." Above all these I like that insight of another who calls him "a bringer of joy."

But long before the Magi had found their way to Jesus, the common people had brought their tribute of silent awe and quiet adoration. First of all from the outside world, according to gospel tradition, came the shepherds to the manger. They and their successors—his companions in his daily activities in Galilee—were the ones he knew best, from whom he learned the most, and to whom he turned for followers when he launched his public ministry.

Their tributes are no less moving than those of the wise men. One of his humble followers said, "Lord, we have left all and followed thee." A fisherman fresh from his boat refused to leave him, saying "To whom shall we go? Thou hast the words of eternal life." Even an official spy brought this amazing report to his superiors, "Never man spake like this man." The common people heard him gladly—then as now. That is the best reason why what began in Galilee has gone to the ends of the earth and will not rest until it has gone to the depths of every human heart.

There are times when I find myself simply enjoying this cascade of superlatives which rain down on Jesus Christ. Yet not for long. For how can he mean so much to so many, yet so little to so many more? If he deserves even a tenth of the praise heaped upon him, how is it that anyone can treat him as lightly or casually as so many of us do? If within the brief compass of his life he made so profound an impression on history that we glad-



Victor Delhez

Three Lions

Love to Jesus was as simple as taking a child on his knee and seeing therein the kingdom of God or giving a cup of cold water or interrupting a journey to help someone in need or turning the other cheek

EDITORIAL

Image of the Invisible

IF YOU were to ask the average church member what Christmas means to him, most likely he would try to find words that go beyond the glitter and glamor of our most lavish holiday. He knows that Christmas bears witness to values that we often overlook in a mood of celebration. He would try to describe these values in words that we most often use to catch the spirit of Christmas, words like generosity and kindness, joy and peace, brotherhood and goodwill, love and devotion.

Christmas means all of these—and more. Yet one can appreciate the values of Christmas, even the deeper spiritual values, without discerning what it is that gives them meaning and power. They are all somehow associated with a historical event. Jesus Christ was born in Bethlehem. Whatever is unique about Christmas must be discovered in what is unique about Jesus Christ.

The amazing thing about his birth was not that it occurred miraculously or in answer to prophecies or in a manner different from other births. The amazing thing was in who he was. God had spoken to mankind before in many and various ways. But at last God was speaking through a human personality in whom, as Paul says, "all the fullness of God was pleased to dwell."

In spite of all that men had learned of God through centuries of his revealing himself to them, they still thought of him as often remote, austere, withdrawn, and invisible. The difficulty was that God seemed so different from their human understanding of personality. But the baby born in Bethlehem, human as babies are, fragile and helpless but throbbing with physical life, was to make God known to them as men had never yet known God. What had been invisible could now be seen in a living personality. What had seemed remote was now at hand. Men of perception could say at last, "Immanuel, God is with us."

Perhaps it was not until many years after that men began finally to realize who this Jesus was. Reflecting on the deepest meaning of the first Christmas, John said, "In the beginning was the Word . . . and the Word became flesh and dwelt among us. . . . In him was life. . . . The true light that enlightens every man was coming into the world." With regard to the life and ministry of Jesus, Paul wrote that "God was in Christ, reconciling the world to himself" and that Jesus Christ was "the image of the invisible God, the first-born of all creation."

The meanings of Christmas are many, but all of them amount to little unless they reflect the basic truth that God is with us, that his invisible

glory became radiantly visible in Jesus Christ, that the eternal Word was spoken in terms of a human personality that men could hear and see and follow. Essentially Christmas is Christ, and it is in the face of Christ that we are privileged to see the glory of God.—K.M.

In Spite of Boundaries

IF YOU weary of hearing about the difficulties that seem always to set nation against nation, take a moment to hear about the Universal Postal Union, one international organization that has been rendering a world-wide service for more than eighty years.

It may appear that the nations on our globe can agree to very little, but nearly all of them co-operate in planning for the carrying and delivery of mail. Your letters can be sent almost everywhere on the globe at rates that are worked out to be uniform and fair in spite of differences in currency. The Universal Postal Union, which recognizes no national frontiers, works through a headquarters in Berne, Switzerland, but the idea for such a union was first proposed by an American and first put into operation by the initiative of a Prussian. It started to function in 1875 and has continued to be practically "universal" in its service in spite of cold wars and shooting ones, revolutions and international crises.

At this Christmas season when so many other voices threaten to crowd out the universal message of peace on earth, goodwill to mankind, remember that the letters you send can cross many man-made barriers. So can your prayers. Rest assured that national rivalries do not have the last word. Even the mails bear witness that men everywhere recognize the need to communicate with one another in spite of all boundaries.

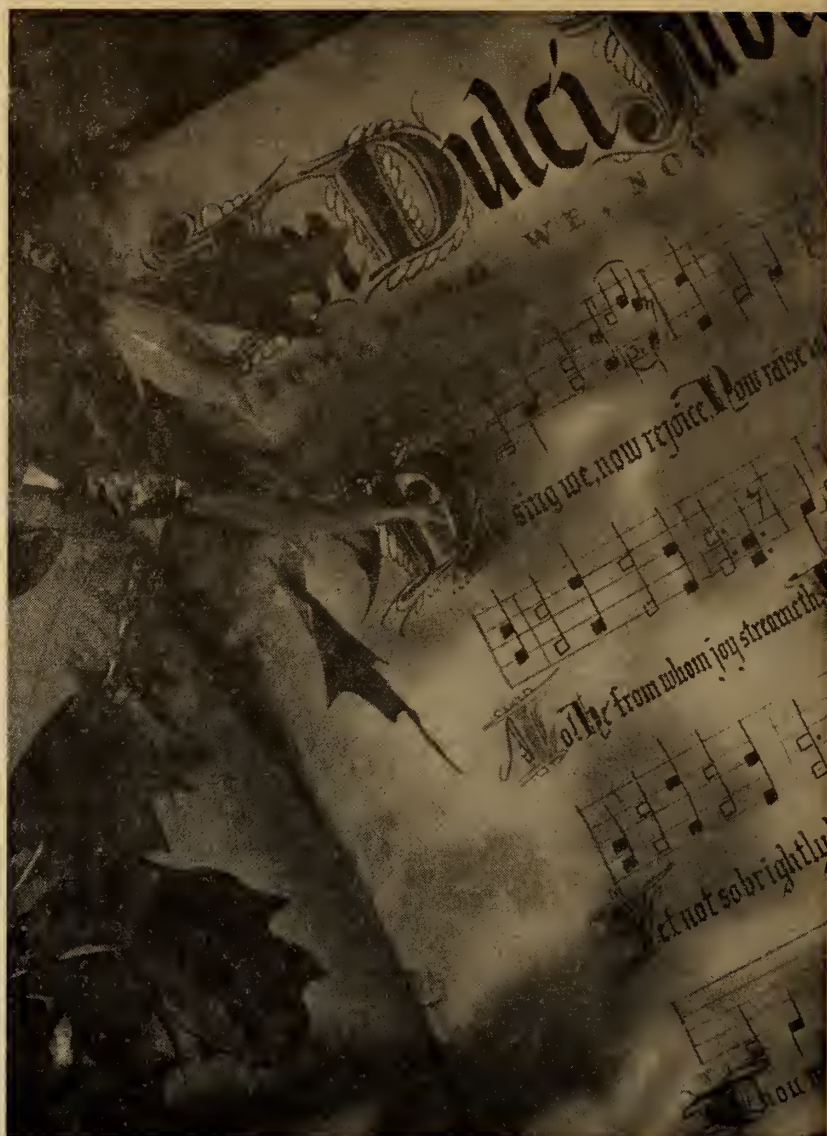
—K.M.

Too Many Enemies to Leave

AS THE founder and director of the Koinonia Christian community near Americus, Georgia, Clarence Jordan knows how it feels to face opposition and intimidation on every hand. Recently the Baptist minister gave several reasons why he and his co-workers refuse to leave their farm project in Georgia in spite of a local boycott. Said Clarence Jordan, "We have too many enemies to leave them now. To move away would be to deny the redemptive processes of God."

The Essence of Christmas

Ellis G. Guthrie



Courtesy Augustburg Publishing House

The real meaning of Christmas is not found in shiny tinsel, colored lights, decorated Christmas trees, or even the carols

WHAT is the primary purpose or meaning of the nativity? When all the froth and extras of Christmas are removed what is left? What is the essence of Christmas?

We will have no trouble in discarding the interpretation of some that Christmas is a time for frivolity or drunkenness. But are Christians, who think of Christmas as a time of celebration and happiness, on the trail of the true meaning? It is certainly not wrong to be happy and to celebrate Christmas but a little thought will convince us that this is no worthy interpretation.

The meaning of Christmas goes deeper than this.

Perhaps we fail to understand the true meaning because we see only a small segment of God's great plan—the part played at Bethlehem that long ago Christmas Eve. Let us briefly review what we know of God's great plan of redemption in order to have a greater understanding of the essence of Christmas.

When the fullness of time was come, the angel was sent to Mary and later to Joseph to tell them of that which would shortly come to pass. Then on the night of the great revelation of God the angels told the

shepherds of the newborn king. The prophet had told the world of it long before: "But thou, Bethlehem Ephratah, though thou be little among the thousand of Juda, yet out of thee shall he come forth unto me that is to be ruler in Israel; . . ."

Of Jesus' boyhood it was said that he "increased in wisdom and stature, and in favor with God and man." He must have had to face life much as any fine Jewish lad, born of devout parents, would have faced it. Perhaps it was not until his trip to Jerusalem as a lad of twelve that he began to wonder about his true origin. But after his

baptism by John in the River Jordan he knew. He had been sent on a special mission by God.

Each time he healed the sick or caused the lame to walk, the blind to see, or the deaf to hear his soul must have rejoiced. This was the essence of life to him, and when people accepted his teachings of life his joy knew no bounds. It was for this he had come to earth—this and to give his life a ransom for many.

His ministry was brief, just as his earthly life was brief and his favor with man was brief. His last days were filled with pain and sorrow as his enemies persecuted him and his friends denied him and forsook him.

You may ask why we speak of this in a Christmas message. But surely we all know that the real meaning of Christmas is not found in shiny tinsel, colored lights, decorated Christmas trees, or even in the beautiful strains of the carols. The meaning of Christmas is in suffering love. Even for her, who was chosen of God to be the virgin mother, suffering began that cold night in Bethlehem and reached its climax when the sword that pierced the side of her son pierced her heart also.

If Christmas had this meaning of suffering love then, because of the suffering Christ was to endure for love of the men who betrayed him, denied him, and crucified him, it has the same meaning today.

How many of us have denied him by the company we keep, the places we go, the devil's brew that we drink? How many have forsaken his teachings by calling them impractical? And so we take up the sword to kill our enemies rather than loving them as he commanded. How many of us cause him pain by being neglectful of church attendance and never even considering family worship or grace at meals.

Christmas is not just a time for

decorations of holly or of feelings of levity. It is a time of decision—of renewal—of dedication. The Garden of Gethsemane was such a time and place. It is as much a part of Christmas as the star and the wise men. It was there that the Master decided to give his life for us. But now as a human decision it was twofold harder to make. And does it mean nothing to us who pass by this holy season of the year?

We sent him to the cross! But for many of us he went in vain. How many of us pamper ourselves with late hours of pleasure on Saturday nights and late hours of sleep on Sunday mornings. We insult him with our nickels and dimes and dollar bills when we could give so much more. There are millions yet unreached with the gospel, and while they perish we spend

money for that which is not bread, and labor for that which does not satisfy.

The spikes that pierced his hands and feet with fire, and the thorns that crowned his head were nothing—nothing to the shame he must feel that those for whom he died—even some of us—cannot set aside even one day every week for him. He gave his all for us, but we give unto him only the leftovers.

But this need not be. If we accept his salvation and love him with all our hearts we shall be with him in everlasting life. Our sins and errors he will hide with his own precious blood.

Because of his love for us I am sure that Jesus wants us to celebrate his birthday with joy. But even in the midst of our joy let us not forget that the essence of Christmas is suffering love.



Religious News Service

Christmas is a time for decision, for renewal, for dedication

In each home there is a creche of varying elaborateness. These family creches are maintained in families for generations and are treated carefully



In the Tyrol communities the emphasis at Christmas is on the family and this scene will be seen again and again as the family group gathers near the lighted tree for a songfest of carols and hymns

Christmas in the Tyrol, Austria





Music is a large part of the community life and one of the standard instruments is the zither

The Christmas story is enacted by local church players. These are two shepherd boys (center, left)

Visitors of all ages come to the memorial chapel dedicated to the two composers of Silent Night, the most popular Christmas carol in the world



As two sisters watch, the youngest member of the family sends his Christmas gift for a spin around the table. For children this is the best part of the season



Photographs from Three Lions

If Every Day Were Christmas

Glenn Zug

A LITTLE girl runs up to her mother and asks hopefully, "Isn't Christmas Day soon here?" A tired father comes home, having gone through heavy Christmas shopping traffic, hears reports from his wife as to how much money was spent that day, and gloomily says, "Am I ever glad Christmas comes only once a year!" A mother tired from extra baking of cookies and weary from the many secrets she is hiding from all the members of the family, at the close of the day exclaims, "I'll be glad when it's all over for another year!"

The pressure of the approaching Christmas causes all kinds of comments and questions, but the biggest question that comes to mind is, "What if every day were Christmas?" Would it not be wonderful if it lasted all year long? For on Christmas Eve and Christmas Day all the world is a better place, and men and women are more lovable. Love itself seeps into every heart, and miracles happen. Is it not wonderful to think that nothing can really harm the joy of Christmas?

Many people shudder at the idea of every day being Christmas—the clerks in the stores, the

poor policemen, the janitors who clean up after the parties and celebrations. What a job it would be to think of presents all year long, wondering what in the world you can get for so and so, thinking of friends and loved ones who are so hard to shop for—"I can't think of anything they need!"

That is a rather strange statement when you take time to consider it, but one that is heard so much these busy days. If every day were Christmas, maybe we would realize that there is nothing in a store that they need. But what about some token of love? What about love itself and friendship and understanding and consideration and a helping hand and a smile and a prayer? You cannot buy these things in any store, but if every day were Christmas, maybe we would know that these are the very things people need. We all need them. Blessed will they be who receive them this Christmas or at any time.

A Hollywood star was getting at the true meaning of Christmas when he came up with an idea about how to shop for the guy who "has everything." This is what he says, "Go down to a poor neighborhood. Take along the sum you intended to spend for Christmas. Go to any small grocery, any doctor or dentist in the neighborhood. Ask who is the farthest behind in his bill, preferably someone about to be cut off from credit. Pay that bill or part of it. Make a note of the name and address of the beneficiary. Send the 'fellow who has everything' a Christmas card. Write on it: 'You have paid \$10 on the account of John Doe, who



Let us read the Christmas story again and again; then we will get the real meaning of Christmas

Three Lions

is the father of five children and was \$30 behind on his food, doctor, or dentist bill. A Merry Christmas!"

Is it not true that the crowds and the rush tend to crowd Christmas out of our hearts, but Christmas is not in the stores, but in the hearts of people. Let's not give way to the easy criticism that "Christmas has become commercialized." It never will be—unless you let it be. Christmas is not commercialized unless you have done it!

The beautiful thing for boys and girls on Christmas morning is that the gifts and toys they receive are tokens and symbols of someone's love for them! Someone gave them something, and the joy and satisfaction and security of knowing that someone cares will go a long way in the days to come. The real meaning of Christmas will be seen in their eyes as they play with their dolls, as they skate, as they wear new watches, in the days after all the excitement and tinsel!

Then, let's not be sophisticated and complain that "Christmas belongs only to the children!" If we say that, it means that we have not understood Christmas at all, for the older one gets, the more it should mean. Christmas, though forever young, grows old along with us. There is always something wonderful and new about those words from the Scripture: "The Word became flesh and dwelt among us"; "Joseph went up from Galilee from the city of Nazareth"; "It was there that Mary gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger." "And there were in the same country shepherds abiding in the field. . . . And the angel of the Lord came upon them . . . Unto you is born this day in the city of David a Savior, which is Christ the Lord."

Those words are old, yes, but

they have surprise in them! Dr. Ralph Sockman on Christmas Day in 1946 preached the sermon on the National Broadcasting Company's special service from New York. In it he told an unforgettable story to an America that had just completed World War II. This is the story: "In Nashville, Tennessee, in the home of an army doctor on the first Christmas Eve after the war, the telephone rang. His wife answered. She was thrilled to hear the voice of her husband who after many months overseas had just returned to American shores. You can imagine her joy when she learned he would be home for Christmas. He would be able to get home sometime during the night. They decided to keep his home-coming a secret from the children that he might surprise them on Christmas morning. The next morning, Christmas morning, when the children gathered around the tree to open their presents lying beneath the tree, suddenly the white sheet on which the presents had been placed stirred, and up from among the packages arose their father. It is easy to imagine the joy of that home when the little ones who had expected only presents found their father himself. This is a parable of the real meaning of Christmas. Up from

LOVE'S GIFT

JEAN LEATHERS PHILLIPS

Love's door swung open on that Holy Night.
Love's glory poured on men's enraptured sight.
Love's melody flowed over hills afar.
Love's guidance lighted in the sky a star.

Love's Gift came down, an Infant dear and small,
Born in a stable, in an oxen stall.
Love's light shines down the corridor of years.
Love's comfort wipes away old Sorrow's tears.

Love walks the earth today more free than then.
Love's Spirit lights the better way for men.
Then join, all hearts, and joyous praises bring.
Heaven bends to earth and Love in him is king.

the manger . . . no ordinary baby . . . but the Christ, the love of God himself incarnate. . . ."

Have you ever heard the comment, "I just can't seem to feel the Christmas spirit this year"? If you have, it is a sad thing. It is a confession of lack of faith; someone is saying that they feel no joy in Jesus' coming into the world. If you or I say it we are confessing that his presence in the world is not a reality to us.

We all need to sit down and calmly and quietly read the Christmas story over and over again. Sit down, read the Gospel of Luke through in one sitting and think about it. We shall not get up the same individuals.

The pure exultation of Christmas Eve was not only for the angels from the realms of glory, but also for you and me. There was a bulletin board slogan in a Chicago YMCA several years ago, which I have never forgotten. It was a simple picture, that of the three wise men and the star, and these words neatly printed below it: "Wise men still seek him."

If every day were Christmas the expectancy of the wise men would be in everything that we do. Christmas would not be a day or a season, but a condition of heart and mind. If we love

our neighbors as ourselves, if in our riches we are poor in spirit and in our poverty rich in grace, if our charity vaunts not itself, but suffers long and is kind, if when our brother asks for a loaf we give ourselves instead, if each day dawns in opportunity and sets in achievement however small, then every day is Christ's day and Christmas is always near.

The promise that the angels sang is the most wonderful music the world has ever heard: "On earth peace, good will toward men." It is a promise—God's promise—of what one day shall come to pass. If history has any voice, it is to say that the ways of men lead nowhere. There remains one way untried, untested, unexplored fully, the way of him who was born a Babe in Bethlehem.

If every day were Christmas we would never cease in our seeking and following that way. Selfishness would die a death of starvation. Foolish pride and silly bickerings would shame us. The prayer of Jesus for the unity of his followers would be answered. Racial and class struggles would be drowned in a sea of brotherhood. War, with all its horrors and sins, would become an impossibility.

Christmas this year holds a

great hope for a world of peace. As we are bound together through the customs and traditions of this season, as we feel the warmth of unity and fellowship within family and friendly gatherings, we need to pray and earnestly desire that all mankind should be brought back again to the God who gave his only begotten Son, "that whosoever believeth in him should not perish, but have eternal life."

It All Began in Galilee

Continued from page 4

ly pivot our calendar on his birth, ought not loyalty to him make some equally tremendous difference in the lives of those who profess it? Questions like these are so disturbing, that I am in full agreement with C. S. Lewis that Jesus Christ is "a frightening alternative" to anyone who glimpses even from afar the one great reason why he made and will continue to make an all-important difference in human life.

This is the reason that transcends all others: *he discovered the power of love*. Jesus believed love to be an unequalled power in human life, the only proper approach to a person whose life was all tangled up in sin, frustration, and despair. Far from being simply an emotion, love was the simplest form of direct action.

When the good people of Jerusalem brought the harlot to him, they demanded action; they wanted to do something about it. They were all for stoning her at once—and they had the law on their side. Agreeing that something must be done, Jesus suggested two other kinds of immediate action, both born of love. First, he said, assuming she is to be stoned, "He that is without sin, let him cast the first stone at her." That took care of all of the sinners who had been masquerading as saints, but it left the one con-

fessed sinner awaiting judgment. And when it came, it was action incandescent with love. "Go and sin no more."

This is no isolated instance of Jesus understanding of and reliance on the power of love. He believed it to be the only proper approach to injury, injustice and indignity. His faith in it shines through every line of the Sermon on the Mount. His parables are radiant with the human meaning of the love of God. It is not too much to say that all that he did and said was one long effort to interpret the meaning of love in life.

This faith in and devotion to love as the only ultimate power in the world is indeed "a frightening alternative" to this or any other generation. It points up and out a way of life and a course of action startlingly different from the way we usually do things. Judged solely by our actions, we believe in many things, but love is seldom one of them, and when it is, it is only one of them and not the one that is fundamental to all else. Sensing the enormous difference between life as we live it and life as it would be lived in love, we draw back. We rationalize, we delay, we dodge and twist this way and that in our effort to avoid personal responsibility for the clear meaning of Love for life.

Love is far less spectacular than its opposite number, hatred. Hatred is a tragic spectacle on a grand scale. It is Hiroshima, Nagasaki, and the big bombs of today. It is World War III which seems to lie all around us, awaiting only the opportunity to spring on us.

There is little or no spectacle about love. It is as simple as taking a child on one's knee and seeing therein the kingdom of God. It is as simple as giving a cup of cold water, as interrupting a journey to help someone in trouble, as meeting curses

Christmas Offertory Prayer

ZANA MAXCY HILD

O loving Savior, once a Babe
In lowly Beth'lem town,
O thou on whom that wondrous
night
Bright glory shone around,
Accept these humble gifts of ours.
On this, thy holy day,
Though neither gold nor
frankincense,
Accept them, Lord, we pray!
O thou who gavest all to us,
We give ourselves to thee;
May thy bright star of hope
shine on
Through all eternity.

with prayers, as turning the other cheek. Such things seem to be almost inconsequential when placed alongside Oak Ridge, Argonne Laboratory, and Yucca Flats.

But Christian love, however simply it may be explained, is admittedly costly when taken seriously. That is why we shrink away from it. It is easier to do almost anything else than take it seriously. It is easier to devise ways and means and systems for increasing the supply of material goods than it is to bring into being a system for distributing them in so equitable a fashion as to promote the spirit of community and fraternity in the human family. The former calls for skill; the latter for love. A nation can possess all of the celebrated "know-how" in the world, but if it has not love, it is nothing.

It is much easier to carry out the dictates of hatred than those of love. It is far, far easier to get a world conflict going than a world community in operation. We are reluctant to continue the cost of a Point-IV program for building a strong economic foundation under the lives of peoples everywhere, but get us properly excited by fear and hatred and we are willing to spend ten times as much to further wreck the stability of the world through war. And yet it is crystal clear that we must finally make up our minds as to the direction we propose to take. We cannot go in opposite directions at the same time. That, basically, is why Jesus Christ must always be regarded as a "frightening alternative" at that. Belief in and loyalty to him makes us choose, and that choice will be inspired by love for God and man.

Like many of you, I am impressed by the splendid job done on religion by Life Magazine. Yet its lead editorial in a Christmas issue some years ago fur-

IN A MANGER

CLEMENT BONTRAGER

If Jesus Christ should come again
To share our mortal lot,
Hotels and inns might turn away
Him whom the heavens adore
And bed him in a manger!

Would temples know him if he came?
Or would he find his rest
In slums, on Skid Row,
Lane, or street,
Where men are homeless, lost?
Would we, his own, admit with love
Into our hearts and homes
The Lord of glory, Son of God,
Or send him to the barn?

But come he does
As come he must:
'Tis the decree of heaven.
And if we send him to the barn
He brings his glory with him.
And stable walls and floors and smells
And mangers, hay and fodder
Are made most holy,
Made most light,
Because the Lord has touched them.

For when our Lord Christ leaves his throne
To share our man-made troubles,
Then barn or lane or cruel cross
Becomes the gate of heaven.

nishes an excellent example of our human determination to have it both ways, to have Christianity, yet not have it; to believe in Jesus Christ, yet not believe in him; to call him the light and hope of the world, yet deny that he is actually relevant to this world. "Those who decide for Christianity," wrote the editor, "find it the source of more light on the whole human situation, past, present and future, than they can possibly exhaust in a lifetime. But it is an agonizing light. It shows mankind 'stretched between earth and heaven,' committed to both, at rest in neither. This is the first price of the Christian's enlightenment. He carries the burden of impossible injunctions, such as the Sermon on the Mount, into situations where they do not fit and yet must not be forgotten, such as Korea."

Why should we try to deceive ourselves with this kind of loose thinking if not actual double talk? If the principles of the Sermon on the Mount do not fit in Korea or Hungary, they will not fit anywhere, and the sooner we forget them the better it will be for all concerned.

Hungary does not stand alone. It cannot be isolated from the rest of the human situation. Hungary is a tragic symbol of the moral and spiritual bankruptcy as well as the stark menace of the policies and powers now in collision there. Hungary is a symbol of the pathetic need of man for confidence in something more powerful than hatred and the sword. If the Sermon on the Mount is right, then these are wrong whether they occur in the Near East or in Cicero or

in Evanston. If the Sermon on the Mount is right, then it is wrong and weak to meet hatred with hatred, threat with threat, and bomb with bomb. The way of strength lies in another direction but the governments of the nations cannot and will not take it until we enable them—yea, until we require them—to do so.

What I have been saying is not so much an indictment of our power policy in all sections of the world today, (though I confess that I am critical of it), as it is a confession of sin on the part of us whose devotion to the cause of love in our common life is so fitful and weak that a national policy based on love is not now possible. Love will be a possibility for nations when it becomes a driving power in the lives of people like us. That is why Jesus Christ is such “a frightening alternative.” He will not let us settle down here in our

lovely churches and homes and communities and point the finger of either blame or responsibility at someone else and say, “He did it; he’s to blame.” We too have shared, and we share now in what happens and, if blame there is, we share in it too. And if ever there is to be a different kind of outlook for mankind, we will have had a share in that too.

Whether we are willing and able to carry on what began in Galilee depends upon the personal and collective decision and action of persons who profess to be followers of Christ. The magic of the Christmas season will serve us well if we treat it as an introduction, not a conclusion, to the duty and the privilege of Christian discipleship. We come here to adore him, and that is all to the good if we leave determined to serve him forevermore.

Bible Preaching

J. M. Blough

PREACHERS are the prophets of our day. We look to them for messages from God; we depend upon them for guidance through the dangers of our age; we expect them to speak for God and from God as the prophets of old spoke. They spoke with authority for they were able to say: “Thus saith the Lord”; or “The Lord hath spoken”; or “The word of the Lord came to me.”

The true prophet did not speak on his own authority, but by direct order from the Lord. He was commissioned to give the message as the Lord gave it to him. Whether the people accepted it or not was not his responsibility; it was still his

duty to deliver it as he received it.

The same responsibility rests upon every preacher today as he takes his place in the pulpit Sunday after Sunday. Before he proclaims a message to his congregation he must make sure that it is a message of authority from the God of heaven who commissioned him, and who calls all men to obedience and worship. This responsibility should make every preacher pause before he appears before his congregation, until, through earnest prayer and Bible study, he is fully convinced that he has a message from God which his people need to hear. The opinions of men will not do; dissertations on worldly subjects will not do; doubtful interpretations or

questionable matter will not do.

The hour is sacred and the time is precious. Immortal souls on the way to an endless eternity make up the congregation. It may be the last sermon some will ever hear. Therefore, it must be a message from God showing the way into life for their soul’s eternal welfare. Worshipers have a right to ask the preacher, “What says the Lord today?”

Paul wrote to Timothy: “Preach the word” (2 Tim. 4:2). What word? The word of the Lord, of course; the word of truth as revealed in Christ and taught by him and proclaimed by the apostles. Timothy was to preach this word at all times, “in season and out of season.” This word is the gospel of Christ, the standard of Christian living and belief. It does not change from generation to generation; it abides forever unchangeable. Christ says: “My word shall not pass away” (Matt. 24:35). “But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you” (1 Peter 1:25).

There is but one word for the preacher of the gospel and that is the word of God. Moreover, this is the word that will judge us at the last day (John 12:48). How imperative it is then that this eternal word of God be proclaimed every Sunday and in every pulpit throughout the earth! God wills it.

For the preacher of our day this word is found in the Bible. This is the only book of authority; through it God gives his message of love and salvation. We have no other source; it shows the way of life to every generation. God has not recalled it or cancelled it. We can still put our complete trust in its messages and promises. Some people are inclined to speak slightly of Billy Graham’s sermons because he fortifies them with the words, “The Bible says.”

What better authority could he give for the immortal words of salvation than that? It is this word that carries power and conviction through his sermons.

Blessed is the preacher who can truthfully support his sermons by the Bible. What right has a preacher to be in the pulpit who cannot say, "Thus saith the Lord"? Woe to the preacher who proclaims the doctrines of men and gives his own opinions with worldly wisdom which cannot be supported by the Bible. Our pulpits have no need of men who deny the plain teaching of the word of God and reject its inspiration; who say that miracles are not miracles and the blood of Christ is not essential to our salvation. Will such preaching lead to repentance and salvation? Men are dying all around us and need to know the truth on which they can build their faith and their lives. The preacher-prophet must declare with unfaltering tongue the message which the God of heaven has given to man.

Personal workers know by experience that it is the word of Scripture which the Holy Spirit uses to convict men of sin. The words of men are worthless; they do not carry conviction unless they be words of real testimony to the power of Christ to save. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). This is the word that brings conviction to sinners and leads them to repentance. As long as a preacher proclaims what the Bible says he has a right to say so, and the Holy Spirit will make his preaching fruitful. Men want this word of authority.

Most preachers are shepherds also, for they are pastors of churches. Why does a church

hire a pastor and pay him a salary? A pastor has many duties for his flock has many needs. A good shepherd looks carefully to the welfare of the sheep in every particular. Suppose he fed them on stubble, worthless straw or mouldy grain; would they flourish? Neither can a congregation flourish if fed on chaff and husks.

Christ is the bread and water of life; his words are like manna from heaven; they are spiritual food to the soul. Not the word of man, but the word of God can nourish the soul. God forbid that he should have to say to the shepherds of our day as he said to them in the time of Ezekiel: "Woe to the shepherds that do feed themselves! Should not the shepherds feed the flocks?" (Ezek. 34:2).

The demand of the hour is for Bible preaching in our pulpits. In these troublous times and amidst our evil surroundings the word of God must be proclaimed with steadfast sincerity. It is imperative that men know what the God of the universe has to say to them. If we want a revival in our day our prophets must preach the word; if we want to celebrate our anniversary year in a fruitful manner we must honor the Bible as the founders of our church honored it. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). Praise the Lord for the word which has gone forth out of his mouth, for he declares that it shall not return unto him void (Isa. 55:11).

No Room

Idabelle H. Hayes

IF THE keeper of the inn had only known that on that eventful night nearly 2,000 years ago the Savior of the world was to have been born, no doubt he would have reserved the best room in his inn for Mary and Joseph, the parents-to-be. If he had only realized that the very poor and weary travelers would the next morning have the greatest treasure in the

city of Bethlehem, he would never have said, "No room in the inn."

The inn was full of the rich and the noble throng with their servants. Well-dressed persons who had plenty of money were given a place to stay until the inn was completely filled, and yet when Joseph and Mary stopped to inquire for a place to stay, they were turned away, to sleep in the stable, because there was no room.

How often have I turned Christ aside, because I have had no room for him?

There is the new family that just moved into the neighborhood, and there are some who have lived here for a long time. Have I invited them to my church? Have I really been concerned whether they have Jesus in their homes or not? Am I too busy with my own family that there is no room in my busy day to talk to my neighbor about the Savior of the world?

If I crowd Christ out of my life by refusing to make room for his service, what shall I do with him on Christmas?

What is Christmas? Is it spending much time cleaning house, decorating, cooking, baking, Christmas shopping, and entertaining? Does it mean working overtime, spending a lot of money, and ending up exhausted? Or does Christmas mean the day which commemorates the birth of Jesus?

O God, help me to make room in my life every day for Jesus, who gave his life that I might have life eternal, and help me to keep Christ in Christmas in my home, in my church and in the world.

Christ and Christmas

Patricia Brate

THE glorious season of Christmas has been a time of love and beauty as well as sadness for some families. The beautiful carols have a tendency to bring us closer to the real meaning of Christmas and the love which God has for all of us. We are able to see happiness on the faces of children as they open their gifts and recite their poems in churches.

But what happens to Christ after the services? Many of us forget him until the following Sunday. We sometimes forget that if it were not for him we would not have Christmas at all. It is a pity that so many Americans are unable to catch a glimpse of the real meaning of Christmas.

KINGDOM GLEANINGS

Charles E. Dumond, Jr., is pastor of the Hutchinson church, Kansas, not the Wichita church, as was incorrectly given in the Gospel Messenger of Dec. 7.

Brethren Youth Seminar, Feb. 3-7. Deadline for registration is Jan. 19. See your pastor or youth cabinet for further information on the Washington and United Nations seminar for youth.

Brethren Adult Seminar, March 3-7. See your pastor or Brethren Service representative for information about the 1958 seminar at Washington and the United Nations. Registration deadline is Feb. 16.

Mrs. P. E. Faw, a member of the Central church, Roanoke, Va., was elected president of the Roanoke Council of Church Women at its recent meeting. Mrs. S. Earl Mitchell was the retiring president.

The Story of the Brethren, by Virginia Fisher, is for both junior and junior high groups, not only for junior highs as was recently advertised in the Gospel Messenger and in the release in the pastors' packet.

Copies of the History of the Tunkers, by H. R. Holsigner and of History of the Brethren, by M. G. Brumbaugh are wanted. If you have one of either of these, please write to Elsie S. Wolf, R. 5, Box 764-A, Modesto, Calif.

In the last issue of the *Seminarian*, the name of Ray Petersime was inadvertently omitted from the list of new seminary directors. Brother Petersime, who is also national president of men's work, was elected to represent the laity of the church in this important post.

The 250th Anniversary anthem, O Church of Christ, Count Well Your Charge, by Donald R. Frederick, will be available to churches about Jan. 1, 1958. Price, 25c each; \$2.50, per dozen. Order cards have been sent to pastors. Order from: Brethren Publishing House, 22 S. State St., Elgin, Ill.

Tully S. Moherman, teacher, president of Daleville College, and writer, died at Roanoke, Va., on Nov. 20, in his ninety-third year. Brother Moherman wrote the Gist of the Lesson for the Brethren Teachers Monthly for a ten-year period. An obituary will appear in the Gospel Messenger at a later date.

Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist church of St. Louis, was elected president of the National Council of Churches to serve for three years. Dr. Dahlberg, who succeeds Dr. Eugene Carson Blake, is the first Baptist to head the council and the first churchman to be elected while serving as an active pastor.

A joint campaign for disarmament was planned by several peace organizations, including the Brethren Service Commission, meeting in Philadelphia on Dec. 3. This action was taken in view of the new threats to peace brought about by intercontinental missiles and space satellites. The Brethren Service Commission is planning a series of action bulletins to pastors during the campaign.

Agenda for Action, a book concerning American foreign policy in relation to European and Middle East crises, is available from the American Friends Service Committee, 59 E. Madison St., Philadelphia, Pa., at the unusual bargain price of 10c per copy. It originally sold for \$1.25.

Fellowship of Prayer is an attractive kit containing three pieces of materials: Prayer, dealing with the philosophy of this area; And They Devoted Themselves to Prayer, a plan for involving the women of the church in meaningful intercession; Intercession, a personal affirmation leaflet. The separate pieces are available at 5c, 3c, and 2c, respectively. Order from the General Brotherhood Board, Attention Women's Work Department, 22 S. State St., Elgin, Ill.

Norman J. Baugher, general secretary of the General Brotherhood Board, was chosen by the delegates of the Assembly of the National Council of Churches to be the recording secretary of the council for a period of three years. In this new capacity, Brother Baugher will also be the recording secretary for the General Board of the Council, the policy-making group that meets five times a year. Raymond R. Peters, one of the nine official delegates of the Church of the Brethren, was chosen by the Brethren delegates to serve on the General Board, in place of Brother Baugher.

Standing Committee Delegates

Northern Indiana: Eldon Evans, Dan Flory, Kenneth G. Long; alternates, Oscar R. Fike, J. Galen Whitehead, Dayton Kreider.

Dedications

Northview church, Indianapolis, Ind., dedication of new parsonage, Sunday, Jan. 5, at the morning worship hour. Albert E. Harshbarger of Bainbridge, Ind., a member of Southern Indiana's board of administration will bring the morning message.

Bassett church, Southern Virginia, dedication of new educational building, Sunday, Jan. 26, at the morning worship hour. Norman J. Baugher, general secretary, will be the speaker.

Daily Bible Readings

Dec. 23.....	Heb. 1: 1-14
24.....	Matt. 1: 18-25
25.....	Matt. 2: 1-12
26.....	Matt. 2: 13-23
27.....	Acts 7: 51-60
28.....	Matt. 23: 1-22
29.....	Matt. 23: 33-39
30.....	Ps. 19: 1-14
31.....	Ps. 91: 1-16

Bridgewater College

Two new trustees were elected by the college board of trustees at its November meeting while two other men previously elected by church districts were officially seated. James W. Moyers '32 and John B. Wampler '23, both outstanding businessmen of Rockingham County, Va., were elected at large to fill the unexpired terms of Elmer Jordan, deceased, and Mrs. Katherine Flory Blough, who resigned because of ill health. Melvin Slaubaugh, a merchant and church leader of Kingwood, W. Va., was seated as the trustee representing First West Virginia, replacing Amos

Brotherhood Theme: Brethren Under the Lordship of Christ

S. A. Holsinger. Glen W. Petcher was installed to represent Tennessee and Alabama, replacing John Pritchett.

Government approval of a loan to construct a new men's dormitory has been received, and the trustees have authorized the college administration to proceed with construction as early in the spring of 1958 as possible. This new dorm will house approximately 128 men with apartments on each of the floors for house-parents or dorm directors. Architectural plans are already being drawn up so that bids can be taken shortly.

A drama in three acts, entitled Uncle Harry, written by Thomas Job and directed by Mrs. Daniel Geiser, was given in Cole Hall by the Curtain Club, Nov. 22 and 23.

Feb. 6 has been set for the dedication of the new health and physical education building costing more than \$500,000. Modern in every detail, the gym will be used for intramural and physical education classes beginning in January. With the installation of the section of folding seats which will also serve as a partition between the main and upper levels, intercollegiate basketball will move to the new gym with Bridgewater host to Lynchburg College on Feb. 6. Open house and an appropriate dedicatory program is planned for the afternoon and evening.

The college glee clubs opened their 1957-58 touring season on Dec. 6 with a presentation of The Messiah in Luray, Va.

Among the outstanding speakers in the college chapel during the recent weeks were Robert E. Sherfy '33; Robert Earl Houff '45; Dr. Albert E. Edwards, pastor of the Harrisonburg Presbyterian church; and Dr. John W. Wayland '99, famed Virginia historian, teacher, writer, and poet, and one of Bridgewater's most illustrious sons.

More than two dozen students accompanied by Dr. Warren Groff attended the annual Brethren Student Christian Movement conference at Juniata College during the Thanksgiving vacation, Nov. 28-Dec. 1.

The Southeastern Region will again have a recreation leaders' laboratory on the Bridgewater campus, Dec. 26-31, during the Christmas vacation. Each church and district is being urged to provide scholarships for their leaders to attend.

Six Bridgewater seniors were chosen to represent the college in the 1957-58 edition of Who's Who Among Students in American Universities and Colleges. Those selected were: Norma Aist, Ruth Bowman, Pete Hayslett, John Miller, Jean Mills, and Fred Swartz.

The Bridgewater faculty is engaged in a year's self-evaluation study based on materials produced by the Middle States Association of Colleges and Secondary Schools. At each faculty professional meeting of the year a different facet of the objectives and program is brought under review by those charged with study of that particular area.

The sixty-second annual spiritual life institute will be held on the campus, Feb. 11-13, sponsored jointly by the college and the Southeastern Region. The principal speakers this year will be Dr. H. H. McConnell of New York City and Dr. William M. Beahm of Chicago. The main emphasis will be on evangelism and the local church.

The Church Calendar

December 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christ in the Likeness of Men. Phil. 2; Luke 2: 8-20 (in this order). Memory Selection: When the time had fully come, God sent forth his Son, born of

woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. Gal. 4: 4-5 (R.S.V.)

Christmas World-wide Offering

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Pa.

Jan. 1 Inaugural love feast, 250th Anniversary, Germantown, Pa.

Jan. 5 Inaugural Sunday for 250th Anniversary

Jan. 5-12 Week of Prayer

Jan. 26-Feb. 2 Youth Week

Jan. 27-28 Pennsylvania Council of Churches General Assembly, Pittsburgh

Jan. 27-31 Ohio Pastor's Convention

Love Feasts

Florida	Ohio
Jan. 5, 7:30 pm, Tampa	Dec. 29, 7 pm, Dupont
Indiana	West Virginia
Jan. 5, 7 pm, Huntington	Jan. 5, 6:30 pm, Moorefield
Maryland	Pennsylvania
Jan. 4, 2:30 and 7 pm, Broadfording	Jan. 5, 7 pm, Keyser
Jan. 5, 7:30 pm, Ridgely	Jan. 5, 6:30 pm, Huntingdon

Gains for the Kingdom

Four baptized in the Virgwi church (leprosarium), Nigeria, West Africa.

Three received by letter in the South Bay Community church, Redondo Beach, Calif. Five baptized and four received by letter in the Raisin church, Calif. Seven baptized in the Tucson church, Ariz.

Seven baptized and one received by letter in the Carrington church, N. Dak. One baptized and two received by letter in the Lewiston church, Minn. Two baptized and two received by letter in the Turkey Creek church, Mo.

Two baptized in the Oak Grove church, Ill. Six baptized in the Andrews church, Ind. Two baptized in the Beech Grove church, Ind. Two baptized and one reclaimed in the Buck Creek church, Ind. Three baptized and two received by letter in the La Porte church, Ind. Two baptized in the Markle church, Ind. Four received by letter in the North Winona church, Ind. One baptized in the Pleasant View church, Ind. Three baptized in the Roann church, Ind. One baptized and two received by letter in the Midland church, Mich. One baptized in the Woodland church, Mich. One baptized and six received by letter in the Alliance church, Ohio. One baptized and five received by letter in the Castine church, Ohio. Ten baptized and eight received by letter in the Pittsburgh church, Ohio. Four baptized in the Potsdam church, Ohio. Twelve baptized in the Springfield church, Akron, Ohio. Two baptized in the Zion Hill church, Ohio.

Sixteen baptized, five received by letter, and one reclaimed in the Conestoga congregation, Pa. Seven baptized in the Little Swatara congregation, Pa. Three baptized in the Montgomery church, Pa. One baptized and four received by letter in the Plum Creek church, Pa. Two baptized in the Shanks church, Pa. Six baptized and two received on former baptism in the Spring Grove church, Pa. Seven baptized in the Williamsburg church, Pa.

Eight baptized in the Broadfording church, Md. Twelve baptized in the Frostburg church, Md. Two baptized, eight received by letter in the Miami church, Fla. Three baptized in the Christiansburg church, Va. Five baptized and twelve received by letter in the Round Hill church, Woodstock congregation, Va. Five baptized in the Summit church, Va.

News and Comment From Around the World

Dibelius Warns Communists of Protestant Resistance

Bishop Otto Dibelius of Berlin said recently that German Protestants will resist Communist attempts to create an East-West split in their ranks. He spoke to an overflow gathering in the Sports Palace, West Berlin's largest assembly hall.

The rally was one of a three-day series of meetings arranged as a wind-up to parish and district get-togethers sponsored by the German Evangelical Church Day. Tens of thousands of East and West German and Berlin Protestants joined 3,000 official delegates from parishes for the meetings. The three-day rally concluded with six large meetings held simultaneously in the East and West sectors. The over-all theme was the world-wide unity in faith among Protestants.

Communist newspapers in East Berlin charged the bishop and other Protestant leaders with being "agents of American and West German monopoly capitalism," and with misusing church funds. The Communist papers also charged that subsidies granted to the church are being "misused for agitation against the East German Republic and for NATO propaganda."

Universalists Ask Halt on Nuclear Tests

A resolution urgently calling on government leaders in the United States and Canada to halt nuclear weapons testing was approved by the Universalist Church at its fifty-eighth biennial assembly. The resolution said that cessation of such tests "would not only stop the increasing danger from radioactive fallout, but also would be a dramatic moral act which would ease tensions and create the political climate for positive steps to peace."

CWS Plans Expanded Program to Aid Refugees

An expanded program of aid to refugees in Europe, the Middle East, Hong Kong, and elsewhere was announced recently by Church World Service. Help will be given refugees in more than forty countries next year. There are thirty million refugees over the world who need homes, food, medicine, and clothing.

A conference of denominational leaders has been scheduled in New York for December 13 to lay before

the American public the pressing situation of Chinese refugees in Hong Kong. More than one million men, women, and children have fled from Communist China into Hong Kong. Refugees are arriving in the overcrowded British colony at the rate of 100,000 a year. More than 250,000 refugees there live in tar-paper shacks on the sidewalks and in vacant lots, and another 185,000 on rooftops and tenement staircases. Ninety-five per cent of the refugees over fourteen years of age have tuberculosis.

Adventists Adopt Record Budget

A record 1958 world budget of more than \$26,000,000 for the Seventh-day Adventist Church was recently approved by its autumn council meeting. It represents an increase of more than \$3,240,000 over the present budget. A total of \$12,808,000 was allocated for overseas missions, medical, and educational work.

The new budget includes an appropriation of \$760,000 for initial buildings of Potomac University at Tacoma Park, Md., the first Adventist university. Also in the budget is \$721,000 for the church's radio and television evangelism work. The church now claims a total world membership of 1,051,442.

Says Israel Will Not Restrict Missionaries

An Israeli official has pointed out that Israel will not restrict the admittance or work of Christian missionaries in that country. Dr. Chaim Vardi, counselor on Christian affairs in the Ministry of Religious Affairs, said there are about 400 Christian missionaries in Israel of whom some 200 are engaged in evangelism and the rest in medical and social work.

The government official said Israel has about 45,000 Christians, most of them Arabic-speaking, nearly 2,000,000 Jews and 150,000 Moslems.

Universalists Launch Four-Year Advance Program

A four-year program of advance in the Universalist Church of America was launched at its fifty-eighth biennial assembly in Atlantic City, N. J. It calls for increases in church membership, school enrollment, attendance at services, finance, and denominational co-operation. The effort will aim at more sacrificial giving by all church members, an increase of twenty-five

per cent or more in membership over the four years, and an educational program designed to convince more people to become Universalists.

Christian Broadcasts in Near East Widely Proclaimed

Enthusiastic praise has greeted the first Christian family drama ever produced on Radio Beirut. It is sponsored by the radio committee of the Near East Christian Council in Lebanon. The program was hailed for its professional quality and moral value.

From letters, phone calls, and the local press the series of twelve programs promises to be a hit. Requests came in almost immediately from Radio Jordan, asking permission to carry the series.

United Lutherans End Two-Year Evangelism Campaign

A two-year evangelism campaign of the United Lutheran Church formally came to a close and the denomination set in motion plans for a new program of consolidation and advance. During the past twenty-four months hundreds of missions were held in the United States, Canada, Hawaii, Puerto Rico, the Virgin Islands, Alaska, and British Guiana. They involved most of the 2,360,000 members of the church. While no statistics on the results of the campaign were released, the director reported that some churches had doubled their membership.

Niemoeller Speaks on Satellite

Asked whether the launching of a satellite as a first step to conquering the universe meant that man had exceeded the limits imposed on him by God, Pastor Martin Niemoeller, German church leader, said that the question was better applied to weapons of mass destruction than to the so-called satellites. He said God had imposed limits on man by making love the fulfillment of the law. "Everything that is contrary to love of God and of one's neighbor exceeds the limits," he declared.

SONGS

ENOLA CHAMBERLIN

March sings to the dancing feet of youth.

June to earth's life made whole. October chants a tune for the heart.

But December sings to the soul.

Graham Calls on President to Lead Return to God

Evangelist Billy Graham, addressing 40,000 persons in New York called on President Eisenhower to lead the nation in a return to God. The rally climaxed a week-long evangelism visitation campaign sponsored by the Protestant Council of New York.

Mr. Graham accused America of failing to use her "privileges, opportunities, and resources" wisely. He said the nation many times had compromised in its foreign relations and had chosen "the easy road of expediency" and had selfishly maintained an extravagant living standard while a third of mankind went hungry.

Pentecostals Approve Reorganization Plan

Delegates to the thirteenth general conference of the Pentecostal Holiness Church meeting in Oklahoma City voted to reorganize the denomination into four geographical jurisdictions and to elect a bishop and four assistant superintendents. They will replace the two bishops who have heretofore administered the church and its international missions. The delegates voted to erect a new headquarters building and publishing house at Franklin Springs, Ga.

Canadian Holiness Group to Merge With Free Methodists

A plan under which the Holiness Movement Church of Canada will be merged with the Free Methodist Church of North America was approved by the board of administration of the latter body at a meeting at Winona Lake, Ind. The Holiness group has a membership of about 1,000 in Canada and conducts work in Hong Kong, Brazil, Ireland, and Egypt. The Egyptian affiliate embraces several thousand members.

Cordier Speaks at Joint UN-Penn Anniversary Service

Andrew W. Cordier, executive assistant to the secretary-general of the United Nations, was the featured speaker at services held in Philadelphia marking the 275th anniversary of the Quaker leader's landing there. William Penn is commemorated by a thirty-seven foot high, two-ton statue which tops the tower of City Hall.

Speaking at the historic Christ Episcopal church, Dr. Cordier said, "Were William Penn to return to Philadelphia today he would find that some of his moral and religious concepts have not been kept, and that his system of government has been departed from, but he would again be one of its first citizens on the side of constructive

growth and the individual's welfare, seeking to resolve conflicts, reduce tensions, and promote co-operation. He would be on the side of the United Nations for what it stands for and what he stood for largely coincide."

Protestants Fill Auditorium Twice for Reformation Observance

Protestants filled the St. Louis city auditorium twice in a day to celebrate Reformation Sunday. In the afternoon 80 congregations of the Lutheran Church, Missouri Synod held their annual Reformation rally, which featured the singing of 3,000 children from Lutheran parochial schools. In the evening, members of various denominations attended the Reformation service sponsored by the Metropolitan Church Federation in the same auditorium.

News Briefs

There are 1,589 Protestant churches in New York City served by 1,498 clergymen, according to latest statistics released there.

Mrs. Emily Taft Douglas, wife of Senator Paul H. Douglas of Illinois, and a former congresswoman was nominated moderator of the American Unitarian Association at its biennial general conference in Atlantic City. Her nomination is tantamount to election. Formal balloting will take place next May in Boston at the Association's annual meeting.

Total world circulation of the Bible, the Old and New Testaments and portions of the Scriptures together reached 26,379,000 in December of 1956. This is almost 1,000,000 more than the year before. The first five countries in the sale of complete Bibles are the United States, Germany, England and Wales, South Africa, and Brazil.

A record foreign missions budget of more than \$1,500,000 for the next three years has been voted by the General Conference of the Mennonite Brethren Church of North America. A report to their recent convention indicated that the church's 24,384 members contributed an all-time high of nearly \$2,500,000 to its various causes in 1956.

The Christian Rural Overseas Program will ship rice, oil and sugar to Greece for institutions which cannot receive U. S. government-donated surplus food.

An album of three twelve-inch, long-playing phonograph records has been released by the Moravian Church as a means of marking the 500th Anniversary of the church. The albums contain musical and other highlights of celebrations earlier this year. The

quintennial celebration officially closed on Nov. 10 with the observance of holy communion in each church throughout the country.

Poland now has 49 Roman Catholic publications with a combined circulation of 787,000, according to a report on the Warsaw radio. The figures were offered as an illustration of "achievements in church-state relations" since the inception of the Gomulka regime a year ago.

Membership in the Methodist Church in the United States now stands at more than 9,500,000. The latest figure represents a gain of 121,800 over the previous year. Methodist statistical reports indicate that church members contributed more than \$443,677,000 last year for all purposes, an increase of nearly \$30,000,000 over the 1956 total.

Dr. E. Stanley Jones, noted evangelist and author, recently predicted that the dispute over racial integration would end in ten years. He said that when segregation had been abolished Americans will find the most important change is that "our conscience will be clearer and our democracy sounder." Dr. Jones was guest preacher at National Presbyterian Church in Washington, D. C.

Leaders of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America have drawn up plans for consolidation of various boards and agencies of the two denominations which will merge next year. The uniting General Assembly of the two groups will be held in Pittsburgh on May 28. The consolidation plans will then be submitted to the delegates for approval.



That Radiant Night

VELTA MYRLE ALLEN

Angels sang that Christmas night
Of His holy birth.
The heavens shone with radiant light
Over all the earth.

And Mary with her child held close
Rested in his love;
A quiet peace surrounded these,
Blessed by God above.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

ON AUGUST 27, 1957, our family arrived at our new home in Boulder Hill, Ill. The big Brethren Service truck that had transported our household goods from our home in Lincoln, Neb., had arrived earlier, and construction workers with men from the community were busy unloading our furnishings.

While some of the paint was scarcely dry, our parsonage home was nicely finished, and ready for occupancy. The newly planted lawn was beginning to look green. Friends had stocked the cupboards with groceries. Our neighbor, the milkman, had placed milk in the refrigerator. Someone had purchased an evening paper. It really seemed that we were expected!

The weeks directly following were busy ones spent in making a new house into a home, discovering new friends, becoming familiar with new streets, locating some new landmarks, finding a new "corner grocery store," getting the children started in school, and doing all that goes with the transplanting of a growing, active family into new surroundings.

It is now three months since we arrived, and we are pleased to report progress. Happily and comfortably settled, we find ourselves each day more and more at home in this new and rapidly developing community.

Getting Started

First contacts with our new neighbors came about through their initiative. A reception was held for the "new minister" and "pastor-to-be" of the "church-to-be."

My second contact with the community came about through personal initiative. As a new resident of a community, I was motivated by a personal desire to know my neighbors, and to make some new friends. As a home mission pastor, and as one who had accepted the responsibility of working with others toward the establishment of a church to serve the community, I was impelled to learn how much interest existed for the development of a completely new and unique church program. With these objectives in mind and heart, I began "ringing doorbells."



The pastor reads the Scripture lesson at the first service in the Boulder Hill church

CHURCH EXTENSION

A Church Is Born in Boulder Hill

Kenneth Yingst

Thus it was that I learned the names of community residents, the number and ages of children. Through conversation I learned something of the religious tradition, previous Christian experiences, denominational preferences, and current church affiliations of the people in the community.

Clarification was given to families about the church that was envisioned for the community. Attention was called to the co-operative Christian efforts now being carried out through councils of churches organized at world, national, state, and city levels. Some heard for the first time about the work of the comity commissions of the councils.

It was explained that the Church of the Brethren had received a comity assignment through the comity commission of the Illinois Council of Churches, and that the decision to develop a program and to build a church in the community was not the decision of the denomination but, rather, the co-operative corporate decision of all the Protestant bodies co-operating in and through the council.

Therefore, the church envisioned

would be unique. It would be a community-serving church. It would recognize the religious backgrounds and Christian traditions out of which community families had come—and there were many. At the same time families would respect the background of other families and that of the church. In this manner the church would become a representative of co-operative Christian endeavor in this area, serving under the sponsorship of the Church of the Brethren of the District of Northern Illinois.

The next step was to invite families to attend a meeting—the first meeting specifically intended to open the way for the organization of a church. More calls were made, and special invitations sent prior to the meeting. Twenty-six adults representing fifteen families attended this first meeting which was held on Sunday evening, Sept. 12.

At this meeting six persons volunteered to serve on the first committee of the envisioned church.

The group assumed the role of a church board, acting sometimes in an advisory capacity, at other times as a committee on arrangements, or, again, as a committee for the securing of materials and equipment. As the program developed members of this

original committee were assigned with others to commission groups.

This, then, was the beginning. Through commission groups our plan was and is to care adequately for all phases of the work of the church that the total needs might be met as completely as possible.

Facilities, Materials, and Equipment

By the fifteenth of September it was generally understood that there would be a church sometime in the future, but where we would meet, what we would use for chairs, hymn-books, or other items was yet to be determined.

A decision was made to construct a house suitable for temporary use as a church. The house would later be converted and sold as a family dwelling. It was agreed that a ranch-type "L" shaped house offered more versatility, and would, therefore, be most desirable.

A building site was selected in a choice location, a natural place for people to assemble. On this corner the children of the community wait for the school bus.

Construction was begun on the church home, and moved rapidly toward completion. Office equipment, folding chairs, songbooks, Sunday-school materials and equipment were secured in sufficient quantity and quality to serve both present and future needs. Chancel furnishings are being constructed.

Our temporary church home is now complete, with three rooms for Sunday school, two rest rooms, and a sanctuary with a seating capacity of 125. Facilities have been arranged for classes to meet in nearby homes. The sanctuary may be divided to provide additional rooms.

How important is personality? Do we have one? It would be difficult and perhaps improper for us to evaluate our personality as a church. But this we know; we do have one, and it is important that our personality says what it should say to the community of which we are a part. We have been working toward the development of what we hope will become a personality that will be worthy of the name we bear.

We have a church name. Our full name is Boulder Hill Neighborhood Church of the Brethren. The name suggests our geographical location, implies our mission, and includes the name of our denominational sponsorship. But more than this, we believe neighborhood and brotherhood to be Christian virtues. Our

Lord emphasized these aspects of the Christian life. We trust that all will recognize our name as a Christian name, for in it is implied a depth of meaning thoroughly Christian.

We have a slogan. The slogan we have adopted is well known, and much used throughout the Church of the Brethren. We have accepted it because we believe it is a good statement of our theology, and implied therein is a basic purpose for our existence. It is "For the Glory of God and Our Neighbor's Good." It shall be our purpose to put a new meaning into this expression.

Material things have value as they serve a spiritual end, and in this regard we are grateful and exceedingly fortunate to have a sound system and organ made possible through special donations. Through music our church speaks and comes alive. Each Sunday recorded chimes call our families to worship, and when the worshiper arrives the tones of the organ help to lift his thoughts Godward.

Through an attractive sign placed in a prominent spot in the front of the church our church also speaks. It tells our name and with a measure of dignity speaks a word concerning our purpose and our mission to the community.

What then of materials, equipment, names, signs, slogans, and facilities? All these make for a more effective and efficient ministry. They contribute to the total personality of the church, and personality is important, for it is a major means through which God communicates his will to man.

First Service

The first worship service in our neighborhood church was held on Oct. 13. On Oct. 27 the first Sunday-

school classes were held. There are now classes for nursery, kindergarten, primary, junior, and junior-high ages. The first adult class was held on Nov. 10.

Attendance for worship has averaged seventy-four; for Sunday school, forty. Weekly offerings average \$102. Everyone contacted has expressed interest in the church. Forty-nine families have expressed more than casual interest; twenty-six of the forty-nine families have accepted definite responsibility in the program of the church.

Faith and Daily Work

The Task of Christian Laymen

FAITH and Daily Work: The Task of Christian Laymen is the major theme for church and economic life programs in 1958, beginning with Church and Economic Life Week, Jan. 19-25, 1958. The annual church calendar sets aside the third Sunday of January each year and the week following as Church and Economic Life Week.

We must bridge the gulf between the churches and the world of work. The church is in the world of work where the layman is at his job, but is the layman prepared for this Christian responsibility?

This preparation is the task of the church. In its worship and program the church should help its members—the laity—apply their faith to the urgent issues met in their occupational responsibilities and decisions of Monday through Saturday. For instance

- What is the Christian significance of the work we do in our lay occupations?
- How do we put our faith "to work" at our place of work?
- What are the special challenges to the Christian conscience because we live and work in an "economy of abundance?"

What Can We Do?

The church can help its members become its effective representatives in the world—particularly in the "world" that is their daily work—in many ways.

The December issue of Brethren Service News gives numerous suggestions for the appropriate observance of the church and economic life emphasis—for Sunday morning sermons, discussions, and elective units, and for Sunday evening forums and schools of church and economic life.

Continued on page 23



Fellowship after the service

INDIA

Another Peter's Confession

Kathryn Kiracofe

AT OUR Christmas service, with the Christians of the village, Peter asked to say a word. His word was this. "Brothers and sisters, you all know what a heavy smoker I was, but maybe you have noticed that I haven't been smoking now for a year. I wanted to quit for a long time but knew that I couldn't.

"Last year at Christmas time I told the Lord that I was completely helpless in this matter, but that if he would help me I would quit and that I would use the money saved some way for him. He did help me and a year has passed without my smoking even once. I have quit now for good by his help, so I want to fulfill my promise to him. I have used the money saved by not smoking to buy books and have started a small library in my store. I hope that all of you who can read will come to get books to read."

This came as a most pleasant surprise to me. Where did he get this idea of using the money to start a library? It was not due to my influence, for I did not know Peter before we came to camp in the village. Peter says the idea came from a hunger to read more himself. There are only nine literate adults in this part of the village, but others now are learning.

Peter has had other problems besides the one of smoking. He took a non-Christian wife; so he could not have a Christian wedding, and had no wedding at all. He also kept his store open on Sunday and sold tobacco and *bidis* (the native cigarette) in his store.

As he learned more of God he was convicted of his sins but felt helpless to give them up. He began teaching his wife so as to prepare her for baptism, but how could he stop selling tobacco and *bidis* or keep his store closed on Sunday and lose the proceeds?

Peter was not happy. He confessed his sin of taking a non-Christian wife to the church and asked for forgiveness. His wife received baptism, but still Peter did not have the peace and joy in his heart that comes from being right with God.

On Sunday afternoon while we were in the village he called Dinabai

and me to come to his home. "Please teach me more of the deep things of the Bible," he said. "I am so hungry for more. My heart isn't at peace at all."

I breathed a prayer for guidance. Was Peter ready to face these other sins? Why couldn't he see that sin, however small, separates us from God? "Lord, speak through us just what you want us to say," I prayed.

"Peterbhai, I feel that the Lord has a definite message for you. Until we walk in the light we have he cannot give us more light. What about your store? Can you decide to give it over entirely to the Lord and run it to his glory?"

"But I am a poor man; I cannot forego Sunday sales and if I don't sell tobacco and *bidis* many people will go to the store in the other part of the village for them, and while there will get their other things too, and I will lose many customers."

"Peterbhai, I know this is a great

problem and I understand your difficulty. But, Peterbhai, I am so confident that the Lord wouldn't ask you to do anything which would be detrimental or which he wouldn't help you in doing. You have given a wonderful testimony of his power in helping you overcome smoking. Don't you think he is just as powerful to help supply your other needs?"

Peterbhai bowed his head. There was complete silence for a few minutes. Then he spoke, not to us, but to his wife: "How about it, Shantabai?"

"We shall trust the Lord," was her immediate reply.

"Then throw the tobacco and *bidis* into the fire and cover the things over in the store. This store is closed until tomorrow morning," he said. "From this moment on this store is the Lord's and shall be run only to his glory."

A year has passed since the above decision was made. Peterbhai and Shanta have sometimes forgotten this decision, but they are trying to live wholly for the Lord. They need our prayers for strength to keep true to the decisions they have made, and to walk daily in the light they have received.

Every year new bells are added to the chimes that, around the world, ring out the joyous message of "Peace on earth, goodwill to men." In many lands Christmas is not identified with extended vacations, lavish parties, and exchange of gifts, but with the rereading of the Christmas story in the Gospels, a program of religious drama and music, and by rededication of life to the Babe of Bethlehem. The picture shows the bell and cross of the Dahamu church, India



NIGERIA, WEST AFRICA

Domestic Science a la Buraland

Charlotte McKay

Waka Training Center helps Nigerian girls to become better mothers and homemakers. The sixth in the series on the work of the Training Center

ONE important training that our girls receive in girls' school is domestic science, which includes cooking, sewing, cleaning, caring for a baby, and learning more about their bodies and how they can properly care for them. This is one big opportunity we have to help improve the homes and home life of the future.

The cooking lessons usually start with foods they have always cooked, but they learn the importance of cleanliness while they work. Soon they will be cooking their native foods in new and improved ways with emphasis given to the addition of milk and eggs. Later they learn to cook and eat new foods, including new vegetables that have been grown in school gardens.

Other lessons include learning to cut and sew clothes for themselves or other members of their family. They are thrilled at learning to sew and quite proud of what they have made.

There are days when the time is spent cooking foods suitable for small children and learning how to bathe a baby properly. It is fun watching twelve girls bathe twelve borrowed babies at the same time. These future mothers cannot love their babies any more than Nigerian women always have, but they will have learned many things that will help them know how to care for them better and to have healthier children.

Cleaner and healthier homes are happier homes. Working with the future homemakers and mothers is indeed a challenge!

African Churches Welcome Former Missionaries

Nvwa D. Balami

IT WAS our great pleasure to hear the announcement of the coming of the Studebakers of Lagrange, Ind., former missionaries in Nigeria. Although the announcement said they are not going to stay for a term of missionary service we still welcomed the announcement warmly from the bottom of our hearts.

The Studebakers arrived in the middle of July and had the opportunity of spending one night at the Waka Teacher Training Center. The report said they were surprised with the development at Waka since they left Nigeria. On their arrival at Garkida an enthusiastic welcome was given to the Studebakers by the church. The Studebakers, who are well-known around our mission field have taken keen interest in visiting churches on week ends.

To give a short comment on the Studebakers, Dr. Studebaker had served as a medical doctor as well as a minister in the church. His work in the hospital and the church had been with success. He preached as well

as doctored when they were on the field as missionaries.

Mrs. Studebaker had shown a keen interest in teaching the women in school a family life. She was engaged in teaching as well as visiting the women at their homes. She preached in the church and also had been a missionary mother. Concluding this short commentary their work had been deeply appreciated. Somehow we of the African churches lost our friends for almost six years.

The Studebakers' noble decision to volunteer for four months' service on the field has been honored by the African churches. We welcomed their decision and service at the hospital as well as their visiting in the different local church congregations.

As all of us are aware of their departure from the field we shall read Paul's departure from his Christian friends, Acts 20:17-35, and Jesus' farewell speech to his disciples in John 14 fits very well in the program of the Studebakers' departure.

The short and limited time of service which the Studebakers gave, with doctor in the hospital and wife teaching in the school temporarily, will be remembered in the hearts of all African churches, as long as the church life and history exists.

The Studebakers' visit once more

recalls to our minds the work all former missionaries have done in the Africa mission field.

We shall all join in wishing them a happy and safe return journey to the United States. We ask them to convey our warm Christian greetings to the churches at home.

May they have a happy and a prosperous life.

SWEEP CLEAN THE PATH

Marianne Michael

WHEN we left Garkida to come to America, many of our African friends came to say goodbye. They came to wish us well on a journey that was for them simply beyond comprehension, and to ask us to carry their greetings to the people in America.

One old man, not far removed from the pagan practices of his ancestors, totally illiterate, simply clad and almost primitively uncouth, came to say his farewells. I sat on our front steps with him as he asked a bit about our journey. Finally, as he rose to leave he said, "Princess, I know that God loves you as we love you, and I'm asking God to sweep clean the path before you." He stooped over, and from the white sand of our front yard he picked up two smooth pebbles. Holding them in his calloused hand, he said, "I'll ask God each day that nothing, not even as large as this, should cause you to stumble." And over these many months since our parting, I have had opportunity on many occasions to remember his promise and to feel his prayers bearing me up.

How I covet for each one of you the knowledge that someone, somewhere, is praying for you, not only for those who are traveling but for those who are home; not only for those who are sick, but for those who are well; not only for those in sorrow, but for those in happiness; not only for those in need, but for those in prosperity. The simplest child of God can open the windows of heaven.

"God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

Faith and Daily Work

Continued from page 21

Also a folder describing the many excellent pamphlets, books, and audio-visuals available on this subject is being distributed with the December issue of the Brethren Service News.

PATHWAY OF AN EUROPEAN EXCHANGE—1957



Students are selected through a personal interview with a committee composed of representatives from the church and school, the American consulate, Brethren Service, and a former exchange student. Here the committee for the Kassel area examines application papers



The students who have been selected are visited in their homes by a member of the student exchange office, who helps to prepare them and their families for their coming experience by explaining the goals of the exchange program and answering the many questions which arise in the minds of the parents and students



Wilbur Mullen, Brethren Service director in Germany, bids Auf Wiedersehen to students at Frankfurt airport



IT IS an exciting trail, this pathway of an exchange student—an adventure that few of us would have dreamed of a decade ago. But more than being a mere geographical trail, it's a pathway toward better understanding between nations and cultures, an adventure in human understanding and Christian love.

European youth have endeared themselves to the hearts of hundreds of American families and communities and have themselves gained a better understanding and an enduring love for the people of another nation.

As they have returned to their homelands, they have carried with them these seeds of goodwill and brotherhood. Many good results are already apparent. Who can measure the amount of good that will be accomplished when these young people grow into positions of responsibility and as they raise families of their own?

Don't forget the Americans

But remember this is a two-way affair now. Fifty high school youth from the United States are wanted to



German and Austrian students with their chaperone board the plane which carries seventy of them to New York



A second group of students cross the ocean by ship. Here they gather on deck for an informal singing session as other passengers look on with interest

spend a year abroad. The meaning of the exchange is more than doubled by this direct family-to-family exchange.

In addition, there is still an opportunity for families who cannot send a son or daughter abroad to receive a student. One hundred twenty-five host families are needed.

Church of the Brethren communities will want to provide their full share of the total of students and host families. Our Church of the Brethren exchange program now co-operates with other denominations in the International Christian Youth Exchange.

The growing interest and participation in the exchange project by many denominations in the United States and by churches abroad is adding strength and more of the true nature of a Christian exchange to the program.

Act Now

The deadline for signing up for the program is May 1, 1958, but most of you should be signed up long before that. Additional materials will be in the hands of your pastor, Brethren Service representative, and women's work director of peace and citizenship soon. Send for your application forms and for more information to Student Exchange, Brethren Service Center, New Windsor, Md. Begin your plans now.

A few days at the New Windsor center provide the needed opportunity to adjust to a new world gradually and receive many helpful suggestions. Here one girl poses with her new American mother, sister, and brother, who have driven to Maryland to meet her. The brother is on his way to Berlin to live with her family for a year



Before long the exchangee feels at home in his new family and community, helps with the family chores, shares in the fun, and participates actively in the church, school, and community activities

THERE is positively no basis for the church to relegate publicity activities to secular organizations and depend solely on the word of mouth and the pastor to advertise the church program.

Modern methods of communication have enabled any church—big or small, rural or urban—to widen its radius of advertising the local program and to deepen spiritual life meanwhile.

Three basic media underlie any and all publicity—the printed word for distribution, visual displays, and the personal word. And the volume of publicity is divided into two channels—internal and outside use. An alert church group may thus outline its proposed publicity program by studying the “read-see-say” aspects of reaching its membership and informing nonmembers.

To list briefly some ways of using printed publicity for your congregation one would suggest a church newsletter, newspaper stories, directory with information about the church families, occasional enclosures in Sunday morning bulletins, Sunday-school class letters, and a church mailing list.

Church newsletters are found in myriad forms. Whether printed or mimeographed they can regularly carry the local church calendar, condensed group reports, attendance and giving figures, the pastor’s column, quotations and excerpts from the Gospel Messenger, etc., and social items. The church newsletters should be neat and attractive appearing.

Regular church programs appearing in the local newspapers can both invite visitors and remind members. Such accounts, also, make the community aware that your church is one of action. Consultation with the editor on deadlines and copy preparation is best; some small weekly papers will accept your church items already written, while larger papers prefer data only. The local press coupled with an energetic pastor can be used by God to attract men to preaching services and participation in the program of Christian action.

Incidentally, pictures should not include too much detail—five or six faces with a simple background can impress the reader more than a group of small indistinct faces surrounded with background scenery.

Some aspects of a visual publicity program may build understanding, although it is limited to attendants.

Telephone calls strengthen the church’s appeal to hundreds of people



Planned Publicity for the Local Church

Howard J. Burnett

Pictures of missionaries, BVS workers, recipients of mission support, and national and world “sore spots” when mounted on an attractive board and clearly lettered may tell more than words could.

Perhaps art students among local members could assist in the foregoing. Posters in advance stating when, where, who, etc., of events may assist in reminding the forgetful.

Oral publicity is the chief tool in the area of evangelism—the personal invitation to attend the next services, the quietly spoken words embracing Christian conviction among the group, and the warm welcome with which

we are met by every family.

The telephone and radio (and TV) have further strengthened many churches’ appeal. Weekly telephone lists rotated among classes and periodic broadcasts have touched hundreds of homes. Previously recorded services and special programs, pastor’s study and weekly Sunday broadcasts could be inaugurated. Smaller stations are often more accessible and willing to do this than the large network affiliations.

“Plan your work and work your plan” aptly describes a publicity program geared to any particular church. Limitations locally rule out some of the activities described, but almost every church can do more than it is now doing.

How to Get the Resources of a Church Library Used

THE CHURCH which senses the importance of a church library will try to see that the books and other resources are used regularly. Here are a few helpful hints:

1. Prepare and release a listing of all books periodically. The books could be listed under some simple subject headings such as books on the Bible, books on family life, books on crafts, children’s books, etc.

2. Provide a listing of resource materials for use by teachers, for example, Bible dictionaries, commentaries, worship aids, etc.

3. Encourage teachers and other church workers to suggest books which should be added to the library from time to time.

4. Assist church committees in finding materials they need for special study or programs.

5. Publicize certain books at various times throughout the year. The

craft and recreation books are especially helpful during winter months.

6. Post colorful and attractive book jackets (or neat and artistic posters) on a bulletin board within the library room or somewhere near the library on an open wall space. These displays will do much to invite people to take advantages of the library services.

7. Plan occasional brief book reviews to be given before class groups or at the church worship.

8. Ask the minister to highlight books periodically on the church bulletin, in the church newsletter, or from the pulpit.

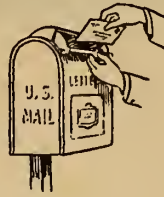
9. Place a few “special” books on a table near the entrance of the church where they will be more readily seen.

10. Secure the services of a librarian who has a keen interest in books and in people.

"Why Don't My Materials Come?"

THERE are numerous reasons why people do not always receive materials ordered as soon as they hope. Having seen multitudes of letters during the past few months causes us to summarize some of the "reasons." Check your own ordering habits against these and perhaps you will find a few helpful ideas to prevent you from being disappointed.

Order early!



1. Letters or orders not signed. Occasionally letters are received with no signatures affixed. This is not so serious when the person has a street name and number address, but when it is a rural route or just a town name, there is absolutely no way for materials to be sent to this would-be purchaser. No letter of explanation can be sent either!

2. Illegible writing. Especially is this a handicap on uncommon proper names of persons or places. Recently a package sent to a person in the state of Washington was returned with a "No such city" stamped on it. Checking the original correspondence in consultation with the official mailing lists, the state abbreviation was deciphered to be West Virginia instead of Washington. This extra mailing delayed "the order" at least a week or ten days.

3. Incorrect addressing. Occasionally mail is received by the General Brotherhood Board that was addressed to 22 S. State St., Chicago, Ill., instead of Elgin. Except for the above-the-line-of-duty service of the postal authorities such letters would not arrive at their intended destination.

4. Insufficient address of customer. Quite frequently letters (or envelopes) do not contain a complete address. This usually takes the form of a city and state address without street being designated. Invariably mail addressed to larger cities with no street or rural route identification is returned stamped "Insufficient address." Sometimes the Elgin office folks are able to run down the specifics by checking the official mailing list or the Gospel Messenger subscription list. This takes much extra office time. It is very much appreciated when the writer's full name and address appears on the letter itself.

5. Requests not specific. Vagueness or incorrect titles in orders often cause much delay, for the letter must be

referred from one office to another until someone can suggest what the writer might have wanted. Even then the "right" materials might not be sent. The more accurate one can be in ordering materials by title (and source, if known) the more quickly the order can be filled.

6. Rough handling of mail. From time to time a portion of a wrapper with a label affixed is returned to the office by the Chicago post office with the statement, "It is regrettable that the contents became separated from the wrapper." In such cases, original orders are looked up and the material is sent out a second time. Naturally if no report is made on such an inci-

dent, the purchaser does not receive his order and the office is unaware of his disappointment until he writes.

7. Orders sent too late. It is a regular occurrence for letters to arrive in the Elgin offices on Thursday, and even on Friday, asking for materials needed for use on the following Sunday evening. It goes without saying that such orders can not be processed quickly enough to have materials arrive when needed.

We must all realize that it takes longer for second-class mail to be delivered than it does for first-class mail. At least a week or ten days should be allowed after the order has been processed in the Elgin office for delivery—this is at least two weeks from the date of writing. Often would-be purchasers mark their letters "rush" or "send immediately." Such requests are honored in the receiving offices, but the postal system does nothing out of the way to accommodate. The secret is to plan a little farther ahead, so that orders can be sent before they are needed.

The Family Counselor

Paul Hersch
Clyde Weaver

H. K. Zeller, Jr.
Katherine Weaver

Jesse Ziegler
Leah Zuck

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have a grandson who is very hard to handle. He is mean, will spit at us, and is never to be trusted what he might say or do. His grandfather gave him a good licking last Sunday because of his behavior in church. His mother can do nothing with him and lets things slide by. His father is better.

What can we do to help him? He learns well in school. He is terrible in the home.

Grandparents.

Dear Grandparents,

I wish that I could sit down and talk with you and your husband about your grandson. It may well be he is coming almost to the end of a very difficult period in which he is uncertain of the relationship between him and his mother and his father. By about this age he should be getting through this difficult period; and if continued assurance is given him by his father that he is liked by him, he should go on now into a period when he will become more and more like his father and take his father as his

ideal while still being fond of his mother. This would mean that if his father is a well-disciplined person and a man to be looked up to the boy should become this kind of a boy. Oftentimes these years between about seven and twelve are years of relatively little struggle when a boy actually almost worships what his father is.

I know that it is quite likely for grandparents to be concerned about grandchildren when they look on at their behavior. I have a suspicion that you may get yourselves into difficulty if you engage too much in the disciplining of the child. It may be that engaging in discipline of the child may be what the child needs but on the other hand, it may alienate the child from you so that you will have little influence with him.

It is possible certainly to be quite firm and not to permit him to engage in the kind of behavior that you describe toward you folks and yet indicate to him that you thoroughly like

Devotions for Adult Groups

WALLACE FRIDY

\$1.50

Here is resource material for both group worship services and personal moments of quiet thought. Bible-centered and concerned with counsel on today's problems, the material is simple, direct, easy to read and understand.

As further help Mr. Fridy includes in this book a section of Worship Aids after each devotion. These special sections are to assist the leader in conducting the worship program. Included for each devotion are two hymns, a Scripture lesson, and a prayer.

In addition Mr. Fridy has written devotions for six special days: New Year's, Palm Sunday, Easter, Mother's Day, Father's Day, and Christmas. A helpful index is a further aid to the worship leader in building his program and to the individual in seeking references for his meditation.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

CHRISTMAS OFFERING

I wish to share in bringing the "glad tidings of great joy . . . to all mankind"

through my gift of \$..... to the Brotherhood Fund.

Name

St.-RFD

City State

Church District

(Give through your local church's Christmas Offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, 22 South State Street, Elgin, Ill.)

him and that you are glad he is your grandson. This positive kind of approach oftentimes will do much more than giving too much disapproval which may be interpreted as a rejection of the child.

There are a number of good books that might be helpful for the reading of the parents and that even you folks might thoroughly enjoy. A book that I think I would recommend for the parents would be a book by Dorothy Baruch entitled *New Ways in Discipline*. This book can be obtained from the public library or could be ordered from the publishing house and is the kind of book that is worth keeping in the home and referring to from time to time. Another very excellent book that helps to answer some of these questions would be the book by Wulf entitled *Parent's Manual*. You might help your children by subscribing for

them to the magazine entitled *The Parent's Magazine*. This could be examined in the public library or could also be ordered through the Brethren Publishing House.

I trust that you will find some help in these suggestions and that you will find that the boy is soon through this stormy period and entering into a period of genuinely good relationship with his parents and with you folk. —Jesse H. Ziegler.

ATTENTION PROGRAM PLANNERS

Are you responsible for planning your church's school of missions, church and economic life emphasis, or race relations emphasis? If so, you will find helpful articles in the December issue of *Brethren Service News* to guide you in your planning. Borrow a copy from your pastor or Brethren Service representative.

Obituaries

Furry, Dale E., was born June 16, 1926, and died Oct. 27, 1957, at South Bend, Ind. He was a member of the North Liberty church. He was married to Margie Stanley on June 20, 1948. Surviving are his wife, his mother, two brothers, one sister, and his grandparents. Funeral services were held at the Brink funeral home, Lakeville, by Brethren Melvin Ritchey and Jay Taylor. Interment was in the Walkerton cemetery, Ind.—Ruth Burkholder, North Liberty, Ind.

Gray, Burt Murrell, was born in Clay County, Mo., Jan. 24, 1876, and died Dec. 5, 1956, at Payette, Idaho. In addition to his wife, Carolyn, he is survived by two sons and a daughter. Services were conducted by the undersigned at the Fruitland church, of which he was a member. The burial was held at Parkview cemetery, New Plymouth, Idaho.—Stanley Sutphin, Fruitland, Idaho.

Guyer, Annie, daughter of James and Margaret Bottomfield Pepple, was born in Snake Spring Valley, July 8, 1877, and died Oct. 31, 1957, at Harrisburg, Pa. On Aug. 14, 1896, she was married to Harry Guyer, who died in 1944. She is survived by one son, two daughters, five grandchildren, two great-grandchildren, and one sister. Funeral service was held by Bro. Merle Detwiler in the Koontz church, of which she was a member. Burial was in the Koontz cemetery.—Mrs. John C. Scritchfield, New Enterprise, Pa.

Heckman, Samuel B., son of David and Hannah Brumbaugh Heckman, was born near Union, Ohio, May 27, 1870, and died in Wayne, July 26, 1957. He was a member of the Church of the Brethren. His entire professional life was devoted to education. He taught at Juniata College and a number of universities; he was professor emeritus of educational psychology at the College of the City of New York at the time of his death. He is survived by his wife, Winifrede. Funeral service was conducted at the Roy Miller funeral home, West Milton, Ohio, by Bro. Forrest Bittinger. Burial was in the Bethel cemetery.—Hazel Brumbaugh, Union, Ohio.

Henry, Virgie Wickline, was born on Dec. 19, 1885, in Amsterdam, Va., and died in Bridgewater, Va., on Oct. 22, 1957. She was married to J. M. Henry on Aug. 9, 1909. She had been a member of the Bridgewater congregation since 1928. Survivors are her husband, one son, one daughter, and three grandchildren. Funeral services were conducted at Bridgewater by Brethren Bernard N. King and M. R. Wolfe, and at Roanoke by Brethren John S. Crum-packer and D. Price Hylton. Interment was in the Evergreen cemetery in Roanoke.—Mattie Click, Bridgewater, Va.

Hollar, Laben, was born near Norborne, Mo., in December 1882, and died on Sept. 26, 1957. He had been a member of the Bethany church since 1896. He is survived by one brother.

Funeral services were conducted by the undersigned and Elder E. W. Mason. Interment was in the Wakenda cemetery.—Byron E. Dell, Norborne, Mo.

Julius, Ora D., son of Aaron and Salina Fry Julius, was born in Missuria Valley, Iowa, July 9, 1887, and died Aug. 30, 1957, at Modesto, Calif. He was married to Myrtle Holsinger on Nov. 21, 1909. Surviving are his wife, one daughter, two grandchildren, one brother, and three sisters. He was a faithful member of the Modesto church. Memorial services were conducted by Brethren Leland A. Nelson and I. V. Funderburgh at the Salas Brothers funeral chapel. Interment was at Lakewood Memorial park, Hughson, Calif.—Mrs. Ralph Webber, Modesto, Calif.

Kaser, Lydia, daughter of Levi and Mary Snyder Stahl, was born in Holmes County, Ohio, and died Oct. 19, 1957, at the age of eighty-seven years. She was married to Lewis Kaser, who died in 1929. She was a faithful member of the Baltic church. Surviving are two daughters, two sons, eleven grandchildren, and twenty-one great-grandchildren. Funeral service was held in the Elliot-Hartline funeral home in Millersburg by Rev. Charles Zechiel. Interment was in the Forest Hill cemetery at Canton.—Mrs. Guy S. Fern, Baltic, Ohio.

Wolfe, Spencer B., son of David and Effie Wolfe, was born April 28, 1904, and died suddenly, July 15, 1957. He was a member of the Logansport church, Ind. Three sons, two daughters, five grandchildren, his mother, three brothers, and one sister survive. Funeral services were held in the Flora church, Ind., by Bro. Charles Dumond. Interment was in the Hoover-Snyder cemetery.—Mrs. Lester Guyer, Flora, Ind.

Church News

Canada

Bow Valley—Our church was host to the district meeting. Regional Secretary J. H. Mathis, William Muller, pastor of the Carbon Baptist church, and Mrs. Mildred Baker, regional president of women's work, were guest leaders. Several junior highs and two youth attended Camp Canaqua this summer. Several families went to the first family camp in the district. Two attended the Chico youth conference. Virginia Cawley went to the district children's workers conference held at Elgin, Ill. We co-operated with the United Church of Canada in vacation Bible school. Three were baptized recently. Our pastor, W. B. McDaniels, is also serving as principal of the school again this year. Don L. Stern met with the church on Oct. 28 and 29 in the interest of stewardship.—Virginia B. Cawley, Arrowwood, Alberta, Canada.

Oregon

Peace Community—Bro. Leland Nelson delivered the dedicatory address when our new building was dedicated on Sept. 8. He remained for a week of meetings which closed with a sacred concert by the choir. District meeting met in our church on Oct. 10-13. Addresses were given by Brethren Wayne

Stunts • Handicrafts • Games

101 things for youth to do
in each of the following books

101 Best Action Games for Boys

Lillian and Godfrey Frankel

While strongly flavored for the taste of boys from 6 to 12 years, this book would be equally valuable for girls of the same age. All are games that can be organized quickly requiring little or no equipment. Mom or dad would find this book handy for boys around the house who want things to do.

101 Best Games for Girls

Lillian and Godfrey Frankel

These 101 games will provide 1001 hours of fun for 6 to 12 year olds. Included are jumping and skipping games, running games, as well as quiet games. If you are interested in planning a party of just plain fun you will find this book a ready resource.

101 Best Games for Teen-Agers

Lillian and Godfrey Frankel

These simple but clever little games are ones that appeal to young people. The popularity of the book is proven by seven printings since it was first published in 1951. This book is recommended for leaders of youth and all recreationalists. It ought to be found in church libraries as a quick and ready reference.

101 Best Stunts and Novelty Games

Peggy and Robert Masters

This book is exactly what the title suggests with the spotlight focused on home entertainment or groups up to 20 persons. Included are icebreakers for parties, stunts for one individual or groups, dramatic games, puzzles, brain teasers, simple ventriloquism, juggling, mind reading, egg stunts, and some modern version or twist to an old idea.

101 Funny Things to Make and Do

Paul Castle

In this amusing collection, children (even grownups) are sure to find all kinds of appealing things to make and do. Mobiles, paper dolls that fly through the air, drawing games, riddles, enticing puzzles are some of the ideas given with complete directions to make and do. Recommended for juniors on their rainy days and for teachers and leaders of children.

Each book \$2.00

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Crist, J. H. Mathis, Glen Montz, and Onis Leonard. The Tri-District ministers came together for a stewardship conference on Oct. 16-18. C. E. Davis and Mary Spessard, both on the national staff of the Christian Education Commission of the General Brotherhood Board, met with our church in the summer. A children's choir is being organized by the leader of music, Helen Weaver. We have eight persons from Holland in our community. The three aid circles made and distributed bedding for local and overseas relief and sent kits to mission points. We hope to have the new parsonage ready for occupancy soon. Under the leadership of our pastor, Bro. Ralph Bowman, we are looking forward to greater service to the community.—Rose Brower, Portland, Oregon.

Middle Iowa

Cedar—Sunday-school and church officers were elected at our July council

meeting. Several attended the district meeting at the Stover Memorial church, Des Moines, Aug. 16-18. Bro. Lowell Ritchie, who served as our summer pastor, will continue to serve our church. Brother Ritchie and his wife were in charge of the vacation Bible school in June. Representatives of the Starr Commonwealth at Albion, Mich., were present at our evening service on Sept. 8. On Oct. 6 we had special promotion day services in the morning and communion in the evening.—Mrs. Leo Fisher, Stanwood, Iowa.

Western Kansas

Quinter—Ambassadors to the Hungry, a film put out by CROP, was shown one Sunday evening. Young Kim of Korea was a guest speaker at the youth meeting one evening. At another time they saw the pictures taken by Royce

GOD CARES FOR ME



CAROLYN MULLER
WOLCOTT

In answer to a little boy's bedtime questions his mother explains God's plan for caring for him and the ways in which he can work with God in helping others. Attractive illustrations and poetic language make this an appealing book for kindergarten children. They will ask for this story again and again at bedtime as a reminder of God's love and care for them. \$1.00

Brethren
Publishing House
Elgin, Illinois

Roesch at Intermountain School for Indians at Brigham City, Utah, and heard him tell of his experiences there. The juniors and the junior highs attended Camp Pawnee and the youth, Camp Herman. The youth joined the adults in sending out letters in an appeal for CROP. Two from our church attended the laboratory school for teachers held in the Wichita church. On Aug. 11 Don Gaumer of Oberlin, Kansas, told of his experiences as an international farm youth exchangee and also showed pictures. Timothy and Barbara Waggoner recently celebrated their seventy-third wedding anniversary; Mrs. Waggoner is a charter member of the Quinter church. At the promotion day service the children gave a program centering about the work they had had during the year. Guest ministers have been Brethren Floyd Crist, Wayne Crist, and Sylvus Flora.—Mrs. Melvin Reinecker, Quinter, Kansas.

Northeastern Ohio

Baltic—The pastor has been mailing the weekly bulletins to all absentees and shut-ins. William Crosby, trustee of Prentiss Institute in Mississippi, presented the needs of the Negro children in the institute. Our moderator, Bro. Harlan Grubb, conducted the council meeting in July, when officers for the coming year were elected. The quar-

terly family night was held on the church lawn in August. Bro. William L. Gould of Johnstown, Pa., conducted a week of meetings, Sept. 9-15, closing with the love feast. Two were baptized.—Mrs. Guy S. Fern, Baltic, Ohio.

Western Maryland

Western Port—On Sept. 29 our new church was dedicated. Bro. Arthur Scrogum preached the morning sermon, Bro. B. M. Flory delivered the dedicatory address, and Bro. Ray Showalter brought the evening message. The organ given in memory of Bro. R. F. Devore, former minister of music, was used at the dedication service. One of our young people is serving in BVS in Modesto, Calif. Guest ministers have been Brethren Charles McFarland and James R. Sperry, students at Bridgewater College. Bro. Galen Fike is serving as our pastor until we can secure one. At our council meeting on Oct. 2, Bro. Ted Metcalfe, was elected moderator. Our attendance and offerings have increased. The CBYF of First West Virginia and Western Maryland had a round table in our church on Oct. 13.—Mrs. Ruth Liller, Western Port, Md.

Tennessee

Limestone—Some remodeling is being done at present on the entrance to our church. A box of clothing was sent for overseas relief; needy families in the community have also been helped. Bro. D. B. Osborne of Mt. Airy, N. C., held a series of meetings in September. Eight persons have recently been baptized. Visiting brethren at our love feast were Robert Edwards and D. B. Osborne.—Mrs. George Slagle, Limestone, Tenn.

First Virginia

Oak Grove—The evangelistic meeting, Oct. 27—Nov. 3, was conducted by Bro. Merlin Garber of Roanoke, Va. The love feast was held a week later. An every-member visitation was made the first of September. The annual birthday supper was held on Sept. 14. The men of the church have taken as their project the operation of a filling station, the profits to be contributed to the building fund. The women have made quilts for relief. Our building fund is progressing according to schedule.—Mrs. Amelia M. Nicar, Roanoke, Va.

Peters Creek—Our attendance has increased for both church school and morning worship. Work on the new sanctuary and classrooms is progressing. A cornerstone laying service was held on Aug. 11. We are beginning to plan for the expansion of our Christian education program which will be made possible by the greater facilities. The response to our loyalty campaign was commendable. Reports of district meeting were given at a recent Sunday evening service by the delegates, Mrs. Ruth Plunkett, Mrs. Robert Wilson, and Mrs. Robert Simon. A circle for the younger women of the church has recently been formed. Bro. Ernest Muntzing of the Hollins Road church officiated at our love feast on Oct. 5. Our revival was conducted by Bro. Russell K. Showalter of Winter Park,

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Social Work

No. 320. Wanted: Two people to work in Brethren Home in Flora, Ind. One would do the cooking. The home provides one-half cottage furnished, lights, heat, laundry, and meals. For further information contact: Russell A. Kuns, Superintendent, The Brethren Home, Flora, Ind.

No. 321. A recreational leader is needed at Gillespie-Selden Institute, Cordele, Ga. The institute is a community center under the guidance of the Board of National Missions of the Presbyterian Church in the U. S. A. and is working with the Negroes of the community. The term of service would be for two years or longer. Qualifications call for a Negro or white man, at least 22 years of age, with a Bachelor's degree in health and physical education. The position is open either on a voluntary or salary basis. Contact: Department of Missionary Personnel, Presbyterian Board of National Missions, 156 Fifth Ave., New York 10, N. Y.

Fla., Oct. 27—Nov. 3. A visitation program preceded the meetings.—Mary E. Naff, Roanoke, Va.

Northern Virginia

District conference met in the Linville Creek church on Nov. 1 and 2. Bro. Cecil O. Showalter, the moderator, could not be present because of illness, and the alternate moderator, M. J. Craun, served. The ninety-three delegates representing twenty-eight congregations was the largest delegate group of any year. Elected to the 1958 Standing Committee are Joseph M. Mason, Robert L. Sherfy, and Mark S. Roller; the alternates are Max W. Fisher, Joseph E. Whitacre, and Don Glick. Bro. Warren F. Groff of the department of religion at Bridgewater College, brought a message on Friday morning in place of the moderator's address. On Friday night and Saturday morning Bro. Charles Zunkel delivered two inspiring messages. Our new pastors led the worship services and in the clos-

ing prayers; the other messages of the conference were brought by local brethren. One matter of business was passed on to Annual Conference and another concern to Standing Committee. The old Moorefield congregation and the Moorefield fellowship were divided into the new congregations of Walnut Grove and Moorefield.—J. Galen Wampler, district clerk.

Dayton and Garbers—Bro. Forrest Wells of Roanoke conducted our revival at Garbers in August. Six were baptized and three received by letter. The CBYF and the junior high group had a bus trip to the Natural Bridge and to Roanoke to see the play, Thy Kingdom Come. During the year twenty-five were baptized and twenty-two received by letter. The new officers of women's work were installed on Sept. 10. The film, And Now I See, was shown. Women's work sent nine sewing machines, thirty-eight comforters, sewing materials, seeds, food, clothing, and kits for relief. Two women attended the rally at Valley Pike on Sept. 14.—Mrs. Mae McDorman, Harrisonburg, Va.

Greenmount—The congregation has reached its financial goals for the Brotherhood, district, and local work. This has been done in addition to a building program in the past several years to meet the requirements of a growing congregation. Greenmount has a new church; Mt. Zion has added Sunday-school rooms; Fairview is in the process of starting a building and remodeling project; Bethel has put a basement under its one-room building for Sunday-school rooms; Bethany has added two classrooms to its one-room building; Pine Creek has just completed remodeling of its one-room church, building an addition with a basement. Dedication services have been held at Bethel, at which Brethren M. J. Craun and H. O. Lam were speakers, and at Pine Grove, at which Max Fisher spoke. Melrose held its first vacation Bible school this summer. Schools were also held at Bethel, Greenmount, and Fairview. Evangelistic services were held: at Pine Grove by Bro. Stanley Wampler; at Mt. Zion by Bro. Joseph Caricofe; at Fairview by Bro. Ernest F. Sherfy. Sixteen persons have been added in the past year. Six resident ministers serve as assistants to three part-time pastors. Bro. I. J. Garber works with the four smaller churches on the east side; M. J. Craun and Cecil Fike, the latter a Bridgewater College student, work with the three churches on the west side. The congregation is in the process of getting a full-time pastor for the churches on the west side. Anna Warstler, national director of women's work, spoke to the women of the congregation at the Greenmount church. A number of the women attended the rally at Valley Pike. Melvin Fitzwater of Broadway showed the film, Over the Wall, at the men's covered dish supper at Greenmount. A consecration service for all the teachers and church school officers of the congregation was held at the Greenmount church. A candlelight communion service was held at the same church on Oct. 6. A vesper service and fellowship for the four youth

Minister's Book of the Month Selection for JANUARY

PRAYER Can Change Your Life

Dr. William R. Parker and Elaine St. Johns

Here is recorded the story of an unusual scientific experiment that applied the methods of modern psychology to the study of prayer and how it brought light and love to the troubled men and women who took part. The results of this unique, scientifically conducted test showed conclusively that prayer, rightly used, completely dissolves the millstones of modern problems, and brings us into creative harmony with ourselves and the world.

The author, a professor at California's University of Redlands, found himself on the verge of a mysterious nervous breakdown. When other help failed he began to pray and in a few brief months was entirely well again. This experience led him to find out why so few really reap the benefits of their prayers.

Forty-five men and women from every walk of life participated. From their earnest explorations emerged this triumphant forward step in self-help: Prayer Therapy. Now it is reduced to a series of simple rules that you—or anyone—can successfully apply for more joyous, productive living.

You can expect to find:

- The 4 ingredients for successful prayer
- 10 steps to a richer, fuller life
- 4 starting points for entering the circle of love
- How you can make sure your prayers will always be answered
- How you can be truly loving in your human relationships
- How you can relate yourself to God continuously, hourly
- How to live today's answer, not yesterday's problem . . . break the grip of the past
- How to identify and control your defense mechanisms . . . see yourself as others see you

Regular price \$3.50, to members \$2.45 plus postage and handling
Copies will be mailed to members of the Book of the Month Club about January 10

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

groups was held at the Greenmount church, and a junior high rally was held at the same church.—Mrs. Glenn Armentrout, Linville, Va.

Valley Pike—Our vacation Bible school was held at night, June 3-8. Classes were conducted for all age groups. Bro. John Glick of Bridgewater held a two-week revival the last part of July. Five were baptized and four received by letter. In September we elected church and Sunday-school officers and teachers. L. M. Helsley was chosen moderator for one year. Our love feast was on Oct. 26 and home-coming the next day. Brethren J. W. Miller and Cecil Hartman filled the pulpit during the pastor's absence. Men's work planted broom corn as a project.—Luther B. Kohne, Maurertown, Va.

Southern Virginia

Brick—Brethren K. P. Flora and Herschel Fike gave inspiring reports of Annual Conference. Bro. Oscar Fike of Goshen, Ind., was speaker on June 30. Two of our women attended the workshop at Bridgewater College in July. A temperance film, The Choice Is Yours, was sponsored by the two women's circles. Anna Warstler, national director

of women's work, was the speaker at the subdistrict women's meeting on Oct. 8. Our annual membership day was observed in a two-session meeting. Church and Sunday-school officers were elected. Two letters of membership were received. Our elder, J. B. Peters of Roanoke, officiated at our love feast on Oct. 12. Work has been started on our new parsonage.—Mrs. Levi T. Angle, Wirtz, Va.

Danville—Albert Crouch, who was ordained to the ministry, has entered Bridgewater College to prepare himself for pastoral work. This year we raised and repaid \$1,600 on the building debt incurred when we remodeled. Our budget for the year, including the district and Brotherhood work, is the largest in our history. We had a candlelight love feast on Oct. 6. The young adults Sunday-school class has a visitation program which they call the five-hundred-visit crusade of personal evangelism. In the preceding three months they made fifty visits; of the fifty, forty responded. Our church was assigned the October Sunday morning broadcast on radio station WDVA of Danville, which gave an op-

MY NEW ADDRESS IS . . .

Name

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portunity to present some of the plans of the 250th anniversary.—Mrs. Orva Shaw, Danville, Va.

Jones Chapel—Our new pastor, William C. Eicher, was installed the first Sunday in September. Our revival was conducted by Bro. Eicher, Sept. 8-15. All newly elected officers and teachers were installed on Oct. 6. Five teachers and the children's director attended a workshop at the Shelton church, N. C., on Sept. 21. Nine women were at the ladies' aid meeting at the Brick church.—Lula B. Nolen, S. Martinsville, Va.

Spray—Our church celebrated its fiftieth anniversary on Oct. 13 with a homecoming. Speakers were Brethren H. W. Peters, who had served the church for thirty-two years before retiring, and W. J. Switzer and Mrs. Mervin Martin. The memorial name plates have been placed on the pews and the windows. The church donated \$100 to the local hospital drive. Bro. Wilmer Crummitt of Bassett was re-elected moderator. Delegates to the district conference were Ernest Wilson, Rufus Hylton, and Flora Berry. The women have sent medical supplies to the American Indians. The young people washed cars to raise their budget. With two other churches they have formed a subdistrict organization. Fourteen persons attended Camp Bethel this year. Many improvements, such as storage cabinets and new tables and chairs, have been made in the junior department. The teachers hold semi-monthly meetings. The junior superintendent, Mrs. Evelyn Cox, attended the children's workers workshop at Bridgewater College. Our church was on the air several times during the summer. Brother Miller conducted morning devotions over the local radio station for one week in October. The churches of the Tri-cities had a community census on Oct. 20.—Mrs. Walter Dodson, Leaks-ville, N. C.

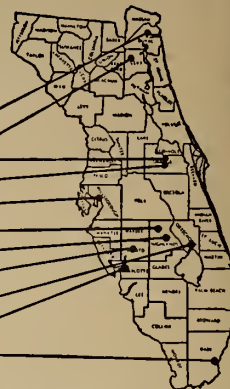
First West Virginia

District Conference — Fifty-one delegates, representing twenty of the twenty-

one congregations of First West Virginia, assembled in the White Pine church for district conference on Oct. 16-19. Presiding over the business sessions was Moderator Fred M. Bowman, pastor of the Keyser church. Bro. Ralph Schlosser of Elizabethtown, Pa., gave searching messages on New Testament doctrines and ordinances to prepare the district for more meaningful participation in the 250th anniversary celebration. The conference adopted goals for the next three years; these include substantial membership and financial increases as well as intentions to examine the program of every local church under the guidance of the fieldman. The delegates also adopted a paper which, if approved by Western Maryland, would set in motion procedures for merging the two districts by 1960. Among the many reports presented, perhaps the most unusual was a slide set prepared to accent the report of the district board. The 1958 conference will convene in the Beaver Run church, longest organized congregation in the district. Bro. Allen Pugh, pastor of the

DISTRICT OF FLORIDA

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Eglon church, was elected moderator.—Melvin Slaubaugh, writing clerk.

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DECEMBER 28, 1957

THE expression on this young Japanese face might suggest that the boy is lost. His parents, however, have taken the necessary precautions to guard against losing him by pinning his name tag to his coat. If he has strayed away long enough to have his picture taken, he could be quite overwhelmed by strange surroundings, and he may not yet realize that the characters on his name tag will see him safely home.

There are many other children, in Japan and elsewhere, who are not so fortunate. They have names but no one to put a name tag on such clothes as they have, and they may have no home to which they can return. Every child is entitled to a home and a name and a chance to grow up where he is loved. If God watches every sparrow that falls, he is not indifferent to a child who is homeless and lost. He knows his children by name—even without a name tag for a reminder, and once they discover that God is their Father, they are now no longer lost.



Fujihira from Monkmeyer

No Longer Lost

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at \$3.50 per annum in advance. Life subscription, \$50, husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service,
Ecumenical Press Service, World Around Press

DECEMBER 28, 1957

Volume 103 Number 50

In This Number . . .

Editorial—

No Longer Lost	1
A Work Day for Christ	5
A Neighborhood Necessity	5
Lamplighters	5

The General Forum—

We Have These Treasures. J. Stanley Earhart	3
Japan and Christianity. Jerry Royer..	6
Communion With God and Man. H. Lamar Gible	10
Brethren Work in Japan. Albert Huston	12
New Year's Eve Lament (verse). Ernestine Hoff Emrick	13
Reviews of Recent Books	15

Toward His Kingdom—

Integrated Housing in York Center Co-op. Jesse Ziegler	18
Materials on Housing and Race	19
Stretch Forth Thy Hand . . . Ray Kyle .	20
On Studying Abroad. Jerry Royer . . .	21
Let's Meet Friends. Paul M. Weaver .	22
A New Look for Horizons. Ed Crill . .	23
Helpful Materials for Schools of Mis- sions. Ralph E. Smeltzer	24

Index for Volume 106	25
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Our Contributors

J. Stanley Earhart gave We Have These Treasures as the moderator's address at Middle Maryland district meeting.

Jerry Royer is an exchange student in Japan.

H. Lamar Gible is pastor of the Good Shepherd church, Kensington, Md.

Albert Huston is Brethren Service representative in Japan.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Lord's Supper

I must take issue with James A. Pike's statement, in the Oct. 26 issue. The Bible never tells us that the early Christians took the Lord's Supper every Sunday as stated there. Few people stop to learn that the Lord's Supper and the communion are two entirely different things. The communion was given after the feet washing and Lord's Supper. I question whether Calvin, Cramner, Luther or Wesley ever took the Lord's Supper. They took the communion and wrongly called it the Lord's Supper. They took it at the morning service, and supper always comes in the evening. —Harvey E. Miller, Wenatchee, Wash.

HELP Project

Reading through my copy of the Gospel Messenger, I found an item which mentioned a HELP project being sponsored by Don Murray and his wife, through the Brethren Service Commission. . . .

I've often read in notices concerning the stars where they were supposed to be Sunday-school teachers, etc., which never made much of an impression on me, but only last Sunday I read an article in the Philadelphia Bulletin on Hope Lange (the wife of Don Murray) in which she mentioned helping her husband along in just this project. It stated that they give so much of their earnings toward it. Seeing it confirmed in my own church paper, it is most gratifying to know that we do have some movie stars with such fine ideals that fame and money have not turned their heads. —Lydia Jones, Huntingdon, Pa.

Jesus and Alcohol

We were both shocked and disappointed over the suggestion on page 8 of the Oct. 26 Messenger that Jesus was a moderate drinker of alcoholic beverages. Jesus was without sin (2 Cor. 5:21). He never could have been the Savior of the world if he would have yielded to sin. And since he was sinless, he would not have caused others to stumble by offering an alcoholic beverage at the marriage feast at Cana or at the Last Supper. Even during his intense suffering on the cross, he refused the "wine mingled with myrrh," although it would have eased his pain.

From the very beginning the devil has tried to rob Jesus of his deity. That was why he tempted Jesus in the wilderness. The devil is still trying to do this and he is much more clever

than we. As Christians in a confused world, we need to watch and pray, lest we have a "form of godliness but deny the power thereof" (2 Tim. 3:5).

I thank God for a sinless Savior! —Mrs. John Booz, Shippensburg, Pa.

The article in the Oct. 26 issue summarized the matter in these words, "We cannot prove that Jesus did drink nor can we prove that he did not drink. . . . For most of us the way of abstinence will be our answer to the problem of drinking or not drinking." —Editor.

Open Letter

I have written as follows to Clarence Heeter, whose letter appeared Oct. 26:

"How glad you should be that you are an American, especially at a time like this.

"I too am an American. My forefathers also were Americans, so far back that it is quite possible that some of them may have been in the Boston Tea Party.

"Now just what caused that party? Was it not that the Americans said there should be no taxation without representation?

"As an American then would you deny the colored man—whether he be black, brown, red, or yellow—who is by law also an American and a taxpayer of any amount whatsoever and who is also subject to all the laws of America, including equal military or civilian service, just as we are, the right to enjoy the privileges of any and all of the opportunities of our American way of life?

"To take such a stand is to break down the very foundation upon which your claim to Americanism stands.

"Remember the Negro did not come to America of his own choice but was brought here through the sin and greed of the white race.

"During my many years of teaching, I have taught pupils of every race and many of the nationalities of our present world, including natives from the heart of Africa, students from India, boys from the Indian reservations, natives from Mexico, Japan, and China and also from the Moro headhunter tribes of the Philippine Islands. I have found the Spirit of God in all of them and when the Spirit is there, there is brotherhood, which is the basis of the American way of life.

"I too am an American even though I live in Texas." —E. O. Slater, Dallas, Texas.



We Have These Treasures



From the filmstrip, Come Up Higher

J. Stanley Earhart

AS WE are about to enter into the observance of the 250th Anniversary of our church, we are being called to a great experience. For each person, for our families, for the churches and the districts, and for the entire Brotherhood, the time has come to enter into an appropriate observance of two-and-one-half centuries of growth, development, witness, and service.

In 2 Cor. 4:6-7 we have these

words of Paul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. For we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

With the entire panorama of God's Word, and the thrilling overtones of the salvation story as a background, may we draw near and examine the treasures which are peculiarly and partic-

ularly ours as Brethren as we begin these days and weeks of meditation and celebration.

We have the treasure of *an inspiring heritage and history*. It was out of the travail produced by the inquiring and searching and experimenting of 300 years ago, that the Church of the Brethren was born. Not as a result of division and discord; not as an effort on the part of a few persons to achieve status; not as a fly-by-night group

of disgruntled persons, but as the result of earnest and thorough searching of the Word of God in an atmosphere of prayer, our founding fathers arrived at a point in time and experience when it was possible for them to give birth to a new body of believers.

If we would honor Alexander Mack and his neighbors, John Kipping, Andrew Bony, George Grebi, Luke Vetter, and those three women, we will do it not nearly so well by erecting monuments or naming churches after them, as by giving ourselves to the same faithful study of the Word of God, to the same simple obedience to the commands of Jesus Christ, and to the same courageous willingness to be a part of a minority group even at great personal risk and sacrifice.

We need only read the story of Peter Becker, Martin Uner, Christopher Sower and others, to trace the courageous beginnings and the spread of the church in America. Preaching their gospel in a language which has now escaped from most of us; planting churches in a wilderness; preserving a fellowship without benefit of the means of modern communication and transportation they were a pioneer church in a pioneer land. But being obedient to the commission of Jesus Christ to spread the message and share the treasure of the gospel, they spread their faith further and in greater proportions than has likely been known since that time.

So we are inspired by the telling again of the first baptism in America at Germantown on Christmas Day, 1723, and the first love feast held on the same day. With seventeen of the group that originally came and six new converts, the first congregation in America was formed.

Are we not grateful, then, that these Brethren were not content

to keep their little group intact but that in 1724 they sent fourteen men out into the Pennsylvania wilderness to preach, baptize, organize churches, and enlarge the borders of their brotherhood.

From the beginning there was a strong sense of brotherhood, resistance to war, faithful adherence to the New Testament ordinances, a strong witness against slavery, careful preservation of the home and family, particularly strong in the rural communities. These were the characteristics of the Brethren.

History can indeed be a treasure to us if it will challenge and inspire and inform us to the extent that we will be better fitted and equipped to undertake the tasks of the present.

Another treasure we have is *an increasing opportunity for witness*. If fourteen men traveling by horseback into an uncharted wilderness, could spread the witness of an unknown religious group, how much more

should we do with the opportunities for witness in our generation.

Instead of a few pioneer outposts, we now have churches planted in almost every state of the Union and we have sent their message to the far corners of the world. Instead of a handful of leaders to carry the good news of the gospel we now have many pastors and evangelists, dedicated professors and teachers, countless leaders in our Sunday schools and churches, a multitude of fine young people, all of whom are faithfully discharging their responsibilities to this generation.

As a Brotherhood, may we be grateful for the opportunities provided for witness and for service. There are some things about our nature and our program and our organization which are strangely paradoxical, but a very part of the fabric of which we are made. We have an organizational structure through-

Continued on page 8



From the mural by Medford Neher

Men traveling by horseback into an uncharted wilderness and into frontier settlements spread the witness of the young church

EDITORIAL

A Sputnik or a Star

D. W. Bittinger

A sputnik crossed the sky and scared us all.

A new star from the East had arisen,

It was encased in steel,

It could carry tears and death.

The world shuddered.

And then Christmas came.

Once again we saw the stairway down from
heaven,

And God was on it, with his little Son.

And the angel choirs, banked up

Row upon row, were singing,

"Peace."

And our fear left us;

Our shuddering stopped.

This, only this,

Was the Star of Promise

For all men of all ages.

For this is God's eternal gift of hope.

A Work Day for Christ

YOUNG people in Congregational Christian Churches devoted a Saturday in October to doing odd jobs for anyone who needed their help. They expected not only to render good service but to raise funds for the world mission of their church.

The idea of a "work day for Christ," as they termed it, is a good one. It ought to be copied by volunteers, young and old, around the world. But we hope that they do not stop with doing odd jobs for the Lord. Why not put the regular ones at his service also?

A "work day for Christ" should describe any working day. Let it begin with private devotions or family worship in the early morning. Let it continue with faithful work at the kitchen sink, on the assembly line, in the barn or field, across the sales counter, in the classrooms, on the playing field, or behind an office desk. Each place of working may well be a holy place, each one a pulpit from which a silent but effective sermon is preached.

A work day for Christ need not end when the last signal rings, the final dish is washed or the last child tucked in bed. In social contacts and in church-centered activities, in community work, and in the intimate circle of the family—wherever the worker for Christ may be, his work and witness continue. And when payday comes he is no less a representative of his Lord because again he must

I am convinced that the people of Russia live in active dread of military aggression by the United States . . . but I am equally convinced that in the hearts of the Russian people there is a yearning for peace equal to that so genuinely felt in our land.

—Charles Parlin.

account for his stewardship. He will not forget the world mission of his church because he is already a part of it. His gifts go on working when his efforts have ended.

It is a splendid idea to schedule a definite day as a "work day for Christ." It is even better to make every day a work day for the Lord.—K. M.

A Neighborhood Necessity

NEW communities have been springing up almost overnight in suburban areas across the nation. The interests of those who compose such communities can be gauged in part by the facilities they demand first of all for themselves and their families. According to an official in the New York State Council of Churches, "the church comes in a poor third to the public market and the tavern" in construction in expanding areas.

Why should not the church rank as a good first rather than a "poor third" in new communities? Perhaps if churches were open for more hours out of the week, as this official suggests, their community service would be more evident. Perhaps if Christian families placed the church first in determining their scheduled activities, it would more quickly be recognized as a neighborhood necessity.—K. M.

Lamplighters

EIGHT Protestant churches in one section of Chicago have banded together in an effort to reach all the newcomers who move into their neighborhood. They have organized their workers so that every family that comes into their part of the city receives a friendly visit and an invitation to attend the church of their choice. The visitors who seek to contact all newcomers are called "Lamplighters."

Why cannot the Christians of every community join together to welcome newly settled residents? Are we not all "lamplighters"? We have been given a commission to let our lamps shine, not under a bushel, but so that men may see the good work of which Christians are capable and to give the glory to our Father in heaven.—K. M.

An exchange student at Japan International Christian University, the first sponsored by the Church of the Brethren, Jerry Royer writes of his impressions of

Japan and Christianity

Jerry A. Royer

MAN is suppressed, kept in ignorance by tyrannical despotism! Man glimpses enlightenment, new realms of thought and expression! Man strives toward realization of these values!

Fortunately, Westerners have completed this initial process of releasing themselves from feudalism. This same moving force gathers momentum in present-day Asia. Orientals desire freedom, a better life, and equality. A distorted result of these fine goals can mean nationalism, brazen materialism, or racism; herein lies the dangerous potential that Communism too often exploits.

Japan, less than a century away from the Meiji Restoration which released her from continued feudalism, is not immune from Asian unrest. Following three successful wars of expansion, World War II slashed Japan's empire to four main islands, Hokkaido, Honshu, Kyushu, and Shikoku, stretching 1,150 miles, from 100 to 500 miles off the Asian continent. In the last fifty years, industrializa-

tion and medical advance brought a drop in the mortality rate, a reduction of epidemics, and an increased life span; these same advances doubled the population which increases today at a million each year. This country, considerably smaller than California, must support ninety million people.

The mountains limit cultivation to 16% of the 146,000 square miles. Green-clad terraces clamber up innumerable mountain slopes; the valleys resemble quilts of tiny rice paddies. The natural fertility cannot support the immense population. Declivities of hills, waste spots on river banks, roadsides, and marshes are utilized. Every clod of earth receives thoughtful manipulation, and to every plantlet is given the care and attention well nigh bordering on parental affection. Thus, the farmers are faced with an impossible job.

The issue facing Japan is not ideological; she must make her decisions after economic considerations. With limited land, dearth of raw materials, a pres-

ent lack of markets for industrial products, and the population pressure, Japan must look to China for the trade so vital to both countries.

Politically, the Japanese Peace Treaty of 1952 brought long awaited freedom. This treaty was received with celebration until news releases disclosed the attached Security Pact providing for foreign military bases on Japanese soil. The fear of further annihilation bombing was added to their disgust at rearmament, which is contrary to their new Constitution (set up by the occupation). Furthermore 2% of the vital, level, arable land is taken from food production purposes for the bases. A recent newsreel commemorating the anniversary of Hiroshima showed victims still suffering and radioactive rice paddies.

The year 1872 brought a system of free education to Japan. In only eight-five years, the nation has become a leader in literacy; it boasts 97.2% literacy. The uniformed student is seen on buses, trains, and bicycles.

The two major non-Christian religions are Shinto and Buddhism. Shinto, the native reli-



Gordon Palmquist

Rice, one of the chief items in the Japanese diet, is put on racks to dry

gion of the Yamato land, is based on the presence of spirits in nature. One must identify himself with these living spirits (*kami*) through ritual. The belief was not consciously formulated until it was necessary to distinguish it from the sixth century influence of Buddhism. Since that time, Shinto has fused many Buddhist and other religious practices into its own faith.

The vague goal of eternal "nothingness" of Buddhism, with its reflection on life philosophy, left people reaching for concrete handles. Neither of these two oriental religions give the motivating force needed for a modern age. Both have borrowed from Christian content and terminology.

Christianity has experienced persecution since Father Xavier opened the Jesuit mission in 1549. An initial zenith of 300,000 Christians after thirty years

of Catholic missions was stamped out with the final massacre of 30,000 Christians in siege at fortified Hara. The influence of this early church left lasting effects on morality and status of women, and many western innovations.

For 260 years, the edict against the "foreign devils" stood until Perry's "Black battleships" sailed into Uraga bay, knocking unceremoniously on the closed door. Six years later, in 1859, the first Protestant missionaries disembarked at the treaty ports of Kanagawa and Nagasaki. For thirteen years the missionaries studied the language and sought to liberalize the laws against Christianity.

Again during World War II, the Christian church was persecuted as the government sought to consolidate religious groups. In line with this background of tragedy and persecution, a per-

son need not be surprised when he finds Japanese theology shaping its interpretation of the Christian truth after the dialectic method of Karl Barth. The government's interest in consolidation brought about the Church of Christ in Japan (Kyodan), an attempt of thirty-four denominations to pool their spiritual and material resources into a unified effort.

Following the war, a number of the previous co-operating groups withdrew from the united church. An even stronger effort to co-ordinate functional administration was found in the National Christian Council of Japan.

There are numerous independent organizations and denominations representing the gospel. One of these groups bears mention because of the conflict

involved. The Evangelical Mission Association of Japan spreads intense antipathy towards other efforts. The literal interpretation of Scripture, faith healing, speaking in tongues, and the damnation of the nonbelievers provide dramatic fruit for the saving of souls, but there is no follow-up with churches and the accompanying message to society. This has brought great grief to many traditional missions.

The "churchless" church is an interesting movement among the Christians of Japan. Founded by Kanzo Uchimura, this group has no organization. They emphasize Bible study and devout living. Emil Brunner, during his professorship at International Christian University, praised this movement that is a "genuine" fellowship, without creed or sacraments, without name or property—sheer earnestness in searching the scriptures. An estimated one fifth of the Christians in Japan are members of this movement.

There are certain aspects of the Christian faith that are unique to the people of Japan. First, the church is a voluntary community—obligations and services are mutual after a personal decision. It is not inherited. Second, there are concrete ethical teachings. Third, all members are to participate in witness and service to the community. These are new concepts to Japan's religious life. Also, there are many Protestant high schools and universities where Christian development reaches the leaders of tomorrow.

The West might well reappraise her own Christian development before we look at the problem confronting Japanese Christianity. A quote from a Buddhist and Shinto group that toured the United States: "Culturally and socially, American Christianity has arrived. It has become acceptable. It has be-

come rich and respectable, but the freshness and the bloom, the radiance and the glow are gone. Its impact on the life of the community is timid and tame. It no longer is a tocsin in the nation's conscience. Christianity is in dire danger of yielding to the peril of becoming a colorless, bloodless, emasculated religion of tradition."

The West might also reconsider what shall best be sent to Japan in the name of Christianity. It is not uncommon for Japanese to celebrate birth in a Buddhist temple or Shinto shrine, to live in keeping with Christianity, to learn Confucian precepts and to be buried with Buddhist rites. With this fusion of religion, further denominationalism seems quite inconsistent with the Christian message of having no other gods and accepting Christianity as the revelation. Thus, the problem: But, which of the ninety-seven denominations and groups is *the* revelation?

The other roadblock to Christianity lies in Japanese culture. The web of life in which the individual is enmeshed discourages any decision in the direction of Christianity. The Shinto and Buddhist altars, side by side, in Japanese homes symbolize their respective link with the Unseen and veneration of ancestors. In addition there are Confucian laws regulating family life. The family is a religious body of mutual aids and duties. These same duties bind the family and their shrines to the community with its local shrine and temple.

One must recognize that Japan does not have the 1,000 year background of the Old Testament; this brings some difficulty in communicating the concept of one God. The solution has been found in presenting the story and concept of Christ; this has an electric effect on the Oriental mind.

A recent estimate of Christians in Japan was given as 400,000

(counting the unofficial statistics of the "churchless" movement), under one half of one per cent of the total population. Despite this handicap of quantity, Christian leaders have had profound influence on Japan. Plans for the first labor unions were formulated in the YMCA in San Francisco; a recent president of the Diet is Christian; the Chief Justice of the Supreme Court is Christian; Kagawa, Japan's leading Christian, helped formulate the first industrial unions. Time and time again, the influence of Christianity is felt in education, government, and social reform.

We need to support the Japanese church as it in turn supports a government dedicated to peaceful coexistence. Japan is in the delicate position between ideologies of the West and the East. Presently at the mercy of United States trade policies and in need of Chinese markets, the Communists have fertile ground to plant their evil. Christianity provides the other answer; the way of Christ, the way of Love, must advance!

We Have These Treasures

Continued from page 4

out our church, rigid enough to prevent too rapid change but pliable enough to yield to the changing trends and needs of our generation.

We allow to local churches a freedom to determine their own policies and program but recognize that this freedom will be denied if the spirit and practices of the Brethren are too radically departed from. There is the privilege for the expression of individuality but a strong sense of belonging to a group. There are vast differences in practices and discipline and modes of worship, but there is a oneness in desire to enlarge the borders of the kingdom of God.

Ministers in some of our

churches live so close to the soil that their sermons and patterns of thought are colored by the life they live, but we also have ministers in other churches who have been carefully and formally trained, who are elaborately finished as scholars and whose lives are far removed from their brothers on the soil. Yet both preach the same Christ and they both serve him well.

We have churches which are plain and simple meetinghouses, unadorned, remaining almost untouched by the convenience and comfort of the present day. These take their place along with veritable temples of worship, large, commodious, modern, beautifully fitted, adequately suited to a many-sided ministry. Yet each is dedicated to the worship of almighty God and the glory of Jesus Christ. With all of our diversity we do have a sense of unity and oneness which has been the source of our greatest strength.

In response to the great commission we constantly challenge our people, farmer and factory-worker, laborer and professional, to contribute of their means so that the message of Christ through our church may be carried to Nigeria, to India, and to Ecuador.

Out of a sympathy for the sufferings of our fellow men and as a positive witness as followers of the Prince of Peace, we gather clothing, we collect food, we feed heifers, we sew and mend and process and pack, we ship and distribute without any discrimination, doing it all, "even unto the least of them as unto him."

Together we are able to start missions in the mountains; we are able to participate in opening churches on the growing population edges of our cities. We are ministering to the American Indian; we take note of the moving masses of migrant workers; we are concerned with the Chi-

nese of Chicago, the Italians of New York, the Mexicans of Texas, and the people of Puerto Rico.

By joining our efforts we are able to print a church paper, to issue numerous papers and unusual quantities of materials for the church school. Our authors are producing books, our editors are assisting with the weekly work of Christian education, our churches are able to secure the needed supplies tailored to meet the requirements of their people. Through co-operation we find that more than half of our Brethren are singing from the same hymnal and almost all are using the same materials.

All of these are a part of our opportunity for witness. No district of our Brotherhood and no congregation is passed by. All share in the total spirit, work and witness of the church. Though we do have great variations of program, of practice, of forms of expression, let us be thankful that we also have a unity, a spirit of co-operation, a fellowship of sharing, and a sense of participation in a world-wide work.

We have another great treasure, *an exciting prospect for the future*. At the outset of the 250th Anniversary observance, we do well to return to the spirit of our fathers and to seek to recreate the atmosphere within which the church was started.

We have been called upon to unite in Bible study, in prayer, and in repentance. We will be observing the ordinances in special services, seeking to discover the accumulated impact of meaning of the past two and one-half centuries. In our homes and with our families, we will become intimately acquainted with the Brethren. In our church schools and through our worship services, by means of drama and song, through book, pamphlet, and periodical we will never forget in coming months that we are observing our birthday as a church.

All of this is intended to provide us with the enthusiasm, the desire, the incentive, the motivation, the driving power of God, to be the kind of Christians, the kind of families, the kind of churches, and the kind of Brotherhood we ought to be.

As one who anticipates the future with great eagerness, I would hope that these things be held high as challenging and sobering ideals:

Preparation for the tasks before us. We must organize and plan and administer. Our buildings and our leadership and our financial programs must keep in step with the increasing responsibility we have to provide a meaningful and vital religious experience.

Let us be sure, however, that simply being organized will not insure that the work will be done, but let us be just as sure that the task will not be accomplished without a realistic approach in terms of organization. We need to discard antiquated patterns, outworn customs, outdated methods which are inadequate for the church in a generation such as ours.

But we must go much deeper than this. *We need to emphasize the spiritual life.* Higher spiritual values must be made of supreme importance. The need for completely consecrated Christian living must become the very watchword of our preaching. True faith, genuine repentance, sharper lines of separation from sin, greater evidence of regeneration—these must be believed in and looked for in those who are a part of our fellowship.

Underscoring of the place of evangelism. Surely we have not yet caught the evangelistic zeal and fervor of the New Testament church, which also marked the growth of our own church in

Continued on page 15



Knud Larsen

Camera Clix

The communion lifts our thoughts to God in thanksgiving for the broken body and shed blood of Christ

Communion With God and Man

I SHALL not soon forget love feast and communion time at the church of my youth. This was always a two-day occasion and it was the highest point of Christian fellowship throughout the year. Even before I became a member of the church this was an event that I looked forward to.

The services began on Wednesday afternoon with all the local preachers, plus the visiting ones, taking turns preaching in the self-examination service. In the evening came the love feast and communion service. Then on the second day people would come out for breakfast, for the service in the morning and following that a dinner or lunch in the basement of the church.

When I began participating in the love feast and communion service after becoming a church

H. Lamar Gibble

member this service came to have new meaning. These memories have made this service very dear to my heart, not only because of the childish enjoyment that was involved, but because the fellowship and love, which I experienced in these two-day meetings, is a vital part of our Brethren observance of the love feast and communion.

As Christmas and Easter are outstanding days in the celebration of the church year, so is the love feast and communion service an outstanding sacrament in the spiritual life of the church. It is important that we review and renew the meaning of this sacred ordinance.

Did you ever think of how many main spiritual parts there are to this service in the way that the Brethren observe it? Yes,

you guessed it, there are two. Just as we have always been used to saying it. One part is the love feast and the other is the communion or Eucharist. Two main parts, and we need both of them in order to get full impact of what Christ was teaching his disciples that last evening before his death. Two parts, yet one great observance or celebration of the spirit, life, and death of Christ until he returns again.

Jesus emphasized the fact that there were two great commandments. They were: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. . . . And a second is like it, You shall love your neighbor as yourself" (Matt. 22:37-39, RSV). As Christ taught this love for God—the vertical dimension—and love for man—the horizontal dimension—so he incorporated these two

meaningful relationships in this outstanding sacrament.

In feet washing and the love feast we show our love and service to our fellow men. The Eucharist lifts our thoughts to God in thanksgiving for the broken body and blood of Christ which was given for our salvation. We can be thankful that our fellowship has kept these two vital parts and observes them not only as a sacrament, but also in daily living.

Let us take a closer look at this service. It was the custom in Christ's day that, upon entering a household for fellowship, there would be servants to wash your feet, for the dusty countryside of Palestine and sandals afforded plenty of dirty feet. As we shall see throughout these observances, Jesus took common things or customs and filled them full with new meaning. This is what he did in the upper room when he took a towel and girded himself and washed the disciples feet.

In this act he was continuing to fulfill his role as the servant. He also said that we too should

The feet washing service helps to remind us that we, too, are servants of all mankind

William Hole
Gramstorff Bros., Inc.



wash one another's feet. This has become a fitting act for us as we keep in mind that we too are servants of all mankind. This service also carries with it the meaning of cleansing which should bring to our minds each time that we observe it the fact that "we are not all clean" and continually need cleansing. This example of Jesus certainly must have been a humbling thing just after some of the disciples were

trying to decide who would have the most powerful positions when Christ established his kingdom.

The New Testament record also reveals much about the meal which the disciples ate together. It was Passover time and the customary thing would be to prepare for the Passover meal. This was done, but Christ also transformed this traditional Jewish meal into an observance for the new day which was dawning. Christ had eaten many meals with his disciples, but this one he wanted to give greater meaning. What better symbol could he have given of the love and fellowship which should exist in the new church than the "feast of love" or *agape*?

The *Agape* was held in the Christian church up until 692 A. D., when it was banned by the Council of Trullan because these observances had become nothing more than drunken orgies. Today the Church of the Brethren holds dear the *Agape* as part of service which Christ instituted in the upper room. Many other churches are getting back to the same idea with church fellowship meals and breakfasts, but how much more meaningful it

Continued on page 14



The Lord's Supper is a symbol of the love and fellowship that should exist in the church

Vladimir Odinkow
Three Lions



Twenty tons of food, clothing, and medicine were distributed by Japan Church World Service to the victims of the Kyushu flood. A sample of the destruction suffered in the flood is shown

BRETHREN WORK IN JAPAN

THE year 1958 will mark the one hundredth anniversary of Protestant missions in Japan, but Brethren activities in Japan are a great deal younger. As American missionaries began sailing to the four corners of the globe, it was decided that the Brethren should go to India, Africa, and China, leaving the field of Japan for other Christian groups to harvest. Brethren, therefore, cannot exhibit growing churches, bustling schools and thriving hospitals, as can many other denominations. But our work,

Albert Huston

though limited, has been significant.

It was not until after World War II that we as a denomination took a specific interest in Japan. The injustices of relocation camps for American citizens of Japanese ancestry, and the savagery and hatred that the war itself engendered, sharpened our interest in helping and understanding the people against whom our country had just fought. With the permission of the American occupation forces, a special commission for con-

ducting relief activities in Japan, Korea, and Okinawa was formed in 1946 under the name of Licensed Agencies for Relief in Asia (LARA). The Brethren Service Committee, as it was then called, joined with twelve other Protestant and Catholic relief agencies in a massive distribution of food, clothing and medicine.

This mission of mercy is still very well remembered by most Japanese. In August of 1947, the Japanese Diet unanimously approved and sent to the LARA headquarters an expression of gratitude on behalf of the people of Japan. Even today one is

often thanked for the food and clothing which was given by *Rara Bushi*, as the Japanese affectionately called it.

With the termination of LARA in 1952, Brethren Service continued to carry on its relief activities through Japan Church World Service, and this is still being done today. Because of the close ties between the two, the Church of the Brethren has been able to play a vital, though indirect, role in Christian relief activities. A large quantity of the Japan Church World Service clothing is processed in the New Windsor and Modesto relief centers. The grease collected from Brethren homes and made into soap at the Nappanee center constitutes nine tenths of the supply which Japan Church World Service receives, and usually comes labelled with the Brethren Service symbol: the clasped hands and cup of cold water.

One of my main duties is to examine clothing and medical supplies as they come in, and then to help determine their final destination. Very frequently I see cut garments which have been sewn by Brethren ladies. Only a few days ago I watched layettes from a Wenatchee women's sewing circle and health aid kits prepared by the children of the La Verne vacation church school go into Christmas gift parcels for needy rural Japanese pastors, whose salary is only \$15 to \$20 a month.

The most recent emergency shipment to victims of fire consisted mainly of Brethren Service bedding. The Brethren Service label is a familiar sight in the Japan Church World Service warehouse.

In September of last year Brethren Service sent my wife and me as representatives in Japan and fraternal workers with Japan Church World Service (JCWS). In this capacity we help in the distribution of relief

commodities, such as the twenty tons of food, clothing, and medicine sent to the victims of the recent Kyushu flood. At this time Brethren Service contributed toward the purchase of medicines needed to curtail a possible epidemic.

Japan Church World Service also serves as the Japan office of the World Council of Churches Service to Refugees, and helps to bring White Russian refugees from China to Japan in an effort to relocate them in some other country such as America. Both my wife and I are helping in the general processing of these people and in making their temporary stay here in Japan as pleasant as possible. In addition, I work as English secretary for the Japan Heifer Advisory Committee.

Brethren Send Livestock

Although Heifer Project is now an interdenominational organization, we Brethren still like to feel that somehow it continues to express the spirit and concern it had when first conceived by Dan West. You may remember the nation-wide solicitation of goats for Japan which took place during 1948 and 1949. As a result, over two thousand animals were sent. Many of the best strains today are descend-

ents of these Heifer Project goats. Shipments of heifers and chicks have also been sent to Japan, among them animals donated by Brethren farmers or paid for by Brethren Sunday-school children.

Opportunity for Peace Witness

Peace is a concern close to the hearts of Brethren, and in this area we have also been able to make our small contribution. Peace is a very popular subject among the Japanese, especially where it concerns the testing of nuclear weapons. But at times this enthusiasm has been mainly emotional and without a solid base. The Christian peace witness and especially the pacifist interpretation of it has been very weak. The moral support of the three historic peace churches, therefore, has been invaluable.

Many books and pamphlets on peace have been translated from English to Japanese, but the lack of indigenous literature has been the source of much concern, and, in the thinking of many leaders, is the reason for the weak Christian voice on the subject. The three historic peace churches, in co-operation with the Japanese Fellowship of Reconciliation held a Peace Literature Conference for the leadership of the Christian peace groups. Because of an enthusiastic response it is

NEW YEAR'S EVE LAMENT

ERNESTINE HOFF EMRICK

Each day—one tick of an eternal clock
Whose solar pendulum swings east to west
With an unfailing certainty, to mock
This mortal who would clasp life to her breast!
There are so many dreams I have not dreamed,
So many stars I have not counted yet,
And hills unclimbed. What songs remain un-themed
And still unsung, what dearest friend unmet!
Small empty hands may wait unfilled, and cares
Uneased by sweet relief that might be brought,
Were years not quite so brief. And, oh, what prayers
May die stillborn, unuttered and unthought.
Would I could clip time's wings to stay its flight
And bid it pause a moment on this night!

hoped that this type of activity can continue in the future.

Although we are the newest of the three peace churches on the scene, Japanese peace leaders are well acquainted with the historic position of the Church of the Brethren and are desirous of further contact with it.

Student Exchange in Japan

The Church of the Brethren has directed most of its interest in the student exchange program toward Europe, but there has been a small program of exchange with Japan also. Several Brethren colleges have had Japanese students from time to time. At present Jerry Royer, of York Center, Illinois, a student at Manchester College, is spending his junior year at International Christian University near Tokyo.

International Christian University, or I.C.U. as it is often called, is familiar to many Brethren and has received their individual support. The university, when opened in 1953, was the culmination of nearly fifty years of planning.

The word *international* has a special meaning for I.C.U., since it conducts classes in both English and Japanese, and has a faculty and student body from ten different countries. The university also receives its support from international sources, among which is that given by the Japan International Christian University Foundation in the United States. The Foreign Mission Commission of the Church of the Brethren is a member of this foundation and is supporting the university financially.

Last March the program was expanded to include a graduate school which it is hoped will be able to influence with Christian ideals some of the future leaders of Japan. I.C.U. is unique in its role and scholastic standing, and Brethren can be happy for the

opportunity to join in supporting this worthy institution.

A Future for Brethren in Japan

These few activities have not created national fame for the Church of the Brethren but they have let a surprising number of people know who we are. Quite frequently I have met Christian leaders who have heard of, read about, or known Brethren. There are also those who would like to co-operate with our church in future activities of relief or rehabilitation. A leading Christian agricultural school has requested a Brethren teacher, and a number of projects have been suggested for joint Quaker, Mennonite, and Brethren sponsorship.

Evaluating the ways and areas in which a church will serve takes a great deal of prayer and thought. The future activities of the Church of the Brethren in Japan are not completely formulated. We may, however, be thankful for the little we have been able to do, and pray that we may continue to serve in other, more complete ways.

Communion With God and Man

Continued from page 11

has become to us as part of our liturgy.

The feet washing and love feast are the horizontal part of this service—the part which, in symbolic language, demonstrates man as servant and brother of his fellow man. The latter part of our service calls our minds to the sacrifice of Christ and to the great gift of God. The Scriptures tell us that Jesus also took bread and wine and gave them to his disciples and told them to eat and drink, for these were symbols of his broken body and shed blood.

At the time this happened the disciples could not quite understand what he was doing for he had not been crucified and risen. But after the events of Good Friday and Easter these symbols became a sacrament that has always continued in the Christian church. Christ here instituted a double memorial for his death. The broken body and the spilt



Smiles of appreciation on the faces of this mother and oldest daughter of a family show how much this gift of a goat from the Heifer Project, Inc., has meant to them

blood both symbolize a life broken and a life outpoured for our redemption, a double memorial for emphasis.

It has been some years since we have experienced the type of service that I spoke of in the beginning. Many of us look back to those days with fond memories, sometimes longing for the recreation of those experiences. But in our saner moments we fully realize that we are not living in the past but must make relevant our Christian heritage in the present day.

As we again experience the love feast and communion service, let us realize that we have another opportunity to demonstrate to the world a part of this service which is not celebrated by many Christians but which is desperately needed in our liturgy as well as in our personal relations. As we wash one another's feet, as we greet one another with the kiss of love and as we eat a common meal together we should demonstrate to everyone that as Christians we are willing to serve and love our fellow man as Christ loved and gave himself for us. Amid cold war and race prejudice we must speak and act boldly.

So as we go again to this service, which too often has become mere form for many, let us realize its significance and resolve not only to celebrate it as a sacrament but to make it a daily celebration in all of our actions.

We Have These Treasures

Continued from page 9

its early days. Let us become well acquainted with the deadening power of sin, and let us be sincerely concerned for the welfare of our fellow men, whether they live down the street or on some faraway Nigerian trail. Let us look at a man or a woman less as potential additions to a membership list than as a brother or sister for whom Christ died. And let us seek to

win them not only by evangelistic meetings, by preaching missions, and by pastor's classes, but by a frank, even naive witnessing of person to person, with the ability on the part of all to speak of Christ in a naturally sincere manner.

A sense of relationship to all Christians. We need to develop a growing understanding of the place we fill in the moving stream of Christian history. Likewise we must possess an increasing willingness to link our arms and unite our hearts with all Christians in a worldwide witness for Christ.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

**Laymen in the Church.* Paul W. Milhouse. Warner Press, 1957. 80 pages. \$1.25.

The author has written an excellent primer on the role of laymen. This work can be recommended for all of our men and women in the Church of the Brethren. The language is clear. The sentences are not long. The type is readable. The theme is spiritual and practical. This little book is written in punchy, staccato style with frequent Biblical references to support the writer's points. No elaborate theorizing here. Down-to-earth and understandable treatment of how the layman should function as a member of "the body of Christ" is given. Consecration Is Essential is the concluding chapter. This book deserves wide reading and serious consideration.—*Rufus B. King.*

**Christian Social Ethics.* Dr. Albert T. Rasmussen. Prentice Hall, 1956. 318 pages. \$4.00.

This book bears the intriguing subtitle, *Exerting Christian Influence*. Dr. Rasmussen, professor of social ethics and the sociology of religion at Colgate Rochester Divinity School, begins with the *why* of social action and moves logically through to the *how*. From an incisive look at the sea of influence around us, our disturbing moral climate, the weakness of our churches' influence, the author goes on to deal effectively with the functions of the local church and community, the role of reconciliation, the concept of Christian vocation and the techniques of bringing influence to bear in the political arena.

Not only is this a book ("None

Faith in the future. We still need a never-failing belief in the immortality of the soul and the eventual triumph of Christ through his kingdom. We may fail because we have only a strong sense of the past and present but absolutely no understanding of the future. We do not know all the answers and we are not able to provide the timetables for the future, but we believe that there is a time in the great mind of God when the kingdoms of this world shall become the kingdoms of our Lord and his Christ and that we shall reign forever and ever.

quite like it has so far been published," is the way one reviewer refers to it) for pastors but it is a *must* for a local committee on social education and action.—*Harl Russell.*

The Divine Physician. William B. Ward. John Knox Press, 1957. 66 pages. 75c.

This is an excellent little book of devotions for the sick. It can be used to great advantage by ministers and others who visit those who are ill. Since it was written by one who was passing through a severe illness, it is very practical. This book shows how others have used sickness and sorrow as a means of spiritual growth. Scripture verses, poetry, and apt illustrations from the experience of others add to the beauty and helpfulness of this booklet.—*Merlin Shull.*

Christmas Songs and Their Stories. Herbert H. Wernecke. Westminster, 1957. 128 pages. \$2.50.

A number of reference books give brief paragraphs of information concerning hymns, but this is the only one known of that is devoted entirely to Christmas hymns and carols. Of the fifty-four songs that are considered, at least twenty-six appear in our latest Brethren hymnal. Facts concerning authorship and source are concisely presented along with brief explanations that will aid in interpreting the familiar carols. Ministers, song leaders, choir directors and church school teachers will find the book useful, and anyone who enjoys Christmas music will find it interesting.—*Kenneth I. Morse.*

The next issue of the Gospel Messenger will be a special 250th Anniversary issue. Several regular departments have been omitted from this attractively printed two-color issue in order to feature anniversary interests and personalities. More than 12,000 additional copies have already been ordered by churches for distribution to homes not now receiving the Gospel Messenger. Pastors and Messenger agents are seizing the opportunity both to publicize the anniversary and to introduce the Gospel Messenger to new families.

The 1958 Peace Calendar is available at \$1.25 each or six for \$7.00 from the War Resisters League, 5 Beekman Street, New York City 38.

The Church Peace Mission executive committee decided on Dec. 2 to make plans for a third National Conference on the Church and War to be held probably in the winter of 1959 in Detroit.

The second Action Sheet on Disarmament being sent to pastors has with it a petition to President Eisenhower to discontinue nuclear weapon tests. Contact your pastor to add your name to the petition.

Robert F. Eshelman was elected chairman of the Eastern Region Board at its recent meeting. Other officers elected were Paul R. Yoder, vice-chairman; Luke H. Brandt, secretary; and Ray L. Fyock, treasurer.

The Pacifist and His Power for Good, a four-session elective unit on peace reprinted from the Brethren Bible Study Monthly, is now available from the Church of the Brethren, General Offices, 22 S. State St., Elgin, Ill., at 5c each.

Castaner valley's inhabitants will again have the services of a dentist when Dr. and Mrs. Charles S. Miller and their two children join the staff at the Brethren Service project in Puerto Rico on Jan. 16. They come to the project from the Baptist church in Lodi, Calif.

Reprints of the articles, Brethren Work in Japan, by Albert Huston, and Integrated Housing in York Center Co-op, by Jesse Ziegler, both appearing in this issue are being made available. A single copy will be sent free; quantity rates given on request. Write: Church of the Brethren, General Offices, 22 S. State St., Elgin, Ill.

A series of workshops in local church evangelism will be held throughout the state of Kansas, Jan. 26-30. The workshops will be at the following churches: Jan. 26, Quinter; Jan. 27, Hutchinson; Jan. 28, Parsons; Jan. 29, Sabetha; Jan. 30, Ottawa. The workshops will be conducted by Stewart B. Kauffman and Gorman A. Zook.

Ordained to the Ministry

Rex Dolby, in the Huntington church, Middle Indiana.

A. C. Baugher, president of Elizabethtown College, Elizabethtown, Pa., has been appointed representative of the Association of American Colleges on the Joint Commission on the Education of Teachers of Science and Mathematics of the American Association for the Advancement of Science. The commission had a two-day session on Dec. 2 and 3 in Washington, D. C.

Nurses are urgently needed for Church of the Brethren programs at the Lybrook Indian mission (six-month term of service) and at the hospital at Castaner, Puerto Rico (two-year or three-year term of service). The need is immediate. Plan now to assist in or to encourage others to assist in the programs of the church through service in these areas of need. Write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Six workshops on local church evangelism were conducted in the districts of Nebraska and Colorado, Dec. 1-8. Seventeen churches were represented with a total of 217 laymen and youth and 14 pastors. The workshops were conducted by Stewart B. Kauffman, Brotherhood director of ministry and evangelism, and Edward Duncan, executive secretary for Nebraska and Colorado. Richard Livingston, associate director of youth work, assisted in the training of youth in the Colorado churches.

Forty selected experts in the fields of physical, biological and social science, government, theology, and ethics were brought together by the Department of International Affairs of the National Council of Churches on Dec. 13-15 at Arden House, the former Harriman mansion north of New York City, for a consultation on moral responsibility and nuclear-space problems. Brethren participants in the consultation were Roy Blough of Columbia University, one of America's leading economists, and W. Harold Row, executive secretary of the Brethren Service Commission.

More than 100 Brethren students from colleges throughout the country attended a four-day conference of the Brethren Student Christian Movement at Juniata College on Nov. 28 to Dec. 1 to discuss the theme, Modern Rivals to Christian Faith. Each of the six Church of the Brethren colleges was represented. Included were eighteen from Bridgewater College, twelve from Elizabethtown College, thirteen from La Verne College, twenty-eight from Manchester College, and eleven from McPherson College. In addition, three came from Ashland College in Ohio.

250th Anniversary News

The 250th Anniversary Committee hopes that the anniversary year will be opened on Jan. 5 with a special inaugural service in every congregation of the Brotherhood. Suggestions are that there should be some special observance such as a communion service, a baptismal service, or a sermon setting forth the significance of the anniversary year. It is also hoped that the anniversary home devotional booklet, Meditations on Brethren Life, will be used in every Brethren home during the first quarter of 1958.

In Southern Ohio the district committee on heifers for relief have detailed plans for sending a cargo of sixty-five heifers as a 250th anniversary gift to refugees in Germany. They have set a limit on the number of heifers that any one church can contribute, thus giving every congregation an opportunity to be represented in this cargo of relief animals.

Brotherhood Theme: Brethren Under the Lordship of Christ

250th Anniversary Love Feasts

On Jan. 1, two hundred Brethren will meet at Germantown, Pa., for a love feast. It is expected that most of the districts of the Brotherhood will be represented at this occasion.

On the same day the youth of the Eastern Region will have a love feast. Many churches across the Brotherhood are planning a love feast for Jan. 5.

The following districts are also making plans for district-wide love feasts: Western Kansas, Southeastern Kansas, Northeastern Kansas, Northern Indiana, Mardela, Western Maryland, First West Virginia, Southern Virginia, and Middle Indiana.

Elizabethtown College

Dr. Elam Davies, pastor of the First Presbyterian church, Bethlehem, Pa., was the guest speaker during Elizabethtown College's annual Religious Emphasis Week program, Nov. 13-15. A nationally known churchman, Dr. Davies spoke on topics relating to the general theme of the program, The Christian Interpretation of Life. Prof. Robert A. Byerly, director of campus religious activities headed a committee of students and faculty in arranging the program, which included two chapel programs, informal discussion periods, and receptions.

Meetings of the finance and buildings and grounds committees of the Board of Trustees of the college were held recently. The building and grounds group reviewed the building program in relation to the new wing of the Gible Science Building now under construction and discussed possible sites for a proposed men's dormitory and field house. The finance committee discussed the college's investment program and fund sources.

The executive committee of the Board of Trustees announced that receipts from the first phase of the development program, which concluded June 30, had reached \$460,000.00, according to late reports.

Twenty-three students were named to the dean's list of honor for the first half of the first semester. The list included one senior, five sophomores, eight juniors, and nine freshmen. Miss Emma Engle, registrar, pointed out that more seniors will probably be named on the list after the senior education majors complete their practice teaching requirements. Thirty-two students are presently gaining experience in ten area elementary and secondary schools as part of the college's practice teaching program.

The flu epidemic which struck the eastern United States late in October forced the administration to call a week's recess of activities to prevent a serious spread of the illness on campus.

The campus Sock and Buskin Club presented Edith Sommer's two-act dramatic comedy, A Roomful of Roses, under the direction of Mrs. Clarence Enterline, dramatics instructor.

The Elizabethtown College chorus presented the oratorio, The Redemption, on Dec. 15.

The campus newspaper, Etownian, was awarded a first-class rating for issues published during the second semester of the 1956-57 school year by the Associated Collegiate Press, according to Miss Vera Hackman, who advised the paper's staff last year.

Successful passage of the scholastic aptitude test given by the College Entrance Examination Board has been made a prerequisite for admission to Elizabethtown College, Eby Espenshade, director of admissions, announced recently.

Latest enrollment figures released by Miss Emma Engle, registrar, indicate that 768 students are enrolled either as regular, special, or extension students. The total includes 143 extension students in courses taught by Elizabethtown College professors at the Harrisburg College center.

Several classes in Christian service and leadership were conducted both on and off campus by members of the college faculty. More than 200 persons were reported to have attended the various courses. Instructors were Miss Martha Martin, Prof. Robert Byerly, and Dr. Ralph W. Schlosser.

The Church Calendar

Dec. 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Brothers Through Christ. Philemon. Memory Selection: Above all these put on love, which binds everything together in perfect harmony. Col. 3:14 (R.S.V.)

Jan. 1 Inaugural love feast, 250th Anniversary, Germantown, Pa.

Jan. 5 Inaugural Sunday for 250th Anniversary

Jan. 5-12 Week of Prayer

Jan. 26-Feb. 2 Youth Week

Jan. 27-28 Pennsylvania Council of Churches General Assembly, Pittsburgh

Jan. 27-31 Ohio Pastor's Convention

Feb. 3-7 Brethren youth seminar, Washington, D. C., and New York City

Feb. 7 Race Relations Sunday

Feb. 11-13 Spiritual Life Institute, Bridgewater College, Bridgewater, Va.

Love Feasts

	Florida	Jan. 5, 7:30 pm, Ridgely
Jan. 5, 7:30 pm, Tampa	Indiana	Ohio
Jan. 5, 7 pm, Huntington	Mardela	Dec. 29, 7 pm, Dupont
Jan. 5, 6 pm, Bethany	Maryland	West Virginia
Jan. 4, 2:30 and 7 pm, Broadfording		Jan. 5, 6:30 pm, Moorefield
		Jan. 5, 7 pm, Keyser
		Pennsylvania
		Jan. 5, 6:30 pm, Huntingdon
		Jan. 5, 7 pm, Mount Joy

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. J. Herbert Miller of Hershey, Pa., in the Akron church, Pa., Jan. 13-26.

Gains for the Kingdom

Twenty-one baptized in the Virgwi church, Nigeria. Forty baptized in the Lassa church, Nigeria.

Four baptized in the Leamersville church, Pa. Three received by letter in the Lititz church, Pa. Thirty baptized and eleven received by letter in the Huntingdon church, Pa.

Four baptized, one received by letter and four by confession of faith in the Huntington church, Ind. Five baptized in the New Paris church, Ind. Seven baptized and three received by letter in the Fairview church, Ohio. Two received by letter in the Ft. McKinley church, Ohio. Seven baptized and three received by letter in the Greenville church, Ohio. Eight baptized and two received by letter in the Lower Miami church, Ohio. Five baptized in the Tiffin church, Ohio.

One baptized and two received by letter in the Tucson church, Ariz.

TOWARD HIS KINGDOM

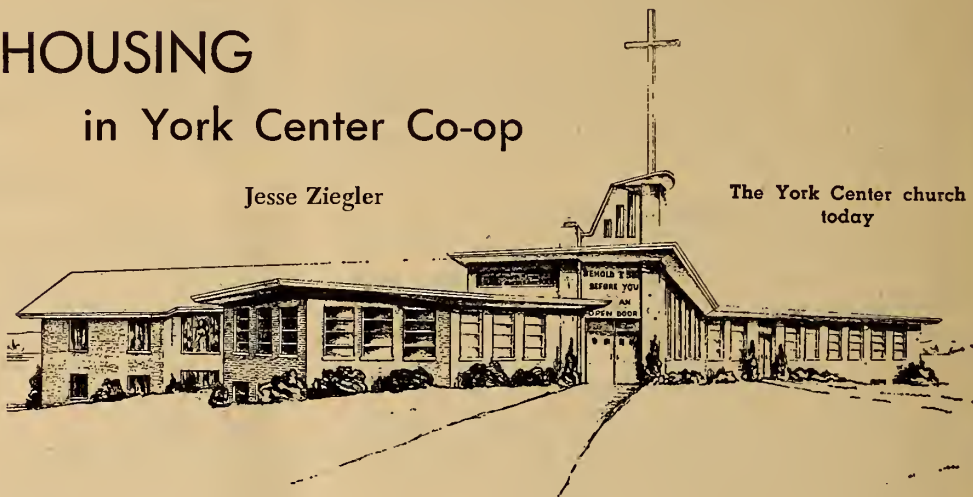
OUR CHURCH AT WORK IN THE WORLD TODAY



INTEGRATED HOUSING

in York Center Co-op

Jesse Ziegler



WHEN a Brethren member of the York Center Co-op is asked to tell the story of our experience with integrated housing, we respond with mixed feelings of reluctance and of satisfaction. We are reluctant because we do not claim to have found the answer. We feel some satisfaction in telling about our experience, because in many ways it has been a very happy experience for us and we believe it is one way to work at our problems of segregation of races in schools and churches.

It goes without saying to any thoughtful person that little progress can be made toward eliminating segregation in churches as long as there is effective segregation of housing. This is where we began in York Center, Ill., thirty miles west of downtown Chicago.

Brethren Church—Initiator

Something over ten years ago the York Center Church of the Brethren was brought into being by a core of concerned Brethren who lived in the York Center area and the surrounding area assigned to the church by the comity commission of the Chicago Church Federation as its area of service. With the founding of the church a number of Brethren families in Chicago began to meet together to consider the possibility of purchasing land in the York Center area for the building of homes. About thirteen families, most of whom were Brethren, formed the first corporation as a Housing Co-op under the Illinois law, in order to purchase a ninety-acre farm lying just west of York Center.

Open Membership

Fortunately, Louis Shirky, father of the York Center Co-op, had made the acquaintance of some people in the

Co-op movement during these early meetings. The most influential among these contacts was with Dr. Theodore Robinson, a brilliant and far-seeing Negro attorney who has been called on repeatedly for advice and counsel by planning groups of the metropolitan area of Chicago.

Although the enforcement of restrictive covenants by legal means had been thrown out by the Supreme Court, the purchase of the farm was handled in such a way that nothing was written into the deed that might cause trouble later in having non-Caucasian residents. Over a period of several months after the purchase of the land the policy of open membership, regardless of racial or national backgrounds, was worked out. It was accompanied by some misgivings that it might mean economic failure or the loss of some members. But it also opened the way to the receiving of additional members who were seeking for this kind of community.

A housing community that now has approximately seventy-five building sites was laid out and developed over the years. It has become a community of substantial homes and of neighborly goodwill. Although to those of us who live in the Co-op it seems that we are doing what is right and even what "comes naturally," there are times when we are reminded that we are quite different from other communities. Let me try to stand outside

for a moment and describe what we look like to outsiders.

All Races Included

About seventy families live in the homes which make up the Co-op. We drive about the same models of cars that are to be found in the communities around us. We probably have about the same number of children per family as those in surrounding communities. We come from various national backgrounds as do many other people about us. We are Negro, Jewish, Nisei, Roman Catholic, Protestant, Caucasian, Agnostic. This is what I would see were I to look at the community from the outside. In DuPage County, which was almost entirely white middle class, this has sometimes seemed shocking.

Character, Not Color Is Qualification

This has not come about easily or by chance. Families may be admitted to the Co-op only by application and careful checking of references and evaluation by a committee to determine whether they will make the kind of residents for whom we have been seeking. The deciding factor is not, as in so many communities, the color of skin, but what kind of persons the family are underneath the skin. Our community has believed in selectivity, but on the basis of character rather than race. Stern opposition to our policy was experienced from some elements in the surrounding areas on various occasions. Some vandalism was experienced, but this has been only a small amount.

Professor of pastoral psychology and Christian education, Bethany Biblical Seminary

Currently our adults participate in affairs of the larger community such as PTA, planning councils, Boy and Girl Scouts, without experiencing discrimination. Children of the community are in attendance at all public schools without incident.

Interracial Educational Opportunity for Children

We have all experienced great values from living in this way. Even those of us who may have begun with a bias of which we were only partly aware get to the point where we are just good neighbors who are fond of each other—not members of different races. Because we want our little girl to grow as a Christian in attitude toward people and because of the kind of world in which we live, we like what we have. Jeannie Yamasaki, Becky Smucker, Claudette Walton, Stephanie Smith, Mary Will, Harriet Anne Ziegler. Nisei, Caucasian, Negro? Yes. But much more important, friends.

Negro, Nisei Church School Teachers

This means that our church has something of the same appearance. Our daughter will be fortunate that she will have Christian teachers in church school who will bring the rich understanding from a Nisei or Negro culture. These are the children in her church school class. These will be the

children in her first choir experience. These things we cherish for the children and the adults of our church with

the hope that the experiences will be multiplied as more of our friends come into the church to find spiritual fellowship and nurture.

Many problems remain to be answered. We do not know all the answers. We wish we were sure as to how we can, over the long pull, keep a nonsegregated community and still be Christian in the way we do it. We hope our experience which has had more satisfactions than trouble in it may encourage others to try similar ventures.

Out of the Mailbag

Work is going fine at the Dahamu hospital. Three girls appeared for midwifery exams in Bombay (first class to appear in Gujarati) and all three passed. We now have four coming up for exams next year, and we took in five for the following year. The Bombay nurses' council is asking that we start giving the accredited nurses' auxiliary course too.

Louise Sayre and I attended the Christian medical conference at Lucknow. It was followed by the annual Trained Nurses Association of India conference in the same place.—Olive Wise, R. N.

Materials on Housing and Race

Housing Without Racial Barriers, Social Action magazine which treats squarely open-occupancy housing, 25c.

They Say That You Say, matches the myths about interracial communities with the facts. Prepared by American Friends Service Committee, 20c.

If Your Next Neighbors Are Negroes. Prepared by the Race Relations Department of the American Missionary Association, 25c.

PLAYS

A House for Marvin, by Darius Leander Swann. A one-act play about the struggle within a church congregation over the question of whether their elderly Negro janitor shall be allowed to buy a home in a "white" neighborhood near the church. 2 women, 4 men, 1 girl. 50c.

The Dark Places, by Mae Hurley Ashworth. Seven persons, trapped together in a farmhouse during a river flood, are brought face to face with their prejudices in this one-act play. 5 women, 2 men. 50c.

AUDIO-VISUALS

An Atlanta Housing Story. A filmstrip showing what was done in a poor section of Atlanta, Ga., to increase home ownership among the Negroes living there, and therefore improving the living conditions of those in that community. Rental, \$1.

Crossroad at Cedarpoint. A filmstrip in which a Negro family builds and plans to move into a community of whites against opposition. Rental, \$1; sale, \$5.



Playing together—Nisei, Caucasian, Negro? Yes. But much more important, friends



Christian young people prepare to unpack much-needed relief clothing following a severe fire

Stretch Forth Thy Hand . . .

RAY KYLE

To the Japanese Widows and Orphans

Scattered over Japan in big cities, little towns and rural villages are 1,800,000 war widows. In Japan today it is difficult for a man to support a family—it is next to impossible for a widow to earn a living for herself and children. Widows too weak to work and whose children are in danger of starving are given some assistance by the Japanese government; however, limited funds make such assistance possible for less than half of the most destitute. It is a sobering fact, but were it not for the aid given by the American churches, untold thousands would perish.

Particularly pathetic are the widows who were formerly middleclass housewives. Now, with husbands gone, without a trade to earn support for their children, these women face extreme hardship. (Christianity in Japan had its strongest following among middle-class society.)

Mrs. "Naomi" Kikuta, a fourth-generation Christian, an average middle-class Japanese housewife, mother of three children, lost her husband during an air raid in World War II. In an effort to support her children she opened a tiny six-foot square shop in Tokyo, selling kimonos and similar items to Allied Forces personnel. Af-

ter repeated harassment from robbers and beggars, the enterprise failed—but not "Naomi" Kikuta. The story of her struggle in postwar Japan and the growing realization that "God meant for me to work for the betterment of Japanese widows" is a heart-warming testimony of Christian faith and compassion.

The Naomi Foundation Home, located on the outskirts of Tokyo, is largely the result of her effort. The purpose of this institution is to provide shelter, food, and training for widows and their children. While the mothers learn a trade, the children are given instruction in the nursery school. Eventually the period of training is completed, and the widow with her children must leave the home to make room for others. Many are employed in the Naomi Shops making dresses, choir robes, church tapestries, and beautiful Japanese costume dolls.

Although some products from the Naomi Shops are marketed in Japan, it is the United States—the wealthiest Christian nation in the world—that offers the greatest potential market. It is hoped that the channels of this great potential market might be tapped through the International Gift Shop program; already the response is encouraging.

To the Japanese Pioneers

For centuries the peoples of Japan—whose island home has a land area

smaller than California and a population nine times as large—have struggled against starvation. As a result of this critical problem of overpopulation thousands are seeking new homes in less-populated countries.

The governments of Brazil and other South American countries, with vast areas of undeveloped land, are welcoming the Japanese, who have long experience in sound farming methods.

More than twenty thousand Japanese emigrants have moved from their homeland. Eighty per cent of the people must sell their meager possessions and borrow money to pay transportation costs. All have little with which to make a new beginning.

The ships carrying these Japanese "pioneers" to South America stop at the port of Wilmington, Calif., at the rate of one per month. Church World Service—through the Brethren Service Center at Modesto, Calif.—provides good used clothing, blankets, household linens, and special Japanese pioneer parcels for each man, woman, and child on board ship, together with a Japanese New Testament for each adult. Each ship carries from 500 to 900 passengers, and approximately one third are Christian.

Brethren living on the West Coast continue to have an opportunity to assist these Japanese pioneers and become part of a movement attempting to solve peacefully a serious problem of overpopulation which in the past has been the cause of much war and strife.

To the Japanese Peasant Farmers

Hokkaido is the northernmost island of Japan. Added to the already overcrowded population were the repatriated families forced to leave Manchuria after World War II. The soil of Hokkaido, largely volcanic ash and hard clay is acid and infertile. The climate, more like Siberia than southern California, was poorly adapted to rice growing. Yet, year after year since the ending of the war, the island's million and a half farmers had planted, but harvested little.

Then four years in succession torrential rains flooded the crops before harvest, early frosts shortened the already too brief growing season—and famine stalked the island.

Fortunately, Christians in America, having expressed to their government the desire to use agricultural surplus foods in overseas feeding programs, were prepared to ship the 6,200,000 pounds of rice and other foods that averted a major famine.

But what of the long-range solution? The problem of Hokkaido, like other areas of Japan, is food production. The land will not produce rice, the item which the Japanese people for centuries have regarded as their staple food. The hilly, less fertile portions of land could produce pasture and grasses that would support a reasonable dairy industry. Likewise, certain grains with much higher food value could be raised on land now producing rice.

The Japanese, like most people, will not easily change age-old eating habits; but the situation is far from hopeless. For example, after many years of wearing Western style clothing shipped by American churches, the people of Japan have come to accept these garments and in many areas prefer them. This same influence is being exerted on the eating habits of the Japanese who receive agricultural surplus, powdered milk, flour, and the like.

Japanese Christian agriculturalists are working to change the farming pattern in many sections of Japan. Shipments of goats, heifers, and chicks being sent by Heifer Project, Inc., and the field and grass seeds which

Margaret and Albert Huston and a Japanese sort and pack clothes



CROP (CWS) has been shipping are making a very significant contribution to this program.

And Witness to the Relevance of Christian Service

The Japan Christian Quarterly some years ago stated: "We Japanese Christians like to stay within the wall, where all is peace and quiet. We lack vigor to work outwards, to extend our helping hand to others who suffer and who need us. . . . We like to discuss

and to debate, but we are not very good when it comes to the point of doing. The reason for this lies partly in our tradition, a feudalism that is rooted in our culture . . ."

Speaking at a recent gathering of church relief workers, a Japanese government official remarked: "It (the material aid assistance program) set an example for the people of Japan; it helped create in the Japanese people a sense of responsibility towards the needs of others."

On Studying Abroad

Jerry Royer

Jerry Royer is the first Brethren student to go to Japan for study under the Brethren Service student exchange program. He lived in Europe from the ages of ten to thirteen, has studied at Manchester College, and went to Korea and Japan in the summer of 1957. At International Christian University, Tokyo, he lives in the dormitory and has three Japanese roommates. Bryon and Ruth Royer of Lombard, Ill., are his parents.

THE student exchange program brings young people into contact with another culture at a level which no one else can quite reach; only the student can penetrate and identify himself with the Japanese. This is a very strong sentence and applies to short-term experiences. Just the same I wonder if even families or married couples who live here for a longer period ever reach down into the daily routine of life; I have seen many who definitely have not.

In contrast International Christian University seems to offer a concrete way of living Christianity in a land with a misconception that does our religion an injustice.

For me, this year has already paid off for the effort. The cattle boat trip

Jerry Royer and a classmate in front of the dining hall at International Christian University, Tokyo, Japan



alone was a real eye-opener. Korea is unbelievably poverty stricken. I do not think a person can understand the state of disease and helplessness without being in it. Even postwar Europe—1947 and 1948—was well off compared to this overpopulated land.

One is impressed with the academic

standards of International Christian University. I have never been "stretched" like this before. Let me point out a few important facts about the university.



Let's Meet

Friends

FEB. 2, 1958, will mark the inauguration of FRIENDS and there is high hope for a long administration. Filling a long-felt need in the church, this story paper for junior highs will have many features that should captivate and hold the interest of young teens.

The Feb. 2 issue will be typical of many to come, with a liberal amount of photographs, an article on hobbies, one on Bible Places by Ken Morse, a travelogue of an adventurous seven-thousand-mile bicycle trip, a visit to the ruins of Babylon, a basketball story, and a page dealing with "Teen Problems."

FRIENDS is a weekly story paper. It is the only Church of the Brethren weekly for junior high youth. It comes at a time in the life of youth when great pride is taken in having something of their very own. The eager and curious minds of junior highs result in their almost universal desire for leisure-time and recreational reading. FRIENDS should be of great help as it uses its sixteen pages to help in the appeal, the life, and the friendliness needed to serve these avid reading interests of early teenagers.

FRIENDS will strive not only to present general articles which uphold the values of Christian living and seek to improve the social attitudes of its readers, but will also serve as a carrier to report the church-related plans and activities of Brethren junior high fellowships, church school classes, and camps.

A regular feature will be "Your Quiet Time" which con-

Brethren PUBLICATIONS FOR

tains interesting, helpful daily guides to personal devotions. Another regular feature will be an exchange column in which Church of the Brethren junior highs will share letters, photographs, drawings, poems, and hobbies. An appeal has already gone out to future junior high readers to send in their literary and artistic contributions, so that this exchange feature can start with the very first issue.

This handy pocket-size story paper, printed in three colors, is eagerly awaited by many junior highs. An attractive introductory offer makes FRIENDS available to every junior high of your church on a *free* basis in February and for only seven and a half cents for the five March issues. After that it will be at its regular price of forty-five cents per quarter. Special order blanks for this special introductory offer have already gone to the church school secretaries and superintendents.

Howard Royer will add the editorship of FRIENDS to that of his other duties as youth editor. Our youth editor is also involved in the changing format and content of HORIZONS as reflected in the companion article to this one.

An interesting production factor is that FRIENDS is being published in co-operation with the Evangelical United Brethren Church. It is already a story paper with several years of distinguished service. Through the helpful co-operation of the EUB's, their youth editor, and publishers, pages four and five along with twelve and thirteen will be made available for our denominational emphases. The other twelve pages will be articles of general interest to junior high readers of both denominations.

For you who are interested in the mechanical details, the entire weekly issue will be printed on offset. The EUB's will print their 50,000 copies, stop the presses and change pages four, five, twelve and thirteen to our plates, and then, in a matter of thirty to fifty minutes, print the 10,000 that will be needed for our Church of the Brethren readers. These copies will be shipped immediately in bulk to Elgin, where they will then be distributed through our regular channels.

It is the hope of all concerned that this need for a junior high story paper is recognized by the Brotherhood, that it will be made available to every young teen-ager in the church, and that the continued demands and support for FRIENDS will guarantee its becoming a regular member of the family of Church of the Brethren publications.

—Paul M. Weaver

The university is a bilingual—Japanese and English—instruction school seventeen miles west of Tokyo. The 368-acre campus includes academic facilities, residence halls, cultivated land, forest, and gardens. The land is the site of a war-time aircraft corporation. One of the hangars is still standing.

The use of two languages calls for intensive language study during the

first year. For Japanese, this is in the field of English; for regular foreign students who have proficient use of English the work is in Japanese. Either way, the student is prepared for university lectures in either language by the second year.

Probably most relevant, the university is international and Christian. After only four years of operation, the institution has already established itself not only as a leading academic entity, but also as a practical example

of Christianity. All of the full-time faculty members from nine different countries are Christian. Such well-known professors like Ayasawa, Kanda, and Iino lead out in lecture work. Such authorities from abroad like Emil Brunner contribute to the spiritual growth. Visiting lecturers like Georgia Harkness and Arnold Toynbee offer academic challenge and strengthen spiritual solidarity.

Emphasis on liberal arts means

Continued on page 24

HORIZONS FOR YOUTH

A New Look for

Horizons

BEGINNING on Sunday, Feb. 2, and every two weeks thereafter, HORIZONS will be a pocket-size youth digest. This publication change will feature an "action-packed" reporting of youth events across the Brotherhood and around the world. The "new look" will include thirty-two pages of interesting information, timely topics, stories of youth involved in actual projects at home and abroad. For example, the Feb. 2 issue will highlight the coming 1958 National Youth Conference with a pictorial spread of Lake Junaluska and the events that will occur during the week of Aug. 25-29.

The new Horizons will try to involve youth more in the writing and reporting of youth events. District youth newsletter editors are being made contributing editors, and they will supply many of the write-ups, including pictorial reporting of youth occasions in their districts. One of the regular features will be a "Youth Asks" column, concerning controversial questions on Christian ethics. In these brief and to-the-point replies we will try to get both youth and adult viewpoints.

The change for Horizons has been brought about by Friends, a junior high story paper. In the past, Horizons tried to serve junior highs, senior highs and older youth and it was kept primarily a story paper to serve the interests of junior high young people. With the junior high paper, Friends, caring for this interest, Horizons will be beamed at senior high and older youth. This will mean shorter, straight-to-the-point articles on subject areas toward life's decisions—marriage, vocation, Christian beliefs, etc. It is hoped that many of the church's concerns for young people can be promoted directly, such as "attending a church college, Brethren Volunteer Service, church vocations, peace practices of the Brethren, stewardship, Christian witness in evangelism, etc.

The "new look" should attract not only the youth of the church but the adults as well. In the past, Horizons has attracted readership of many, wide-awake adults who were interested in what young people were doing. With the new emphasis it is hoped that many adults will find Horizons more interesting and valuable. On the other hand, if they are primarily interested in a story approach, "Friends" is the paper for them. While we would dislike losing them from Horizons, we do commend Friends as being something special, too. Perhaps many people will want to read both papers, a habit which we want to encourage.

Horizons, Friends and the forthcoming Church of the Brethren Leader are a part of the "new look" for the publication program of the church. The Anniversary Year, 1958, can become a mark in the history of the church when we take bold steps toward the future in our new publication program.



One new distribution feature of Horizons is an alternate group plan of mailing directly to the homes of young people, to their college addresses, and to other places where they may be living. If a church elects to send it directly to the individual on the group plan, they will need to provide a complete list of their youth and their addresses. Presently Horizons is distributed by a bulk mailing to a local church where they are distributed, or, in some instances, it is sent directly to the individual on a single subscription basis. Bulk mailings of five or more copies to one address will cost forty-five cents a quarter per subscription; group subscriptions mailed to individual addresses, fifty cents a quarter per subscription; and individual subscriptions, fifty-five cents a quarter.

Horizons, the new biweekly, will be sent to all subscribers in February and March on their regular subscription. On the first of March churches will have opportunity to subscribe for the spring quarter, April, May and June, the renewal subscription price coming into effect at that time. The new thirty-two page pocket-size biweekly will have as much content as the present eight-page edition. It is hoped that churches will continue their present number of subscriptions or increase them if possible. Losses in subscription, if they were substantial losses, across the Brotherhood, could be disastrous to this new venture. We enlist your support, readership, and above all your increased subscriptions to the new Horizons.—Ed Crill.

On Studying Abroad

Continued from page 22

training men and women for leadership rather than specialized technicians. The university is working "to create an academic tradition of freedom and reverence undergirded by truth and to educate men and women of integrity, to acquire international culture and discernment befitting the members of a democratic society in service to God and humanity." To break that down a bit, International Christian University seems to build for education in terms of the East and the West. In doing this, the institution

brings Christianity, democracy, and internationalism into interplay.

Since Japan regained her independence in 1952, there have been pulls from the Western nations and the Communist bloc on the vascillating Japanese nation. It is precisely at this point, and that of personal witness, that I feel the university is profoundly important in modern Japan. In many cases, the only concept Japanese have of Christianity is that of the occupation forces or tourist society women. It is very important that Christians present a living witness of what we believe in. The university provides an opportunity for students to do that.

Helpful Materials for Schools of Missions

Ralph E. Smeltzer

CHRIST, the Church and Race, is the home missions theme for this year's school of missions. It is also the interdenominational social education emphasis for the year. Japan is the foreign mission theme.

Fine Interdenominational Materials Available

Friendship Press is the interdenominational agency which prepares literature, study guides and audio-visuals for schools of missions. Very fine materials are available for the two themes this year. The Friendship Press Announcement describing its materials is available free from the General Brotherhood Board. Write for it. Most of the materials listed can be purchased from the General Brotherhood Board.

Brethren Material on Christ, the Church and Race

In addition to the interdenominational materials available on the two themes, some helpful Brethren materials are also available.

On the theme, Christ, the Church and Race, an excellent four-session study unit for Brethren adults has been written by Garnett E. Phibbs. The first two sessions will appear in the January issue of Bible Study Monthly, the second two sessions in the February issue. Look for it. Plan to use it. Note the stimulating section on Brethren involvement in racial integration and segregation.

A three-session unit on the same subject has been prepared by Garnett E. Phibbs for Brethren youth and appears in CBYF Program Kit, Volume 4.

An interesting article on interracial

housing in a Brethren community is slated for this issue. Read it.

Other Gospel Messenger articles describing helpful racial integration activity carried on by Brethren have been the following:

1. Real Estate Values in a Changing Neighborhood, by Edward T. Angeny, Aug. 24, 1957.

2. An Open Letter to Our Fellow Citizens, by Garnett E. Phibbs, Feb. 2, 1957.

3. How to Observe Race Relations Sunday, by Edward T. Angeny, Jan. 19, 1957.

4. Plymouth Clergymen Work for Racial Integration, by Homer Kira-cofe, Sept. 22, 1956.

5. Ministering to the Negroes Locally, by Edward T. Angeny, April 16, 1955.

The Race Relations Packet, available from the General Brotherhood Board for \$2.00, is a most helpful resource for the school of missions. It contains pamphlets, study guides, resources and audio-visual suggestions.

Use Audio-Visuals on Race Relations

The following audio-visuals on Christ, the Church and Race are in our film library and available for use:

Broken Mask. Twenty-nine minutes. Rental black and white, \$8.00; color, \$12.00.

A penetrating treatment of a very current problem. Two young men, one Negro, the other white, discover both have masks of prejudice. Through their experiences they come to know that living together harmoniously is a two-way street.

It Happens Every Day. Fifty-eight frames with reading script, Color. Rental, \$1.00; sale, \$5.00.

Photographs and drawings are used. Day-by-day experiences in race rela-

tions illustrate school and community situations in which young people and adults need to act constructively.

Crossroad at Cedarmont. Sixty frames with reading script, Color. Rental, \$1.00; sale, \$5.00.

Against opposition, a Negro family builds and plans to move into a community of whites. Questions raised in the script regarding the problems of various neighbors who are "for" and "against" them should stimulate group discussion.

Our World of Happy Differences. Sixty-three frames with reading script, Color. Rental, \$1.00; sale, \$5.00.

Children are shown that differences make the world interesting and fun.

Brethren Materials on Japan

On the theme of Japan, some materials are being made available, in addition to the interdenominational ones. This issue of the Gospel Messenger contains some articles on Brethren work in Japan. Look for these. Use them as background material in your school of missions.

Albert and Margaret Huston serve as our Brethren Service representatives and workers in Japan, helping to direct the Church World Service program and assisting in the work of the Japanese Christian Church. Jerry Royer of the Church of the Brethren, York Center, Ill., is enrolled in the Japanese International Christian University this year as a part of the Brethren Service student exchange program. This is the university to which the Foreign Mission Commission gives an annual appropriation. Throughout the postwar years Brethren Service, Church World Service, and Heifer Project have conducted a sizable material-aid program in Japan. Brethren have been particularly active in sending livestock for rehabilitation.

Be sure to read this issue of the Gospel Messenger for a fuller description of the Brethren work in Japan. Use this material as part of your school of missions and relate closely the Brethren work in Japan to the Japan theme.

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Policy and Strategy in Social Welfare is the report to the churches from the National Conference on Policy and Strategy in Social Welfare held at Atlantic City, N. J., May 7-10, 1957.

"Monumental . . . unprecedented . . . a Magna Carta for the churches in social welfare" are some of the words used in referring to this un-

precedented statement in American Protestantism. It offers very good guidance to the local church in the field of social welfare. Copies of this 48-page pamphlet are available from the Brethren Publishing House at 75c each or 65c each for five or more copies.

Notice of special helps that will aid in the celebration of the 250th Anniversary has been sent to each pastor. For the inaugural service on Jan. 5 there are the Order of Service for the Love Feast and the Anniversary Litany. Order from: The Church of the Brethren, General Offices.

Carlson, Jessie B.	47-25
Making Christmas Christian	47-25
Chamberlin, Enola	
Gifts for a Boy (verse)	9-14
I Offer Thanks (verse)	28-27
Moment of Beauty (verse)	29-13
My Bridge (verse)	20- 9
Perfect Guide (verse)	29- 4
Promise Fulfilled (verse)	39- 9
Songs (verse)	49-18
Then and Now (verse)	23-11
Truth (verse)	44- 4
With Faith (verse)	22- 4

Index for Volume 106

Material which appeared in the Gospel Messenger during the year 1957 has been indexed for the convenience of the readers. The indexing has been done by authors and subject matter. The numbers indicate the issue and the page.

AUTHORS

Akers, Milburn	
Why Should I Be Interested in a Church College?	17- 4
Albright, W. David	
As Roses Are to June	9-20
Allen, Velta Myrle	
Easter Spirit, The (verse)	16- 4
Greatest of These, The (verse)	36- 4
Joy of Life (verse)	13-14
Our Father	30- 9
That Radiant Night (verse)	49-19
What Is Christmas? (verse)	48- 8
Anderson, Charles	
Brookpark	34-23
Angeny, Edward T.	
How to Observe Race Relations	
Sunday	3-23
Real Estate Values in a Changing Neighborhood	32-22
Ashworth, Mae H.	
Mission: U.S.A.—and You	1-10
Atkinson, C. Harry	
High Cost of Chiseling, The	12-26
Baker, May Allread	
Boy in the Carpenter Shop, The	2-15
Early Autumn	35-15
First Hyacinth, The	16-15
Recompense (verse)	24- 9
Balami, Nywa	
Adult Literacy Program	28-24
African Church Welcomes Former Missionaries	49-23
Fellowship of Churches in Northern Nigeria Holds Meeting	29-25
From Darkness to Light	44-24
Baldwin, Ferne	
Language . . . A Barrier or a Bridge?	1-22
Not Different—But the Same	20-24
People of the Book	9-24
Bantz, Floyd E.	
The Art of Unifying Our Diversity	20- 3
Barbieri, Sante Uberto	
Introducing Evangelical Latin America	28- 6
Baruch, Bernard M.	
Unfinished Job, An	6-13
Barwick, J. W.	
Our Church and Foreign Missions	3- 6
Baughner, A. C.	
Abundant Available Power	25- 3
Baughner, Norman J.	
Brotherhood Staff Changes	47- 9
Their Faith and Ours	2- 3
Beahm, James H.	
Sin of Being Ordinary, The	26- 3
We Can Belong to Three Churches at Once	19- 5
Belden, Albert D.	
True Meaning of the Mayflower, The	37-10
Benalcazar, Juan and Matilde	
Teachers and Parents Work Together	25-24
Benalcazar, Matilde	
Life and Testimony of Andres Guman	18-19
Literacy Classes in the Brethren Mission	7-21
Berg, Annabelle	
Working with the Chinese	37-20
Bhagat, Premchand G.	
"We Always Received an Answer"	46-15
Bhagat, S. P.	
Excerpts from the Rural Service Center Report	39-20
Bhonsle, Mary D.	
Planning for Spiritual Revival	45-21
Bieber, Charles M.	
Evangelism Is the People's Movement	19-20
Statistics on Literacy Work in Northern Nigeria	28-24

Bischof, Beatrice	
Medicine in Nigerian Mission	9-23
Bittinger, D. W.	
Missions for a Modern Day	38-14
What If . . . ?	8- 5
Who Is Really Hurt	42-13
Bittinger, Foster	
Bible Study Monthly Fills Requests for Electives	14-24
Blickenstaff, Leonard E.	
Public Health Program	31-20
Blough, Dorris	
Hospital Personnel	28-26
Land of Many Tongues, A	25-21
Nigerian Women in the Church	2- 6
Season of Renewal	18-18
Seeing Nigeria—African Pediatrics	37-24
Seeing Nigeria . . . Day in the Life of a Doctor's Wife, A	8-23
Seeing Nigeria . . . Let's Go Greeting	15-26
Seeing Nigeria . . . Observations in the Hospital	12-25
Seeing Nigeria . . . Outpatients	1-23
Sunday School in Garkida	22-23
Visit to the Women's School, A	30-21
What Shall We Have for Supper?	48-23
Blough, J. M.	
Bible Preaching	49-14
Bollinger, Amsey F.	
Sacrifice for Eyes, A	20- 8
Bomberger, Harold Z.	
Help God Call Ministers	42- 3
Bonnell, John Sutherland	
Easter Song of Triumph, The	16- 6
Bontrager, Clement	
In a Manger (verse)	49-13
Boring, Carrie Marecy	
Serenity (verse)	24- 7
Bosley, Harold A.	
It All Began in Galilee	49- 3
Bowman, Mrs. Ernest	
Curriculum Furnishes Program Materials for Special Days	45-26
Bowman, Frances	
One Clear Call for Me	39-10
What Is Propping You?	30- 6
Bowman, Mary Lou	
Work Camp in Calderon	5-24
Bowman, Paul H.	
Brethren and the Richmond Conference	17-13
To Observe Our 250th Anniversary	3- 3
Boyer, Daniel W.	
Music of the Spiritual Church	31-10
Brate, Patricia	
Christ and Christmas	49-15
Brightbill, Alvin Franz	
But This I Know! (verse)	4- 4
Spring Morning, A (verse)	20- 4
Brooks, Harlan and Ruth	
Agaswan Church Installs a Pastor, The	29-24
Brooks, Mrs. Harlan J.	
Area Women's Institute	36-25
Brooks, Harlan	
Away Down South—in India	1-12
Christian Youth and Growing Churches	44-22
Liquor Called "Time Out"	41-24
Brubaker, Leland S.	
Days of March	9-18
Season's Greetings From Peking, China	13-21
Bucher, Gordon and Darlene	
Enjoy Your Children	9- 6
Burnett, Howard J.	
Planned Publicity for the Local Church	49-26
Campbell, Glen A.	
Anklesvar Plans Ahead	43-24
Prayer (verse)	13-10
Caricofe, A. Joseph	
Lord's Acre Work	7-23
Carlisle, Leonard	
Her Mission Is to Teach	34-12

Clark, Lorene	
Back-Fence Dialog	42-19
If You Were a Refugee	9-25
Clemens, Frances	
We Saw Brethren Serving Among Migrants	12- 9
Cline, Ruth	
Conversation	28-21
The Young Worker	27-23
Coffman, McKinley	
Call of Jude to the Church, The	43-10
Compton, Wilson	
Church-related College, The	17- 3
Crill, Ed	
New Look for Horizons, A	50-23
Crouse, Mrs. Clifton	
"Help to See the Way"	46-19
Cunningham, Ellen	
Mass Medical Services for Villages	3-20
Curry, A. Stauffer	
Annual Conference Procedures	21-11
Davis, C. Ernest	
Word With Teachers of Youth, A	30-20
Davis, Helen S.	
Marriage Rededication and Family Dedication	24-23
Dean, Arthur L.	
Building Needs for Christian Education	34- 6
Detweiler, Mrs. George L.	
Seeking His Face	46-15
Dick, Jacob T.	
Pilgrimage Toward Unity	33- 2
Dick, LeRoy	
Forgotten People, The	37-12
Doty, C. LeRoy, Jr.	
Magic of Militarism, The	9-12
National Citizenship Conference, A	20-20
Dumond, C. E., Jr.	
Equipping the Small Church Office	37-22
Friends of Children	13-14
Problems Facing Youth	36-12
Problems of Social Change	26- 6
Supporting Our Heritage	47- 6
Durnbaugh, Donald F.	
Search for Brethren Beginnings, The. Part I	22- 6
Search for Brethren Beginnings, The. Part II	23- 6
Earhart, J. Stanley	
We Have These Treasures	50- 3
Earle, Clifford	
Evangelism and Social Action	22-25
Early, Ida	
God Is Here (verse)	5-11
Early, Ruth	
Brethren Aid in Resettling Hungarian Refugees	6-21
Crisis Is Not Over, The	28-14
Door to America—Open or Closed?	24-22
New Immigration Law Is Passed	44-26
Eberly, John H.	
Exchange of Students, The	25-20
Eikenberry, Ivan	
Waka Celebrates Anniversary	38-23
Eikenberry, Lorrel S.	
New Church Elections Method	13-20
Eikenberry, Mary	
Teacher Training in Nigeria	43-24
Eller, Doris	
Our Home Mission in South Mordost	32-22
Emrick, Ernestine Hoff	
Fellowship (verse)	44-14
Follow His Footprints	27- 6
Immortal (verse)	16- 9
Little Piece of God, A (verse)	18- 4
New Year's Eve Lament	50-13
Postoperative Care (verse)	34- 9
Resurrection (verse)	16-12
Santa or Savior?	48- 3
Since God Is in My Child (verse)	23-15
Traveling Instructions (verse)	47-11
Everett, Glenn D.	
Censorship Is Needed	7- 6
Foreign Giveaway?	33- 6
Hungarian Teenager Finds Freedom	13- 6
Peril to Our Children, The	36- 6
Slavery Is Still an Issue	17- 6
Story of a Picture, The	48- 8
Fasnacht, Harold D.	
Church in a Troubled World, The	26- 6
"That Thy Way May Be Known"	48- 5

Moyer, Elgin and Oma Chicago Chinese Brethren Observe Forty-Ninth Year	21-24	Reber, Edna B. Universal Christ, The (verse)	34-15	Snell, Marvin V., M.D. Outpatient Department	45-24
Moyer, Ronald R. Operation Paw-Paw	35-20	Redin, Jaime Light in Darkness, A	48-12	Snider, Don Exchange Student Conducts Ger- man Service for Refugees	21-21
Your I-W's in Nigeria	16-25	Reed, Rufus M. Man Was Made to Love (verse)	7- 7	Our Foreign Peace Witness	8-12
Mshella, Yaji Kabura M. Child of Hope, A	48-13	Renz, James E. Family Life Workshop	36-25	Snider, P. M. Christian Tither and His World, The	13-12
Muir, Gladdys E. Historical Function of Local Church Librarians	23-24	Rhoades, J. Benton Missions in a New Day	14- 3	Statler, Harold B. Threshold of a New Day	9-22
Mullen, Wilbur E. There Is No Stranger	19-11	Rice, H. Lawrence Your Stake in the Church School ..	34- 3	Statler, Ruth B. Alexander Mack (verse).....	3- 4
Murphy, Florence F. Our Women As Pioneers	39-26	Rieman, T. Wayne Life Is a Gigantic Puzzle	4- 3	Stauffer, Elaine An Evening to Remember	38-26
Meyer, Ethel Ridge and Blough Work Camp	36-23	Living Word of God, The	30- 3	Stern, Irven Africa Missionaries Hold Annual Meeting	23-20
Wilmington Work Camp	7-25	Opportunities in the Revival	15-10	Stern, Roy L. I Will Listen (verse)	28-11
Myers, Carl E. Bread We Break, The	31- 3	Religious Revival of Our Day	13- 3	Stoltenberg, Louise Jesus' Problem of "First Things" ..	23- 3
Myers, Dessie Miller Teaching Stewardship	35- 1	Some Grave Dangers in the Pres- ent Revival	14-10	Stuart, George C. "Make Money" and Kill Your Church	5-12
Myers, John Responsibility of the Church, The ..	7- 7	Riley, Jobie Jesus or Barabbas	16-13	Stump, Harley Churches Provide Professional Counseling	22-20
Naylor, Kurtis F. People of God, The	19- 2	Robinson, Paul M. Bethany Biblical Seminary Pre- sents the Class of 1957	24-13	Sutton, Edna Phillips Immigration Is the Only Hope for Refugees	23-12
Neff, Hazel Meet Your Missionaries . . . Wilbur A. and Evelyn Zuck Martin	11-23	Roesel, Pat For Youth Only?	39-23	Swaim, J. Carter Carpenter, The	27-14
Neher, Mrs. O. W. A Morning Prayer (verse)	28- 8	Rohrer, Mrs. Ferdie C. Flat Creek Story—The Call	1-24	Consider the Lilies	37-15
North, Frank Mason Life of Trust, The (verse)	11-15	Moving Day	3-21	Darkest Dark, The	26-15
Ockerman, David Perspective on Our Adult Sunday School, A	31-24	Prayer and Its Answer, A	2-21	Eye Trouble	39-14
Ott, Dale Living Word, The	47- 3	Rolston, Frances New Friends in Asia	29-20	Forgiving and Being Forgiveness ..	30- 9
Page, Kirby All Sunshine Makes Sahara	10-11	Row, W. Harold Local Church Plans Its Social Wel- fare Program. Part I	16-20	Foundations	43- 8
And Behold It Is Very Good	43-11	Local Church Plans Its Social Wel- fare Program. Part II	17-18	Give to Him Who Begs	29-13
Angels in Animal Bodies	11-13	Rowe, Donald E. Ministers Must Live, Too	20-10	Gospel of Resistance, The	21-14
Divine Gift of Song, The	39- 9	Royer, Byron P. In Preparation for Church Mem- bership	13-23	Hearing and Doing	34-15
Divine Colony, A	48-11	Roy, Jerry Japan and Christianity	50- 6	Him Who Would Borrow	38-13
Giant Saguaro, The	3-11	On Studying Abroad	50-21	How God Rewards	13-11
Grace of God, The	38- 9	Russell, Harl L. For Your Stewardship Needs	38-20	Importance of Salt, The	9- 4
Impact of a Great Woman, The ..	22- 9	Sandmel, Frances Fox Meaning of the Circle, The	7- 8	"Jesus and Moses"	23-14
It Is Not Permitted That We Trifle Meaning of Vicarious Suffering, The	41-14	Satvedi, Govindji, and Zigler, Earl M. Plans for Church Union in India ..	19- 8	Lamp on a Stand	10- 4
Only Wrath of God There Is, The ..	4-11	Satvedi, Hamilton Two Years in America	10-11	Love your Enemies	31- 9
Peace of Mind May Be Blinding ..	37-14	Sayre, Louise One Step Forward	6-23	Not to Abolish but to Fulfill	17-15
This Miraculous Universe	5- 3	Serving the Lord as a Nurse	5-23	On Loving Those Who Love Us ..	16- 9
What Doth the Eternal Require of Thee?	33- 9	Schechter, Joseph J. Horizontal Arm, The	14-20	"Seeing the Crowd"	3-15
When the Bible Is Tested by the Mind of Christ	47-11	Schrock, Gladden Have This Mind in You	46-10	Sermon on the Mount: Matt. 5:1 ..	1-11
Why We Believe in Immortality ..	17- 9	What Is Prayer?	46- 2	Storms Come to All, The	41-11
What We Shall Be	6-12	Schwalm, V. F. Brethren Service in Europe	36-10	Triumphing in Temptation	28- 9
Painter, Eleanor Teacher Training Sessions in Vaca- tion Church School	36-23	Modern Miracle, A	24- 6	"When He Sat Down"	2-14
Parks, Glennis Camp Counseling Is Fun!	20-22	Schwindaman, Opal E. Psalm (verse)	13-15	Yes and No	12-14
Peters, Raymond and Kathryn We Saw Brethren Serving in Refu- gee Camps	12- 8	Selvi, A. F. Vacation Bible School	37-25	You Must Be Perfect	32- 9
Peters, Raymond R. Our Oneness in Christ	19- 4	Seng, Mr. and Mrs. Chester Education in Christian Citizenship, An	4-20	Switzer, Edna First Impressions	30-23
To Serve the Present Age	44- 5	Sewell, Laura Institute for Church Leaders	11-22	Missionary's First Task, The	33-24
Petre, Velda Let's All Go to Seminar	2-25	Shank, Glen Sports at Waka Training School ..	45-21	Thomas, Winburn T., and Manikam, Rajah B. Churches of Southeast Asia, The ..	1- 6
Petry, Rebecca Ann School on Human Rights	24-21	Shank, Jean Girls Can Learn	48-22	Thompson, Joel and Phyllis In Their Midst	36-20
Pfaltzgraff, Roy E. Leprosy—1957	7-20	Shelly, Maynard Chairs Have Folded Me	39-13	Thompson, Paul Skating With a Broken Clamp	11- 8
Phibbs, Garnett E. Open Letter to Our Fellow Citizens, An	5-14	Shen, Ellis "Veteran" Volunteer Returns	41-21	Thompson, T. K. Ten Reasons for Giving	3- 8
Philip, Mrs. Mary Dahanu Hospital Serves	45-20	Shisler, Sara Spiritual Growth and Nurture ..	47-21	Thornton, W. Randolph Guiding Group Growth	28-22
Phillips, Jean Leathers Challenge (verse)	38- 8	Shively, Mrs. L. S. Brethren Curriculum for Brethren Churches	21-12	Tusing, Clifford B. This I Believe	27-27
Love's Gift (verse)	49-11	Schull, Chalmers G. Beloved Doctor, Farewell!	5-22	Ulrich, Dale Brotherhood in Baltimore	43-20
Remembering (verse)	42-12	District Meeting in India	20-23	Via, Vera V. Birthplace of Religious Freedom ..	23-10
Wonder (verse)	32- 9	Shull, Ernest Ahwa Church Grows Toward Self- Support, The	27-20	Wagoner, Paul Church Recreation	4-21
Piesen, Joseph F. Reactivating the Inactive	14-23	Shull, W. Russell O Great and Everlasting Arms! (verse)	27-11	Wagoner, Ralph W. We Sponsored a Refugee Family ..	11-25
Pike, James A. Meaning and the Need of Refor- mation, The	41- 3	Teach Me Patience (verse)	34-13	Walker, Galen K. We Saw Brethren Serving in Times of Disaster	12-11
Pobst, Theda Lenore Companioned (verse)	37- 4	Thou Knowest My Prayer Already (verse)	39- 4	Walker, Kenneth R. Ancient Hebrews—Their History and Contributions	20- 6
Event (verse)	48-10	Thou Sun of My Soul! (verse) ..	11- 7	Our Living Constitution	38-11
Time Traveler (verse)	47- 4	Sink, Clarence D. In Memoriam . . . Eliza Belle Miller	6-22	Struggle for Temperance, The	10- 5
Poetinger, Lillian We Triced an Observation School ..	48-20	Sink, Mrs. Clarence D. Joys of Being a Shepherdess	29-25	Walker, Robert C. Code of Ethics for Church Choirs, A	41-27
Pope, Liston Direction of Our Gratitude, The ..	12- 3	Smeltzer, Ralph Helpful Materials for Schools of Missions	50-24	Hymns and Christian Fellowship ..	7- 3
Powers, Willard Laymen Grow in Service	2-21	Our Brethren Way to Peace	8- 3	Warner, Arthur L. Junior High Project, A	8-20
Raffensperger, Dan Heifers to Austria	11-24	Smith, Emory C., and Gordon, Wil- liam Brethren Student Fellowship Formed at Purdue University ..	33-25	Warstler, Anna Women and the Local Church	1-25
1957 International Work Camp ..	33-20			Watkins, John F. In the Spirit of Holiness (verse) ..	2-11
Shrinking World? A	42-20			Watts, Isaac Thy Wonders Are Displayed (verse)	26- 1
That They May All Be One	39-24			Weaver, Charles E. "Praying Can Be Dangerous"	46-18
Work With Hungarian Refugees ..	14-25				
Young and Old	12-20				
Read, David H. C. Thanksgiving in a Time of In- security	45- 3				

Weaver, E. Paul	
Case for Unilateral Disarmament, The	21- 6
Weaver, Lee A.	
Power of Stewardship, The	15-24
Weaver, Paul M.	
Let's Meet Friends	50-22
Second Year of New Junior High Curriculum	37-23
Webb, Ruth and Charles	
We Saw Brethren Serving	
Building Bridges of Goodwill	12- 6
Weigle, Luther A.	
"Cunning" and "Curious"	2-15
Weimer, Glen	
Called to Peace	42-12
Non-Biblical Materials in Worship	22- 3
Preparation for Worship	9- 8
Wenger, Edward G.	
Is Your Church a Mother Church?	39-12
West, Dan	
Grandmothers	25-14
Green Lake Laboratory, The	34-24
West, M. Guy	
Means of Grace	38- 6
Weybright, Nettie	
No Time for Prayer	17-12
Three Months in Nigeria	3-21
Whitacre, Joyce	
To Be a Friend	1-20
White, John B.	
Jacksonville Builds	14-22
White, Paul R.	
Junior Highs Visit a Synagogue	48-21
White, Roy	
And Fathers? (verse)	9-11
Spiritual?	33-13
Will, Harper S.	
Why I Am a Protestant	31- 6
Will, Naomi R.	
Good Word for In-Laws, A	18-13
Willoughby, Donald	
Promise, The (verse)	39-11
Symphony (verse)	41-13
Willoughby, William G.	
We Have a Birthday Coming	6- 6
Wilson, Leland	
Birth of a New Congregation	47-24
Heroic Work Today	24- 3
High School Students and Alcoholic Beverages	41-10
Need is Great, The	44- 3
Saved!	38-15
Wolfe, Marshall R.	
Biblical Patterns for Prayer	46- 3
Work, McClean	
Why People Give	31-12
Wright, Paul J.	
To Witness for Christ	39-22
Yingst, Kenneth	
Church Is Born in Boulder Hill, A	49-20
Yoder, Glee	
Look in the Mirror, A	11-10
Young, Walter M.	
Drama and Pageantry in the Church	12-22
Zeigler, Carl W.	
Message of Easter, The	16- 3
Pastor Writes to His Congregation	43-23
Zeller, Harry K., Jr.	
Church We Love, The	33- 3
Ziegler, Edward K.	
GBB in Your Home Church, The	10-26
Gospel Through Preaching, The	4-23
To Teach Unceasingly	34- 5
Ziegler, Harry H.	
Love Feast, The	38-13
Ziegler, Ilda B.	
Fellowship of Prayer	34-20
Ziegler, Jesse	
Integrated Housing in York Center	50-18
Ziegler, Levi K.	
Growing After Sixty	22-10
Ziegler, Earl M.	
If Every Day Were Christmas	49-10
Faces Toward the Future	7-12
Will for Union, A	36-26
Zigler, M. R.	
Reconciling the Churches	19- 9
Zigler, Rachel	
Victory Won, A	13-22
With the Earl Zigers	2-24
Zigler, Robert	
What About the Heifers Sent to Russia?	38-12
Zinn, Margaret	
An Open Door (verse)	41- 9
Zug, Glenn C.	
Art of Being Thankful, The	45-10
Zunkel, Charles E.	
Church Extension Conference in Eastern Region	25-25
Evangelism Is Exciting Kingdom Business	27-22
"On Tiptoe for Christ"	1- 3
Zunkel, Wayne	
A Family Affair!	18- 3
Is Tithing Christian?	45- 6

EDITORIALS

Abolish Capital Punishment	7- 5
All We Are and All We Have	1- 5
An Everlasting Home	32- 5
Anniversary of a Protest	37- 5
Around the Table	34- 1
At Mother's Knee	42- 1
Back of Every Name	3- 1
Best Answer?	34- 5
Billy Graham in New York	26- 5
Board Looks Ahead, The	1- 5
Bomb Tests and Foreign Missions	32- 5
Book That Can Change the World, A	7- 5
Break Down the Curtains	10- 5
Candidates for a Museum	25- 5
Can You Buy Happiness?	43- 5
Child of Light	48- 1
Christians and the Church	28- 5
Christ of the City, The	1- 1
Christ of the Lofty Heights	25- 1
Christ of the Outstretched Arms, The	6- 1
Church Around the Corner, The	7- 1
Church Has An Evangelistic Mission, The	24- 5
Church in the Nuclear Age, The	41- 5
Church Is One., The	23- 5
Cleaning Up the Newsstands	22- 5
Contagious Diseases	8- 5
Creator Who Doesn't Forget, The	35- 5
Cure for Cursing, A	33- 5
Earth Is Our Inheritance, The	21- 1
Enter—The King	15- 1
Everything But Love	18- 5
Exchanging the Truth for a Lie	14- 5
Face to Face	17- 5
Face to Face	46- 5
Family Is a Team, The	18- 1
Financial Support for Colleges	17- 5
First Day, The	16- 1
For a Nonsegregated Church	6- 5
For a Witness Against Violence	43- 5
Forgetting the Charter	26- 5
For Such a Time As This	22- 5
For Those Who Toil and Spin	9- 1
From Controversial to Classic	38- 5
God Will Hear	27- 1
Good News Through Printing, The	47- 5
Guided by Faith	24- 1
Harvest and Seedtime	45- 1
His Burden Is Light	31- 1
Holy Spirit Takes Over a Bank	14- 5
Ho Ping Means Food for All	37- 5
Idols on the Family Altar	11- 1
If Your Pastor Is Not a Billy Graham	27- 5
Image of the Invisible	49- 5
In a Spirit of Penitence	39- 5
"In God (or Gold?) We Trust"	28- 5
In Spite of Boundaries	49- 5
Invitation to a Partnership	44- 1
Joy in Heaven	28- 1
Lamplighters	50- 5
Leadership in Shirt Sleeves	29- 1
Let the Dissenter Speak	4- 5
Let's Consider District Realignment	2- 5
Lightest Bible in the World, The	12- 5
Lonely Money	28- 5
Man Bites Dog	20- 1
Man and His Work, A	33- 1
Marriage as an Act of Worship	37- 5
Matter of Principle, A	21- 5
Mighty Fortress, A	36- 1
Miraculous Gift	11- 5
Ministry to "Untouchables"	36- 5
Missionary Challenge, A	32- 5
More or Less Foreign Aid?	18- 5
Music of Praise, The	4- 1
Need for Fixed Standards, The	5- 5
Neighborhood Necessity, A	50- 5
New and Old Walk Side by Side	41- 1
New Levels of Dedication	33- 5
New Nation, A	13- 5
New Type Face, A	47- 5
No Age Limit	15- 5
No Longer Lost	50- 1
No Longer Slaves	13- 5
No Place for Lazy Fingers	43- 1
Not for Just an Hour	12- 5
October Is Church Press Month	39- 5
Our Stake in Freedom of Speech	20- 5
Our World Mission	36- 5
Out of Reach	11- 5
Out of Their Scarcity	38- 5
Out of the Ashes	25- 5
Plan A Time for Silence	5- 5
Prayer	17- 5
Preparing for Conference	15- 5
President's Second Term, The	3- 5
Public's Right to Know, The	10- 5
Reflection	44- 5
Renewal of Commitment, A	30- 1
Resurrection Has a "Therefore," The	16- 5
Richmond Conference, The	31- 5
Sanctuary	9- 5
Schweitzer Asks End of Bomb Tests	20- 5

Sermon and the Parade, The	9- 5
Smoking and Premature Death	27- 5
Sound That Awakens, The	5- 1
Station-Wagon Missionary	39- 1
Textbook and Test Tube	17- 1
There Is Another Way	27- 5
They Advocate Nonviolence	6- 5
They Joined Hands	3- 5
Time of Discovery, A	23- 1
Time Out for Fellowship	32- 1
To the Sound of the Flute	14- 1
Too Many Enemies to Leave	49- 5
Turning Point, The	2- 5
Two or Three Together	35- 5
Voice in the Forum of Nations, A	8- 1
Waiting for the Word	22- 1
Walk and Pray	15- 5
Watch Out for Anger Germs	38- 5
Water Boy	13- 1
We Pray or We Perish	46- 5
What Kind of Victory	16- 5
White Man's Revelation	44- 8
Who Owns Outer Space?	45- 5
Why Not a Civilian Chaplaincy?	21- 5
Winter's Transformation	2- 1
Without a Crutch	4- 5
Work Day for Christ, A	50- 5
Write It Out—Live It Out	14- 5
Young Revolutionist, A	37- 1

SUBJECT MATTER

Alcohol and Temperance	
Church and Alcoholism, The, W. Glenn McFadden	27-10
High School Students and Alcoholic Beverages, Leland Wilson	41-10
Reflections on the Church and Alcohol, Warren S. Kissinger	41- 6
Struggle for Temperance, The, Kenneth R. Walker	10- 5
What the Bible Teaches About Alcohol, Charles M. Laymon	4-10
Annual Conference	
Annual Conference Resolutions	30- 5
Annual Conference Sunday	30-12
Challenge to Christian Conviction, A	29- 5
Church in a Troubled World, The	29- 6
Leadership in Shirt Sleeves	29- 1
Let the Hungry Come	29- 7
Means of Grace, The	29-15
Moderator's Message	29- 4
Ministry of Love, The	29-18
Our Bible Heritage	29-14
Pastoral Counseling	29- 8
Richmond Conference, The, K.M.	31- 5
Special Interests at Conference	29-18
Spiritual Life, The	29-15
That the World May Believe	29- 3
We Transacted Business	29- 9
Bible	
"Be Thou a Blessing," Earl M. Frantz	27-27
Book That Can Change the World, A, K.M.	7- 5
Carpenter, The, J. Carter Swaim	27-14
Consider the Lilies, J. Carter Swaim	37-15
"Cunning" and "Curious," Luther A. Weigle	2-15
Darkest Dark, The, J. Carter Swaim	26-15
Eye Trouble, J. Carter Swaim	39-14
Forgiving and Being Forgiveness, J. Carter Swaim	30- 9
Foundations, J. Carter Swaim	43- 8
Give to Him Who Begs, J. Carter Swaim	29-13
Hearing and Doing, J. Carter Swaim	34-15
Him Who Would Borrow, J. Carter Swaim	38-13
How God Rewards, J. Carter Swaim	13-11
Importance of Salt, The, J. Carter Swaim	9- 4
Lamp on a Stand, J. Carter Swaim	10- 4
Lightest Bible in the World, The, K.M.	12- 5
Living Word, The, Dale Ott	47- 3
Love Your Enemies, J. Carter Swaim	31- 9
Means of Grace, M. Guy West	38- 6
Our Biblical Heritage, R. H. Miller	35- 6
"Seeing the Crowd," J. Carter Swaim	3-15
Sermon on the Mount: Matt. 5:1, J. Carter Swaim	1-11
Spiritual Life, The, Warren F. Groff	36- 3
Storms Come to All, The, J. Carter Swaim	41-11
Triumphing in Temptation, J. Carter Swaim	28- 9
"When He Sat Down," J. Carter Swaim	2-14
Why of the Beatitudes, The, Paul Mohler	11- 3
You Must Be Perfect, J. Carter Swaim	32- 9
Brethren Service	
An Evening to Remember, Elaine Stauffer	38-26
Back-Fence Dialog, Lorene Clark	42-19
Brethren Volunteer Service for Adults	35-26
Brethren Work in Japan, Albert Huston	50-12

Pastor Writes to His Congregation, Robert V. Moss, Jr.	43-23
Reactivating the Inactive, Joseph F. Piesen	14-23
Versatile Tape Recorder, The	5-20
We Tried an Observation School, Lillian Poettinger	48-20
"Why Don't My Materials Come?"	49-27
Women and the Local Church, Anna Warstler	1-25
Church Organization	
Annual Conference Procedures, A Stauffer Curry	21-11
Brotherhood Staff Changes, Norman J. Baugher	47- 9
Church Extension Conference in Eastern Region, Charles E. Zunkel	25-25
Historical Function of Local Church Librarians, Gladys E. Muir	23-24
Loan Library Services	15-23
New Church Elections Method, Lorrel S. Eikenberry	13-20
1957 Standing Committee Convenes	28-12
Servants of the Church	18-10
Service Committee in the Local Church	19-12
Community Problems	
Abolish Capital Punishment, K.M. ..	7- 5
Censorship Is Needed, Glenn D. Everett	7- 6
Cleaning Up the Newsstands, K.M. ..	22- 5
Forgotten People, The, LeRoy Dick ..	37-12
Older Adult Conference, Rufus B. King	41-26
Open Letter to Our Fellow Citizens, An, Garnett E. Phibbs	5-14
Doctrines and Ordinances	
Abundant Available Power, A. C. Baugher	25- 3
Challenge to Christian Convictions, A. Massey Mott Heltzel	25-10
Communion With God and Man, H. Lamar Gible	50-10
Living Word of God, The, T. Wayne Rieman	30- 3
Love Feast, The, Harry H. Ziegler ..	38-13
That the World Might Believe, Kurtis F. Naylor	25- 7
Ecumenicity	
Unity We Seek, The, DeWitt L. Miller	42- 6
Education	
Bethany Biblical Seminary Presents the Class of 1957, Paul M. Robinson ..	24-13
Bible Study Monthly Fills Requests for Electives, Foster Bittinger ..	14-24
Brethren Curriculum for Brethren Churches, Mrs. L. S. Shively	21-12
Building Needs for Christian Education, Arthur L. Dean	34- 6
Children's Workers Plan Ahead	38-21
Christian Higher Education	9-21
Church-related College, The, Wilson Compton	17- 3
Church School Enriches Children's Libraries, The, Hazel M. Kennedy ..	33-22
Coming in October	32-24
Financial Support for Colleges, K.M. ..	17- 5
Green Lake Laboratory, The, Dan West	34-24
Guiding Group Growth, W. Randolph Thornton	28-22
Her Mission Is to Teach, Leonard Carlisle	34-12
How Teachers Can Enrich Their Knowledge of the Bible, Part I, Robert V. Moss, Jr.	43-22
How Teachers Can Enrich Their Knowledge of the Bible, Part II, Robert V. Moss, Jr.	44-20
Jesse Ziegler and Noah Shideler Write for Bible Study Monthly ..	41-27
Look in the Mirror, A. Glee Yoder ..	11-10
Most Wasted Hour, The, Virgil E. Foster	15- 3
National Citizenship Conference, A. C. LeRoy Doty, Jr.	20-20
Our Lesson Writers	13-21
Out of the Ashes, K.M.	25- 5
Perspective on Our Adult Sunday School, A. David Ockerman	31-24
Second Year of New Junior High Curriculum, Paul M. Weaver	37-23
Teacher Training Sessions in Vacation Church School, Eleanor Painter ..	36-23
Teaching Children to Pray, Sara E. Hoover	35-24
Textbook and Test Tube, K.M.	17- 1
To Teach Unceasingly, Edward K. Ziegler	34- 5
Unique Training Program	45-25
Why Should I Be Interested in a Church College? Milburn Akers ..	17- 4
Word With Teachers of Youth, A ..	30-20
Your Stake in the Church School, H. Lawrence Rice	34- 3

Evangelism

Billy Graham in New York, K.M.	26- 5
Church Has an Evangelistic Mission, The, K.M.	24- 5
Days of March, Leland S. Brubaker ..	9-18
Evangelism and Social Action, Clifford Earle	22-25
Evangelism in Today's Church, Stewart Kauffman	44- 6
Evangelism Is Exciting Kingdom Business, Charles E. Zunkel	27-22
Evangelism Is the People's Movement, Charles M. Bieber	19-20
Evangelism Through Fellowship, Part I	41-22
Evangelism Through Fellowship, Part II	43-26
Every Person an Evangelist, George Kreps	19-19
Gospel Through Preaching, The, Edward K. Ziegler	4-23
Home Training for Church Membership, Homer Kiracofe	10-22
How to Be a Fellowship Sponsor ..	45-22
If Your Pastor Is Not a Billy Graham, K.M.	27- 5
In Preparation for Church Membership, Byron P. Royer	13-23
Lamplighters, K.M.	50- 5
Local Evangelism Is Comprehensive Making a Fellowship Call, Part III ..	19-21
Opportunities in the Revival, T. Wayne Rieman	44-24
Taking Christ to the People, Howard H. Keim	15-10
Training Adults for Church Membership, W. Glenn McFadden	10- 3
Undershepherd System, The, Stewart B. Kauffman	6-24
Unlock the Doors, D. Eugene Lichty ..	17-22
Whose Business? Matthew M. Meyer ..	28- 3
You Can Win Others, Ernest R. Jehnsen	2-12
Your Best Friends Will Tell You, Richard N. Miller	7-22
	3-12

Home and Family

Enjoy Your Children, Gordon and Darlene Bucher	9- 6
Everything But Love, K.M.	18- 5
Family Affair! A, Wayne Zunkel	18- 3
Family Is a Team, The, K.M.	18- 1
Family Life Workshop, James E. Renz	36-25
God and Our Homes, John C. Middlekauff	18- 6
Good Word for In-laws, A. Naomi R. Will	18-13
Grandmothers, Dan West	25-14
Idols on the Family Altar, K.M.	11- 1
Learning Together in Family Camp ..	29-22
Marriage Can Be Permanent, L. Avery and Anne E. Fleming	2-10
Marriage Rededication and Family Dedication, Helen S. Davis	24-23
Resolutions on the Christian Family ..	2-20

Labor

Local Ministers Assist in Settling a Strike	6-26
---	------

Lay Leadership

Laymen Grow in Service, Willard Powers	2-21
--	------

Ministry

Bible Preaching, J. M. Blough	49-14
Church Must Call Ministers, The, H. H. Helman	43- 6
Greatest Joys, The, Ronald Morgan ..	37-26
Help God Call Ministers, Harold Z. Bomberger	42- 3
How To Support Your Pastor, James S. Flora	43- 8
Joys of Being a Shepherdess, Mrs. Clarence D. Sink	29-25
Licensing and Ordaining Ministers, Clarence B. Fike	42-18
Ministers and the Social Security Election Deadline	9-11
Ministers Must Live, Too, Donald E. Rowe	20-10
Ministry of Love, The, Paul E. Miller ..	39- 6
Ministry of "Untouchables" A, K.M. ..	36- 5
Our Future Pastors, Stewart B. Kauffman	15-20
Pastor's Role in Social Welfare, The, Bernard N. King	16-24
Serving the Bedford Fellowship, Edward Kerschensteiner	38-24
Unfortunate Fortunes, Earle Fike, Jr.	45-12
Young Men and the Ministry	11-24

Miscellaneous

All Sunshine Makes Sahara, Kirby Page	10-11
America's Religious Revival, William Horner	32- 2
And Behold It Is Very Good, Kirby Page	43-11
An Everlasting Home, K.M.	32- 5
Angels in Animal Bodies, Kirby Page ..	11-13
Anniversary of a Protest, K.M.	37- 5

Around the Table, K.M.	34- 1
Back of Every Name, K.M.	3- 1
Baptismal Services, Paul W. Kinsel ..	8-21
Bearing the Marks of Jesus, Matthew M. Meyer	24-10
Best Answer? K.M.	34- 5
Billy Graham and Lawrence Welk, Merlin E. Garber	32-14
Birthplace of Religious Freedom, Vera V. Via	23-10
Brethren Must Build Churches, The, H. H. Helman	14-14
Budgeting the Minister's Salary, Norman Harsh	22-24
Camp Counseling Is Fun! Glennis Parks	20-22
Candidates for a Museum, K.M.	25- 5
Chairs Have Folded Me, Maynard Shelly	39-13
Christian Christmas Is Redemptive, Harry M. Gardner	18-21
Christ of the lofty Heights, K.M.	25- 1
Creator Who Doesn't Forget, The, K.M.	35- 5
Divine Colony, A, Kirby Page	48-11
Divine Gift of Song, The, Kirby Page ..	39- 9
Earth Is Our Inheritance, The, K.M. ..	21- 1
Enter—The King, K.M.	15- 3
Face to Face, K.M.	17- 5
Forgetting the Charter, K.M.	26- 5
For Those Who Toil and Spin, K.M.	9- 1
From Controversial to Classic, K.M.	38- 5
Giant Saguardo, The, Kirby Page	3-11
Gospel of Resistance, The, J. Carter Swaim	21-14
Go Thou to the Gull	9- 4
Grace of God, The, Kirby Page	38- 9
Guided by Faith, K.M.	24- 1
History: God and I, Wayne L. Miller ..	9- 3
Holy Spirit Takes Over a Bank, K.M.	14- 5
Ho Ping Means Food for All, K.M.	37- 5
If I Were a Child Again, Edgar S. Martin	39-14
Impact of a Great Woman, The, Kirby Page	22- 9
In a Spirit of Penitence, K.M.	39- 5
"In God (or Gold?) We Trust," K.M.	28- 5
Insulation Service	31- 9
It Is Not Permitted That We Trifle, Kirby Page	41-14
Jesus and Moses, J. Carter Swaim	23-14
Jesus' Problem of "First Things," Louise Stoltenberg	23- 3
Joy in Heaven, K.M.	28- 1
Just the Manager	3-15
Le Nez	10-13
Let's Meet Friends, Paul M. Weaver ..	50-22
Let the Dissenter Speak, K.M.	4- 5
Life Is a Gigantic Puzzle, T. Wayne Rieman	4- 3
Lonely Money, K.M.	28- 5
Man and His Work, A, K.M.	33- 1
Man Bites Dog, K.M.	20- 1
Meaning of Vicarious Suffering, Kirby Page	30-11
Mighty Fortress, A, K.M.	36- 1
Miraculous Gift, K.M.	11- 5
New and Old Walk Side by Side, K.M.	41- 1
New Levels of Dedication, K.M.	33- 5
New Look for Horizons, A, Ed Crill ..	50-23
No Age Limit, K.M.	15- 5
No Longer Lost, K.M.	50- 1
Not to Abolish but to Fulfill, J. Carter Swaim	17-15
October Is Church Press Month, K.M.	39- 1
Only Wrath of God There Is, The Kirby Page	4-11
Our Living Constitution, Kenneth R. Walker	38-11
Our Stake in Freedom of Speech, K.M.	20- 5
Our Women As Pioneers, Florence F. Murphy	39-26
Peace of Mind May Be Blinding, Kirby Page	37-14
Poison, Dorothy Canfield Fisher	7-11
Real Estate Values in a Changing Neighborhood, Edward T. Angeny ..	32-22
Sound That Awakens, The, K.M.	5- 1
Spiritual? Roy White	33-13
Story of a Picture, The, Glenn D. Everett	48- 8
This I Believe, Clifford B. Tusing ..	27-27
This Miraculous Universe	5- 3
Time of Discovery, A, K.M.	23- 1
Time Out for Fellowship, K.M.	32- 1
Thoughts of Blaise Pascal, Roy Johnson	11- 6
To the Sound of the Flute, K.M.	14- 1
Two Years in America, Hamilton Satvedi	10-11
Too Many Enemies to Leave, K.M.	49- 5
Walk and Pray, K.M.	15- 5
Water Boy, K.M.	13- 1
What Doth the Eternal Require of Thee? Kirby Page	33- 9
What We Shall Be, Kirby Page	6-12
Why We Believe in Immortality, Kirby Page	17- 9
Winter's Transformation, K.M.	2- 1
Yes and No, J. Carter Swaim	12-14
Young Revolutionist, A, K.M.	37- 1

Missions-Africa

Adult Literacy Program, Nvwa Balam	28-24
Africa Missionaries Hold Annual Meeting, Irven Stern	23-20
Brethren Stake in Nigeria, The, H. Stover Kulp	10-20
Building the Church, John B. Grimley	17-20
Christ Is Winning Gashala, H. Stover Kulp	42-24
Domestic Science a la Buraland, Charlotte McKay	49-23
From Darkness to Light, Nvwa Balam	44-24
Girls Can Learn, Jean Shank	48-22
African Churches Welcome Former Missionaries, Nvwa D. Balam	49-23
Hospital Personnel, Dorris Blough	28-26
I-W Shares First Impressions of Nigeria	27-21
Land of Many Tongues, A. Dorris Blough	25-21
Language . . . A Barrier or a Bridge? Ferne Baldwin	1-22
Leprosy—1957, Roy E. Pfaltzgraf	7-20
Medicine in Nigerian Mission, Beatrice Bischof	9-23
Meet Your Missionaries . . . Ralph and Florence Royer	44-22
Meet Your Missionaries . . . Wilbur A. and Evelyn Zuck Martin, Hazel Neff	11-23
Modern Miracle, A. V. F. Schwalm	24- 6
New Christians Need Fellowship, Clara Harper	27-21
Nigerian Women in the Church, Dorris Blough	2- 6
Not Different—But the Same, Ferne Baldwin	20-24
Nothing Ventured, Nothing Gained, Robert H. McKay	4-24
Operation Paw-Paw, Ronald Moyer	35-20
Orphans by the Dozen, Mildred Grimley	34-22
Our Church in Nigeria Makes a Basic Decision	24-26
Our Vacation in Nigeria, Lawrence High	24-25
People of the Book, Ferne Baldwin	9-24
Rural Science Training, Robert H. McKay	44-23
Season of Renewal, The, Dorris Blough	18-18
Seeing Nigeria—African Pediatrics, Dorris Blough	37-24
Seeing Nigeria . . . Day in the Life of a Doctor's Wife, A. Dorris Blough	8-23
Seeing Nigeria—Let's Go Greeting, Dorris Blough	15-26
Seeing Nigeria . . . Observations in the Hospital, Dorris Blough	12-25
Seeing Nigeria . . . Outpatients, Dorris Blough	1-23
Spiritual Growth and Nurture, Sara Shisler	47-21
Sports at Waka Training School, Glen Shank	45-21
Statistics on Literacy Work in Northern Nigeria, Charles M. Bieber	28-24
Sunday School in Garkida, Dorris Blough	22-23
Teacher Is Chosen, A. Clara Harper	37-24
Sweep Clean the Path, Marianne Michael	49-23
Teacher Training in Nigeria, Mary Eikenberry	43-24
T.E.K.A.S., H. Stover Kulp	15-25
Three Generations With Christ, Marianne Michael	2-23
Three Months in Nigeria, Nettie C. Weybright	3-21
Too Late for Help, Clara Harper	31-21
Tour of the Village Schools, A. Clara Harper	6-22
Visit to the Women's School, A. Dorris Blough	30-21
Waka Celebrates Anniversary, Ivan Eikenberry	38-23
What Shall We Have for Supper? Dorris Blough	48-23
Your I-W's in Nigeria, Ronald R. Moyer	16-25

Missions—General

Churches of Southeast Asia, The, Rajsh B. Manikam and Winburn T. Thomas	1- 6
Day With a Missionary, A. Clara Harper	29-24
Geneva Summer School of Missions, Mrs. H. Spenser Minnich	23-21
Helpful Materials for Schools of Missions, Ralph E. Smeltzer	50-24
Japan and Christianity, Jerry Royer	50- 6
Meet Your Missionaries—Beryl and Vivian McCann	48-23
Missionary Challenge, A. K.M.	32- 5
Missionary's First Task, The, Edna Switzer	33-24
Missionary Training Conference, Beryl R. McCann, M.D.	41-25

Missions for a Modern Day, D. W.

Bittinger	38-14
Mission Vocations	42-21
Our Church and Foreign Missions, J. W. Barwick	3- 6
Our World Mission, K.M.	36- 5
Season's Greetings From Peking, China, Leland S. Brubaker	13-21
"That Thy Way May Be Known," Harold D. Fasnacht	48- 5
Waiting for the Word, K.M.	22- 1
What Does a Missionary Do? Wendell Flory	32-26
Why Missionary Work? Charles Kraft	41-24
Will for Union, A. Earl M. Zigler	36-26

Missions—Home

Birth of a New Congregation, Leland Wilson	47-24
Brethren Student Fellowship Formed at Purdue University, Emory C. Smith and William Gordon	33-25
Chicago Chinese Brethren Observe Forty-ninth Year, Elgin and Oma Moyer	21-24
Christ of the City, The, K.M.	1- 1
Church Is Born in Boulder Hill, A. Kenneth Yings	49-20
Don't Go Rolling By, Nina Millen	27-13
Flat Creek Story—The Call, Mrs. Ferdie Rohrer	1-24
In Their Midst, Joel and Phyllis Thompson	36-20
Invitation to a Partnership	44- 1
Larchmont Village Church to Serve the Community	48-24
Medical Work at Lybrook Indian Mission, Bernice Hayes	30-23
Mission: U.S.A.—and You, Mae H. Ashworth	1-10
Moving Day, Mrs. Ferdie Rohrer	3-21
Need Is Great, The, Leland Wilson	44- 3
"On Tiptoe for Christ," Charles E. Zunkel	1- 3
Our Home Mission in South Modesto, Doris Eller	32-22
Prayer and Its Answer, A. Mrs. Ferdie C. Rohrer	2-21
Station-Wagon Missionary, K.M.	39- 1
To Serve the Present Age, Raymond R. Peters	44- 5

Missions-India

Agaswan Church Installs a Pastor, The, Harlan and Ruth Brooks	29-24
Ahwa Church Grows Toward Self-Support, The, Ernest S. Shull	27-20
Anklesvar Plans Ahead, Glen A. Campbell	43-24
Another Peter's Confession, Kathryn Kiracofe	49-22
Area Women's Institute, Mrs. Harlan J. Brooks	36-25
Away Down South—in India, Harlan Brooks	1-12
Beloved Doctor, Farewell! Chalmer G. Shull	5-22
Brethren Contribute Staff, Andrew Holderreed	47-20
Christian Youth and Growing Churches, Harlan Brooks	44-22
Dahanu Hospital Serves, Mrs. Mary Philip	45-20
District Meeting in India, C. G. Shull	20-23
Excerpts From the Rural Service Center Report, S. P. Bhagat	39-20
Faces Toward the Future, E. M. Zigler	7-12
Fellowship of Churches in Northern Nigeria Hold Meeting, M. Nvwa Balam	29-25
Finding the Way, Maganlal M. Gamete and Lillian Grisso	8-22
Horizontal Arm, The, Joseph J. Schechter	14-20
In Memoriam . . . Eliza Belle Miller, Clarence D. Sink	6-22
Institute for Church Leaders, Laura Sewell	11-22
Liquor Called "Time Out," Harlan J. Brooks	41-24
Mass Medical Service for Villages, Ellen Cunningham	3-20
One Step Forward, Louise Sayre	6-23
Planning for Spiritual Revival, Dr. Mary Bhonsle	45-21
Plans for Church Union in India, Govindji Satvedi and Earl M. Zigler	19- 8
Public Health Program, Leonard E. Blickenstaff	31-20
Sacrifice for Eyes, A. Amsey F. Bollinger	20- 8
Serving the Lord As a Nurse, Louise Sayre	5-23
Teachers and Parents Work Together, Juan and Matilde Benalcazar	25-24
Vacation Bible School, A. F. Selvi	37-25
Victory Won, A. Rachel Zigler	13-22
Villagers Observe Communion, Kathryn Kiracofe	38-22
With the Earl Zigers, Rachel Zigler	2-24

Missions—South America

Community Crafts Center Is Dedicated, Wilma Kreps	12-24
First Funeral Service Conducted in Church, Wilma Kreps	22-22
First Impressions, Edna Switzer	30-23
Highlights From Vacation Church School, Wilma Kreps	28-25
Life and Testimony of Andres Guman, Matilde Benalcazar	18-19
Literacy Classes in the Brethren Mission, Matilde Benalcazar	7-21
Llano Grande Christians Witness First Protestant Wedding, Wilma Kreps	21-25
Missions in a New Day, J. Benton Rhoades	14- 3
Schoolboys Participate in Poultry Project	26-22
Work Camp in Calderon, Mary Lou Bowman	5-24
Year-end Report From Ecuador, Wilma Kreps	2-24

Music

As Roses Are to June, W. David Albright	9-20
Code of Ethics for Church Choirs, A. Robert C. Walker	41-27
Hymns and Christian Fellowship, Robert C. Walker	7- 3
Hymns of Frank Mason North, The, Louise North Gray	11-14
Ministry of Music in Our Church The	39-26
Music of Praise, The, K.M.	4- 1
Music of the Spiritual Church, The, Daniel W. Boyer	31-10

Peace and War

Bomb or the Shovel, The, Robert H. Hamill	4- 6
Called to Peace, Glen Weimer	41-12
Magic of Militarism, The, C. LeRoy Doty, Jr.	9-12
Noncombatant Position—a Compromise Position, The, Donald N. Link	6-14
Our Brethren Way to Peace, Ralph Smeltzer	8- 3
Our Foreign Peace Witness, Don Snider	8-12
Peace—the Foundation of the Future, Robert Johansen	38- 3
What If . . . ? D. W. Bittinger	8- 5
World Peace Day, Frances Fenner	30-10

Poetry

Alexander Mack, Ruth B. Statler	3- 4
And Fathers? Roy White	9-11
Arlene Since the Accident, Mildred Allen Jeffery	9-15
Assurance, Martha Martin	1-15
As Wise Men of Old, Ellis Guthrie	48-11
Birth of Love, The, Louise N. Gray	5- 8
Boy in the Carpenter Shop, The, May Allread Baker	2-15
But This I Know! Alvin Franz	4-14
Brightbill	4-14
Challenge, Jean Leathers Phillips	38- 8
Civil War Cannon, A. Ora W. Garber	21-10
Companioned, Theda Lenore Pobst	37- 4
Cosmic Artist, The, Ora W. Garber	37- 9
Christmas Offertory Prayer, Zana Maxcy Hild	49-12
Dedication, Mildred Allen Jeffery	37-15
Displaced Yellow Jacket, Mildred Allen Jeffery	12-11
Early Autumn, May Allread Baker	35-15
Easter Meditation, An, Edward E. Lyons	16-15
Easter Spirit, The, Velta Myrtle Allen	16- 4
Event, Theda Pobst	48-10
Fellowship, Ernestine Hoff Emrick	44-14
First Hyacinth, The, May Allread Baker	16-15
For Lent, 1957, Charles D. Klingler	15-13
Fountain of Youth, The, Ora W. Garber	3- 7
Gifts for a Boy, Enola Chamberlin	9-14
God Is Here, Ida Early	5-11
God Is Love, Mildred Allen Jeffery	27-24
God of Our Fathers, Mildred Allen Jeffery	42- 4
Greatest of These, The, Velta Myrtle Allen	36- 4
Immortal, Ernestine Hoff Emrick	16- 9
In a Manger, Clement Bontrager	49-13
In the Divine Image, Elizabeth M. Lane	8- 4
In the Spirit of Holiness, John F. Watkins	2-11
I Offer Thanks, Enola Chamberlin	28-27
It's Never Too Late, Jane Haggard	45- 4
I Will Listen! Roy L. Stern	28-11
Joy of Life, Velta Myrtle Allen	14-14
"Learn From Me," Mildred Allen Jeffery	47-13
Life of Trust, The, Frank Mason North	11-15

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Little Piece of God, A, Ernestine Hoff Emrick	18- 4
Love, Mildred Allen Jeffery	22-14
Man Was Made to Love, Rufus M. Reed	7- 7
Love's Gift, Jean Leathers Phillips	49-11
Miracle of Spring, The, Ora W. Garber	14-13
Moment of Beauty, Enola Chamberlin	29-13
Morning Prayer, A, Mrs O. W. Neher	28- 8
My Bridge, Enola Chamberlin	20- 9
New Year's Eve Lament, Ernestine Hoff Emrick	50-13
O God, Who to a Loyal Home, Harry Emerson Fosdick	47- 8
O Great and Everlasting Arms! W. Russell Shull	27-11
Old Woman at Church, David Livingstone Lantz	29- 5
Open Door, An, Margaret Zinn	41- 9
Our Father, Velta Allen Petry	30- 9
Perfect Guide, Enola Chamberlin	29- 4
Postoperative Care, Ernestine Hoff Emrick	34- 9
Prayer, Glen A. Campbell	13-10
Prince of Peace, The, Mildred Allen Jeffery	5-10
Promise, The, Don Willoughby	39-11
Promise Fulfilled, Enola Chamberlin	39- 9
Psalms, Opal E. Schwindaman	13-15
Recompense, May Allread Baker	24- 9
Remembering, Jean Leathers Phillips	42-12
Resurrection, Ernestine Hoff Emrick	16-12
Revealing Thoughts, Mildred Allen Jeffery	13-11
Right and Wrong Thoughts, Mildred Allen Jeffery	14-15
Serenity, Carrie Marecy Boring	24- 7
Sharpen Our Secret Weapon! Frances Fenner	20-11
Since God Is in My Child, Ernestine Hoff Emrick	23-15
Songs, Enola Chamberlin	49-18
Spring Morning, A, Alvin Frantz Brightbill	20- 4
Symphony, Donald Willoughby	41-13
Teach Me Patience, Russell W. Shull	34-13
That Radiant Night, Velta Myrle Allen	49-19
Then and Now, Enola Chamberlin	23-11
Thinking About Jesus' Blood, Ruth Warstler Griggs	16-11
Thinking About the Bible, Ruth Warstler Griggs	11- 4
Thou Knowest My Prayer Already, W. Russell Shull	39- 4
Thou Sun of My Soul! W. Russell Shull	11- 7
Thy Wonders Are Displayed, Isaac Watts	26- 1
Time Traveler, Theda Lenore Pobst	47- 4
Today's Lesson, Mildred Allen Jeffery	11- 8
To Live, Lauree Hersch	27-24
Traveling Instructions, Ernestine Hoff Emrick	47-11
Truth, Enola Chamberlin	44- 4
Universal Christ, Edna B. Reber	34-15
Why Autumn? Juniata Myers Litterteaur	43- 4

With Faith, Enola Chamberlin	22- 4
Wonder, Jean Leathers Phillips	32- 9

Prayer

"As Necessary As Food," Ross A. Heminger	64-19
"Be Still and Know," Mildred Long	46- 9
Biblical Patterns for Prayer, Marshall R. Wolfe	46- 3
"Combination of Self-Effort and Divine Grace, A," Orville R. Hersch	46-18
Face to Face, K.M.	46- 5
Fellowship of Prayer, Ilda B. Ziegler	34-20
Have This Mind in You, Gladden Schrock	46-10
"Help to See the Way," Mrs. Clifton Crouse	46-10
"My Desk Is An Altar," Arlo Gump	46-20
No Time for Prayer, Nettie Weybright	17-12
Our Church Has a Prayer Room, Merlin E. Garber	21-23
Prayer, K.M.	17- 5
"Praying Can Be Dangerous," Charles E. Weaver	46-18
Seeking His Face, Mrs. George L. Detweiler	46-15
"Steel Girder in the Bridge of Peace, A," Juanita Fike	46-20
"We Always Received an Answer," Premchand G. Bhagat	46-15
We Pray or We Perish, K.M.	46- 5
What Is Prayer? Gladden Schrock	46- 2

Relief and Rehabilitation

Brethren Aid in Resettling Hungarian Refugees, Ruth Early	6-21
Conversation, Ruth Cline	28-21
Crisis Is Not Over, The, Ruth Early	28-14
Direction of Our Gratitude, The, Liston Pope	12- 3
Door to America—Open or Closed, Ruth Early	24-22
Hungarian Teenager Finds Freedom, Glenn D. Everett	13- 6
If You Were a Refugee, Lorene Clark	9-25
Not for Just an Hour, K.M.	12- 5
Protestants Seek \$11,500,000 for 1957 Overseas Aid	12-20
Ridge and Blough Work Camp, Ethel Myer	36-23
That They May All Be One, Dan Raffensperger	39-24
Unto Our Brethren Everywhere	9-14
We Sponsored a Refugee Family, Ralph W. Wagoner	11-25
What About the Heifers Sent to Russia? Robert Zigler	38-12
Work With Hungarian Refugees, Dan Raffensperger	14-25
Young and Old, Dan Raffensperger	12-20
Rural Life	
Revolution in Rural Living, A. E. L. Kirkpatrick	21- 3

Special Days—Christmas

What Is Christmas? Velta Myrle Allen	48- 9
Child of Hope, A, Yaji Kabura M. Mshella	48-13
Child of Light, K.M.	48- 1
Christ and Christmas, Patricia Brate	49-15
Essence of Christmas, The, Ellis G. Guthrie	49- 6
If Every Day Were Christmas, Glenn Zug	49-10

Image of the Invisible, K.M.	49- 5
In Spite of Boundaries, K.M.	49- 5
It All Began in Galilee, Harold A. Bosley	49- 3
Light in Darkness, A, Jaime Redin ..	48-12
No Room, Idabelle H. Hayes	49-15
Prince of Peace, The, Reshamlal A. Gamadia	48-14
Santa or Savior? Ernestine Hoff Emrick	48- 3

Special Days—Easter

Churches Abroad Observe Easter ..	16-22
Easter Song of Triumph, The, John Sutherland Bonnell	16- 6
First Day, The, K.M.	16- 1
His Last Week	15- 6
Jesus or Barabbas, Jobie Riley	16-13
Message of Easter, The, Carl W. Zeigler	16- 3
Resurrection Has a "Therefore," The, K.M.	16- 5
Stone That Made History, The, Stanley Sutphin	16-10
What Kind of Victory? K.M.	16- 5

Special Days—Thanksgiving

Art of Being Thankful, The, Glenn C. Zug	45-10
Harvest and Seedtime, K.M.	45- 1
Thanksgiving in a Time of Insecurity, David H. C. Read	45- 3

Stewardship

Christian Tither and His World, The, P. M. Snider	13-12
Elective Stewardship Lessons	34-21
Every-Member Canvass, The	17-10
Every-Member Canvass Teaches Good Stewardship Habits, Robert G. Mayfield	35-25
For Your Stewardship Needs	38-20
Is Tithing Christian? Wayne Zunkel ..	45- 6
"Make Money" and Kill Your Church, George C. Stuart	5-12
Out of Their Scarcity, K.M.	38- 5
Power of Stewardship, The, Lee A. Weaver	15-24
Rural Church Raises Money to Build, Eldon Kienholz	35-23
Teaching Stewardship, Dessie Miller Myers	35- 1
Ten Reasons for Giving, T. K. Thompson	3- 8
That Three-Letter Word, Marjorie G. Lawrence	32- 6
Why People Give, McClean Work ..	31-12
Youth Want Stewardship Education ..	32-25

World Problems

Bomb Tests and Foreign Missions, K.M.	32- 5
Break Down the Curtains, K.M.	10- 5
Case for Unilateral Disarmament, The, E. Paul Weaver	21- 6
Contagious Diseases, K.M.	8- 5
Foreign Giveaway? Glenn D. Everett ..	33- 6
Immigration Is the Only Hope for Refugees, Edna Phillips Sutton ..	23-12
Matter of Principle, A, K.M.	21- 5
More or Less Foreign Aid? K.M.	18- 5
Need for Fixed Standards, The, K.M.	5- 5
New Immigration Law Is Passed, Ruth Early	44-26
New Look at the World Capitol, A, Frances Fenner	9-10
New Nation, A, K.M.	13- 5
One Man's Protest, Albert Huston ..	32-10
Peril to Our Children, The, Glenn D. Everett	36- 6
President's Second Term, The, K.M.	3- 5
Problems of Social Change, C. E. Dumond	26-10
Public's Right to Know, The, K.M.	10- 5
Schweitzer Asks End of Bomb Tests, K.M.	20- 5
Sermon and the Parade, The, K.M.	9- 5
Space Satellites, The, Frances Fenner	47-12
Visit to Moscow, A, Paul E. Miller ..	6-11
Visit to Odessa and Kiev, A, Paul E. Miller	5- 6
Voice in the Forum of Nations, A, K.M.	8- 1
Who Owns Outer Space? K.M.	45- 5

Worship

As Roses Are to June, W. David Albright	9-20
God Will Hear, K.M.	27- 1
Marriage As an Act of Worship, K.M.	37- 5
Music and Worship Conference	28-13
Non-Biblical Materials in Worship, Glen Weimer	22- 3
Plan a Time for Silence, K.M.	5- 5
Preparation for Worship, Glen Weimer	9- 8
Two or Three Together, K.M.	35- 5
Walk and Pray, K.M.	4-13

Youth

Problems Facing Youth, C. E. Dumond	36-12
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